

## "Declare Ye Amony the Nations, and Puhlish, and set up a Standurd; Publish, and Conceal Not."一Jkrkminn 502.

GENER.IL .IGENTS
the brethrent at wors tract soclety.



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## STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bible characteristics whieb eatitle thetus to b regarded as churchars of Jesus Chriet. D. B. Rax, Affirms.
J. W. Strin, Dezies,
J. W. Stein's youhta nebative.

$A^{s}$S the larger part of my friend's 4 th aftircas-
tive is arehash of issues heretofore met, ier the reuder to them. It is bis misrepresentutions of my poxition, and bis own indiscriminate application of ambiguons expressiona and words whose originals are not interchangeable, tbat is "mixed" "bung" "eonfused" "lays loose about," \&c. His methods ure the same by which infidels and skeptics geverally claim to prove that the Scriptures eoutrudict thromselves. As he seems curious about what is not written perhaps he will informs us.-1. If water is "the mother" of those "born of water?" (John 3: 5.) 2. If any buman ever went to heaven
withont the new birth? 3. If to bo endowed withont the new birth? 3. If $t$ bo endowed
by the Spirit of God with tise gifts of tongues, propbecy, ${ }^{\text {B }}$ e., is the esseotial prerogative of God's children? Will be? If so be will unfold the mystaries of his curiosity. How can a distinetion between begetting and birth "where there is only one parent" bo more "absurd" and "nouseasical" than the terms thenselves? Will be explain? Christ aid not reqnire baptisu of the thief that we know of. He dees of us. Mark 16: 16; Acts 2:35. Baptisus like faith and repentance, are means of submittiog to Christ's salvation only wbeu required. "Metaneleia," trabziated "repentance" certainly preceies baptism; but John baptized wito repentatice or reformstion, (eis melanaian). Matt. 3:11. Mr. R. admits that cis meaus in order


#### Abstract

10 in Matt. 26: 28. Why deuy it on Acte 2: 38: He odmits that Cbrist's thlood was rhed in his death and in orler to remisenon of sins. 1 uk $\mathrm{k}_{\text {, }}$

In that thenr urgumenta in support of the single dip virtually deny the tri per-oundily of the Gind-head. They tell wa they can "baptize into


 1. Was it efficnelous in reniittiug ans except as connected with hix death? 2. D.es it lose that etficwey when we are "haptiz-d into has death" "for the remisyion of sins?" Act $2: 38$We believe thut salvation is by gract, tirvagh We believe that salvaliun is by grace, through
faith, but we have nhawn that "haith without works is dead" (Ja 2: 20) and "hows that by works a man in justified, and not by fuith outy. Jiss $2: 24$ I ask hino to define bie p nition in Stb Arg. more elearly? Does the apply "without works" to the law or to the grispl? Please
 ance" "serath" und "striff" whenever they +n gage in curnul warlare" " w" "fiendivh," "vile and shapderons" and myself tes "s dethherate and wilh rul slanderex," I thank G d that I ena bear to he falsely nceuvid and malignod for the trath'刀 sake. I wik him if such is the apirit of Christ? Idid unt ehurge Baptist with any thiog in lial. 5: 19-21, but that sperjfind ubove, of the
trulh of whall his farced confession or fatal yitrulh of whath his farced confession or funt yi-
lence simill be the witness. (1) I avk my frend again if Baptists eau enguge in war on any at c.nuat without eac ruraging, develaping and doing those luyts of the A.sh, viz. "hastred, varnance wruth, strifi?" Cunie to the pount wy Iriend Anaver me. 11 it places you in a tatal dilemmas aud you must die, die hike s man. (2) Do Baptivt clurchee nut justify, pray fur the success of, and followatip thore meruhers who go to war and fight and kili propie? (3) Are B ptist churches free from what they juwagsin my plain questions in 3id Neg. tronn 1 to 15 inelu-ive. They are pertiment. Read ogain and murk the reply, give "yea or may." It is not true that 1 coneede Mr. R's ponat by stating that Christimas should be "rubjeret to" "the pavers that be." He anns to dodge the issive hy nssuming ns settled the very point to be con-
tested. I ask bim oggio. 1. If the pavers that be" iselode all pulitical and cinil anthoritiss? 2. If to "be subject to" them requires Cbristians to do crery ihing they may ask? Pease answer.
Gth Neg. Arg. Continued, Notwithstanding my friend tries ta evide this (violates our rules of dehate and Matt. 7. 1) by lusely impngning my motive. I dobeliere weith all my heart that the Baptist succeasion sebeme is false, and that no church which suspeods its Christianity npom suck a pretension can be a church of Cbrist. Dr. Graves esys: "They (the Baptists) elaim that bey ean traee the bistory of communities, es. sentially like themselves, bsek through the wilderness into which they were drivea by the dragon and the benat that succeeded to bim, nd the muage of the beast, by a trail of blood ighted up by a thousand stake-Gires, until that blood mingles with the blood of the apostles, and of the Soa of Gorl, and of John the Baptist." See Trelemma, pp. 119, 120. Speaking of other than Baptist ministers, be says: "If they preacled the faitb, in all respects that was once delivered to the sauts, we could not treat themi as men qualified to preacb as Clarist'o ministers. Idrm pp. 77, 78. Mr. Ruy aays: "If it (the proposition that the Baptist church pnsersens he only, wisidle, scriptural arganization on carth ${ }^{2}$ mils, thes in this event the corld is still Left to arope in the impenetrable darkness of infidelity
and coufusion" Ruy-Dizler Debate. See Bopwat Batlle Fhaq, vol. 2, No. 29. I ask my frieud again for the name of just oue denomination furing A. D. 1-1500 just like the Baptists? I be frils to find such a people bis claims are lont Afy Tth Neg. Arg. is founded upon the eou siderotion that the Baptist chorches are desti tute of Christisu baptism. The siagle dip which they eall baplisen isstead of being the ob, baptinen of the gospel appeara to be a heretical and papal trudtrion.
the nume of the Fither, and of the Sun, aud of the Huly Sinnt" by one dip because "these threen are mue" They see the "one" but overlook the "thres." Th y are onc in tbe mose that' 'theee are one" Tuis is net true of tbe Byphatas single dip. The divio Unty is the Unity of Triaity. A Single dip bat no ratity and brnce cannot rrprevernt fits anity. It will appear woder the fur lier dupmopmurat of the subject that the single dip wis really auvented to oppose the triprroundlity of the Gud-head
2 Elu cormethem of my argumpat appoars in that Bapplists canmol tramilate. Puol's (in bap(1. Ha " "om baptom" by one dip. Could it be transtater "ly sonat wo f brasnug the seria" re-the Bupthts would have as mgoneat for their single clip. 'Buptizwhis' corresp wids with "Meppti 2a." "tinqueutative Gnek vorb Buhtion sug w: Fre gunatatires expross rpoctel artion," also "Frequentations ave thase which signity ripented ac-
in 72, 193, 8, § 115, 31t 2 To thase clase at v-rhi belouzs buphtizh, to bisptrizs. Anirew mid Stoddarid shy, "Fro qumannves expreea is mpecition or increane of the netion expressed by the promitwe. Lat Gram \& 187, Mi: a i, b Prof. Stuart after shinwug trow Tretilliau ned derome that Guptiza, was early truwblated by mergito; says, "It would upprar, thut a fee ing existed among some of the Latin Eathers whet thay rendered Bubriso by mergito, that baptrizo is, in its appropriate sempe, wint the graumaruats anl lexicographers call a "frequatative verb"-i. e, one
which dewoths repethion of the wetion which it indirates. Nor are they alone in this; , eome of the beyt Greek schaviars or the present and past debiite shuper, Buttman lays it down ay printipleof the Greek lunyunge, that a claxs of aurls endlay iu zo, formed froun other neerbs, have the signufticution of frequantutiven (Grammar sec. 119; 1. 5, 2). Rust lays down the sume priuciple. (Gran. sec. 94. 2, b.) In accordance with this, Stephens and Vossius have givea thrir opinion
and the higherat authoritics of rocent date in lexieography have llecided in the same way." (My italics), "Pissow, Breezchneider, and Donnegan, all aftirm that baptizo originully and properly means to dip or plunge often or repectedly." eninter and McConnel Deb. p. 11. We next appeal to lexicagrapbers of acknowledged schol-
arship aud ability. Liddell \& Soott defiue bap. tiso "to dip repentedly" ace. Dunbegua say" "To inmere repestedily into a hquid" \&c. Pasow says, "To immerse olten and repeatedly" Bretscbneider says, "Properly ofteo to dip" de. Kouma says, "To invuerse, to dp repeatedly juto a liquid" \&c. Root and Palm nay, "To dip ia or under often and repeatedly" \&c. Gaza kays, "To dip repentedly" \&c. Ruchurdson's large English Dietionary defines baptizo as anglicised in King James' versiou frow baptizo. "To dip or merge frequeutly" \&e. Our position is still strergthened wheu we remem. ber that while thone prominent lexicographers define baptizo to dip repeatedly, de, not one, as ar av we bave been able to examine, denies that it is frequentative. I thrak 1 will not go amiss If say all lexicographers bave granted all we claim in the tropical meanings of baptiso, when they debue it, to dye; to racsh; to clemnse: to purifg; to perform nhbulition" \&e. Robiatoa is his exicon of tho New Testament gives as the first New Testament meaning of bapfizo, to $\ddagger$ rash, to perform ablution, cleanse" \&c, (and baptism is expresaly referred to in the New Testament as a wasahing (Heb. 10:22). Here I appeal to the caudd, serious miod to decide for itself whetber thes + diectrare accomplished by neo dip? or hy repraled dips? Whea one netw col ors, or when you wash your bands, or elother, or perform any other ablution, is it dene hy one
buptiso 19 ever used in saered or classic Greek to deunte more than one dip. (See Ray's 7th reply.) The following exauphrs whel I tale rom the Septragiut (wheh is classic ns well nan
 tiso. "He dipped (ebupse) his fivger un the blood" Ler. 9:9. "Shail dip (bopwri) then and the liring burd in the alood of the shain hiind" Ler. 14 6 Thus whea 4 thing is to be dupped, one bapto is usell, whreh rimply meams to dip withont any idea of repetitrou. "Nounan dipped (ebaptisato), hnuself seren times iu Jordan." Kuaps 5: 14. Weme here when the action wha reprotect, brptizo was nued. Bapto and eutbapTo its componad, aceare only nix timu's in the New Testaneot Greek and never of buptison. The fitlowing are the examples: Mntt. 20: 23 "hans bern dipping (emboporux) bis houd." Mark 1: 25, "dipmag un (embaptomenoo) with me." Luke 16:34, "thut be tuy dip (hupste)" kin fiuger," Jobn 18: 26, 'Shall dip (hapasa)" wand "haring dipped (eathersay) the sop." (klev. 19: 13) "garnent dipped (helimenturnon) in blood." tizo ia enid to securp ricution of bapto, while bitpevrr tha ordiugur oigbly times, and wherewithits ordinacee of baption is relerred to, it, with is cognaste, and corresponding subatantives, is employ-d.
Aduinistrutors of baptima in the chureb of Chrust are "boptistai," Jobu the harbinger of Chriat was a "b eptistess" but what is known as "the Baptint ehurolu" are simply "baptai." $\mathrm{Mr}_{\text {r }}$ Ray is muuply a "buptes" not a "baptistes," like

## PEACB-MAKERS

0 BSERVE the beauteons expricesion of the mbjet ingit, with which the faugango of our geous apleudor of hiterature, and illumuated by the breathings of the Holy Spirit. How many of us, hrutbrea and sisters, are constantly watching to detect the enemy, who is ever busy soming the seeds of discord, and assiat in dispelling the deadly five, thens eanbling his rictims to extricate themseives from bis firm grasp? How many of os who have enlisted under the bloodstaiued banner of King Emanauuel, are baving that peace-minking principle stand out an a promsuent feature in our every-day walk, which will characterize us as Christiane, at bome and abroad. When an opportunity of making a practical epplication presents itsell, how gladly should we embrace it. Inavmuch as Jamen says, "he that converteth a sinner from the error of his way, shall save a eoul from death, and shall hade a maltitude of sias"
We will notice next, that moong the blessings enumerated in Chrint's sermon on the mount that of peace-makivg ntands seeond to mone. Not forgetting that this is bot one of the many parts which make op life'; earnest work, may we, too, not omit any other, that our exit may be with tbatsweet conseiousness of banng finisked the great work, and occupy a mansion in that celestial city ahove, with Christ in indescribable glary and happiness, where the immortal seraphim's flimeabout the contral throne, and be united with them ia singing the ceverhasting song of his redeewing love.

We bave seen women professiag to be Cbris bians, who would feel more murtified if their diesses were not fa-biooably arranged, than they woold be caught telling a lie, or defaming the character of a neightor. We have sen them charge their dressmaker in regard to getting a dress done for Sonday, as thongh the destiny of a world bung upoo tbeir coming out in a new drees and we have seen taose who would apparently rell out all their hope in Christ for a new silk drese

## SPIRIT PROMPTINGS

EY DNG, Y ferikera.

T
 Sa firmaly an the throne of Gud. Th wevi the sumur in bas blond. And many hear the Bride proelam. atid taluesent -alvation frees


But thure are xome who go nstray; Wha alua hisl been callell of fod

 And shordiay to temptatorn's anare eparthig tom the gopel chants, Ar iritting theat sutodeapair.
 Whats pavture load the Hocks whitas
 Depaitug from the narrow way. cuin luthtol ont nussoe prot-at
Agminet departures from the fasth But thry are salroced by the rest. Whan waik aot is the nurnow path.
Grout Gud, where ato we dritling to, By uluw chapartures from the way: What do thene errat committee do? Where ra our blezoed thumith to-dny Here in the Eitat ther viatnger fraik: Aud there are lepers here and therem turn atier storm the church assurls, Aud clonda are howing everywhere In plames and flotunes fist arrayed, Iu cockany lento nimels clowns admen Whare is the path trom whence ye strayed? Whore is the Clisutation thatd altori"? What Ieachels, batuge alchutg ears, Will prowh t, firate the impley crowd? What heary toil of ecints for years.


Gn at God, loole dowit in mercy now And hear mar zenlons, phantive un If -mmber all tiy Fumber whow, Pretione thy mipuly on lugh. Sin-tan thecre thil hoorst touls: Heln tham to teght the fight of ta1t
 II H - hem to keep the sumuw pith

## SKEPTICISM.

an trov ownimp.

THE thinl division of skeptician that l, en , iteelf upon anthority. This is perlaps, the most cemmon form of skepticism at the present. day, and on this twomnt ileserses a greater share of ous altention thas the other kinde.
It is 1 cosithe to deuy the equability of the human miud to acequive knowl mign" for itwelf, withnut denyiug that waid kuontedly is meta ally in its posses. simu Fortiantauce, it we sulpured truth to tur infinet into us mirisulously, we might aveid the conclusion that there is no sucta aing as trutb enguizahle to the seuses, without ndnitting that the minil itself is competent to acquire positive knumledge. This kiod of unhelied has lurn divided into two classes, ealled re licions skepticism, and philosophical hepticism. The former, hasing itself upon the antburity of our intuitive knowledge aud reason, deaies the testimony of revelation; and thelatter, staud ing on the 1 latform of revelation, scouts 14.- wis notion of puilosophy.
it is not lifficult to sce wherein lies He. weakues of both these tendencies. Tbe fint hases itself eatirely upon subjective testimony. Our seases, it is claim ed, frequently deceive us. Humad tos tiwour, we have leaned by experitoce must be takeo with n great desl of al lowance. The authority of revelation is based entirely upon the erideoce of our seases aud on human testimony, ani? consequently but little reliance cho be phaced in it.

It is n rufficint answert., thin tendetsto douht the testimoty of ime sumsrs, a know that the oni-s when thalit them "this tuster practically 1 - peod upas thrir evidence is all othis antters. This rubeb is certain: If our sonese do habit ritlly deceive us, we bave no way of de rectiug that deception; and if ail human twamony must be sat aside as unrelia Wr have but few data upon which uni reasoning jowers ans work. The 4hepticism of plillosoplyy, on the othet haud, basing itself entirely upou whjec tive evidence, acents ther revealed will of God as the only lasis of positive knowlelge. The opiuions of those who take this position bave bern summed up nfter the following mnover: "Man, whatever be raight bave been in tus first ereation, iv Dow maturally blind and fool ish; lis reasotu is perverted; his moral osture overturued; and be is thus rendored unfit for the great oflice of acquir. ing knowledge with any degree of "ertainty: E1pon this atate of belpless darknirss the light of revelation danned, the shaulows of ignorance gradually disperse: nad a source is oproed from which we may at leogth gan fixed and eternal trath-au aceprisition etberwise impos. siblu." Bishop Ilat founderl a schonl of philusoplical skeptivism in the seven teentb ceatary, and his doctrioes weme ufterward alopted lye a large portion of the Romish ctrurch. He Leld that though there may be, and prolnabiy is such a thing as oljective reality, yet the buman reasou is too feeble and bas to enconster too many obstaclea in the acynisition of knowlelige ever to be abosolutely certain whetherour idens correspon? with that mality of not; aud that the only primei ple by which we can attain to certainty is faith, a pribeiple thich lies entirely licyond the rench of skepticism, luing an immerliate operation of the divine mind.

The advocales of this theory, not onIy olject to iatelluctual philosopby as lieing entir-ly wareliable is its results. but claim that it is still further worthJess from the fact that it is supgerseded nod rendered unaeceasary by refelation. They soem to think that the objects of quenlative philosophy and of revelation are ideatical, anil that to plilosophize on these subjects is to go baik to the state
of warmar in which the world existed pri. or to revelation.

## HOW TO GET MERCIES.

"Ask and it shall be gever yout." Matt. न.

IAASMLCII as we dally uced the mercies of God, we should be thankful that we can bave the privilege to ask for them. I am glad that we bave a prec edent in the gospel of Clirist to ask for hlessinga and favors of (rod. Our bless ed Jesus says when j" pray, sny, "Our Father whicb art io beareu." Thon we should not ouly regard it as a duty to proy to God, but as a holy privilege that we cau bave in approaching God it this holy boul-the holy hour of prsyer: whre we can entur into the boly of holies, not lut once a year, but whenexer the soul feels the ueed of this holy communion with Giv?. The command is to ask. Whom are we to ask? Gou, the Father of all. "I caonot pray." Why eao you not pray? "I lave lived to loug iu sin and aow I ata near the closing sceue of life; I am too feeble ny mind is disturbed, 1 cannot pray. Oh, the ueglect of this important com mand, " $\Delta$ sk and it shall be given you." A short timeago, in our village, a gentleman who was about to pass over
the river, seut for the writer, prost banke to pray for him. Upon enteriog his room, "Ot, bows alad I am to sue yant, I want jout to pray for mu. 1 cau't staud it lous, and to thivk of prassing ower the river without a change of beart is noore thao I can bear " Whant $a$ sulemo hour of preyrat! What wrestling with God in lecinlf of the strk! ()h, the atmetet of duty? Why unt rak in times Wby oot serve God to irculth? Iu prayer what shall we ask for? Nvoled hlessiugs ant zothing more. Gud cannot he deeeived. If not asked aright we ask smics. How shall wo ask for lilessings? Ask in sucis away that it will not lie out of the order of (rod's natiral lnws to no swer thenl. Do yon ask for strength then overwork the hrody and mind? Ask for health, then pry no atteation to duetetics, but ent all kinds of fool, and at all bours, however, Aperimental to lemalth , and if sickness follow, theu claim it is a visitation of Providence, wbeb it is but a natural result following the Fmintion of God's natural law. A sk for food then a vither plant now sow, aud then dishe. lieve the Seripures hecanse God dues out give unto gou your daily brest? Ask for a clean beart nail thea go on in sin!. Oh, reader, remember, Gout helps those who belp themselves. God bas given unto us hotis a natural and di vive law by which we cad goveru both lanly and spirit. And it proportiou to our obedience to his laws, we secure blessiogs loth sporitual and temporal. If We violate then it follows as a patural conseruence that we sufter.
The promise is, "it shall be given yon." But as there is danger of asking uniss tve must ask according to diviar and natamal larr, then we wall recoivp the thiog askel for, or something which is far better. Uh, the se chiness of Goul? How bouatifully tolh Le provide! Oaly ask io frith believing, aud thou slalt re-

Ob , donbing Cbristian, cast not away thy coofintence, hat ask, doubtiog oothing, and the needed hlessinga will be lestawed, Ninuer, thongh trembling with thy guilt, come to Christ, "ask, aud it shall he given yon." Comply with the conditions of pardon and thon shalt be sived.

## CONFIDENCE

## DY dons romazy.

WTy 14 FT shoutd have implicit confideace in all nod thra we become united in love and fullowship, nod will he ns Paul said, "married to him (Cbrist) who is raised from the clead, that we shonld bring forth frut untoGod." And when married to him we can truly say, "The Lord is our confidence." Agarn, The fear of the Lord is strong confi dence, and has ctildrea shall bave a safe refuge," This confidence was su permanently estahlished iu the apostles of the Lord Jesus Christ, by the evidence of love and fellowship and bis protecting cars which they expurienced in bis society, while trareling with him by land and by sea. Tbey always found him s safe refuge. Whea the wind and $4-2$ became boisterous, thry knew their refuge was asleep in the bioder part of the ship, aot that be was able to sate them it he will. But they dud not know it it was bis will, and this made them trar when the waves began to cover the ship; but they awnk-1iusayiog "Lord,
wre as or we perich. Upot this shor't prayer be sared them, and all was calm round them.
Pater received the sure testimony it
whow-r io him proyer when be walkol in the Where and hegan to aink, he ceried. Lord, -ave ane" Jeans immoliati-ly ated bim. But they not only lust the vatimony in their orta case, that be is the to save whrn callml upon in finth. lat they sax him snueso many from all manaer if divenes, und from the power of tiordevel, audrves to call the dead to lifu athin. Thuy hat so nutuch cevilunce lant the very devila coofessed his Sonfhip and authority: But the aphestles had not only contidence in their Lord and Mast-r; lut they bad also a fiatertal confileace is each othes, eren hefore they liad the 1Ioly Spivit, so much so that in all their nssociations in thrie trav. els they would respectomels other's mighta aud brotherly feelings If any thing was disputed they wonld pett decide the onse withut a decision from the Lord. Mark 9: 3:34. Tbey lud a diapute by the way who shonk be the grentest. Matt 18: 1. They askmel desus who is the greatest in the lituglom of Leaveu? Peter could not suy, "That is a clear mace, 1 am the man, for I an the tirat ome ralled to follow Jmax," Matt, $4: 1 \mathrm{~S}$, and "ray orme is firat on recome," Mntt. 10: 2, for the apostleslipip, ueither did John say, "I an the man: for I am the one whom, Jeank loveth," but thuy thought sutwly ole stumla be the greatest, and if one did covet it above the other they regarded ench other's feelinges too math to tell, but would let the Master decide the dis. pate.

We will luok at anotber example to learn the apostles' frateraal confidence. Math 96: 21 -9: The Lord told them "one of you shall betray me." No one would mistrast the other, but would take it hom to himself, though all of then exeept Judns knew that no such thought hal uvet entered their bearts, jet "they all became excceding sorrow ful and luggan to any every oue of them, Lord, is it I? Anillowas told them, it is he to whom I give a sop when I lave dipped it aud he gave it to Judas, aud tuld him that thou doest do quickly; ${ }^{H}$ still ther brotherly confidence forbade them to thiak that their brother Judas went out to lu-tray bis Lord, as the 98th verse clearly shows, but they thought be went on a good erranit to buy for the poor.

The Curistian must also have selfconfilence to fulfill the duties b- oweth tu his Goul and his bretliren; hut uot con fidrace in bis fleah. Philip 3: 3. Jaul says, "we have aoconfidence iu the flush," "boat by the spirit of power and of lave aod of a sound mind, that we may not feel asharned of the testimony of our Lord that Christ is magaitied in our bodies whether hy life or by death." "A nd having this coufflence I know that I slall abide with you all for your fur. therance and joy of faith." This self. confidence made Paul bold. "That which 1 speak, I apeak it not sfter the Lond, hat as it were foolishly in this confidence of boasting. seeing that many glory after the thesh, I will glory ulmo." Here Paul calls it foolishoess for a man in this self confidence to boast of himself, or to bave confidence io the flesh. But I snid befure, the Christian must bave alf ronfidence. You call a man to the moistry who has oo confidence is himself, he will perer do bisduty-like the man who will not sow-lue cunjretares all kinds of binderances and dif. tienlties in the way that make him shriak from duty. So the man who hears the gospel preached, and is cinvicted and coavinced, but lacks couflHeace in himself, in God and in his word, will make a failure the same as the
above matister: Another ose is convineed uf. his duty, but thiuks be will it laughed at by the world and has n contidence in limself that he is ahte to withatuad. He is frightened from duty and muknes a failure. 1 might give ample after example. In short, the Lord said, "IIe that puts his band to the phow and looks bnek is not fit for the kingturu of God."

But sume bave too mueh selficonfidence, and this begets concrit in man so that be hegins to thiuk be is ivetter than others und truats in the fllogh like the Pbarisee, Luke 17: 9-11 When such get into the church they seek for a $1^{10}$ sition in the choreh and see much iu themselvea that they think is goul, and nohle, and like Simon, (Aet $8: \Omega_{1}$ will give out that they are some great ones, and ought to be louked up to for counsel aud advice. He thinks his plans should be adupted whether right or wrong, and if hecau nut gaice his point by latefil means be will resort to unlawful on's It it shonld relpuire electioucering, and his own vote for himself, be would rather do it than to trust to the lahars and ralings of the chouel, to bis bretheen and to the guilance of the Ilols Spirts. Tbis conceit makes him feel ns though bewas able to "lord it over God's her. itage." Such have great contidence in the flesh. But Poul aays, Pliil.
"We bave po confidence in the thesh." All the good and noble hearted reen and women who are filled with the spiric of holy confillence in God, in the church, and in one another, can say with Paul, "I rejoice therefore that I have confi dence in you, it all things." They will not look opon themselves ay the valy ones qualifed to fill some oflice in the church, but will esteem others better than themselves to fill different stations in the bouse of God, over which Christ is set us a Son. Heb. 3: 6. Whase honse are we if we hold fast the confidence and the rejoicing of the hope, firm unto the end. "For we are made partakers of Christ if we hold the begiuning of our confidencestealfnat anto the eul)," This we can do if we continoe to waik in the light, aud do the truth; then our heart will not condewn us. 1 John St $^{2} 21$. "Beloved, if our heart condetun us not, then have we coulidence toward God, and whatsoever we ask we receive of him becanse we keep his commandmeats and do those things that are pleasing in his sight." 1 John 5: 14. "And this in the confidence that we bave in him, that if we ask any thing sceording to his will he beareth us:" 1 John $2: 28$, and that, "when he shall appear, we may have contidence, and not be ashamed before him at bis comng.

## THE BACKSLIDERS

TTHERE is no class of persons to be pitied more than the backslidera of the church; especially those who re possess their better sentes, and who be giv again to apprehead and realize in their better enlightened minds the awful condition into which tley have suffered themselves to be placed. They begio again to see and feel the dreadful consequeaces which are sure to follow sach a state of earthly existace.
None, but those who bave been in such a strait, know of the painfol stings of remorse which will pierec and oft times peaetrate the very quics of the sont, causing it to wilher and droop, leaving it thus in the most ortical con dition, and throwing the whole trio being into a perturbed state; sarcely, if
ever, rescued from its meluncholy condi. fun; owly awaiting to be swallownd uf by the extinguishng Hames of liery drath. (hl, batk! what nrange sounds afiright our ean! Whewce come those piliful straios of depp distress? Oh, it iv the bitter whiling of some poor back alibleu lifmlers and sisters! Listen to their crio rad lamewationa! "Wa is mu! Woe is mel My God, I have desertel thee and thy chureh; and wilt thon forsake mu it nis most somonful tim of bitter troubles Oh, I am atraid I itw doomed to die the death of all the ungodly.'
Yes, dear readere, you who have nev er been is such $a$ sorrowfol cumatition, you can the thankful, and pray God aes. er to suffer you to he led into temptations, Int deliver you from all exil. But the Iurstion nutst be auked, is there no hope of reclemption for the poor backslider? Can le no more ruturn to his earliest and lirat lave? Is there no more lulm in Gillumal to beal hissin-broised sunl? Oh God in there ao remuty for cleaus. 10y and Lealing his blackened, deathly wounds? or hast thou given him over tu the enuray and to reprobacy of mind Ol, poor, lesighted, sin engulfid mor tul, utop and think; just reflect for a mowetit, where are you, sud what are you gongg to do under the crreumstanues?
Let as once Dore reasou together, and examioe the nature of your deplorable situation and condition. You say that you have no hopes of ever being reacued again from your perilous place? Lut ae ask yon; Have your a desime to lu Again freed from such a bondage? Wouhi you not like to come back again iuto the church, sand make an effort onee pore in a leavenly direction? Have you not une spark of hope which might be unbounded lore? Iron't you think Christ aves you stil? and that it is you who does dot love the derr Savior?
Vou must change from jour ill-directed course, anci set your tace fiouwarl, and learu to gaze upon that form which is altogether lovely, and sweeter than the gscace of all earthly sweetness, who is williug and able to save yon, although you may be ever so much environed by foul clespair. No, don't despair any onger, dear fellow mortal, for verily there yet is hope; else what means the Savior's entreating language; "Come un to the all ye heavy laden." Now who is more heavily burdened with sin than the backsldder. Aud again be says, "Whosoever will, let him come and take of the water of life freely." Thank God for that word, "whosoever." Dues it not include all? Yes, only repent and cone; though your sins seem like moun tains; they cau be removed. Though sin bas roade your soul dark as hell, or doub Iy scarlet, it can be made white as suow.

Look at that neighbor of yours who once was just as bad as you now are and if any thing a little worse, who liad broken his vows time and again; who bad gone lack and wallowed in his former mirey hole; and who returned fre quently to his old vomit again. Yes, we might point to many in the church, who bad unce for a time, fallen from a state of grace, but who have been restored again, and who seem to be happier now than ever before. You ask them, and they will tell you that they entertain the brightest bupes of their soul's sulvation, that they possess again perfect ease of conscieace. Indect they now secm to be of the warmest and most enthusiastic members in the church, serviog the Lord with double tiligence, whose butceratiss of soul has changed into leavenly aweet ness; and whose great sorrow has turn-
d into sublimest joy. Nuw dun't you think you conll become such like again Ob, so form once more a firm resolution Ant come with thew courate and strong er fortitude, and make one more wighty effort to lirenk the shackles of sin, to the once more reinatated in the church of Cbrist, belping to share the work of the charth aud lrowne eymal purtaker of its joy and sorrow, linally to be blessed for the worth of your lahor with life ever lasting. You once run well; you was a kind hearted member in the church, anil tivd loves your soul as dearly as any other. No duubt if you cowe repenting. Iy he will allow this to pass as a scourge in order to make you wiser unto salva tion, and to make you have a better ap. preciation of his divine goodness, lore and mercy. Old Satan has somebuw ta ken advantage nf your better nature, asi Las placed you in the same rufful pre dicamont in which be lad once placed old mother Eve. Ols, what a pity to be thos delmled. Wow miserable it makes one feel. It is hell eaongh of itsulf. No donbt yous ferl as though God, Chrivt the cluarch and all furmer frieude hail forakien you. No synupathy seems lo greet you, nor does it seen as if any
where to tic foum. But my deur fellow beinga, du not barbor such gloomy thonglits. Renember that same sympa thixing Jesus that plead your cause once is still interceding for you. OL, hear bim sey, "Father, forgive them; for they know not what they do." What wore ywpathy do you wat. Solumon bays, Though a just man fall seven times, yet shall he rise upagnin." And Jesus sayr, "I will forgive seventy times seven." Whether this weans so often during one day, month, year, or lifetime still the language amplits aften. If you please, backslidiug Israplites. How often did thry sin? sod still the Father with outstretched arms of love sod mercy would kindly and gently call them to retura. Hear what he said to them: "Go and proclam these words, and say, return, hou broksliding lsrael, and 1 will not canse mine anger to fall upon yon, for
I nin merciful and will not keep angry forever. Retnru, nod 1 will heal your backslidings.

Was there ever a grander proclama. tion made? What consolation and what joy it mnst have given them! No vonider that they gladly exclaimed, "Behold we come unto thee, for thou art the Lord our Goud." Then how much less will the Father forgive us who are engrafted on the true vioe, when we stray away from home, and returu again.

It is, however, true that several pas sages of Scripture seem to mdicate the case of backsliders as quite hopeless. But when we resd the very beautifnl and touching parable of the prodigal son, we are inclined to think otherwise. This seems to fit the backaliuler's case exactly. "Behold what love the Father doth bestow."
And again, we read in Rev. 2: 4, 5
Nevertheless, I have somewhat agaiast thre, because thou hast left t' y first love. Remember, theretore, from whence thou art fallen, und repent, and do the first works; or else I will come unto theu quickly, and will remove thy candleatick out of his place, except thou repent."

This, however, stems to bave vefer nee to the once backslidden Ephesiansthe church at Ephesus; and if it is sp plicsble to the church there and thea, it is eyually applicable to the present church and it individual members bere.
With these ferm 'rootations and cita-
tiada I will leave J'il int at for further d. velopment: bopuis azal wif-thic that yos will give the untles a thorongh ia. vestigation; and that you will specdily repent, and haueatly sud $\mathrm{p}^{\text {reaspreringly }}$ strive oned more to hecume again recosciled to your (fod before it will be eter nally too late

## Waterlno, Lova.

## THE BIBLE CONFIRMED BX ORIENTAL RESEARCH.

## 0

4ow uttarly pariess it in! It puts ita incidental hiatoriend nacratives ly the side of ancimat rec-
ords, whelever thesure found, on lrich cylinders, graveu it rocks, traed is parclmenta, varved upha obelisks, built ioto imperial struchures,-nal it challenges comparisoo. No matter how other records have come to 1se, the seripture puts its record hevite then, asserts this true, and waits for ornturies for its vill diention. The aucient historimas tell us, for exumple, that the king of Bahylong when that city was taken not destroyed hy the Persians, was not Belshazzar, hut Nabondalius, or Lahynctus, am the pances are given differeutly in different langunges; that be was not captured in the city, or killed, but tiant he escaped from it; that he fought a battle, atten the eaptore, outside of the city; that be was cefeaten, and then taked prisour that he was wade a satrap under the conqueror; that he lived for yemrs after. wards unmoleated, lived is abundance and died in peace. Berosus Abydenus agree in most of this; and listory laughs at the story as told in the book of Dan iel. It is an uohistorical legend, idle worthless, hreause contrary to the facts. The book of Droiel puts forward its rec ord, and patiently waits.

Tweaty years ago there were dog ilp the cylinders from the remains of the ancient Ur of the Ohaldees, from the mouuds which wark the almast forgratten site of that renowned city of the East, which explain at a glanow the scem ing inconsistency. They show that Bel shayzar was the son of Nahonadius, and the regent unler Lim; that Daviel's ree ord is, therefore, as wua that probably Herodotus or Berosus. They were sim. ply writing of different persons.
So the Scripture fearlessly challengre bistorians, and puts its record alongeid. of theirs-a characteristic which belongs to it only among the sacred books of the world. There is no other which treata so fearlessiy the events of the past, and which faces such imminent contin ual risk of being demonatrated as ontrue. if that is possible. It tells its story, amid whatever din of contradictions, and waits to be accepted with a divine courage imperturbable sa God-Dr, R. S. Storrs.

When you open the Bible, never for get that it is the Word of Got. That hu is as really speaking to you there, as be spoke with Moses on the mount. As you read, let Scripture explain Scripture: and use the more easy portions to ahed light upon the more deep and difficalt. Never be satnsfied with merely skiraming the sarface of the Bible. You are to search the Scriptaret. "Plongh into the Bifile," whs the saying of a wise and good man.

Many will cultivate quantities of flow $^{\text {m }}$ ers, but never think to give them to the sick and poor; and many will dance all oight, or attend a fair on a stormy Dight, that don't feel ahle to sit up with the sick, or attend prayer-meeting.

##  pebhimifi weekly.

## 

##  <br> 2. Conrianentors in order to secure nrompt in mertionur thrir articles, will please not lndulge in    proper slapie. <br>   uf the paper, its well as termas to nge, page. Aurfess all mumanicationas, <br> BRETHHEX AT WORK Lnaarh, Carroll Con, 11 <br> LANABE, HLL..

W. B. Soll huschanged has adireas from Ettie ville, Mo., to Darlugton sumi Stale.

Bro. Jodx Banixagr has cbanged his ad. dress from Bristok, Futh, to Panora, Guthrie Co., Iows.
We priat no extra numbers, henee all sabacriptuons mant brgin at the time they are receired. No back numbers on hund.

Sexp-praige is alwaya in market. It seeke your comruendition for its tresh.
$W_{E}$ never gruable at earryng olber men's paius, neyther do whe rojutice in thair sucersa,-

Gvx uuderatanding, nad be like Jecur your Savior. Fools prefer to walk iu dark neess, for thoggs of the nupe kind love to associate.
We regret that we can fill no orders for N o. 50 , or the liast number of 1879. Qoite a number of new subserilers were received, more than we anticipated, bence the issue of Dec. 15th is xhausted.

We have now ready; a Catalugue of religious aud gitudard books which will be sent on application to any part of the world. Sund for one, oo that when you wisb to order a book you will kaow where to send fur it.

ALL orders for hooks and pampblets are Eilled the day of their arrival, for we do not wish the sun to go down on uuffinished work. "Promptness $"$ is our motto in business. Try us and be assured.
Rrother Gemae W. Gipsos, Solicitor for Board of Missiou iu Pleassut Hill church, Mar conegin Co., I11, writes, "The solicitations for missionary funds are much more responded to this year than last. Feceived twelve dollara durug Novenber

If health pernaited, ouresteemed Brother John Metzger mended to commence meeting in Palmer, Christian Co., III, Dec, 23rd. May grace be nbuudantly bestowed upon bis labors.

Dro. D. C. Mooust seydy un the following There is a marhed and gratifyng improvement io all our popers. It leetokent the rapid advan-
cea we have made, numerically, intellectually cen we have made, pumerically, intellectually
aud spiritually withia the last two decades. With God's grace we will soon make our principles a power among the mornl forces that are thapiug the world's destiny"

Quite a number of persons bave sent money to the office for renewal of laper, and for the purchasse of hooks and panaphets without giving tir nathes or sadresses. After wondering for not "tend to their busincss"they sill write does tell then to send the money back it whey dond waut to send what wase orley bad. Of they don't Waut to send what was ordired. Of cour
As previously noticed tha Bergetresser-Bashor debate will be published in pamphlet form, The price hns not yet beell annouoced. Per-
sous who wish thedebato will notify us by card wos who wish thedewalo whill notify us by card
so that we may kuow how many to order. We bexprak for it an extensive circulation, ns those present say that Bro. Bushcr presented many new thoughts in an interesting manner. Orders for the delante received at this office. It is prowumed that the price will oot be over fify

Hzre and therre suane whe who hing mure re Ipect for bix "relf inportanre" than lot the love
of the truth, will ntand op utid urge people to be "f the ruth, will nemud up uti urpe peopie to be
haptiz- d"nuto the name of the Lord Jeos" ouly haptiz-d "ntoto the name of the Lord Jeos" ouly
They konw uot what tbey dis M-n who have They kunw unt what they dis M.n who have
respect for their sebolurstip nad the word will not do so. It is strange that such will ont see that whe wr are haptized inlo the uame of the
Son (Matt 28.19 ) wer ure most certumbly bipSon (Matt 28: 19) we ure mast certausly bapized "into the numse of the Lord Jevus.
The Philadelphia Progress speaking of the movement to close the Pernanent Exhbition moyed
say"
"Y。
 pews, and foes not like to blow his parerty by bang driven into a cunapicuoas dipplay of is
And though your great temples of churelirs arr

 eo you could got them to juin you Und . neasth all this agitution lits ove nifuticant ther, iu disenteston, a preacher r , morer- haunert snd bolder tian his brethren, declared freman the pulpic that the church insuted upon the closue of ail
places of aunsement on Siandar becasse the places of amasement on sunday
church could not staud the fivaly.

Mk.Moobriz one of hix recut sermons, suid: TThave a great nimisation for the colored wo mas who sand that, if the lord told her to Jump through a ntone wall, it wis ber buisinesa to jump, und the getting through was Gind's bowi ness" We agree wish Mr. Mewdy in adm ring
the theology or this eslored woman. In a sharp debate before a Prealyterian General As sembly upon ra importhunt question. Dr. N. W. Tayior, a delegnte trow Counectient, gind that the ponsfundunental prowiple of mural trutb, to which he would tulhere at all hazards. Dr. Lyman Bercher responded by usking hum whether be would follow the principle if at carried hin over Nugarn Falle, "Yee, ur 1 would abundou the principle," was the prompt reply of Dr . Tuytor Thas 15 the colored woman's doctrine, puat in a
little more scholarly form. Let the proposition bo given that God counnondy a thiug to by done aad ail discreliou as to dondt it hated on consernabevitating and unsurstioning, is then the sapreme daty, wo watter what mady be the apparent convequences God hweelf is fully com petent to take care of the results arising trum What he requires, and it is never vise or safe to ment. That which ise essentially right is always expedient, thougb sumeino $\rightarrow$ the reverse may seem to be the fact.

It is so good we camnot keep it; we must tell It in Gatb. A certuin com munity was "bleas ed" math two onders of people-one calling themselves "Advents," the other "Christians," Prop. asitious were made to unite in one body, hence a meeting was called, and each agreed to con-
cede nome points. The "Advents" ware called apon to yield their name, and at once complivd The "Christians" were urged to give up the tormula of baptsum ह8 given in Mott. 28: 19 and agree to baptizo "rato the name of the Lord Jesws" ouly. This the "Christians" refused to do, maintsining, that the commission shoulder er be couplied with. Their efforts were closed, and the two bolies are still ayart. But now cutes the finale. Some time after this effort $t$ Union two Brethrea went into the "Christism ${ }^{4}$ house and for a week held forth the
word, and of course the anostolic commission word, and of course the anostolic commission
(Matt. 28:19) came up. No sooner had the Matt. 28: 19) came up. No sooner had the
Brethren concluded their plea in behalf of the Brethren concluded their ples in behalf of the he "Chriatian" chupt arose and announesd that at seren P. M be would reply. In his re ply he took the position that it was quite suffi cient to be baptized "iato the name of the lord Jeauf;" and not according to Matt. 28: 19. The "Adrents" smiled, and wondered why that mitoater changed so euddenly. In trying to evade ruth, wun will sonetimes make themelves look abrurd.

## PARTIALITY

 G $3_{4 ;}$ "H wisketb his fon to rise on the wol and on the good, and sendeth rain on the just and on the unfust." God is not partial. His groduess rewhes all classes. None are excluded from his blessinge. If God were as nel lish as mavy of the buman faruily,-yes even
us many of those who profess the guidance of 43 many of those who profess the guidance of
the Hols Spirih what a time there would be,the Holy Spirit, what a time there would be,--.. bine on ose man's field, hot not a ray of light would fall across the feace into his aeighbor's.

Ah, what a spectacie the rurrb noald present Tue sun would scarch the life out of every plant ou one man's premiees, while just across a lauguary line, refirshhog sbowery ail entin drws would be moistening the carth and nuont luxariant regetution would be springH1/2 forth. Narrow, contricecd, dectitul as the human heart is, suxions and ambitious as nuan is to ec ipse his fellows in brilliabcy, he wtwheds horror stricken, terrifid Lufore meh a seme. Oh, how deroutly to be withed that man posessed the divine oature. How differ ent he is!
Witness the exfravagnace to panper the vanity of General Grant. All classes of all agrs of all sexrs of all colors of all statious are ewept is witli a storm of mighty madness to get where they san bow dowa to the great Golusth of bumaa biood. The thought seems to heave within their bosomes, "Ah, if I can but touch the hem of his garment!"
An Omaha minister when Grant was present tas so profuse in his praise words for the latter that the Chicago Tinnes mays the minister praisel God aud Grant in turns. Grant has too nuch cuse not to loathe such demonstrations. Is he a foul that be does not see the hypoerisy or idiocy of his flattenug worshipers? Sensible peade atways sicken of such silly mawki-haes,
We read, "And upon aset day Herod, arrayod in royal apparel, sat upon bis throne, and onde an oration onto them, and the people gave a shous, sayng, it is the voice of a god and not of a was, and immediately the nagel of the Luad smote him because he gave not God the flory: and be was eaten of worms and gave mp the ghost." Acts 12: 20-23. Is not Grant worthtped while be reasans in the cties and in the Luvas in which he stips more that God? Let is see. R gular jreaching, prayer meting and Cevotional xercixes of every dencriptiou wern postponed to wirship-Grat! And what is Grant? Who is he? is he a machune? A fosall or a minural, a plant or tree? Of what in be composes? How is he orfanized? does he ut through bis nosw nod lirentbe through hip jes, and amell with his eara? Is it auy wonder the Lord should amite Herod and be be eat en ol worms? God has endowed man with cornmon sease aud curses bim if be don't ose it.

## INTERNATIONAL SUNDAY. SCHOOL LESSONS

HE systems of lishous , repared by a select
party have bad an +xtenate incultion party have had an extenave circulatiou rany seem useless to altack this Golish; but we are confident when the truth comes to the surfice it will find a response in many bearts. We are oot out seeking the applause of men; if $w$ were we would laud the "International Lesson" and yecure to ourselves the happy smiles of tho vast multitude. But we bave a plain duty to perform, and shall not shrink. Nothing seems so burtfol to truth as for its advocates to keep on hand a large telescope through which to look to see which way the multitude will run, and than cut across the field to take a position at the head of the column as a "leader." Some people cal! this way of doing, "shrawdnees," or "smart-

Well, sone people call him who cieats, smart; but it is a misuse of the term.
We do not know which way the majority of the Bretbrea intend to goon the "International Les:oa" question. What course they sball purfut, or that the ledders will atrocate, is unknown to us; and more, we are not onl inquiring where they wish togo, or will go, but we are before you to tell you our convietions in the light of oternal trath. We are not interested in the publieation of any Sunday sechool Lesson; vor are we endeavaring to break down anything that will make us all more pions, devoted, pencefal, joyful and bopefal in our holy religion; but the truth must out whether it burns or freezes.
The Commiltee which prepares the "Ister national Lesson" cousists of men chosen from among the "leading denomination," or rather be ruast influential bodies of "Christisus." The M. E. charch,being a large hods, is represented in that Commuitter; the Baptist church the same, and so with others. But the churoh of the Brethren being a ora dl bodi-a class not bistinguished by great charch edifices, Dootors of Divinity, and "men of renown," it can have no representation on that Committse. Like a

What is thrown out to them-that io, if the Brethrea conclude to use their Lewsms,- Are We under obligations to aecept their divizion of the Scriptur-s? Paul tells the foithful murater of Chnst to "study." "rightly dividing the word," yot that he should go to those who de ny a portion of the word and get them to divide it for him.
Harc we none among un who are able to prepare lessons for our childres, that we must go t Baby oa? The Committee ehims to arrange the Lessons so ss to conyplete a course in seved years, Let as examine this. There are 31.180 versen io the Bitle. Oo au average there are about twenty verses iu a lesson. This would give us seo verses is the Bible during the year ailowing feur Sunday's for review. In seven years they give us 6720 verses or about one fifth of the whole. Now in order to completeo a courne in thie way it would require tharty two and a half years, bulf of which would be spent in the Old Testameat. We do not wish to dissunde any one from stadying the Old Teldameat; but in view of the tact that a hnowledge of, muid obedience to, the New Testament teachings, is the course for a Cluristian toe pursne, is it wiso to speed so muct of the thime in the Old: A, a bady, can we aford to acorpt the divimons of the Scriptnres as dealt out by those who are not of us? Why fbould we go out to those whow we regard as unwilling to do as our Mhustor did on the night of hiin betrayul, and accupt their divinions of the Bibie for our cluldreu? Why whould they say how much or how little may constitute a leston for our youth? W see no good reasoa for so doing, for certainly there are tocse amone us who are able to pre pare lefzons for our ehiltiren. In fact, our first choice is to leave the arrang-ment as made by the Holy Spirit. This 19 a good one; and we helieve no committee cun mprove it. If we ws teachers of the youtb, huve not sufficent wisdou to do the work well, let us seek that wisdom whech if from abone which is pure.
The opponeols of Suoday-seliosle predicted that roon the chinreb would be flooded withi lessons preparyed by those "not of us," and we hope that the teachers of our youth will not untbinkingly fulfill this prediction, and thus cause the work of tenching our children to receive onch a check as will grestly ivjure the cause. We fhall say more wext week, s. y. z ,

## CHRONICLES

## 

$A^{\text {ND it came to pass as the discipler contin- }}$ kngdom, that "there arose no swall stir about kibgdom, that "there arvose no nmall stir about
that way." For a certaio man named Denton, a minister by occupation, feared lest the people might forsake him; and he nought opportunity to plead hie cause before the multitude. To this the digciples madeno objection, saying that on the morrow at eleren A. M. and seven P. M they would preach the word of the Lord in a house hard by. Then arose Denton, and beckoned unto the people, declaring that God's nervants might preach in that house wherein they atood on the morrow at eleven, and he would give answer at seven of the same day. To this the disciples gave heed, and when the morrow was come, they resorted to the C -ite house and ppened the book at Matt. 2B, and read the last ire verses. When thin was read, Daniel, auraamed Miller, straightway reasoned bow that the Lord Jesas commanded his diseiples to "Go into all the world and preach the Gospel oevery creatare; he that beliseeth and is bap tized shali be faved." He declared that the Lord Jeewa not only conmanded us what to do, hut hor to do it. He "mightily convinced" some, "showing by the Scriptures" that Jesus commanded believert to be baptived "into the name of that Fasther, and of the Son, and of tho Holy Ghost." And when he had sat down, that other dsseiple who had companied bim, arose and urged the peeple to "seek the Lord, if bapiy they might feel after him, and find him, though be be not far from every one of on. ${ }^{3}$ When they had dons, the one who "opposed" himself, straightway announced that at soven P. M be woold go up on the "judgment seat" ad persuide the people that these disciples were teachng "costrary to the law." And when the evening wascome the people gathered "guther to hear what the "depoty" sbould say in reply to the disciples. $\mathrm{He}_{e}$ vehemently al-
iged that Alexander Campbell made deelari-
tions that not evea a hint of trine immeroiti cound be footrif in the Bible. He trimbangly $08-\mathrm{cted}$ that to be taptized into the nantue of Jesur was euough, aud that the" Tunkers" only
haphiza the heud, wnd nut she hudy. These sud many wther hard thouge apsike he for is litte tiese, and then gave notice that on the morrow night be would deliversin oration on the name Now when the desaples kauw that they coald no luuger prawh in that hown they made proo lamation tbat they would preach io the huuse eulted McLenves on the morrow night.

And it came to puas that ar the dideiples conthuned to declare alf the counsel of Gud that word was sent to one Stewart saying. "These that turbed the world upmide down am com hitber ulso." And he made all haste and cave is to that place, and having come rato the house of Normun, be began to dispute with the evan gelints, asserting that they were inerror asd must needs be corricted. But the dacipios, nutbiug dannt-d, all duy earnestly declared that what Jesus had spoken by the mouth of holy men, and the Spurit of Gud, must be believed aud obeyed. And when the erening eame their opposent gladly ceaved, and be declared that be bad learued wucls that dity. Aud when the hour ass come the dinctipies weut up to the
houre, and for the lest trene spake the sword ol the Lord to thit people. Thus was "the word of the Lord published throughout all that re gime." And the dnciplea wore filled with juy because they were considured worthy of re proach. Nererthel-ss the Luad has a prup
there and us due season will call them furih. Now on tie tenth day of the twelfth mont whea they had passed through St. Paul and Milwankee, they cawe into a place called West ern Union, where they met au infidel who blasplarmed the uany of Jeses. And Daniel briag ealous for the law of God, rehulsed the uubeliever, and showed him that by hiv own mouth be was condemued; for be persistently declarsd that the belueved ouly that which he conld see. Then Drenel quentiond buen the more, ssying. Did youever nee wind? Huve youseen stram?
Can law enact itselt? Aud many other like questions, which when the unbelsever diseovered he could nut ansher, beeame exotedngly and iosumuch that be vehemeatly kicked gagust the goads. gaasbed bis teeth aod thea Hid lroun the disciples. Now all the good acts coucerning these disciples, are they not writien in the "book of remenibrance? "L. E. Aakin.

HELL.-INGERSOLL CONVERTED.

## NUMBER IV

I'NGERSOLL assumes that Chnst gare bo attention to the laws which God bud preDoes he not know that Christ naid, "I came not to destroy the law and the prophets, hut to fulfill?" aud that he told the Jews to "search the Scriptores"-the law and the prophets-for * * "they testify of me?" If he does know this how cau he lay any claim ta honesty of beart? If be does not know it, be does not know what is in the Bible, and why does he persist in saying what is in it if false? 18 be not tation of truth or of narrow bearted higotry? When the falsity of his assumption that Christ did not heed the law and the prophots is exposed, does not his question as to whether when "God took upon himself flesh, and came among the Jews, and tanght a difterent religion, and these Jews, in aceordance with the laws which this asme God gave them, crucified him, djd be not reap what he bad sownp-We ask, then does not this question lose all its pertinency?
Next we find the plan of salvation ridieuled, beeause the innocent suffered for the guilty. He don't seem to know that none but the gnilty need any ooe to sofier for them? He would have us believe that womebody ought to suffer for the inuocent! Man loves a heing in proportion os it makes sacrifice for his welfareWe know auother's affection ior ns only as we kuow what they would sacrifice for us. It is not so much what people do, but what sacrifices they will make that cansea us to be gratefnl to them. When a man worth millions gives us a loaf ot bread we do not feel so grateful to him us we do towards another who gives us only half a loaf when that half is all he hai shd an money with which to buy more. The man who gave the whole loaf could doso without any not
rifice whatever. For him to do so woold not
mdicate any tove for the one whom he belped. But the man who gave his hat half lodf was required to wake a sacrifice which showed ulone
tor has poor frieud. We know when a person mades a saticrifice for a cunse that it is really the eause he luver, aud what he does he does from purest love. $\mathbf{M}-\mathrm{n}$ are sonartimes heard to asy, when asked to contribute to some charitable purpose, "I guess I can give no aod so much withoot missing it." A man who never give What he cas use himself or what he will feel in a loss to him, bes no prumize of reward. It in the sscrificing spint God wants mau to come in possersion of. So far as God's need of anything from us is concerned, he needs nothing. All we have ta his anyway. So far as his ueeding 3 euncerucd, has could create vastly more means in a moment than cuuld be used in a century. A man who never makes any sacriWie for an whject han uo way of proving lie has any regard or concera for it. While we may enjoy a gift equally well from the rich aud the
poor, we cannut teel equally grateful to each poor, we
for it.

## The greatest sacrifice we can imagine any one

 au make for us is that of his life. Christ maye. Qreater luve hath no man than this that b "ay down has life for his evemes," This is selfevident trath. It would bo a great sacri fice to lay down our life for our friends; but to lay down our life for oar enemies is absolutely greatert saenfice which man can make.Tiur God dd. Now what is there inconsist in this? If God desired to awaken emotion of love within the humsu breast what better thing could be have done to accomplish his pur pose? If we love a being as that being makes or willing to make snenfices for us, what thing could God have done that would lave tim thas what he did do?
To get a more satisfavtory and complete understauding of the "plan of salvation" we refer you to J. B. Wentaer's "Pinilosophy of the Plan f Sulvation." This book, we think, if carefully rad, will convince any honest mind that th plan of salvation is not only rind of all inconantencies, hut is founded on the laws of the mind and in burnony with all true philosophy

## CLOTHING.

CAYS the Bible anything about clotbing Certaiuly. The Lord says, "Beware of the cribes which iove to go in long clothing." Mark, 2:38. Here clothing is not ouly men tioned, hat long clothing. It was the chief fashion then, and under this long clathing were bearts that loved salutations in matket-places, chief seats in synagogues, uppermost roome at fensts; for a pretense made long prayers, an for t ain devoured widows houses.

Ye have respect to him that weareth gay clothing. "-James 2:3. It io expressly stated that some wear gay clothing, and on this ac count the sexton tells them to sit in "a good place," while the poor are told to stand or nit moder the footstool, the pulpit. Sueh a sexton
ought to be discharged at ooce, and the church that tolerates such work is in common with it sexton, and must bear a portion of the judg. went.
Bemare of false prophets, which come t gouin sheop's clothing, but inwardly they are ravening wolves."-Matt. 7: 15. "Sheep's cloth ing?" "So the sheep have clothing?" Yes they have clothing, and the molres like to gat into it too. Well, but how does the wolf knowe that it is sheep's clothing? Is not sheep's clothing like the clothing of a goat? Seems to me, it is one less to have a particular clothing for sheep, and another for osen, another for birds. Yes, but
God so arranged the clothing husiness, and be says "he ware" of those who put on the Christian garment, and are inuardly ravening wolves ready to devonr you. "The good Shepherd giv eth his life for the sheep." I lay down my lif for the sheep, and then wolves come in my areep's clothing to devonr them. Beware o those who cowe in your garmente." The sheep have the clothing pecaliar to them, and ravening wolves will pot on this clothing to devour We reiterste the warning of Jesus. Look ou for thase who come in the Christian garb, ye inwardly are chuckling how they will tormen you. Great Master, save us from auch peoplr

Report of Brethron's Tract Society will bo

Ifisfory of flye (flureth.

## INTRODUCTION

xtmber 1

$\mathrm{F}^{8}$EW, indred, are ahle to provide themselves with books miautely setting forth the aets of the Church from the elose at the Seriptare record down to the present; hence we have thought "good" to write in order the tnings which have beeb, for the editication and instruction of our readers. We shall endespor to give a fuithful aod an irupartial nocount of the Chureb as gleaned from the best authuritien. And we here wish to prepare the milada of our readers, hy stating that in thu course of our researches we may indrte methods pursued by the primitive churct, that would seem to be at variance with our u-ages But the reavier will emember that there is only a diff-rence in the pplication of the principles themselves. Tbere is a law in this State setting forth the duty of ho people to instruet the youtb under their care. Now while the low sets forth the principles that are to be taught, yet each tember is lett a pursue his own course in the application of the principles. So with the chorch. The cus fouss of the people in the apastolic age diffared very much Irom our customs. The early or frat Chrialians had their method of teaching and we have ours; but both have the same principles.
The church is a society gaverned by certaia aws and institations, which laws and instatuthons were preseeted and founded by the Lord, Cbrist. This society has both an internul and an external history. The exterual history comprehends $\mathrm{y}^{\prime}$ s dascip:ine and doctrine. In this part, perans who have ruled, are more or lesn brought to veww; and as these persons conduc-
ted themselves so the church conducted itself. The form of goverament, the kares that controlled the body, the doctrine urged upon the people, are importint features in the interual bistory of the charch. And as we ad vauce step by step, in the internal history of the church the reader wall observe that in the beginaing the governmont of the church was adminiswered by the ministers and people. Bot in the course of twoe, the pastons or ministers affected uperior wisdom or preemineace, trampled upon the rights of the people, abd assumed to themelves supreme authority.
In our "jottings" we sball study to kepp apart those laws which are dirime, and those which are human. When the pastors and peaple administered the goveroment of the church the dirme law was their sole guide; but when the pastors assamed to govern the people in heir own way, then human laws were enacted, which fanally took the place of the divine. As the pastors gradually usurped power over the
peaple, so the divine lawe in goverament depeople, so the divine lawe in government de words, as the power of the clergy increased so the authority of human laws increased, and the divine law dimnished. This nad pisture pre ente itaelf to our view as we scan the pages ot the faithful historian. Amidst this corruption it is difflcult to present a fuithful history of the chareh in all ageq of the world; for as the rule of the prients or pastors increased, persecutions came more common and severe, and as we come down through the different ages of the world, we hehold the frithful servants of God cast into dongeons, racked and tortured, and persecuted to such an extent that it is dificult give a minate account of the internal hit tory of the churoh. However, we shall veuture trasting that the "perilous times" in which w ive, the "admination" of persons, nor the opinions of others mill prevent ue from faithfally recording the trath as drawn from the mosi autheatic sources. Truth is all of its eimplicity hould render ns zealous in its defense. "Fear ath torment;" and miserable raust be be wh brough fear will not follow the troth.
In the fint epiatle of Paal to Timothy, the roe character of the charch is portrayed; and the second, mention is made concernin what it had become throogh the carelessmess o tbrse into whose hands it had heen committed a)mpare 1 Tim. $3: 14,15$, and 2 Tim. $2: 20$, anc 3: 1-13. In place of "the house of God," there if "d great honse". Instead of "the pillar and round of truth," as expressed in the first letter.
proud, boatters, bl acphemens" And this in the th rty-third year afour Chrint's usernsiou. Thas eirly great evila made their app-arance; nud why should we thartel if thove evis, and greater ones, continne with th at thas remite distruce from then promitive church? Sime Eccleriustical historims diyude the events nito lour periode, viz: 1 From the commescement of the church to the timo of Constantine the great, A. D, 3252 Frim Constantian to Charlemague, A. D. 8*0. 3. From Charlomagne to Martis Luthen, A. D. 1620. 4. From Murtio Lather to the prespnt tnue. Now iustrad of pursuing this order, we prefer to give the events of each century, believing that this nethod will he the better one for the rvader.

## DANISH MISSION

$T \begin{gathered}\text { HE committee on Daoish Mission had } \\ \text { meeting in Novenher last, whi asreed to }\end{gathered}$ meeting in Novesuher last, wul asread to
brother Hope 8000 hy Jucuary 1 th, 1880 and we were aufloorized to inviten the churche to contribnte ra liberally us porsible so that there might be a sufficrency; but we wree in the midst of connderable labor nt the time, and imwedrately after the meeting lait for $\mathrm{W}_{\text {ineonsin, }}$ bence firgot the work asigned us. We regres it very mach, and now eall the attention of the Bratherhood to the necessity of kerplug enoug iu the hands of the treasurer to mieet therre penses of the fuission. Soure charcheg have not contribuled, hence those whuse sympathirg ard opea will plense remeabur that ii wall lie pecriasty to send more thun the quata wssigned my Int Graeral Conference. Wo wish to kew p Bruther Hops rell nuppled; and in order to do thise, the donations should be proropt and lif eral. A report will he presented hy next A. M. so that all mat snow where shipir contributious Mave gone. Plorsw send all money for Datian Miasion to C. P. Kuwland. Lanark, Lil.

## MY NEW MOTTO

ay the b. At w.

1
Come with a new motto this new year. I that! drelure among nations the noune of arat who is all-powerinl. I Ahall publinh or makp known the will of the Lord as revealed in the Bible, the ouly true standard in all matters of religion. My purpose is to putblish, not to concenl. The Bible, our true staudard, proclasims that "nothing is secret that shail nut be made manifest; peither anythagg hid that shal! not be mude known and come abroad."-Luke 8:17. Heuce if you want your wins made knowo invile me to your home. If you wast your corruptios exposed call mein as 1 shall use the sword that cate and the fire that burns,

Brotren John Barnhart of Cbampaign cooaty lliuoss reports that they have had nuceesafol meetingr, and that eight bave beea received iuto the church. "Rejoice with those who rejoice."

Ovs tstenmed brother, S. C. Keim, writes that after Dec. 18th be will be at home again and that communications should ho adidressed to hmm at Elk Lick, Pa. He says that be has been greatly benefitted at the Mt. Park Home, and 18 assured that money and time were judiciously npent in trying to regain health by the means there employed.

Brother W. Ahxolte ittende, the Lord willing, to start to North Manchester, Ind., Jan. 15th. He requesta us to say that those along the B. and $\mathrm{O}_{n}$, and the P. Ft. W. and C. Rail-
ways desiring bim to stop with them, will please address him, Somerset, Perry Co., Ohio.
Beother A. S. Leer, of Morrisonville, Ml., is quite afflicted. At the Soathern III. Dintrict Meeting his eyes were quito sore, and nince then they have grown worse so that he can ac longer read printed matter. We hope that he may soou recover, for it is hard to be deprived the Lord gloricas windows of the body which -r our heart-felt sympathies.

Wr learned that the circolation of the Gorpel Preacher a lew weeny ago, was between thres
tud lour thonasnd. The B. AI $W$. closed ite -intract for 1899 with a carculation between "Ir and seven thonsand, and the Children at
 lo not know the extent of the circulation of he other papers pablisbed ty the Brethrea hot oresurne it is yot less than twelve thoasand.This would make a total circalation of ahont
ifry-fonr thousand. All things consideced, this is a good showing.

## 






BEAUTIFUL SNOW.

 Over tle letals on thin penple jou meet, Diturtug,
Flirting. Skinming along Beuntiful sum? it can flo nush hite wrong
 Bemallfit slame feme the heavans aboy Pure os an angel, aind fifkle ses fovel
 How the thkes gather mol hughi as they gos
 Le plinys inift gieic
Claushag Chasing.
mughitig
llimguis by
 Bimps at the ctyelals that ehty around!
 How t.o wild worth goes sway ing thong. How the git shrlipw, tike anetcors llast Bight fur a turnurnt, then hent o the eyr! Rluglug,
Svint

Davhing they gi Over the crest of the heantiful sumw:
Snow so pme whrit it hat Irom the aky,
 To bot rampled anal tavekel by the thousatide of Till it thents with whe filth of the borrible strex
Once I whes pure ns the show, bet 1 fell-
Fell hac
 Fell to is stof(e) to to be spat ot und beat Ptealian.

Drembut to die,
Sollthe uy: fual to rhoevin woult biy
 Mercerfal God! have I fallew so low? And yet I wes once the thrs berutifel snow Once L, was fatr as the benutul nnow, glow: Flatterea ibncangit for the charth of my race Father,
 The veriest wretch that gum slavering by
 There's nothong paro but the benutrful snow. How stauge it shonta be that this beautaf Siould f.ul
How strunge it shoulit be when maght empen If the swow mat the ree stroek ois desidato brum

Faintur
Dying aloue.
Too wheked for prayer, too weak for my woal To be beand in the crish of the crixy tot in To lie and to die in moy terrible wae. With il bed and a slaroud of the beautfal snow Heppless and fonl as the traupleal snow To reacue the suml thast is lont in tos 31


## Bleen

 His recents if wiencs fell suft on thine ear.
Is there meriy furpiey Will be heed my o Ood' is the atream that for surners did now Wurh mie and I shall he whiter thal side fin

## DAILY RELIGION.

SCRGEON, the great Euglish preacher said on one eccasion: - I lure no fuith in bat womur who talks grace aud glory abrom and uses no soap at home. Let the buttons be on the shirt, let the children's socks be mended, let the roast beef bo doue lo a turn, let the homse be as clean as a aow pin, lot the howe be as bappy as can be, and there will be room for those listle deeds of love and faith whicb, in my Master's tame, I spek for you who love His appearing. Sorve God by doing conumou ac tion in wheavenly spritit, and thed if y our daily calling ouly leaves you cricks and erarices of tione, fill theie up with holy service. To use the let us do good unto all men.

Iyou sprak the right word at the right moreent; il you are chreful to leave people on the rightaf of uthers; if you do nut treaphes othernas well as yourself; if you do not put your-elf unduly forward; if yon do not foriget the courlesius whiel holong to your position, you are bute to wecomphst worp in with equel abilite fail ottery, with equal abilities, fail to do. This is Where the race is not to the swift, nor the hat-
tie to the strong. It is where you auke people Irel that you are uselfish and howorable, trutbinl and sincere. Tbis is what society is looking for in men, and it is astunishing bow much mex are able to win for self. respect and usefulnex who possess these qualities of good breeding.It ia ahoat the turuing point of success in pracetical life.--Anon.

## MAKE IT RIGHT

TUERE are few porsons who are not conscolous of having wronged their fellow men. They may dispute it, question it, or deny it, hut
they lonow that it it true uevertheleas. The they lewow that it is true uevertheless. The questiou then arises, what should be done?
Ithere are many who know the wroug but witt Lut wiluit it: there are others atill who botb know and uidutt the wroug doing, hut who take posteps toward reparing the mischef they liave wrought, or nudoing the wrong whici have hroughe doue.
Stractiy speaking, the wrong act done car atver be undune; the wroug word said can no he ansad; tut no mau who has been guilty of wrogg should pest vaticficduntil he his done his utnoot to wake suitable reparation. Whe bas Wruyged bus reighbor pecuaiarily, let bum make restitution, not iv scrimped and seanty measare, ant libarally aud heartily aud uugrailgingly Let him restore fourfold. If he lans suid wrome them. Let his apologies bo as distinet uard hearty wh his sceusations bave been. Let hitu in a wauly and Christian way, so far as in bum rex, remove all oeession of grief or grievanee. Let him see to it that the false imyressions that hr his given be corrected, that the shanders
which be has attered be recalled. Tbus, nud thus only can be win back the love he has forfeited, wad hope to receire the biessigg of the Lord whom he has offended.-The Christian.
The above contains a truth that applies to us ull. It is a lesson that we can ail protit by There are nuany times in our lives that we any or do something that may wound the feelings of thicers, and whete we are conscious of it, we ho ottended party and ask to be formizen aut do dill in our power to make everythug rightr. If we try to conced our wronge will they reIf we try to conceed our wronge wilt they re-
mamin hiden' and in so doing will we be bappy? Nay; our krongs watl be reveated, aud we shull be uabappy two. Is it manly, and does it exlubit moral conrage to refuse to unke the Wrong rigbt? It is a graad characteristie of d unees and gaes lindly to the offended opes and asks pardon. Christiausue Clarist-like. If we wisb to be obedient children will we pot do ns He bas biddeup If we do this, oh bow mauy a veart-sehe we will save ourselves and others. There is no time to bate in this worid. Let us Tove ise another in deed abd in truth

Wealthy A. Clarke.
Lnenark, Ill

## FROM PALESTINE.

Number xxyy.

## From Tiberlas to Tyre,


$O^{N}$ at Tiberias, and etarted in the $i$ iection of the Mrditerranean sea. Uur first objective point Was Itc. Tabor, whics is and hweive milles gouth-West fromi mitertias; bat when four mites we turned a little to the gous sbont four miles we turned a litle to the
right, in order to ascead the bill called the right, in order to ascead the bill called the
Mount of Beatitudes, or the scene of the serman lount of Beatitudes, or the scene of the serman above the plain to the south and south-east of it, and it is quite a conspienons object in the vicinity; but it is too steep and rugged to bave answered well for the scene with which it is associated, while there are bundreds of other which wonld have answered better. It was selected without reavon in the period of the craまalev:
We approscbed Mt. Tabor ou its north-oasters side, where the ascent tales place, we rode through the finst erofe of oak frecs in all alestine. It covers an area of several aquar
riof growth of the amme wood coters the mota tain on thut side to its summit, while ats uther are bare or aearly so. The trees hate too lum $a$ growth to be very valuable fur timber, isod they wruld fornish in momeuse mavat of valtable hirewood. The gruve belougo to a rich amerclant in Beirur, who lan had the good sense to preserve it from destruction.
We elimbed to the top of Mt. Tabor by a 41z-2ag pathway so steep in muny places as to
try the strength aud agility of our borses, From the the strenglt and aginty of our borses. Eromi the plains below, and from surrouuding lights, we mountain's sides aud top lave a rounded appearance like a section of a sphere; but when
you reach the top, you find au aloust level you reach the top, you find ou aluost level area about balf a mite in extust in every direetion. Tradition, at mu enrly period, lixed on this as the mount of transfiguration, and consequently the Greeks and the Latitus have anch is monathery here, aud eaeh building covers the Whared spot where the trasthiguration took place The couchuston reached by all netholars of the preseut day, that this graud event oecnrred, uo on Mt. Tabor, but ou Mt. Hermon, distaris sot in the least the tranquility of these ntapi wonks, nor the faith of the superstitions pil grims who go to these convents to pray:
The wiery from the summit of Yil . Ta 2018 feetabove the sea level, is one of the finest uat we eujoyed in Palestius. it includes many if tise pluces made fumitiar by the Guosel nam ratives, anl as we gaced upon them from our werch on a ruined tower of the ancient wall, ory was basy with the scones of the Sarior' toilsome lifu. It added somethung to the imressiveness of the sceue to remember that the Fall on whach we stood wan erected by the his Graw Josephos, in preparation tor that kivu troggle aganast the llowass whach led, as Jesus had predicted, to the downfitl of the Jewnsh nation. The uames Jeaus aud Josephus, nuns ever be intimately conthected io the Clurstian mind, from the lach that the latter. thorgh an atubeliever, recorded with fidelity so mauy tweuts which were plainly predicted by the for-

Sonth of Mt. Tatior, across a beautiful valley ubout tour miles wide, rises a monntan ealled by the Arahs, Jebel Dulhy, and hy the Chrietaans, lithe Hermon. Looking toward it frota Mo. Tabor, you see at its fuot un your leff, the village of Eidor, where lived the witch con ulted by Sawl; and on your right, the villag of Nain, in which Jesus raised from the dea tho widuw'a son. How different in character aerb villuges! Thus sha good ated the evil aet crowied together, the world over. Wo vigited thove two villages, ill order to louk around and weditate apoo the events they cotamemorate Euder never was, perhaps, much wore than it sa now, a village of buts alabited by the poorest of people; bat Nain, in the time of Jesus, way - walled town, aud thete are ruines is it, as well as some interestiog rock haws repalebers ju-t west of it, which prove it to bave been unce place of some importaues. It was probably to ward the sepulchers jast meationed thut the widow's son was being borne, when Jesus, coning into the town by the westera gate, inet the procession, and gave life to the widuw beart by giving bie to her only son. Bee Lake vii. 11-17.

From Nutu we rode directly to Nazareth distant about seven miles in a uorib westerig direction. The first Eve miles led across as more in coming from ML . Tabor to Eanor, a section of coming trom Mi. Tabor to Eanor, a section
of the plan of Esdruelon. Frota the edge of of the plain of Esdruelon. Frotu the edge of
tris plain our path led up a bill fiftoen houdred feet high, aud so steep that it took us twentyfive minutes to climb it. In a half hour nore We reached the city wherein Jesus spent mueh the greaker part of bis short life.
Nazsreth is boult noong the south eastern sloph of a ridge which is not lest than sou feet high. It is a long and uarrow town, stretching from north-east to south-west along the foot of the ridge, and risiug about half way to its sumand all Chritians: that is, they are Greek and and, all Caristians: that as, they are Greek and Latin Catbolios, witb a rery fow Protestants At the north-eastern end of the town the Greeks bave a eouvent in whiels thay show the very place where the anael Gahriel appenred to
Mary to aonoanee tha birth of Jesus. She bad gone to the spring to get nome water, and the -pring is under the stone floor of the convent. They prove this to you hy letting down a littl c 3itrer backet toronglo a round opeaing, and drawing for yoa a driak of oosl water. At the opposite enn of the town the Latios have their convent, and in it they tod show the very spot where Gabnel appeared to Mary. It was in the hitchert where sbe did her cooking. Iou can see the pluce where fhe built the bre, and the
plase where the swoke exeaped throogh the ceiling; and of course you ought to believe what
is tolet sou P'uty alor how you Jomplise est= peater shop; and al's ou will sive ruspght pu lk
Shisf I thiak they will shen cas call for cuturected with the lifa +it Joma

## (forreaponilence.

## rom Dillsburg, Pa

## Drar Bretheren:-

$\mathrm{B}^{\text {FOTRER C. G. Lint of Meyershale, Pa, haw }}$ D. bech with us for two weeks, and intands ramming for several days yet. His appoiutaents were principally at Shepleedstown, but be preached in nearly all our meeting-housea and had large and attentive congengatious. IIe oertainly has preached the word thitinfully
H. Bercman

## From Moore's Store, Va

INir Brellarent:-
N No. 47 B. At W., I hotice an article, "The Wry to be Happy," which I wrote over ten Wars myro, aud wisa theon published in the Gospel
Vivitor ayer the initials, D. H. It Vivitor ayer the initials, D. H, It now appeara wilh another tame as the anthor! Wheu will plugneriam cease? TVby caman writers whe cony the writuggs of others give proper ctedit. or stute it wiss selected? Let others take warning. 1 ratermally yours

Dantet, Haye.

## From Winchester, Ind.

Drar Brethern:-
$\boldsymbol{B}^{\text {ROTHEA E B B anon, of Delaware conuty, }}$ Biond brotier O. F. Yount of Mianiteounty Ohio, closed a series of meetings hero this mornig. Ten were added by Laptism and oue by letter, and othern almost porsuoded. There are fut fer members here nud thas was the firat meetiog of the kiut ever loeld here. We would be glad to have more brethren eomo and preaeh as we believe much good could be dun. May the good seed sown be as breat enst uion the vaters, and may Goul bless the brethreu for their lubor among n\%.

Jaron Kinsel.

## From Laparte Co, Ind

0N Sunday, the last dav of November. Bro. Jease Calfert reached us and commeneed geries of meetiogs, and clused last night, having prewticed thirteen sermons, Seven were dded by baptisn and two rentared. On Sisturday nught,previous to the commeacement of our meeting a sister eane and was hapticed that uight. Seven of the above mentioned, were haplized after strices last night, witnensed by the light of auraprous lanteras and torehes by the entire audienee, which followed us to the water. Almost breathless silenee pervaded the large agdience, whlle one by one they were buried to walk in tewness of low. How colenu and yet how beantiful the scene! I was made to thinle of the jailer and his homsehold.

Thurgton Millea

> Dec. Bth.

Mmister Wanted,-Who Will Go?
THE members living near the Bine Hills. Mitchell Co, Kansas, desire that some good, hamble minister more among them. There are now shirteen members and good prospects for more soan. They how belong to the South Opborve chureh. H. W. Landis and John Fuller are mithaters, but are twenty-five mile away from this little floek. Brother M Prensinger will give a brother a good chance in 180 werss of land close to scheol-bouse for 8500 , 100 is hand, 150 by July next, 230 in four and six moths at ton per ount interss. If one wauts to buy there are other lands too

John Fófiney, Sex.

## From Bro. A. F. Deeter,

THE little Liruestone congregation, Kansas 1 met in council on the 12th just. Three additions by letter. Chritinu Shular, wifé and danghter from Logan couaty. Ohio, also Bro Jacob Shular was with us These brethren have carse to the frontier to help az. We behave they are good soldiere. Pray for us who are out on the frontier. I am glai the frondier missiop work is not forgotten. Thear brother Switzor has gone to Lowa, thence to Mo., to vork up an interest in this direction. Brother I. L. lel us bear from yon throogh the B. AT 5V. When do you expeet to be wt home?

A 'EN: practeal humt, in Ni. St. volume d, by "(s+1) luper in the laul. It could hauble the pean iss formerly. I muald like to comment that sughth not to be lost. It as the in proper thut hus ciused so many in be oppornil to it; hat fam pronatied to look tor batter thangs. F. IV . .

## From Brownoville, Mo.

I
 Bretliont hat pever finenched. (2nite a mujur Ity of the propite hover very litslo- ahemst in- I pelement weathes bud dark mosbla I closed tha meeting with a promise to go buck ats sovia in prossible and hold in setins of weetings. There
were three appleationg for hutism. We thank were thrpe appheations for huptisir. We thank there is a fuir pruspect for starting a church there for some yours. Tine proncilal opmualion to meat is form the old wchuol Baptists, sath us Was rated ander the inlluence of that ןergan-
 er of broled, pounphlets and tra-

## From the Manor Church, Pa.

WN E met is quarterig cumbil on the 1:th of do bromperain lhe duty uf the neetaig thigrant letter of iecommaudaluin to two of our deacous hrethren abil their wives
who expect to leave us. This is always pioful, or whan thoee who are leavarg have endeared bemselves by a dathful llacharge of their Christinn duties, we trel ins it their aid conl
 coper houd. Yow of the fambles will go to renufonce the army bottlug agaiast the storms whemas, while the otleok will caat their lot ber ol nesuhers there is oue cause for rejucuig, nadthal is, they are not all lost to thir gooid p the. Master's causo in otier ploces.
(1) ETH Horscitue

## From Lowell, Michigan.

[ LEET homa on the 7th of Novelulbor, to atteud as oomeil rueetrag with the charch where we had expected that oither ahiter Maller of Woodlaud, or Frgluagle of Suntield, would meet with us to hold a chowe for mure otticers in the Nery Hayou charch, hut Lailing to hase aristunce Wo hut to postpone the work. Ove ged sister requested the mointing whech with tteaded to with muels confort to her. Then e weat over to Mt . Calan Low, prenched twioe in the Baptist Cburch. Here tve Ied WV. II hoose into the flomnarg strenm aud laptixed tim. Some of our Baphst friends alth, that it they could be more frily consinced of the trinhe form in baptien they otherwise aro fully greed with us. Dinny gave us a hearty good bye and asked us to return again. Mrom berm o. went fifteen miles porth-we at to Mc. Brides, There three members hve, aud had three meotagse with grood onler aud attealion. Herch
Qoo. Loko

## From Flora, Ind.

11XTEEN wrth baptazed and oue restored at vir meetag, and since, sis wore have orid and travel with us to the celestall city Ono of the last wanes, a youth of axteev, wa niben very sick, and the physubian shill his cas ses rery dombtini. He becanse vexy much ed to ha bupifi-d, and in the evepurg I was sut for to baptig. bim, When I arrived, bo siid, It want to be baptixed, I inuet soon due ad I wat to mo my littio sisters. Will sou baptire me?" Wie then made ready, placed bin in a good bed in a spring-wagou and started to The water, a distance of tro and a half miles, and in the atillness of the might, I haptized bim. He stood it well and is now getting better and rejuices in the thought of being prepared for death.
Yoong people, take warning, and come to started for Highlaud county, about sisty miles
Jeaus uow. Jesus invites soo to come; the distaut. Aftar two days driving acros3 the

Int thren and anters wauld be gind to see y
comp, tuld the nugrels io lieaven whll rejace.
Chastiax Lesi

## From Eureka, Califrnia.

I
REM it may duty to wnte to you of the cotugreas of the Brelliren in this part of ornia Owlag to dirersw influcuces thal In my Manter's cuase. The fourth Sunder in July last 1 delivered a lecture and continued $u_{2}$ on the 26th of Octaber, wheo Eld. Jouathan Myers arnved, hy nay reque:l. When he dulitdhe firse hl nal pid. He prescherd nur docouress nud baptized hree of uy uwn fanity wers of live in fiod ju our lome. Brother My ens
 dentons and two tumplere. Wo had a Lovefeat at ny house, atad the lore of thod was shen strength. Brotber abd jister Myers lelt here the 27 th of Nor, for their bome in Oakland.

## From Nimwood, Nebraska

Stur Brechuren:-
$\int_{\text {HE }}^{\text {Hondlo al Trnets yon sent me were glail- }}$ whal I Hhrak with prefit. In Suptember as Bro eeve. Y. Heedter was on has wity to a Lovefeost in Dualge county, be stopped with a Sisedish
Bajatat, ani had suare convergation with hina on ihe ordnances, which was new to him. We Ahrowad sent hion Tracto, and $t$ called with han nud gave him some noore Dasish Tracts, which are so near thenr own language that the Sivedes have cunaiderable suliafaction with them. A Baptist friend of hise called with him and usid the Tracts and got Urother Heckler: pudrass abid came forty antles to bear wore of I gave him wase Tracta for himsits weat bowe ran, and be soon wrote for Jesse to come and preach lor them. He, brother Wm . I'rice of Beatrice and rayself weat up and held two meet ines with thenn, and found them realoraly it miring after the truth, but say they understion ome of the fruit aud the aped of more, af you bave them to diatributo free among the people I bave not many to sparn mysull. Now if you with them.

## Aunual Mecting

$\int 11$ D underskading between the committec o all the railroud baginess east of Chicago is aurehy made pablic, I will make all the weces ary artaugements in ample tume, and as nothng is mare annoying thius two or three telling the sawe thing is a dultrereut way, it is respectfulty submitted that no unauthornsed person mikp any proponition, or het afoot aby excursion business for the occaston on any line east of the city. By total ampervision aud bargainiug cna do better that if hisppered by rarious hiddets. I waut to have the excarsiun soarrauged Thit the Esst can visit the West for weeks preriuns to $\Delta$. Mr., and leave a literal time after whth stop off'sund a rotom, at bo iperessed cost, Via. Niagara Fally when it is so desired. TVtale I want to do all the actual busiues3 talhfog with the bends of the ticket departpents, I want suggestions and adrice from everybody interested right aloog, and in order to walke myself clear, the following exptanatious wid help the 'oteliggent reader: The excursion reat oaly to thone stations whet- Quyers are sure, and as this question will be asked it will greally facilitate despatch if the meunlers cast greally facibtate despatch if the meunders cant
of Chicago will drop tae it line telling if thes expect to atteud A. M, and what station or what railrond they will start from. Last A. M. but one solitary ticket was sold trout Pittsburg While in one day fifteeu hondred were sold Yrom Harrinouborg. What i want to know ahead is, what places along the various lines will the busiuess flicely be from. It is cheaper to write than to pay a couple of dollars local fare from your neareat station to where tickets will ber old, as uf writiag, tickets can be seat to your tation.

Howasd MILIER,

## From Ft, Defiance, Va.

1) N the morning of the 27 th of November, in started for Highlaud county, about sisty miles

## mountain

We found the people socinble and willing to do ull us therr puwer to make straugers com fortable and bappy. There are no lirethret lizing in this ummediate vicimty. We bad sis meetrigg mi a small soliool-bouse, dung g who LWo Nwre mwle willug to euter the fold. aged $3[$-tholet brotber rewarked ou leavius
thsp water, while tears trinkied down orer lud hrrowed cheeks, "Ihat reoniuds me of a bury Hy." Others suad, "That is what we call buy tism." There were a good many spactators prescut, and only one or two had over scou hr modo uf baptama arlounatered. Two ducthey huld pever proched in this locilats bature although the maj mity of persons, after theconsing acquambed wath the duatrome, fivor the Brothren. We lind here a large scope of tarr Fy, exteudiog westivard, where the Brethren whery hethe known. Truly we causay, "The

$$
\begin{aligned}
& \text { it, hat the laborers are iew. } \\
& \text { Fhaterally: J. W. Cuich }
\end{aligned}
$$

## From Jesse Calvert.

HHE mucting nt laporte clased hisf night
Decenter 8 . December 8th. The mewhers are nontsem to attend theonemient for the cuest of have large wudiences during the duy. The piso ple around the church nere much divided in tigious arativent; but hittle luppis of borlding much of a church here. Wealld the best w boptized nud two rechained. I hope rime menis rs will visit and preach fur them. Eld Isha afller dad not athend the mectiog at ath on ac count of hge, aud nibliction of the lawaly he bad with bivn. Eid. Thurston Miller af feeble nud not abie to do mwhe preaching, but ks willing. The two other ninnstarige bretliren, Streeve and R-imug, nere very zoalous lahorers, but vonld murh

## From Bro. David Browes

Oct. 25tb, and bave been trarelmbs and preacliag in Washington and Idnho lerritories. I am now holding a serie of mettung sine miles sonts of Walla Wall
city. W. T. My health is very good and ha been since I teft boule. I have obtained thirty tbree subscribers for the B. AT W. Y'ou mary think I am making alow progress but we have not this same opportunity on the Pacilic can-t that oor hrethren huve in the Atlantic States Iroin the
hnawn.

## Reply to Jesse Y. Heckler

## 1

talk of the "people who lately fled from the had of boudnge and oppression. "Visit legislatise of which yor apeak, go iato th legisiatare hatection senate chambers, court lcara that these people are ss free before the law, and their rights, civil and religious, as wel protected as yours, or auy others in any part of this nation. They are an more oppressed thun their equals of other races in this or other parts of the United Statas. The facts are that it there in one class more highly fazored that another it is the colored race, for while they are in indolent and improvident people, paying scarcely any tases, loafing aroond public places, working comparitively little, their chiddren are growing up it idleness, and are educated with the means drawn from their more provIdeHt nemghbors. In a word I will affirm that
the people with whom they laye heen brought the people with whom they hare bsen brought up, and among whom they live, "ia this land of bondage ${ }^{7}$ are t'ieir best friends nad will exercise patience with them. Fred Douglass was right when he said that "the erodus of bis penple froun the South was unwise and franght rith unbappy consequeaces.
But as they are now there the best thing you can do for them is to bave them an much as passible distributed anoong the white population Iry to keep them at work, pay them liberally and keep thets fram laafing if yan can, otber wisc if they are left to congregate together and thrawn upoiz their own managemeat, and do not drindle into porerty, ruin snd disgrace they mil have to rise sbove experiments of a wight, if necessary, be given What I esy is the result of a life-long observation apon the bistory of that race throuphout the nations of the earth, beginning with their native comntry, and folloming them throagbont the world wherever fonind. Their origin is a mysters
their history interestung, and, like the native sams to be solved.
B. F. Moowny

## From McErides, Michıgan.

AST huve bena a constant reader of the B AT W. Hor sotne timu I have becume very He changing nay mannur of life I cataseathat W- are looked down ulbu on all andes lut We do not expect anything cleo nd we wite ant \&) ara surcounded un ull wills by nle
 be, thut we mill, by the help of Gud, work our way through and retk not the ways of the unfightrous but go unto the Lard Jews for our omfort and huppiness, for he is the way of our falvation, sud there of mone other source in which we can pat our trust. We hope that we cass get nway from this place of idulatry and covetousness. We hid one or two meetangs here on the losh of thas month and was vell plebsed whth the eurmone that were defivared by brother Long of Lowel. We feel that ve ongtht to huse more ot lim) (Ga+ipel preached
 har from any church. Our bearesl chureh is eghtero mulno away, and if he want to bear the word presched wo have to pay at lenst two dollars fire a convayance, but ruther than not En will hire a roaveg cicco for wer must go to wud bisu here aul tay nuvite for we hato a indr father ainit mother that have uot found The way to the Lord. Wratak the prayers of sll the dear brethreo anil elsteri, fior only those woo linve been placed in the some position now anything nhout bow lonely it is to be way from the bretbren, We hear of so many going so far to prosch and where there are min. fers, tos, Did Christ dwell among the raints or feur ol peracoution? Pray for ustont momay old ont faithrful II. B. Regigtki,

## Patience in Affliction

 ery wecessary qualication for the Cliritesessed this beautiful grace in a very romar kable degree. The Lord is very pitifal rud of conder mercy. The seed in the good ground re thay which in an honest and sood leart avine beard the word krep it, wud bring forth ruat with pathence. Jnares rasy s the trying of our huith porketh patience. "sce patseut in nhbulation."-Romans 12: 12. Wroked and unreasonable men abound in the world, and perhaps also in the Clousch, and our path of duty is often beget with present difticulties and dangers, yet let no one recede from present duty sor yseld to despair. WVo may be tempted to tice, like the prophet Jonah, from our proper work. "For thas is thank vorthy if a man for onscience towardn God andure grief, sulforing Tronglutly. For what giury in it when yu be buftetted lor your faults ye a hall take it patiently? But if when ye do well and sulfer for at ye She il pubently ths is acceptable with Qod. Peter, 2: 19-20 No mas can, it any ondifion ia life, pass bis daye with comsort without patretsce.
Dear brechren and sistery, we ought all to Iry to possess more of this great and gionous Cbristimn grace. "Let none of us be slothful, but followers of them who through faith and palisnce inbent the promises." "Bepaliont owards all men. See that none render esal for ara unto auy matu; but over fullow that which boos, both among yourselves and to all mea do beliere al' we posaessed more patience all thism and side wasues would soon dimppear.We sometimes see what a Fast amonut of ronble one man can make for others aud still wore for bimself, all for the want of patsonce AF hretiepeb, count it all joy when ye fall mite divers temptation, kaowing this tuat tho try ong of your faith worketh patience. But let patieber haye her perfect worl that ye may be perfect and eotire, wanting bothng. Be par fient unto the coming of our Lord Jesus.

Tyouns $G$. Sxydien.
Wear ie ministering? It is handingover the orning paper to asother for first perussl, It 4 racasing a pleasant seat ly the fire for one who comes in cbilled. It is g ving ap the mont eatful arm-chair or sola corner tor sowe who is Weary. it is "moving up" it the pen to let te new comer sit down by the entrance. It in rixing from your plase to darken the blind Wen the sap tr ray streams in too brighty apon some face in the circle, It is giving your own comfort and convenience every tome for the comfort and convenience of another. This is at once true coortesy aud reat Chiriatran'y.

## (b)





Lanark, ILL-Ooe precloas noul wis oddrd $t$ the clureb by baptisu on Sunday, 21 st of Dec
Clear Greek Cbarob, M1.-Brother Menad Stuatter proached seren sermony bere, and on took up the cross to follow the Lord Jesus. Shippensharg, $\mathrm{Pa}-\mathrm{At}$ the stone meetive. boune near thin phace teu volunterred to put ou the armor of the Lord. Bra. J M Mulier ass nisted the bretlirea is the ministry.
Riohland, Ill-Our feast is Nevember was a rery plessaut one. Brethren Lyon and Grphart Wore with us, Bro Lyon rematimed and labured for wh. Tharee eonly were baythed and two reclumed. Two deacuns were elected.
S. M. Furney.

Urbasa, III.-Closed muetiogs with wix baptherd aud two added hy letter. Goang to Mil.Murfm to remula a tetw days. Tweaty-bix
 wieetiugs. Atter Junthary 1ot, my uddreed will
ho Cerro Gurdo, lu.
D. B. Grison.
Bars Oak, Furd Co., Mli.-Why is there \#o much prenchng where hiere are churcties, wini not mure metionary wurk done? The word na its purity line not been prewched here, yet the Lord has net fergottes u-, lor he draws the sons sad daughters to hrmeelt. Two young peraum hind to go to ludnua to be buptizell. There are fa minater we o bere to preach.

Jacon Furry.
Milford, lad -Atterded a ceuncil meeting in the Yellow River cburch. Brother Johu Zellers way erdatived. A series of meethinge was beld. Six were baptized and one applicaut. A hnght litlle grirl of twelve sura mery was anong the aumber, and 1 neger ted an applicant into the water that had more zeal than alhe manhfested. May the Lord bleqs the tender lambsa aud enable the old tathers to feed them with the sincere milk of the word.
J. H. Miller.

Dunkirk, Ohio.-Yesterduy I clused a short sernes of meetings at Beech Grove, five milea pratin of Dankiric, being the extreme southern preaching punts of Esgle Creets congregation. Preached wue sermous in all. Two worthy cituzens wens haptized, aud others promised seon to follow. Thes order of the choreb was presented to the applicants publicly, which 1 teel to recommend, as in many places life this, the people have aot heard or seen it dose, and therefore doubt that our pecular tenets of faith are bused upon the words of Jesin. But in this way the Scripture cmi be referred to and an explanatiou made of the same by which all an sce thast we ouly teach and preach Jesus.A Pieazant Rudge, Hancock Co. M of meelings at Pleazant Rtdge, Hancock Co. May God blese the meeting in prospect and Lis Znon every-
where. Dec. 22nd.

## From Scenery Hill, Pa.

Ware atill well and enjoying ournelves
Have vaited anmmber of csume to this county, and attended s anaber of mertings One added to the fold by baptism, We will suou leave here for Green Co, remain about oue week, and theo go to Ohio

Join Wise.

## From Pawnee City, Neb.

BROTEER James Switzar came to us on the baptized one. On the morning of the 10 tb . he sud myself left for Brown county Kamvas Brotber Jawea is soliciting aid for to send the Gospel to the members on the frontier of Nebraska and Kavisas. We think this a good work and all ought to lend is belpiag hand.This is whst is called Turkey Creek Chureb. Wr ta a part in Kinsia and a part in Nebraska membors, Fi $\because$ Pulize.

## From Duncansville, Pa ,

TDAY, (Dec. 21st., weagain met for divine worslip. Sermon by brother David Sell, frow 1 Cor, 15: 22. Theme, The resurrection of the dead.
We read of the many bappy seasons of refresbias: from the Lord in many congregathons, but as yet this Wiuter ths waters bave not been troubled in this part of the vineysard. We feel
that uuch good migbt be doun if some brother

Fould come and Jalor atwong us. We bupe th spirit of the Lard may be puand ont upon thrs rongregation, and that many sinners may bwwakeued to a sense of their duty, while th most boly fritb. May God haten the day.

Eyily ft Stifier.

## (bitranings.

## OLD PEDPLE.

(f) ROWING old! Yes, we are all growing old I though we may not have reached ou: mijority. Bet, is it not bonorable to grow
old? We should not bo ashanued of our age, woless it be that we have grown old without growing wise. Age ought to indicate wisdom, ripeness, a preparation for the grent chauge the end of this pilgrimage. It does not al many jut as wiutur fruit Old age comss in many juse hs wiuter cones to some who are not
pr-pared for its storms and tempests. Old age th honorable if life lins hem winely epent. Tin zuldea ranabams of fife bave been vicked op by Huse who, though the eye bas become dius ut ght, and the ears dull of bearing, have young buarts, and who makn pleasent days for thom aruusd them, Grewing old! It meana thar heuven is getting nearer; that the crown and the fiual hotne are only a stop away, junt beyood the veil in the unseen. Ripe for the eternal harvest, prepared for the angel reapers and the garner of the Lord.

## PREACH NOT ARGUE

AS a rule, it is better to prpach the Gospel chas to argue about it. To aroase one' atobativearss is often the surent way to cluse the aveurues to his mind. It is well to puil duwaerior, but it is better to build up, trath We trast too much io our ability to argue erro out of the miuls of men and too little in the nower of the sumple word of God to do its work The word of Gud is quick sud pewerful," and not deperdent for its success upon logien presentation As mucb as ever is needed to-day the apontulic injunctron, "Preach the Word."

## WOULD NOT HURT.

IF I bad awother life to live and two thousand letters to wnite again, with God's help, would not hurt the teelings of the bumblest of all God's creatures honeatly trying to do good. He wight be as hig ns Daniel la ahert, and would uot call him tat aod unctous; be mignt be as lean as Calvim Edson, and 1 would not call him a bag of bones. I would count each
day lost on which I had not made some hearts duy lost on which ! had not made some heart gladder than they were in the morning; on which I had not plucked up some thorns, planted aune flowers on the path of human life No wan cita so live without enjoying life. Dugy will saarl at him, but iwgela are around him He may never bave riches or famie, but better than both are friends and Gud. - N. Y. Observer.

## Annual Meeting Expenses.

The following is the report of the Treasures of the firtunce committee of the Aunual Meetagg of 1879, beld in Liuville Crpels Church, near Broadway, Rockiogham $\mathrm{Co}, \mathrm{y}$
Awount rececived of district No, 2, Va, \$150000; amount of sale after meeting. $\$ 59238$; from of rents, $\$ 1500$; trom a Grother. $\$ 100$; Heceeve collected at the A. M $\$ 4.5551$ collected at the A. N2, N. 5551

Bread, 10062 H. $8246.86 ;$ Lumber, 40,205 feet 458 20; Brown cotton, 1052 yards, 5640 ; Coru 75 bushels, 37.50 ; Hardware, 61.55; Dhshes 20sus; Grivs, 143.31; Freight, 1029 ; Chairs 2 doz, 21.60 ; Laber, 9925 ; Bacon, 953 pounds, is 47 ; lce, 11 60; Brack, 2460 and bauling, 28 20; Hay, 2 ton, 1600 ; Prioting. 250 ; Bathets,
750 ; Crying and clerkmg sale, 750 ; Disb-wheh750; Crying and clerking sele, 750; Disb-Whah-
ar, 2500 ; Comarissary department, 62.95 ; Buggage d-parturat, 1430 ; Timber and firewood, 27.00; Datiang, 62 31; Mason work, i.50; Cuuk 30.87; Police, 67.50 ; Committer of arrangeuent, $12500 ;$ R. R. fure, 295 ; Use of part of Kline's fartu, $5000 ;$ Apple butter, $121 \frac{1}{2}$ gallons, B3.25; Butter, 1115 pounds, 151.37; Pickies, 396 doz=a, 39.00 ; Tinware, 7695 ; Beef, 21190 pounds, 88920.
Total.
\$3.129,95. Johe Zager,
We now make full report of expene
M. and would bave done so moner, bes of $\triangle$ waiting for District No. 1 to pay her quota of expenses. No. 1 district is still back $\$ 6444$,
a bich ter hope will suou be puld as the sernin urr zays "O we the man anything but to luve whe anotber." Brethren's papuers, plewe cupy. S. H. Myers.

## From Bro. Gish,

Diar Brethren:-
PL EIURNED home yesterday from a visi
 Met tire churcbes in council, where tuathe were carefully anvestigated and sll thinga set thed to the satialaction of nearly all conctrued and we helieve with the proper care, the troul is pased through will no more distarb th prosperity of pur bleshed caus

## Danish Mission Report.

A sister, Iowa
A sister, by D. H. Iud
Monticello church, Ind
Iudiun Creek, $\mathrm{Pa}_{\mathrm{d}}$
liruther Jomes Millo, Pa
Beaver Rua chureb, W V
Hudson Clurch, lil
Pupton, Iowi,
Sarah Bowman, Iud
D. H Hzuer
C. Browiteas, Oans Morcow church, $Y$ Sumbut Church, P
New Puiladesphat, Ohio
Greeo Muast Charch, V
Okaw Chureh, III
Lowis K mumel, Pa
Farview Church
Heary Wb Wider
Hurgo Cburch
Sarab Buwemn, Iud,
Anthony Miller, Ohio
f. A Robinsou, II,
5. M. Dubear, Ind,

M F. Moemaw, Children's Fund
Emana E. Filburi
Eila Huwes
Lanark, II., Noe. P. Rowlan, 1079 , Treasurer.
(P. C., pleave copy.)

Danish Poor Fund.
Stephra Butterbaugh, 111,
J. K. O.
D. H Hiner and wile

Euma E. B jwrama
Mary E. Bowama, for Bro. Hope's faunly .59
C. P Rowland, Treasurer.

Lanark, Ill. Now, Soth, IN79,
Southe.n Kansas Mission Report.
sana Church,
Iange Charels,
Nnosha Church
In last report yon gase the Fredonia 050 ul credut for $\$ 3425$; it should have been $8+25$.
E. Hueprad.

Garnett, Kansas

## Tatlen Aratep.

Wituaries ohould be briff, wriluas on bat ose tide
paper, sod weparate from all other becisess,
LIVER-In Mucon county, Illidois, August 13th, '79, sister Eleauor, wife of brother A Oliver, aged 50 yeara, 3 montbs and 16 day She was confined to her bed and chair with Theumatasim tor about 10 years. She bere ber sulfiriugs with patience and Cbristian fortitude. Jacos Neariey. BGWERS,-In Dunkirk, Ohio, Dec. 11th, ${ }^{\top} 79$, Henry A, son of brother A. M. and siste C. Howers, aged 3 years, 9 months and 16 days. Funeral discouras by brother E. Boasermah.
S. T. Boasenyax.

SAUNDERS, - In Liocoln county, Neb, Nov
25 th, '79. Mary A. Sannders, aged 62 yeara, 9 months. Funeral discourne preacbed hy Johus Forbey, Sen. She was a member of th New Ligbt Church, or Bible Cbristians.

HARTER-In Neosha Co, Kansas, of con gestive chils, Pbebe Ella, daughter of brother Hebry and sister Mary Harter, aged 11 years, and 14 days. Elers Toosirps. MiTH - In the Salimany Chureh, Hanting ton county, Ind., Dec. 9 th, '79, Alexander Smith, aged 29 years and 26 day. Brother Smith was a consistent member of the cburch, and was respected by all who knew
hill. Ite left a wale wad nue chilh. Funeril Hesty Wisk
(Primitine and Prracher. plonet enpy) ANK - Onl Pr+ety Pratris, Lutratige Ind, Decenther 11th, 79, anged 81 jwars, tonuthas and 14 days. Sue whes the mather of twelve chaldrum, ninety grand cbildren and one humbred unt thiree great griuluhatdran The oldest of $1+\mathrm{r}$ chidren is sixty-two, the youngest forty. Funeral serviers by tbe brethern. N H Suutt
NNIDER - Sister Catharine Suder was bun in B -dtiord $\mathrm{Ca}_{n}$ l'a.. in the jear 1801 and carue to Mavi Co,. Ohio nbren as child, She was a davghter of David Stulabaker, and
 grand danghtir of Eld. Sumel Ulery nil Brd-
ford county, P. She was no arrod to Joweph ford county, P. She was na urried to Joweph
Suider in $182 t$ and moved to Delaware Co, Suider in 1821 and moved to Delaware Co,
todana in 1835. She and her huashand uni Ladauns in 1835. She and her hushand wui-
ted wath the charch in Ohio und loved in uld ted wuth the charch in Ohio und lived in ul.d three yenrs withnt hrapuig the Brethren prearh. In the Fall of 1838 two of then oldent eldurs in the Mami vallyy catue to them and thrm were then alout ten or twetve meanhers that had moved in, and he ufvast d therm to buld sacial ruwhingn, whieh they did for two yrans and six muuths, when brother John Yumen noved inta their undot and orgaused a church.

E Studaberfa.
ART Z. - In the Grundy county Church. Inwa O.t. Fry, 79, 玉8 I Ludia, wile of Ir thr Sminhires, aged 55 years, of suontbs und 29 days.
Sifter Arts was oun that was dearly loved by the faucily and all who knew her. We vialled her nevpral thaes during her aff ction nod were atrengthend in the batth. When the time of her drparture draw near her hushund with tho cboldreh and triesds guthered around her, nuld he whd "Now Jerus st crming: I ams erin home, so do not werp for wa, Brethren and sisters, let as iry to hoid out fayterin
J. M Anyugn,

## 

Oelee Biblo Diotlonary, - A Bihlo Dictionary givigg no

Now Tuso asd Hyms Dotk -Hair Leelhep, siogle, nush





Oeg Daftlem-A dialogue sowiog thest triso immertion






 10 eopts 81.00 .
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Genth Vetce of the govan Thundory; Or, tectaren on the
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Children at Werk.

… … 迹
f. II. Hoore, Lanark, Carrsll Con 11.
W. U. R. R. TIME TABLE,




## GENERAL ,IGENTS

THE BRETHREN AT WORE tract society.


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Thut Page-Our Journey Heaveuward.-Liz.
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bangh; From Landon West; From Upton, Pa bungh; From Landon West; From Upton, Pa
B. F. Foreman; The Western Home Missionary B. E. For

Eronetr Pace-Notice to the Churoh of the Southern Phstrict of 111 nowis G. B. Gish: -
HImaplf-Michael F. Saively; Lessod Leuves. HImaplf-Michael F. Suavely; Lessun Leuves.
J, F. Euersole; Juthings,-Wearthy A. Flakke.

STEIN AND RAX DEBATE.
Prop. 2d. Buptist churches possess the Bi ble characteristics which entitle them to be regarded as churches of Jesns Christ. D. B. RAY, Affirms.
J. W. Stenk, Deniea.
D. B. Ray's fifte abeibmatife.
$B^{r}$ failing to answer our question concernred this point. He is utterly cenfosed. He makes haptism essential to the new burth, but some accountable sinners may get to heav-n without it? He has baptism as a condition $D$ salvation, yet accountable sinners may be saved without
. Witbout the new birth no necountable persons can either see or euter into the kingduu of heaven.
2. The baptism of the Holy Spirit was ner er bestored upoe any except the children of Go1. Acts 10: 48-48.
8. Our position onsulvation "witheut werks" is d. fised in the lauguage of Psul.
4. It is "without works" "of righteousness which we have done," whether under the luw or goopel.
Mir Staiu complains that we call ou him to prove lins "vile and slanderons" chargea aganst Beptivt churches, or bimself stand as "s deliberate aud willful slander+r." Poor fellow, lie clames that lue is persecuted "lor the truthir sahe! ' Stop, Mr. Stein, aud see what yon lave blindly done. Without the pretense of proul, you have aule the following outrageons cherg es which are known to be as far fromit e tuuth
as the "father of Jies" could wisb: 1. In your 1at Nug you charged that: "Bap tist ehurches" have "oggal lierase" to perform "the worke of the flesh." Gal. 5: 20. What alid you to that for?

Iu your $2:$ Neg. you charged that: "Bay" tist churehes are aot churches of Carist, becaute
they hold that we may do evil, fight and kill, anditake oatbs, that good may comel" Y ou hnow that this in not true.
3. Aleo, in your 2 d Neg. you deliberately charged that: "Baptists by taking oaths" are guilty of the "erime of peijury."

And in your 3d Neg. you charge by insinuation that Baptist c . wrches "freely justify und fellowatip avd apologixe for" "uubrided carcal lasts and passions"-"passions" "rapacious, cruel, and fiendish."
What did you make such foul charges for? We again repeat: you must prore, withdraw or staud as a vile and willful slanderer of the churches of Christ. Do yeu suppose that you can induce any one of common sease to believe tbeee cbarges? Was Mr. Stein while a pretended Baptist guilty of all these crimes? If se, we need not be surprised that he now makes his throat an "open sepulchre," We "ask him if such is the spirit of Christ?"
We again answer all his war questions at once, by saying, that Batpist churches have nothing to do with war, with carnal weapons. We are not to disobey Christ in order to suhmit to the powers that be. But as citizens we must
submit to the ordinance of God that requires submit to the ordinance of God that requires
the pnoshment of evil doere.
We repeat that Mr. Stein does not believe that a waut of "organic succession" would invalidaste Baptist chureb claims. No Baptist church "suspends its christianity" upon its ability to trawe such enccession by uninspired history. We will attend to the histarical argument when we reach that point.
Our 9th Argument for spiritual regeneration prow to, aud iudependent of baptisa and cturch membership, is based upon the fact, that it harmenizes the scriptures upen the only plaa of salvation which is parfectly adapted to every case of human necessity. Oar heirehip witb Abraham is not of law:
"Therefore it is of faith, that it might be by grace; to the end the pronise might be sure to all the seed, not to that onls which is of the
law, but to that alse which is of the faith of law, but to that alse which is of the faith of Abrah
4: 16 .
Again:
"Know ye therefore tha" they which are of faith the same are the children of Abrabam. Gal. 3:7.
This same glerions plan of salvation that saved Abraham, secures the galvation of all be-lievers-the apinitual seed of Abrabam. If it was made to depend upon church membership. as Duskards bold, they some penitent believers would be lost for want of the opportuaity to juin the chureh. The promise which is "eternal life" to all belinvers weuld fail to those wbo could not unite with thechureb. If nalvatien dependd on baptism, then the promise would for the same culuses, full to oll the peniteat un laptized believers. God was not so unwise a to dospend his "power ou earth te forgive sina," upos the physical set of some other simzer whe might, or might dot, consent to permut the Lerd to pardon the tranngressor. Thus plan of salvation reactud the ease of Abrahna,
with the patriurchs and prophets; it extended to the wom:s that crouched at the feet of the Savior and the dying thiff on the creest the same "kreat ealyation" nived the spestles and New Testument saiuts; asd the same glorious phan of salvation br grace throagh farth, meust and will sare every accountable sinner that eseapes the pollutions of siu and walks the sunbright elimes of eterual day. Among the leadivg demomiuations of earfl, the Buptists stand alone as the unwavering edrocatex of Chie Bible plan of salration.
We may uow sately say that this first had whichd-mbads spiritual $r$ geveration-the' hew birth-nud spintual life sa ciseatial to baptiom


Our leading proofs ramain untouched, while the cuemy has heen thrown into utter coofusion, and forerd to surreuder his sumd "works of righteournese" for ealvation. We introduce Casincterastic II: Baptist churches posesess the "one buptisin" denanded in the Neio Testa-
Paul says:
There is one body, and obe spirit, even as se are callid in one hope of yeur calling: One Lord, ene faitb, ore haptism, one God sod Futher of all, who is above all, aed through all, and in you all." Eph. 4: 4, 5.
No one of these sevea unitiea in this pissupe can possibly be three. If we must have three bayrtisms to make "oue baptism," we must have three faiths to make "one faith." The "one immersion" of Baptints io generally recognized as valid. But Mr. Stein deeies. He says that baptisma, the "bsptism" of the above passage, corresponda with baptizo, a frequentative Greek verb. Does be mean tbat baptisuna is a frequentative Greek noun? We grant that a certain elass of Greek scholars, whose cluurch riteuls demanded three immersiona, have held baptizo to be frequeatative. Tbey obtsined this notion frem their churches, nuther thas from the use of the Greek language. Liddell \& Scott have given up this absurd idea, as may be seen in the late edition of their lexicoo. Dr. Ed. Rohiuson regards brytizo as a frequentative in form, but not in fuct. The overwhelming weight of Greek lexicegraphy is now against the view that baptizo is frequentative. Even it the verb was a frequentative, the en baptisma would confine us to "one immersion." The Bille says, "one immersion," but Mr. Stein has three in-
mersions/ Shall we ebey God, or man? But this frequentative will prove rather toe mnet for Mr. Skein. THe coutends that "baptizing" must be underitoed, in the cemmission, before Son and Holy Spirit. Therefore, be must bave the commission to read:
"Qo ye therefore, and teach all nations, baptixing them frequently in the name of the Father, nod baptizing them frequently in the name of the Son, and baptizing them frequestly io the name of the Holy Ghest"
Asd as frequently, with him, mast mean at least three, our friend is compelled to have at least nine immerrions for his "one [frequently] haptivm ${ }^{n}$. This will harmosize all the better with his wasbing argument. Are not nine dips better for washing eut searlet and crimson sins than three?
But this has Naaman to overdo the matter According to Mr. S., "Nasman dipped him 4elf frequently seven timesin Jordan" twent $^{\text {m }}$ neetimes or more. According to his argilment, our friend is still an unbaptized alien. He must have a few more dips; five may do, as he has had four alrendy.
Our friend sans: "A singtr dip has no trinily, and beace canoot repranent its unity." He' ought to knew that the desigo of baptism is uot to represent either the trinity, or the uxits If the trinity. The "one happtism" of the Neyy Testanient is dosigaed to be a moumment of the resurrectios of Carint. At the conchasion of his $m$ s eily argumest for the resurrection Puut asked:
"Eles what sball they do which are baptietd For the dead, if the dead rine not atall? Why are they theu boptized for the deal?" 1 Cor
15: 29 . 15: 29.
Baytism doclares the resurrection of Christ udis a pledse of the resarrection of all thzuiats. Aichrist was raised but once, there cas le but "one immersion"-one baptism.
Again, Paul says:
"Therefore wo are buried with him by hap 13sm into death: that like as Clirist was raiv, up irom the dead by the glory of the Father venl so we al-oshoald walk in vewoes of tif Fir it we have b eu plauted togetber in the hiketurs of hiw dath, we shall he also in thy

Baptisen is the "Itikeness of hio drum." Cbrist died bat once. Therefore one inumersion only is demmended. Buptism also cootans "the hlevess of his resurrection." Cbrist wha rnised from the dead but ouce. Therefore, one immer-siou-burial "with him in baptisu"- is the Bible baptism. Surely Baptisto possess the "one baptisu" of the Bible.

## MINISTERIAL POPULARITY.

$A_{\text {MONQ the corsed besings that are confer- }}^{\text {red }}$ red on preachers, is that popularity which makes them for the time the centre of atruaction and the topic of geveral conversation. Ont of a thousand or ten thousand ministern not mere than twe or three at any time are likely to be famous, and it will be a merey if those de not sperdily come to be iefamens.
Host famone men are over-estimated, and their popularity canses unpleasuut comparisess, breeds envy and distruat, leads to criticism, klander and fault fiuding; causea every error to be magnified, and every fault to be proclaimed; and if in some unsuspected hour the praieed and Alattered pet society ahowe himself to have like passions, inficmities and eins, with ethere, hom soon every foul hird of prey will peck at his gay plamage, abd toru his glary into shame. Muny a popular preacher has finished his coare is shame, in forrow, or in crine. Yeung man, do net fret hecauso your kite does not fly quite so high as your aeighbor's. Hold on to the etring, and you nay keep it out of the ditch. It may he very pleasant to see your name in print, bet that depeads largely upon what is pristed under Keep lew. Betore honor is bumility Be true to Goil uad usan, and if you mise fame you may also escape shame; if you do not hear hosaanas shouted to-day, you mesy not hear the cry;' Crucify him!" to-morrow; ond if you can serve yeur generation in this life, and get quietly into your grave without lringing reproach apos youncelf, your frieads and yoer Lord, you will bave a fine epportunity for fame and appreciation in the day when the righteous shall "shine forthl like the sua ie the kingdo of their Father." Wait and ses if it is not so.
-The Armory,

## THE JEWS.

IIE have spoken of the proposed ralroads from Jerusalem to Joppa. The following paragraph relating to it is from the Cincionati Enquirer:
"General T. D. Lovette, of this city, formerly chief engineer of the Soathera Road, ban just completed a contract for the building of a narrow-guage railroad from the city of JerasaIruin to the port of Jaffa, in the Holy Land, and has writtes to Majer Joha, also of this city, the chanupion nurrow-guage railrender of Obio, to join hum in the euterprise. The road will by some forty miles in length, the sir-ine distance between the two points being something over thirty miles. Jopps is a zmall maratitac tows of Palestine, on a tongue of land extending into the Mediterranean, and lies in a nerthwesterly direction from Jerasin lem. It was formerly the port of Jirusalem, and was the landing plece of the cedar and was boilt. It has a cobrijerable trade io cotton, cern, and freit, as hase also the conntry lying back taward Jorasslem, through wbich the roud will run. A larie factor in the busi-
ores of the raid, hawev-r, will bo the unual risits of the pill rims at the Ester season, and truvelerrs at all seasoms The proposed mind is nadertakten hy a party of French cupptaliotes: Ald in tw be puathed tor ward to nut eariy com-
piltion. Mr Lovn-te is now in Paris, preparing for the wirk.

 tumbg lorche- th the hay o his preparations,
nd the fir tree. whal he tor mbly shaken. The



## WHEN I WAS YOUNG.

DT SAS. Y. HYCGLER.
Tell me of childhood, of friendship and trath, Whea 1 was yoang, when I was young. Tell me of days which 1 spent in my youth, Wheo 1 was young, I was young. Tell me of friends that have gone to the grave Tell me of chilorea, ohedient and brave: Tell me of Jesus who suffared to sare All that were young, that were young.
Where are the friends that were dearest to me Whea I was young, when I was yomg? Others whose faces I often did see

When I was youag, I was young. Where are my youthful'companions to-day? Schooluntes and cousine, Low happy were they! Where are the childrex with whom I did play

When I was yourg, I was young?
Friends and relations ure passing awav,
Whaonce wero young, who oace were yoang Some I but scarcely remember to-day, Who once were young, once were young. I, too, am weuding tay way to the grave, Trasting in Christ who in ahie to aave When 1 most move over Jorima's cold wave, Thore to be young, to be young.

## SKEPTICISM.

hy prop, sanfoand.

## ntumer ili.

THOSE persons who hold revelation to be the only source of certain knowledge to man would, no doubt, start at beiog ranked under the title of skeptics, and yet this principle cantaine the germ of a skepticism under which both religion and philosopby would soon die nut. Let ue examine the question closely for a moment. The buman faculties, it is urged, are perverted. There is no confidence to be placed in them. What means, thed, have we for determining that the revelation which we have received is a true one? Its veracity, so far as we are concerned, must rest on a process of reasoning, and this reasoning can only be carried on by the very faculties which we have pronounced fallscions.

The argument becomes still stronger when we pass from the subject of reve. lation ta that of the being of God. With. out a knowledge of God, inspiration would be a word without a meaning, and how is this knowledge of God to be obtaiced, but through the inferences of our reason? It has been anid the Neriptures carry with them their own evidence, the evidence of miracles; but, it has been asked, "What mind is there that would be convinced of the being of a God from the witnessing of some temporary change in the laws of nature, when it had totally failed of ganning such conviction from the perpetual and standing wonder of creation itself." To undermine the authority of resson, there fore, is to undermine that of revelation also. Once destroy the validity of the subjective world within, and there can be no longer a certainty left of any objective reality.

As regnrds the tendencies of the two phases of skepticism that we have just described, the religious and the philosophical, we believe one to be equally injurious with the other. Distrust in one kind of testimony raay easily lead to distrust in snother kind; so that either phase may prove a stepping stone to that universal unbelief that involves all human knowledge in doubt and confusion.

Both bave their foundation to a greater or less degree in ignorance. The religious skeptic is generally ignorant of the vast amount of evideace that can be produced on the side of revelation, or else denies the testimony of the external senses, altogether, while he uses st the
asme time in arriviag at bis coaclnsion the very faculties whose evidence he coodemns. The philosophical skeptic, on the other band, baving been trained from chilldhood in the faith to which be holds, has no idea of the amount of evi dence that would he required to estab lish that faith in the mind of one who bas not been thus educhted.
Furthermore, we fiod that those who are most ignorant in respect to the real nature of their own belief ore most iatolerant of the belief of others, It has heeassid, "The mod always seizes with a kind of convulaive grasp those traths for which it can give no very satisfactory account, as though the teoacity with whichthey are beld would go to make up the deficiency in their evidence; and on this ground it is that those who are most ignorant, to prevent the appearaace of shsurdity, commoaly fiod it necessary to be most dogmatical."
But skepticism, like all philosopbical tendencies, has its uses. Its proper office is to act as a check upon the too rapid progress of all authoritative systemas. Morell says, "skeptical philosophy may be invaluable as an instrument which helps us an the rosd to truth by dissipating fond delusions." In thes way it has been eminently useful in every age, and has formed an iodispensable aid in the advancemeat of speculative science. It eannat be denied, hawever, that like other syatems of belief it has been carried to extremes, and has proved to be a hindrance to the advancement of truth quite as often as it has aided in its development.

## MATERIALISM OF THE AGE.

HY ALEX. W. REESE,

SOMETIME since an infidel-a recent importation from "the Hub of the Universe," (Boston) delivered a lecture in the Empire Hall, in this town, on "The Assumptions of Christianity." Quite " $A$ bornet's nest" was stirred up by this event, and a good deal of acrimonious discussion among our good eitizens followed, as a resuit of this "highly intellectual treat."

A few dsys thereafter, a leading attorney of the place, meeting me on the street, asked me if I had heard the lectwre. I replied in the negative.
"You ought to have been there," he remarked, and heard the hard hits he gave to you religiaus folks."
"O," said I, "this is not my fight! I thack God that it does not devolve upon me to defend the inconssstencies of pipu'ar Christian'ty" He laughed at me and said, "O that's it, is it?"
"Yes, that's it!" was the reply.
A Chiuaman-a recent graduate of Yale College-a highly iotellectual and cultivated man-somewhat receutly delivered a lecture in the Olympic Theatre, in St. Luuis, on a certain Sunday, ta a large audience, on "the comparative civilization of China and America."-1 read this lecture as reported for the (St. Louis) Globe Democrat.
It was a atinging satire on popular Christianity, avd contained what my legal friend called "hard bits" indeed. He drew agraphic petare of the Na tional religion as cuapared with that of Confucius

He ridiculea um boasted "civilization" -and said: "You speak of us as a set of benighted heathen, and propose to send Missionaries (?) to China in the interests of moral (?) reform! Why the cammonest virtues ure more regarded in China than here. In China old age is respected -filial affection enjoined and practiced.

I shonld be sorry," he continned, "if the boys in my coustry were as rude as they are 10 Boston--the Atheos of America! The 19th ceatury has given to Americs, the religion of Christ, an l-Mother Winslow's Soothing Syrup!!" These are the otternoces of a learned skeptic-the impressions of a "Heathen Chinee" - but they afford room for serious thought!
What a field for meditation is the do main of popular Christianity!
Cut isto hundreds of fragmentseach claiming to be the true churcheach urgiag its distiactive dogmas upon the world-each claiming to be founded upon the immutable wordeach atriving for popular recognitioneach with its respective orgadization aad its respective temple of worship-each with its distinctive and diverse creedeach sendiag its teachers and missionaries idto foreige lands to proclaim, io the midst of heathen darkaess, "the glad tidiags of aalvation," and all jostling, crowding, and fighting each ather
What a spectacle is this!
No wonder that the heathen is per. plexed and bewildered; and thoughtful men, in our own land, are led to douht the reality of religion itself!
The whole of this trouble grows out of the difforence of men, and eannot be assigoed to any defect in the Word itself. These diverse, and often opposing, theories are not due to discrepaocies, ambiguities, or obscurities in the revealed will of God. They are solely due to the various opinions of men about the Word. "We are so constituted," said a neighbor recently," that we cannot see alike." Hence he regarded the various denominations and sects as a necessity in the great work of human redemption. But thas opinion is neither according to logic or fact. It is a sophism.
As to the existence of a plain truth all men can and do see alike. They cannot see otherwise. That men do not always accept the truth-giving it vital force and expression in their lives, we all know. Truth ia immutable. It can. not-chameleon-like-change and fluct. uate with the fluctuating and changing fashions of the ever-changing times.
Thereligion of the New Testament is the asme to day-amid the full blaze and elory of the 19th century, that it was when its Divine Anthor trod the streets of Jerusalem in buman form more than eighteen hundred years ago. Men of a skeptical tura of mind quibble over the Gospel because it does violence to human reason.
This objection is a common one with this class! In fact, they regard it as a "Knock down" argoment.
But, subjected to as critical analysis it is, by no means, as formidable as it appears. No one will deny that revel-ution-so far as it goes-is the mind of God-the expression of divine reasonwhich is infinite io its extent. No one will deny, on the other hand, that human r tason is infinite-limited in its extent.
If then the finite could reach all the operations of the infinite mind the dis. tinction would be destroyed: man could be equal to God himself.
God, therefore, does not alwnys, in his revealed word, appeal ta min's reas. on. God sometimes speaks with authority. As the Creator of man he bas the moral rightthus tospeak. As the Redeemer of man-in the person of his Sonhe has the right to preseribe the terms of man's redemption from sin and death. Some portions, then, of God's revealed word, sppeal to man's reasoa, while
gaio, some are nere matters of taith. We accept them because God declares them God does not appeal to our reason when be declares the truth of the mmaculste cooception-the trioity-or the infixite attributes of his own person; for these are utterly beyond the scope of buman reasoa, or humau conceptios. Neither can human reason grapple with the idea of eternity-the resurrectiou of the body-the immortality of the soulor the ibcaraation of Christ. These are matters we only know from the word of God.
Hence it follows that human reason beiog uaable to grasp these sublime and stupeadous truths, enn oot be defiled at the expense of revelation. Truth is oot always reached through the operntioas of humaa reason. Much of human koowledge is empirical is its char-acter-it in the result of repented exper-iment--of accident.
Franklin reached his conclusions as much through ubservation and exporiment, wheu he promulgnted his theoriee of electricity, as be did through the abstract forces of uoaided reasoa-yea more.
The simple circumstance of a falling apple-olservation-led Sir Isaac Newton to reason out-atter much and repeated experiment-the law of gravitation.
The boiling of a tea kettle and the violent agitation of its lid first attracted the attention of Robert Fultos to the motive power of steam. Not reason, then, but observation and experiment are the prime factors of human knowl edge. Reason must utilizo the results of ohservation aod experiment, but reason alone is usable to cope with even the aimplest pheoomena of nature.
What reasoning of man could reach the conclusion, a priori, that Ipecse would puke and Jalap purge when introduced into the human aystem? What reasoning, in advance of the known fact, would lead us to know that we cannot make gun-powder and fire lie down in peace together?

Who conld asy, as the result of un aided reason, that he might nat live under water, as well as on dry land?
We might suggest eddless examples to prove the truth of the propositiou laid down, but these may safely be left to the operstions of individual minds.
Why, then, shall we reject the infall ible word of God because we can not make it comport with the fallible reason of fallible man? Surely this would be, not to honor, but to degrade buman reason itself! It is a matter of surprise that men, who defy reason and ignore revelation, do not see how they degrade human reason by auch a course!
The very phenomena of nature--man's great store house of knowledge-are mute, but mighty witnessers of the truth of God's revenled Word. What are they but the voice of God himself, rebukiog the cold, materiahstic, soulleas philosophy of men? Like the fingera of that myaterious, but awful hand that traced the mystic words apon the wall at Belahazzar's feast, God has written his immutable truth upon the beaving bosom of the mighty ocean-He bas truced it in
"the lightning'a red glare
Puinting hell on the sky."
He bas atamped it upon the glorious bow in the cloud. Its awful echo is heard in the thunder's drend peal, and in the earthquike's shoek!

The majesty of God's trath walks upon the winds, and speaks in the tempest's wrath. It breathes in the low, soft
music of the summer lenves! It glows in the sileat beauty of the forest, and glittersio the flashiog glory of thestream! It is seeu impristed upou the mountais peak-lifting its prond bead above the stormy clouds, and blunhes in the modest violet of the vale-

Whie enaciuua firmanmat on high,
With all the hlue, othereal sky,
And upangled beavens-a shiaing frame Their great urigio all p coclmiul

What though in eolems silence all
More round this great terestrial ball!
What though no real voice or sonnil,
Amidet their radiant orb be found!
In reason's ear they all rejoice,
And utter with a gloricus voice,
Forever singing as they shine,
The hused that made us is Divine"
Warrenshury, Mo.
OUR JOURNEY HEAVENWARD.

## ty Lizzig d. MEYFA.

WHILE at the depot in Cbicago, re ceutly, a remurk by the Passeager Agent made un impression on my mind. He had given the uecessary information to a pasaenger, who, not satisied with that, inquired of othere untii he became confused, then went back to the sgeot, who told hum to goiu and sit down till bis tran comes, that if he believes wbat every oue tells him be would uever get to Iowa. While this applies to all traveling by railroad, it can also be applied to our journey beavenward. We have a true schedule where all the couditions of the road are given, with directions where to start from, how to be equipped for the journey, and a glowing description of the station at the eud of the road, and so, long as we strietly observe these rules and regulations given in our schedule there is no danger of gong astray,-we travel on smoothly and nicely. But let one conault seif to some extent, conclude, there
18 bitle behind time, no difterence, or ask the opiziou of others till we become confused and excited, theu like the mao in Chicago, we are in danger of never getting to the place we started for. There is no necessity for this if we faitbfully follow the direction in our guide-book. Our conductor (Cbrist) is responsible und has promised to land us there on time. His words are firm and true, authorized by the President, (God) whose controlliag power we dare not doubt, consequently if we fail to have a prosperous journey the fault lies with ourselves.

## DEATH IN THE POT

## MY c. p. ibtwellek.

I $\Delta \mathrm{M}$ coufident that 1 Bm not alone in the belief that our church literature is not as free of objectiousble matter as it ought to be our aim to make it, especially of sucb as seems to show a want of thast wisdom which "is first pure, then pesceable, geutle and easy to be entrented, full of mercy nod good fruits," or of that love and meekness which helps ous to bear patieutly the little wrongs whicb fall on us on our why, and prevent us from returning evil for evil, or in any why speaking evil of nthers, especially our brethren.

While we have reason to believe that all of our editors aud our writers, in a geberal, are trying to work $u_{p}$ to the staudard, 1 still think we sometimes fall a little too far below, and it seems to me that a few thoughts on this subject would be in seasou once in a while, to bring to our minds some of the first
prime iplen that should govern us in sll of our writings for the press. Of the first and chiefest of all these, it would seem that 1 aboald judge as Paul did in his epistle to the churcb at Thessa lonica: "As touchiag brotherly love ye need not that I writ: nato you, for ye yourselves are taught of God to love one another." Of all virtues tsugbt in God's Word, no other is so mbuodantly taught, no other holds a place so prominent in Christian cbarncter as love; and yet it seems we will forget and fail of the kiuduess, and forbearance, und love by which all wen sball koow that we are Cbrist's disciples, I thiok we sometimes aim to do justice to our brethren and forget mercy. "To aim at simple justice to a dear brother or sieter iu what we write sbout them would in mauy instucces be aiming away below the mark.

I might write many tbings about bretbreo and sisters that would set them in an uaplensunt light before the world, nnd yet not misrepresent them, but whether I ought to do so or not depends on other considerations besides truth and justice. If a man struck me on my right cheek, and 1 would do tbe same to him, 1 would do him notbingibut justice. In like munner I mast resent every persoual ibjury on the priaciple of eye for eye, tooth for tooth, hand for hand, foot for foot, wouod for wound, and so on through the catalogue of persoas? nssaults, and not go a hair'a breadth beyoud that which God who can not err has laid down as justice; but the kiudness, forbearance, and cbarity, incum bent ou tbose who would be partakers of the meroy which "rejoiceth against judgment," demunds of us a bigher aim it all we do to an enemy or in friend, brother or sister, or sBy about tbem eitb er than simple justice.
Justica! wbst a meager plemj that would be upon which to obtain so inheritance in the better laud, "a crown of glory, that fadetb not away!"
If the justice of God had appeared to ull men, iastead of the "grace that briogeth sslvation," what a dark world this would be; how gloomy our prospects for the next! But all the spiritual light tha is in the world is that which is shed abrond in the bearts of the childreu of God "by the Holy Ghost whicb is giveu unto us."
$Y_{\mathrm{E}}$ are the light of the world.
that loveth mis hiotifer sbideth io the light, and quere is nowe occasion

This is the light which makes our way clear in poverty as well as in wealth, through evil report as well as through good report. It belpa us to keep our own feet in the narrow path, nad to restore those whose "feet luad al. most slipped." Yes, and when they are restored it helps to bury their troubles.
Without in the least impugaing the motives of auy of our dear bretbren, I an constrained to any according to the weak judgment as God has given to me (aud I think 1 have the spirit of Chriat in so judging) that it is not good to publisb, concerving the failings of bretliren or sisters, that which has been duly ad justed, and buried in the grave of broth. eriy love. It would seem little (if you silow me the crude figure, to throw upon the grave another great shovel full of charity, aud bury the troubles if it were possible still deeper.

Deal geatly with the erring: kuow
They may have toiled in vain;
Peringss unkındess mude them 50;
Oh wis them back again."
And then when we say, "Our Father
who art in beaven" * "forgive us
our dehts as we forgive our debtors." "As we cover up the faults of our dear brethren acd sisters, so cover up our sins und remember them no more," we will bave the assurance in.our hearts that we will receive the things which we ask.
May iteugage oor prayers, our talents, our experience and every virtue tbat we can briag into requisition to adorn our papers, our tracts, our sermons, and our daily walk aud conversation with the true light of the gospel of the grace of God.

## ANONYMOUS MISSIVES.

## by c. 日. balshatou.

LIKE them, if they are full of Christ. Those whose life is most deeply saturated with the Spirit of the Cross are inclined by their new disposition to sow the seed of the kingdom in silence, und cast their bread upon the waters when God und His angels ure alone cognizant of their bidden ministry. A few days ago I was cheered with two specinlly Heaven-scented messages, one from Dakotah, and the other from Nebrasks. I am hungering day and night for communion with souls who ure warmed and magaetic with long repose on the bosom of Emmanuel. I receive mady letters from saints who have bardly learning enougb to put their buraiog thoughts und feelings into words; but the love of Jesus throbs in their crude vitternaces, and the very light of Heaven runs along the lines of their all but illegible scrawl, so that while I feast my soul with their Holy Ghost-seasoned fragments I mm "sitting in Hesvenly places in Cbrist Jesus." I like to read fine writing about Jesus; but when Jesus Himself is in the missive I like it better. The two notes sbove referred to speak volumes of Christimn life in what they do not even intimate. This is significant and well worthy of consideration by us sll. We spoil our best deeds by reference to them. We mar aad smirch our best literury efforts by infusiog ourselves. Ego is the Beelzebub which beads the host of minor aevils in the inner bell. John I4: 27, sud Philpp. 4: 7, eau never be real. ized so loag as our esrs are itchiog for our own praise. Thousands in thechureb, and miuisters not excepted, are committing alow spiritual suicide by furtively imbibiag the poison of self. seeking and self exaltation from the golden goblet in the leprous band of the mother of harlots. Nothing so penetrates and invests the sonl with the grandeur and moral power of the Godmaa, as to claim and exercise no individunlity apart from Jesus. " yet not 1 , but Christ liveth in mo," is the philosophy of salvation, the eoncentration of all wisdom without the polish of the Academy: I am an enthusiastic advocate of education, but only in the Lord and for the Lord. Mathematica belong to IIim, in all their beights and depths, no less that the numbers Three, Seven, and Twelve. If we would but know it, Heaven and Hell aod all the uviverse are included in the Alphabet aud the ten numerals. What the wisest know issenothing compared with what is contained in the simple elements and characters known to the unlettered. To know Jesus is to possess the key that unlocks the very beart of God, aad all the marvels of Eternity. "In Him are hid sll the treasures of wisdom and knowledge." Col. 2: 3.

We are more likely to lose our comforts from want of love and gratitude, than we are lrom want of gifts or wisdom.

TOBACCO IN AMERIOA
at grokar stuckyas.

$\mathrm{H}^{1}$TORY informs us that tohacco derives its name from Nicot. a French emhisss-
$t$ was discorered by witite men on the Island of Tobago, and used by the astives to a linaited extent. It was introluced in Earope in 1560 About sixty gears after tnat, it became so popalar in America, and its cultivation to exteusive thast it became the ataple article of comwerce, and was frequently used as mooey, as change, etc.
There is one fact connected with the history of tobscco in our own country, with which many of you are acquainted, which I will not pass in sllence.
In the year 1620 when the colony of Jamestown, in Virginia, had beea established about thirteen years, a great want was felt for.female aid; mot only to soften the asperity of mannera in society, (composod wholly of maless), but to give stahiility and serenity to the colony, hy encouraging the domestic or family institution.
Ninety females of respectable character, bat of humble fortune, were imported from Evglaod, and sold to the planters at Jamestown, for wives, at the rate of 120 pounds of tobacco, valued at fifty cents a pound, for each individual so purchased.
During the mext year, 1621, sisty;or seventy bore were sent over and eold for the same cammodity, but the price harl been advanced by the London Company to 150 pounds a head. The first slavery, therofore, in Virginia, was the slavery of whites: of the wife to her hushand; and the first expurtation of tohacoo was for this singular purpose of purcharing companions for lite.
Tobaceo was first taken to Europe in thy sixteenth century. It was recommended for its medical virtue, which was greatly oxaggerated hy medical quacks, who declared it to be a profound romedy for many disenses, and would keep away all contagious diseanes, It was falsely represeuted untilit became an article of luxury in the Old World, though not withont much opposition. Several Popes, Urhan VII and Aurret IV anong them, forced agsinst it the thunders of the Roman Church, and the Priests and Sultans of Turkey denounced the use of tohacco as a crime; and Amurot aven going so far as to decree its panishment hy the most frightful forms of death. Later in the same century it was decreed and became a taw that the pipe atems of smokers were thrust through their noses, and many other similar penalties were iostituted; after all desth penalties had been abolisted ouly on manufactorers of tobaceo.
All this condemuation and all these penal. ties were unavailing. The use of toloceco eteadi$y$ increased and has increased ever siace.
The Turks and Persians exceed all other nations in smoking. It Indis and in China all classes smoke. The practica in universal. Girls have a yeculiar appendage to their dress that contains a poctect, especially for pipe and tohac. Chewing and spult taking is gradually dimivished, but smoking is on the increase; and they associate srooking with their religion and all trunsactions of business. Sinoking togethor with them has a greator kignificance than enting together has with civilized nations.
Granillos, Ind.

## SCRAPS

## By Deyoomaw.

One shower of ram will increase the graiu product of the brethres 100,000 hushel, that is worth 8100000 . It will increase the grazing eapacity of our pastures 850.000 . Now what does he beatow such royal gifts for; to enrich us? Yes, that we mag be able to sand once and resin to the necessitios of his missionaries Let us see that those blessinge do not eat our ouls as a canker hat that freely having received we will freely give.

Ouly tes more yeare to prepare for eternity. If these sboald pass by as rapidly as the last ted have, it is near, nowat the door. Oh! let us vatch and be soler lest it come as a thief.
Some preachers teach the people that it is notessential to salvation to keap God's commandments. So Satan taught Eve. So Korah Dathan and Abiram tayght the Hebrews.
Brethren do ang of you teach such doctrnes?

## THE BRETHREN AT WORK.

## The Brelliren at Jlork. mblashed weekly.

## 

##  Prtici dore not impls the ument of the writer. <br> 2 Cowqunurons in erdor to secure prompt in  <br>     <br> bhethrex at work <br> Lanark, Carroll Con, $\mathbf{H}$.

## LAMABE, iLL

Jaxuary 13,1850

## INTERNATIONAL SUNDAY SCHOOL LESSONS

THERE is a differemee betveeu a docienary Which deffiars rouris, nud the sclection of a
for our chiddren. Tbe teacher slects the lessou fir his pmpils, but the lexicographer defines words in harnony with linguibtc seir nce. The deflinition of terms are given as tomided on an unvarying law; hut the assignment of ulesson is simply uccording to the judgruent of the assiguer. We state these things so that the readers ruay be prepared to meet any argunentes hrought up in this direction,
Is there systen in the Lessons as neaigned by that select Coamilteo? Is that a good aystem which on December 7 th takes Revelation $51-14$ for a lesaon; then on Decemiker 1tth takes Reveela'ion xxt: 21-2T, and Mark nt: 7-25 for De cember 2lat? I 4 spch a plan better than the "Topic Methody" Thu preacher who wisbes to succeed confimes his diecoures to one enijjent. What for? So that he enn, more readily instruct his heavers. Why dil Peter coofine his remarks to a sulject-Clarist-on the day of Pentecost? Wheu tho lame man was henlel, and the people were amazed, why did Peter conifinu his ye marks to Chriat's dpath end resurtection? Why
did he nut talk about tweaty subjeets in his one did he put talk about tweaty subjeets in his one onew ouly esnfuses the unad. Do the alrocates of the "lat-matimual Lesson" proctice whit they preach? When they meach, why do thier con Sonday-selool prosent a le-sun that rontaies cannut hare a lesson on Fith, thon otion in $\mathrm{R}_{\text {- }}$ pentance, oncon Brytism, oue on Feel - . . . bugk, ether to the suldject? Would yon If do so If that werc the conthe of the minit de? it
the Cownuit:ee nonld gen that way, 14 in you
 ity? If the Brotherhood shonld adopt the "TMic Plau" would there not be unfuraity?
 duce it to nur cblidren? If centums precise"Well, 'susta friend, if we wee the "Luterine-

 Bible" Than if sou take your Bilke and go to


 vinamuls! The commenth on the lesson by a
Brullirs would perhipls diffor very wuch from thu .onmenents uf $A$ Presby teriun: $5 \Omega$ instead of

 "my opinnoti is, A . Hotr ran- we berir, citber
fronti all throught the hour we hair ' 1 think it meawn,
\&c." Sud, sal the condition when so much re liance is placed on each otbers thoughts!
Do the authors of the "Iuternational Lessod" follow some particular line? "They do," exthought they way give you Jobo $13: 1-17$ in the eleventh moath of the sixth year; hence f.etwashing for oir yeara nad eleven months dure not be brought op in the schools. If thrir lue of thought should not include Julun 13: 1-17 then your line must not, for yoor lise is theirk, and theirs yours Should theic line not include Rom. 16: 16, 1 Peter 5: 14 at all., will ye ur line cuntain it? If, is thear juigmeut the Holy Kivs shall not come up until the tenth year, will it be taught in four school belore the tenth year? Renrembar the Comsitteo is asaiguing lessuns for you, and you inust tako what the leucher of jadgraent; uad now the whole Brotherhoud is asked to give up its judgment to that of the select party who brings vot the "Tnternations Lesson." Why should any one go to "Tlowe" for forms and pasteris?
It is true that if westould publist the "Inter zational lesson ${ }^{n}$, in the $B^{\prime}$ 'nt $W$ we might, baps, increase its circulation; buk woull we be jastifiahle in such a courfe when it is trudent that principle would be sacrificed? Shwuld tha "poeket bouk" triumph uver pruciple? It olt-
en does in the worlh, but God frridds it in his fumily. Will the "International Lesson" serv to maintain our pecoliar characteri-tics कy a $1 \mathrm{~V}=0$ ple?
We maintain that each chitd should have Bible. By laving a book of ats own, it will hearn to revere the work, will learn to turn to almost nuy rerse it wi-hes to fibd. Other book. may and a teacher in making illustrations, but the pupila rarely ever read them. Is it not better to hase the, chald to hecome faumbar with the Bibley. Why should we not plead for the Bible? Why not do all me can to have our childrea read it, to study it? We believe that every candid miad,-all who will divest themnelves of selfishness, can see that we need to cling closer to that one best Book-the Bible We rulise our voice for it: we wield our pen in its hebalf; we must heark en to it, follow it, obey it. Who will gsy we shall nott? Hold fast the good old Book: keop it nuong the children and never trade it for something lar inferioc.
Slatl our eass now be "greeted" with arrozs inbled, "uneluritable," "jealon-y," "biguted," "molearaed," "phrruw-Leateth," for plainly writ ing our convicluns? We did not nat ont ta toas and with bitirs," (Judge 8; 7), but to warm, to bonnd the truarpet in che thme so that the the. Have we given sn meertnin sound? D yun not nuw know wheve we stand on this ques. tion? We, in exnclusion call attention to the manser is whoch the Jewish church wo cor-
rupted. Hny we lepra to arois the situe fintd. teps. We quote frour llasheim.
"If any part of the Jemsh religion was lea dasfigured and corrupied than the rest, it w... centaniy the fornu of external worship, when
Was eatitblished by the lew of Moser And yr many learned owea lave obscried that a groce karicty of rites were introducel iuto the survie of the temple, of witich bu traces are to ba follur writings. Thene odditional epre
in wonics mavilestly proceded from those chumgand revolutions whech rendered the Jews wore they had formerly beem, for when they saw the sured ates of the Greehir aud Romans, thoy that were used in the workhip of the honthen destirs, aud did not hesitale to adopt them into the service of the trae God, and ndd theta a


Os the firat day of the fresent year the morch tin Lanarlis met it councul. There was a thir labors Brethrio My rlio Mlejet and Danwere present by minitation to a ssi-t the 1. Moore was urdnumd, and another mimister frurel Io do mhintinmal work in the miaistry. Wh the rect diypsim net to enulinue church
orb. Tro Brethren were cho-m to serve as ipacnes miloue to peruch the Word Those io-en dencons are W. H. Eerrington Bed Lyain F. Bly. Mwg grase lie givela all to do the atark of the Lord int in toceptable an an aer.

Tue address of Brother K. H ckinso hanged from Cornell, Ilinois, to Odell, wame State.
Tereaddresa of J. W. Sunthwood has been zarue State.

Brethrey Bock and Gorlon, of Kivknno Iullans, have beren prenclang in North Mauchester Church, Induma. Two baptized.

On the 22 ud of Dewmber last, Brother Ephrinn Stoner leggan a reries of weetiags at Upur Cunwago, Muryland. We hope to hear that miny loved oues have turned to the

Brota ri F. P. Lahr expects to attend the next Anbual Mreling if dealth will permit How we wuuld rejnice to grasp the hanal of elir dear old brothife once more! God bless bin!

Undes date of 2 ud inst., Brother John Mely ger writes that he was not very well. Their nucting on the first was aut eppoyable oue, nhd biotheris love secmed to provall in the eld brotber's congregalion.
A Lovtan brothre writes: "Would like to nues you at Dwight, if I could leave home. There is quite a desire for Brethren to come there. Owheacan nil the calls be filled? Our
Father's children are humery. O for more lahorere!"
Ouresteemed Brothor, Andrew ${ }^{\text {Hintchison, }}$ of Centorvietw, Mi-sonns, is at present shjpara. ing in Lratgmont, Enlorida, for bealth's, sak d letter from lum datell Docemier 29th stated that he whes improving some. He has our heart felt sympathies.
Zion's Whtchum, puhlished at Alhany, N. Y, by Jobn Leeskey, who nome yvars ago eatabshod the Golden Censer, Roukford, Mrines, in one of the hive religwan papers that ! 1 deterWinel to stand withont advertizing putronage tad lope it muy wecomplah much geod io defense of parity mid goodne :
WE visted the ML. Morris College on the $29 t h$ of Dicmmber nad were plessed to see the earnest labors of stadents aud t-achers. There are shoat one hondr-d und "ighly untarsenare talking of erecting addutional fivilungtora the rresunt buildings, though quite large, arm very mucls crowded. We were glad to learn that Brether Stein lnst he raleem and good will If ull (he students. Whrve love prevaily, the anruly aud disobedient must eventually yield
Thas evangelist, Brodier D. B. Ghisou, pent several days in Lanark the last week in Decentizer. IIe preneliod to us several di-vours, atul did hib part t-aw ards furthering the piea Quth ne los bewn from hone nearly lourmonths एrearbey thout one houdred rimes and behold upaanl, of fifty winite mith the chateh. H. whut the Lord did by bis liaud. Acts 14:27 Comengain, Brother Damel.

Bnotuen Harper, uf Mivusuri, preached i Lemarh Di cembur 36 h mod soth. His last dis gurse was basad on the spond clispter of DapA. and wis listered to by a frill house. BrothH. H. is abunt reventy yeara old, and liaodlet the word svets rbility. A mas who bas seen inu-b of thit world, heviog been a s-amaused fix dulle-t mindean wour rcheud. The univereal "rgret is tivat he left so spon. It is the "s rund trine thiris strongthens the houl, and ue年 = Brother H. wiry live in come this wis and refresh us agaito.

Brotueg D. M. Mtaller b-d termined that the Wmias of Carist shull not prevail. He coarmesced meetiog in Valtos, Wis, Dec. 21th, proal the beram would call theme out hy the und of Brother Dilter. The manifestation of whie fower ammand threnemies ol Cbrist, and Wh doms of the lunsed were clon-d so that

honse and :hus out-zunral the eac-
This he $\therefore$ d. and nuw lur is sightly

heuldige 4 , a chetrel, there 0 or ten
on wh verken! Woidat to God we

HELL,-INGERSOLL CON VERTED

IIR. lagereoll says, "It atrike s mu that what they call the utonement is a kuht of mor bankruptes. Under its provisions man is allowed the priviege of sinining on credst. * . Down't tha credit syatem Lreed exinuragance in sin? * * Who's afraid of punishment which is so far away? (Wo would thum Irom the way Mr. I tries to urgue it away that he is one that is ufraid of it ] Whom does the doctrine of hell stop? The great, the rach, tlie powerful? Nu; the poor, the weak, the d-spised, the mean. Did you ever hear of a man go tug to hell who died is New York worth a mill ion dollara, or with an ineome of twenty-five thousund a year? Did you? Did yous ever hear of a man going to hell who rode it a carringe? Nuver. They are the geutleman who tall about their nssette, and whon say, 'Hell is not for me; it is for the poor.
Nu wonder a man would uppose Clurintianity or he disgunted with it, if ho hav seell it only in the ligbt $\mathrm{Mr}_{\mathrm{r}}$. I. bere preseuta it. Talk about hell being the place for the poor and lwayen the place for the rich! Wo read about a certain rich man who was arraynd in perple ned fine linen and fared suuptuously evary suy. And then we real of $n$ certnin poor mu- a luegt urWho laid at the rich man'y gate while doys lick ed his sorus. Now hear what the Master aays: And it came to pass that the leggar deed, and was carried by the ungels into Abrahan's bo sum. The rich man as so died and wus huried and in hell he lilted up his eyes, being is tarment. You see the riels tona,in one ease at leart din not talk about his assetts. You now leara of at least one rich man who wont to hell and one peor man who did not. Whether prople in New Youk ever liear of this or not, the fuet rewans the same, that "it is as hard for a rich man to enter the kingdonn of heaven as it is for We to pass throngh the eye of a nerdle. We have no more aympatby for a silfinh, asaricious woekery of piety under the titin of holy Christianily than have the ivfidels. No, it is somethige we are deeply sorry tor, remet too geriously, to pass by vith siaply ridiente und jesting. We baleve it anght to ho dr-nounced in the sfrongent terma of onr language, and ande psle-faced in the sight of mawy prore and nohle examples of meek, lowbles honev, mid charitable proforsors of the religion of Jeaun Cbrist.
Sumetimes we think we bave not much to lear from infidelity brenume much of ity work ie ro expose in fulse thesiry of Chruatinuith, und its hypocritical udherents, Ingeraull cminot ory 4-4inst popery, pristoraft, bunan slavery, nud war too much. We caas anite wuth him io genral thaksgiving whea foe see the mulls of inquisitions fail, when we ser crually athl injugthee bandshed aud the iusfrumeats of Corture arl death deatroy ed.
Mr. Ingersall next denies that Gol has the right io dappoqe of man it any way ho may
ulemse lecause man is thu property of Ga-l. He I fin the propity of (and. He
 ave the right to torture it becaure I malle it?" Let us look at this supposition. Are thew cirmostunces of Logeraoll changing is book, and Ged ronimy zane simular? In the fucantion t Dian, God ased what was lin own by creation, Mut I. fually resches a puint wherr lif borvore lrom nature the elements mut of whell te orms bis liervient being. The Iwo cxes are
rot at all amalogoos; their distuilarity may be Au-trated in this way: A uwns a brilding and if horruws-rents-it. Now who would say that $A$ and $t$ bave the samp or equal right to Thager or dispose of this luillingy so with the bouk. The book in reality dul net belong to In-awsoll-he conly lad it borrowel; and just as witle right as $B$, the borrewer, has to change or dolldere of $\Delta{ }^{\prime}$, the owner a proferty, os little fight hax M. I. to ehauge or dispose of the

In the recond place Mr. I. makes a wrong im: ravon whea he aske, "would I bave a right furtum it herause I motuit. Ho incinuades shod made inan simply to "tortura" him. 1 that thre is no way for m in to vyeder - this are. Hers hat firgets all about the- more


Iu tha was manifinted the love of God toward os, hi cuave that Gnd sent his only begutten Son into the world, that we nught live through him' ation for our sin-
Wen for our sin-
Went read I
We muxt read Irom Mr. Jugersoll as follows: Do ynu how pobody wonld have had, on ides of tell in this world if it hadr't been for the rolcanoes? They were looked upon ay chmai-s of bell. The idea of bell would nover have polluted the inagination but for th-m" lo thactruc? Hate children no idow of Heil until they study geng raphy and learu that in certain plecers of the globe there are mooutwns out of which inato buruing lava? Ia it 1rue, dear reader, that the fint thonght you had of the pmaidment of the werked is hell you got fiom what you learned in gengraphy ubont valcauops? We are content tir let thes garmsion deribe whether lugerwolfs asmertion nhout the origad of the idna of bell is correct or net.
Mr. I. next denonnces the ilea of hell brcanse he ruse no good to he denved from it, and then he gues ouin is atrailu of ertreastin ha follows:
"Vuroose redeons are given Cor pubishing the majasty, Well, [ am glad of that! Secoud, II will giorify his justice-thank of that. Thurd, He will show and glorify his grace. Every time the saved shall lonk upon tho damned in heil it will cause in them a lively und adnirang tense of the grace of God. Every look upon the darupel will double the ardor and the joy of the saints in herves. Can tha believing buyband in lunava look alown apon the torments of the untelueving wife in hell und then feel a thrill of joy? Tuat's the ofd dnetroue-not of onr days; are too civilized for that Ohl but it ia the old doetrine that if you saw your wife in bell-the wite you love, who, in your last sechaess, nurs. ed yon, that, perhips supported you by her nepdle when you were illi the w.fe who watched by your conch might and dny, nod held your corpse in her lovisg arms when you were desd the sight would give vou grat joy. That doetrine is not preached to-day. They do not pronelt that the right would gave you joy; but they do preach that it will not diminith your happiness. That is tho doctrine of every orthindox ministerin Nuw York, and 1 repeat that I have no re-peet for ntes who preach sueb doctrizes. The sights of the torments of the gamued in luill will increase the eestany of the njuys a goud divner so much as when a felluw. creature 14 dying of famine belore bis eyes or frebide so grently Es whea a poor aud abapdonid wretch is dying on his doorstep. Tho suints enjuy the ecatary and the
What urt Ingersull's reasous against God punisbigg to vindicate lia unjesty? It is,
"WeHI I am glad of that:" And what ura his reauns for bullieving that it is mot done to giorily his fastice? Sumpls. "Think of that." AI the takk about the bnsbund looking down upha has wife iu tefl-the wale who had him uight ami day and beld his corgest in her loving vulurace, is douc fur effect. But when wife who harl such in derotion to ber husbond, as that mathount-whose whole sunl was love,
who kuem pothing trut mercy, when we reflect apoustuch a charuch-r, we remember apon such meraful, for they shall olyain BUSINESS ITEMS
We hine raviod Enother supply of "Onur Ahumae" Itwu B
\$1.v0 per dezen.
"Sxtrition By Grace" - A uew Tract, just time of the jear to scatter Tracts.

Braziass Johu Wite is Geseral Agent for the Baezhrex dt Work wad Thact Society, geew
Corkerosiunsce for the "Goups Stocess" thr -1ee, Letters pat iats the wail ou Mnu day or Tneshay will rench as iu time toe pulb licati ut the same week. Weraraud thanky to


We are still receiving calla for pamphlets for peese has been exhanasted we candot supply the dewaud. O for the thonsands of peanies spent fur curaal gratifications! What a vast anount of good might he done if the wasted pponies ivere gathered to yow the gotd sked where preachers caanot go! We Ebail continue to pray God to nove the heurts of his people to
ưe thar blessed piviligot to induce anomers to ure thar blessed piviligen to induce noners to forsuke error and acerpt truth.
Sose are still calline tor credit. To such We agan ray our termsare cush. Agents bave waty day in which to culleet, and remit. We we bept' Press on readers wath the fact that We kept' Poor 'rust' in our oftwe for over
three years, und he took so muny liberties that three years, und be took so muny liberties that
wo were obliged to turn hum ont. We lust bundreds of dollars by lim. He as a poor finau cvr , and if hept very long in any business es-
tablshment, will eat npita very life. Thetrfore do nut auk thy to take hing in Rgain, for we vill not The paper-makers and prontere huve not yet agreed to work for az gratuitonaly. When they de, we will ugan counder the propriety of doing something for "Poor Trast, We belurve, however, that tho sooner he begias to "pay as he goetr" the better for him and ali the ptople.

Thisfary of flie (fhurefl.
xumazn tu

## FIRST CENTURY

The cinil state of the noorld at Christ'z appearing.
Til Egreater part of the world was suliject to the Romas empire when the bahe of Bettien "redur its apprarance. The perple bind Augustus Coarr, who hy artifice, perfidy and bood shed," bad acquired groat power over the rople. The Roman Seuate way under the dietum of the emperor; aud while a shatow of liberty remsined, the wall of the monarch wis the law. Notwithstanding the motarchaial orm of goverpment, letters and philosophy flourtslied, and in many parts of the world the tarkest izuorance was dispelled by the besign inflocace of correet principles. Tbere wis thu littlo warand tumult at the time of Christs birth. The templo of Juwus, the gol of war was closed, and the time of Jows advent into the world uay well loo styld The Pacific Aye. The religions state of the sorld at Christ's appearing.
All nutions exaept the Jews hive reopect to number of governing powers. These they called gods, to wham they bowed and worabip pod as their inclinations directed.
The Grecian gods differed very much from those of Egypt. These diffurences, however, rarely produced war and dessemben. Each nation and tribe permitted its u-igbbors to follow their own gods. They looked upon the world as a vast empire, dividel iuto states over which a cortsin kind of divinities presided and that, therelore, no one could regard the other's gods wih contempt. This is not strange when we consider the seurce of all their gods.
${ }^{4}$ The deities of almost all mations were sitber uncient heroes, renowsed for noble exploits and benefieent doeds, or kugs and generah who had founded empires, or women revdered illustrions by remarlable actions or useful inrentious. The merit of these di-finguished and eminunt persons, contemplated by their pusterity with aa epthasinalic grabitudn, was the reasom of their being exalt-d to celestial honors. Tlie naural worid furnished another liud of deilies, who were added to these by some nations; and as the sum, moon, and stars shine Jurth with listre superior to that of all other materal bemga, so it is certan that they particularly attracted the nttention of mankiod and recesved religoos homage from almost all antrons
From these heings whins seemed nubler than others, inlolatry desceniled, and inferior powera tanitiplied yuite rupiels; no that iunot a fam conutries, frees, mountains, the sea, the earth the winds, and cem virturs and viens, had thei nltars, uround which gathered zealous and devout workers. Sacrifices were ofthered to thes ods; and cercmonies were not mufrequently al urd, cruel, sud obsceze.
In connection nith this general worship, the Greels aut some of the eastern uations had what wos called mysteries. This was a sort of secrebism, and only a fen were pennitted to cater these imyteries, and that ouly after passing throngh rarious trials and ceremonies of the most hiaggreeable knd. 'These seatet Were kept in the strictest manner, Tas lae initinte occnsions, without expohing their liven to the most incoineat danger." Tbis accounts for the reason that so littlo is known of those hid-

## d +1 I rites

From these considerations it is not strange that vice abd immortality prerailed so generally. There were, howprer, exceptions to the rnie; and inere and there a Grecian philosopher Trould loom up and present sume beantiful things conceraing the nature of the trme God, und the duties of mun. But they were not able to reveal the truth, because their besatiful thiogs were mixed with the chimerical and the subtle.
Two sinds of pkilosopby presailed when Christ oppeared, the Grecian and the Oriental. The former was koown by the sumple title "philosophy," the lather as" "ecience' or "knowl , dge," Paul condenins b th: the first in Col. 7: 8 and the latter in I Tim. 6: 20. Among
the Grecians was a sect ealled Epricuresus, who montained that the world cmue by cbance. Plessure was rogarded as the "altimuts end of man, "and that virtue was not worthy of esteen. Paul met sonue of this clase at Athens. Acts 17: 18 .
Frum this brief view of the religions condition of mankund, the realer may uadentaud the wretched state of the fientsle world when Christ came to tae earth. Go back there and seo what infilelty has done, and as your nown the misary of that peuple, and theu tara and buthold what Christaumity las doun for as, you wall love your God more and perhaps serve him better.

Panciptes ure discoverd and upplied by men, not errated.

THE comaitte of Arrungements will meat in aft Murris, Iliwois the 26th inst., to muke further preparations for anxt. Aunuil Ahwting.

A lot of interentiug corn-pondence is crowdof wat of thrs isvee. Many thanks, dear brethren mul sisters; but plews maken your anticles as whort as you can.
$\mathrm{I}_{\mathrm{t}}$ is perhapan nearer the truth to say that jou cannot fiud thoughts for joifr words thas to eny you caunot find yords to exprioa your
thoughts.

Tres aticient Persions tanght their clitiden only three things, vix: "To nawuger a horse, to thont dextrously with the bow, and to speak lue truth.

Tins is Trap year, and Washaggton's Birthday, Drcoration Day, and July 4 th corue on Sunday. February begnes aud ends with Sunday, and has five Lord'e Dasa.

Foreion dispatehes state that R ussis is makiug extrasive prepatatiuus for war. Among the Russium aoldiers thern is a feeting of an impending conflet wilh Austria med Germany.

Qutte a number of our subscrilzera reneroed no late to ges firat number of this year. These we kuow, will be disapp unted. Bat how can it behelped and who will be to blame? We printod aeveral hundres estra copies but they are exhanated.
Ax old brother receatly suid to uss "Iused tobacco for forty yeurs and spent. for th it. weed abont $\$ 4300$. Ido not now useit, nad wom nuch mure lavaltay than when I used th," We give Do mot whaty for the conside ration of the young. Do not waste your money, but put it where houor and gloris the Lera.

Tere pruspecta uf securng the Cusal Library for ML. Ml ntas we very good. The coutractio tuade nual alt that is needed of for Brethret and frienld is Northeras Minopa and the Wrast to rathe the money: It is expected to raties the riquied amonut by donalions, Full parficulars.

Shousin not these who lave been buytized into truth and purity, tnaka greater , fli,rls in rive livag? Should wot more atfention be given the quality aud quantity of foud wo use
no that the "temple of the [foly Qhout" may 80 that the "temple of the IIoly Qhust" may
not be defiled? Are wet the "comdira" on our not he defiled? Ate wet the "gondirs" on our mente?
We call special attevtion to Brother Ludon Wests communieation. We helieve that if thig watter be left to clntdren and ynung perple, that cnough to build a honse for the Brechren in Deumark wall soon he toith-coming. We
will consult tho Lord about thes mitive, and will consunt the Lord abath the more
thent

Whle our ageats please secypt our heartfelt thanks for therr labor, in brhalf of the BakisGEN $A T$ Wouk. Yuu hove been drigent in builuert, and earnest in performing whit your hands found to do. "God is not unrighteons to urget your worts and labors of love." -Heh. 6: 10. Will yoa still coatime to do what you can to extend the circulation of tho pajer?

THE Baptist FVag thukk it is "astonishing" how Brole critica overlook tho "fact" that Jeans wasled hes disucples fuet $a^{2}$, the buase of S quon in Bethany. Just ns if that, if it were Attot, wald be + gool re330a to reluse to obey bhe Lord Jesua, Honest Buhle critics leape ret-rashiug jow where the Holy Spirit and ariat pates ith, via., id the opter room in Jerusalem, and all the twisting of the disobedient cunst get out. Cariat pat it in the puhlic asably, and no mat cm take it ont.

Tigome and Tamile.
Bublands, love yonr wives. Wirees nobmity your-



## THE MARCH OF LIFE

1 an rasting for a mument
In the hroul hivenuc of life
For nay henrt ta geting weary
With the clamor and tor otrite
Looking thekward throught the tuggled Mares thint my feet have cone, Looking forward far the gimmer Of the golden ughte at bome
Throngh a green and plearant valley Up a steep and rugged nimit, By assweet and silver: rill: clumbling over thorny hediges Stretchng over Hlonery phungs,
Wrtha a tocch or bliniling sulight Aud a dusb of cooling rain Thronuh the swellurt tide of gresi With a litte whispered com fort, Ant a litte kind relief: $\ln$ a calm and $\ln$ a tempert, Now a joy and now a care, Al the golden our of prag

With a getting, and a givling.
Aud a taste of transient bulss, And the soul's incessant yearning For a something more than this; So we piligrims thread the journey With a wenk and wise mitent, Of God's angeis keep tise recor

Waif Woodland

## WHAT CAN RUB IT OUT?

$\mathrm{Ml}^{\top}$wob, sad his mether, to a Haxeahaired boy, fve years old, who was trying to mib out tome penci-marks he bsd made writes dewn all you do in a boek? He writes every maughty word, every disebedient act, every time you indulge in teraper, and shake your shoulder, or pont your lips; and, my boy, yoa can never rub it out."
The little beg's face grew very red, and in a mement teare ran down hisis cheeks. His mothor looked earnently at him, but she said nothing more. At length he came softly to ber side, threw his arms areund ber neek, and whisper threw "Can the blood of Jesus rub it out?"
Dear children, Clrist's bloed caun ruh out the recend of your sins, for it is written in God's holy Werd, "The blood of Jesus Christ, his Son, cleanseth us frou all sin!"

## A WORD TO YOUNG LADIES

WE wish to say a word to you, young ladies, nbout your influence oret young men. Did yon ever realize that you could have any
indlumnee over then? We beliere that a yourg lady, by ber constunt, censistent, Curistian exauple, many exert an unteld power. You do
not know the respect, and almost worship which young men, no natter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old. A gentlemun once sani of a lady who boarded in the sane house with him. thast her lite was a constant proof of the trath of the Christian religion. Often the sinuple request of s hady will keop a young man
from tlong wreag. We hive known this to be the case very frequenlly; and young men bave bren kept from breski $g$ the Subbath, from drinking, from cherwiug, just because a lady
whour they respectod, and for whom they bad Whoun they respected, and for whore tbey bad
an affection, requested it. A tract given, an iavitaliou to go to church, a request that yeur friend would read the Bible daity, will often be regarled when wore powerful appeals from ether!
heart.

## ANGELS DO NOT CHEW

AMETHODIST minister, the Rev. Mr. H-wan a gond man, but rough i
very fond of clewing tobacce.
One day hee mas cauglt in a shower in Mitiuas, and going to a rude cabin near by, he dune answered lis summens. He asked for * Lelter-
"I don't know y, u," she replied suspiciousty.
"Remewber tive Scriptures," snid the dominie.
"Be not lergetful to entertan strangers, for thiereby some liare entertained angela nnamares.
other," no angel would ceme down bere with a hig quid of tolaceo in his mouth." She shut the deor in bis focr, learing the good man to the mercy of the ram and to hif wwa rehections.

## SIX BIBLE NAMES.

CAY tbem over a gosd many times, until yon Wh can remember them, and the erder in Selomoney are given: Adam, Eracb, Abraham, and then learist, John. Repeat thile chro wolog:
1 frem the time Adam was created until the time Eaecb was tranelated was a thousand yeara.

From the time Enech was translsted un il the titue Abrahom was born was a thousasd years.
3. From the time Abraham was boro nutit the time Sclomon dedicated the temple was a thousand years.
4. From the time Selemon dedicated the temple until the time Christ was born was a th ousand years,
5. Frora the time Christ was bora nutil the time Jebn died was a hundred years.
Thas is the Bihle hictory of forty-one hundred years divided.-Kind Words.

## happiness at home.

$I^{N}$ order that happinesa may reign supreme in our home circles, each momber cempris or have a dispesition to make ethers happy. If one be heedless of the wishee of others, but tenacious of his own gratifications, he acts on a selfish pruciple,which can sauder all humanities. A benevolent spirit will leas to frequent
solfdenials for good, nad it is the corner-polf-demials for good, and it is the corner-
stone on which the happiness of bome must rest. Everything which will be likely to displease, if unnecessary, should be avcided. The happiness of a day may be destreyed by a $\sin -$ gle word or action, and its repetition msy keep masy embitter life. He who would knowingly give unnecessary poin is wanting in homan feelingn. No one that koow himself maginus needs the farbearance of others, and he muat he willing to extend it to them. To ask per fection in others when one has only imperfectiens to give in return, is not a fair exchange
There will often be difference of opinion, bat there need be no alienation of feeling. Let thy judgment leas to the side of charity, and what cbarity cannot cover, let forbearance exchse. Be ready to ask forgiveness. Many are too little to do this, but nothing can so stamp ene's ciaracter with the seal of true greatness, as an
free, open, penitent acknowledgement of as free, opea, pheniteat ach spints are together, harmony cannot he broken though the house be amal. Avoid a spirit of reserve. If characteristic of a faraily in their relations to each
otherd it stops the spentanecas outfowing of feeling and thonght; it desolates sympathy, chils affect:on, and thus brenks the sweetest tharns of home. An openexpressjion ef thenght and feeliog iends to a wider camparisen of views, to more intelhgent judgments, aud to a knowledge of oue santher, which removes distrust, and torms the only true hasis of mutual confidence and sympatby.
Cultivate a relish for ruseful knowledge. Same of the family, at least, have leisure. Lst them so use it na to increase the common steck of
kuewledge. If a family dwell only on the rout tine of duily affairs, or on events of mere local importatee, their ninds will want vigor and scope. The bour of leisure will drag beavvill fe will pass in a dull monoteny, and home and ee wanting in atractiveness. But cularge and it will give rigor to tho intellect and freshness to the feelinge. It will awaken the spirit of inquiry, prompt to dillgent reading and
stody, and pour into tho daily converation stody, and pour into tho daily conversation
vivacity, variety, and elevated sentiment. Let young mruds expand, surrounded by a spint of mellingeace, which reads, which investigates;
not mere news of the day, but that which is of not mere news of the day, bat that which is of
substantial importance-the very kernel of substantial importance-the very kerael of
truth. It is dangerens to the happiness of a truth. It is dangerons to the happiness of a slogryikhuess. Many a young mind has sougbt tow and vicious excitement abrond, for want of proper mental employment at hame.
Lsstly, cultivate the social sffeetions. Nothng can supply theor want. They give to dominence its bloew and fragrance; under their miluence erery burden is light, every empley-
munt cheerful, crery cal: met. Without them
all mutoal servico is a kind of task work, and lif itself cold and cheriess. Absence of duty, howeser strong, is not sofficient. I determination to do just what oue 1s obliged to do in tho thousand lithle cares of domestic life orerthkthe conscience, and leares little room for the culture ot the affectiens. They may be cher thed direetly by litele attentiony and hiaduesse: which feed them; indireetly, by ureiding whatever drnass op their life, viz. : seeking pleasure
abroed, apart trom the family: self-indulgeice; abrood, apart trom the family: self-isdulgence; teo abserting purauit of wealth or honor; anything and everything which has a beadency to

Decatur, Alabana,

## CHRISTIAN SALUTATION.

"Lovest theu Me Y "-Jotor 21:15.

## by s. t. bosbeaman.

THERE are various ways in which we ean mannifest ear affection towards one another. peaceful dispositton to wards our fellow-man is ac attrihate to happiness. Social interviews with freinds are mesns of prometing our tove Not a fow make a "dianer" or a "supper" and
in their mannuer of feasting is the way only, in which they cac manifest their love and Christiun courteey. Although a "feast" is net fortidden get when kindred hearts meet together in a general or 4 private assambly, there is a means en5tan courtesy while the body may be made to feast, that of driuking deep in the cup of biesfal bedienco te the commands of Jesus and of liv ug in close proxumity to the Gelden Rule, do unoothers as yeu weuld bave them do unto you. While the feregeing suggestions are prelific surces of prometing Christian affertien, ther is a command given, unto the Caristian for his ohservance, by the voice of inopiration that if
engaged in with motives as pure as the Givers ongaged in with motives as pure as the Givers ars together that neught hat death can break That command is the salutation of the holy tise 2od Cor. 13: 12. Enemies cananot engage in fraternal greesing of any kind. Eagaging in the salutation with feelinga of euvy, hatred or other impare motives is not a holy kas, beoce a comnand of Jesas is vielated and holy trust betrayd. The child of God realvang that no blessing will follow the observance of any covimsnd when engaged is from impure motives, cat bopefully rely that kindred spirits oheying God exhibit a true motive in observing this holy command. Then can we exbibit true love and Cluristian afection. Then need we not ask oar brother "lorest thou me?" for the aet is acceptzd for the exression "I do". "Simon, son of Jonas, lovent hou meP" calls forth from the christian. Some manifestation of his love as much today as it did in the days of Christ's Incarnation. If yeu love me Simon, give me some ex hithtion of your love. Feed my sheep," and "Feed my iambs." De omotbing that all may see that yeu love Christ and kis chidren. "Inasimueb as ye have done it unto one of the least of these my brethren, ye hare dnne it unto me." While we may do many biugs towards our brethren as an exhibition of our love, where is therd a greater than that of the salutation ef the hely kiss? It is an exression of love. It is that token of love the fond mother gives her sweet innocent as it lies apon her breast. When the gentry meet each other in public er private assembly they exchange the salutation as an expression of their tender regard. When friends separate oue from another for distuat lands, the thought beHeet mat that perhaps never more they sbail cet upon earth, bow affecting the parting Golling tear, the pressure of the hand and the aning lear, hap pessure of the If and the tion is thus practicad among friends and the gentry, why not among the children of God? - it nut more reasouable they should love one another with pure hearls and exhibit to eacb other a manifestation of that which dwelleth the beart? Inasmach an the salutation of the holy kiss is repeatedly commanded in the Bible, should the children of God treat this commandment with less ree prect thun that of other commands? Not at all.
God has instituted all the maans of grace for the acceptance an abservance of the Cbrishan that he might have all done and be able to tand when all the solema realities of the juter went are before him.
The ancients also olvervei the salutation not sily as a cemmon greeting but upon religiona oceasious. Tertullian, Vol. 1, p, 66, in reference the kixa, Sayz, "It was the custem of women to kiss their relatives" and domestically speaking, where is that happiness of married tife, ever so
hers, and as the result of which for about 600 years there was not anong as a siugle divorce?" Also on prige 192, Yol. 1. Relogionsly he tweutions the kiss of peace attor prayer, "such as are fasting withtold the kis of peace, which is the seal of prayer, after prayer luade with brethren." "Se, too, ou the day of the passver, when the religious observace of a task a general, and as it were public, we justly furego the kiss, caring nothing to cencent ispytbing when we do io coumon te all." It wis a pubhic macitestation of their love on their relig. ious occasions, bindiug them together in Cbrishan fallowship. Thus we sce the "holy kiss," kiss of peace," and "kiss of charity," was observed as a command of God in the public assembly of the saints by the earty Caristians, and was perpetuated by them, and to-day ameng the children of God this same toven, "lovest, thou me" is given in the observance of the salutation. Let us then, uny dear fellowers of Jesus, cantique to observe this command among the "all thinga," and the "lo I am with yen always even unto the end "will be our guide through lifo and ultimately lond ns safely to that howe ef glery in the hright and gloriens "beyond."

## Ony 部ible elass.

The Worth of Truth no Tongue Can Tell. ${ }^{n}$


 ont this does no
one aame topic.

Will some one plense explain Jobn 14:12? it reads as follows: "Verily verily I any unto youn, He that belleveth on me, the works that I do aluli he doulso; and greater works than these shall he


$W^{\text {b }}$thave heard no less than four explanaThons effered as the meaning of this The feurth and last was given in the Brethren at Wohk. No. 47, by S. C. Miller, and we now give the others
1st. By some it is said to mean that the disciplea would, atter the Master had gene to the Father in heavea, have a longer time te work than be had bad, and for that romen they could do more aod greater works than he had done. He filled the mission as the Great Teachor within three years or a litle more, whilst quite all have much more time to work.
2d. Others take the view that he meant just what he said, and that after he had ascended to the Father and the Holy Spirit had come they (the diseiples) did actually perform as great and greater miractes than the Lord bad done while yet with them. See Acts $5 ; 15 ; 19: 12 ; 20 ; 7$ $12 ; 28: 3,8$. See also Acts 10: 44,$45 ; 19: 18$, $19 ; 24: 25 ; 26 ; 27,28$.
3d. There are ctill others whe take the view that the act of going uute the Father, spolken of ta the last of the verse, was a greater work
than any which be hid yet done, and as he had promised to come and take them to beaven they would also acceraplish the same great act and that would be more and greater to them and for them than any thing be bad yet done. combined; that the disciples would have longer time and do greater work; would do mauy thangs he had not done, and that they, too,
would be taken to heaven where their names would be taken to heaven where their names
were written: (Lulke 10: 20 ) and this latt wouli be the greatest of all. Soe Phil. 3:11.

## SALTED WITH FIRE,

Wit some brother or aister please give an explanution ou Mark 9 : 4yy It rends as follows: For every one shull be salted with flre, ant every sacri-
fleo bhall be salted with salls." THIS is some what difficult to answer. Salt, 1 we kaovi preserves from corraption. That we are salted with the everlasting flame of God's love is no doubt troe, hence our ability to walk in truth. Tha spirit barns up those
impuritiss that are in us, heoce it is likened impurities that are in us, heoce it is likensd
unto fire. Tiken in a literal sense, it is awful indeed. The wicked suffer, not being able to die; burned witbout being censumed; suted
mith the Fre of hell. If taken literaly this is its meaniag. But the Savier seems to allode to Ekekiel, $43: 24$, where reforence is male to the sin-effering. "Every sucrifice alall be saltI with salt" Thia had reforence to the Chris-
tian's eacrifice. Where there is a sacrifice, tian's eacrifice. Where there is a sacrifice, thing must be preserved, and the thung which preserses, Christ cails "nalt." He hitaself preverves, heace may well bo regorded as the Chrib-
tan's ealt. "God is a consuming fire, hank eslt. "God is a copsoming fire, a all dross,
parifies. Now, eince God conoumes all dros, do not we, when we yield ourselves as temples for his indwelling, plice earselves in the cruci-

ble to be calted with fire? As God is inconsomable, so will all such be who are ssttod with | ire. |
| :--- |

## (focresponitree.

## From Cornell, IIl.

Irare Brelhren:-
$0^{\mathrm{N} \text { the } 13 \text { th of Norember Brothren J. R. }}$ dJoin Y. Snayely, of Mcleodford Connty to assist us in our church zouncil. I can trutle. fully say that the brethrea labored Gattafully to mase thinge right in the house of the Lord. Grethren and siatere, pray for us that we may do better io days to come tham we have in days that are pate. Tho time won't be loug unil we have to leave this morld, and, lot us try to make our peace and calling aud election sure
before it is teo late.
N. S. DALE.

## From Robinson, Kansas,

frar Brethren:-

B
ROTHBR W. H. B, Sawyer held a series of mestings in this ara of the Pony Creek church, commencing December 13th, and el on
ing December 22 ud. Notvithstending the ining December 22ud. Notwithstending the 11--
clewency of the weather, there was as good stclewency of the weather, there was in good at-
teadauce. Though thero were no accessions to our aumber, we were much strengtbened iv the caune, sad afriendly feoling was ereated amorg outsiders.
W. A. Jaquer.

## Correction.

1a communication from onr srua of the
charch in volumo 4 . No 50 , 8th
 read Sonth Solomon Vailey Church. Oar district hus been divided, and what was known as the Solomon Valles Church is no more. Tbere is sow the Soath and the North Solomon Val ley clurches. The brethren here bave requested me to write to you aud have you make the correction as sood as possibie.

## Potterville, Kan.

Jozm Fullen

## From Buatiagtor, Ind,

PREAOBED in the M. E. ohurch io New
Waverly Dec. 18. Solicited to Waverly Dec. 18. Solicited to rotarn. Nest at Mexico, where I spent.several days
among brethren and their children, and held five meetings. Church prosperous; Geo. Brower, Dovid Keiffer, Jocob Barahart and Jeasc Fisher are the bishops, and Daniel Balshangh, Sonnuel Myers and Z. Fisher are the ministers. Thanks to all for their kisdness. This is December 31st, the close of nuother year. When we commenced it, we resolved to do atl we could in the Master's bield, but when we look back we see a number of mistakes. Muy the Lord give us grace
to commence this year with zeal gud resoluto commence this year with yeel aud resolutiona to do hetter. We bave naught to hoast
of Traveled 5.201 wiles and preached 173 disof. Traveled 5,201 wiles and prea

Samezt Mferay.

## A Sileat Worker

B ROTHER R. H, Miller's work, The Dec3 trine of the Brethres Defended, has done, and as still doing, a great work in this place. It
has coavinced some, aud goes oo convincing has coavinced some, aud goes on convincing
othere, that the doctrine taugbt and practiced other, that the doctrine taugbt and practiced hy the Arethren is io perfect harmony with the Scriptures;" and the nore they become acquaiatel with the word of God, the more they are couviaced that the Brethrea occupy safe ground. Many say they base been loog in darkuess, bat light has now appeared unto them, and they are now ready to ionitate Jesus, walk in his steps. May the God of grace bless them with us io our endeavor to understand
and enjoy the bevefits of his glorious gospel. Sharon, Minn.

## Too Thick To Thrive

WE notice in oumber 50 , volome 4, a short article from the pen of Brother IJ Rosome of the large cluurches in the Mince, amoog ley, how thes $y$ were crowded at their Lore-fuasts: and suggests, as a remedy, that several charches, by mutual consent, have their feasts on the same day. Now we think we can suggast a plan that would tend more to the glory of God and the building uf of the Saniur's king dom. Our proposition is that some of the staunch old pillars in those large ehurches forn a coloy of young our Western Stetes where they would hare ample roons to spread the doctrine and be of a
great dral more use than where from twt
twenty numater twenty manaters assemble nt one nareticg
Here the calls are more than we caus fill; and Here the calls are nore than we can fill: and
there ure plenty of localitizs here in South west Missouri of Soutbern Kansas whare hundreds of faculien could settle cllue togetber, buald up
a church ond havr all the cingeniencas of an a church and have all the conveniences of an
old eountry in A yery short time. Good ruils, old country in a very short time Good rails,
good tores, and good nociety, aud cheap land for all. And they wall he welcomed by au order loring people
ppecing of the term From pres at indice tions, we will have a foll rchool the coming
Etrm.
Elus J. Baryastar.

## Fram Landon West.

Drar Brelhren:-
1 Otloug niuce me asm a word from Brother Hope ol Dramark, in whath a conjecturs of expresed, whether the ürelurvu uno Sistera of America would or would not aid in buldiag a church for the little body beyoud the ocean. Thave seen no wore notice of the matter, and know not whether anythug is being done to se care this wish of the mimbers there, or not. But I think it csa be done.
On last uight 1 steted tue facts to wy little girl, wheo she at once stif "I will give one dollar for it." In a short time my little boy (of 8 yeary) came in when I repeated the same to him, and be, with out knowing what had bren talked a bout bofore his coming in, tald: "I eno give dollar or more,"
I wish to call the attention of you,bretbren, to thin matter rand if you think it advisable to open a fund for the purpose of aiding the Danes in erechng a meeting bouse, we carl bin ine yo three dollara, and perhaps roore, troas the little falks of tha past, and they give it free as air
Shoull you wish to makest the fruit of our childreu's gift, (and they alone) to the canse of our Master, you can do so, for 1 feet they will moot rexdily do it Bexidey, if we want the areceeding generation to be liberal, to aid in any good work, that spirit must be cultivated while young. Who would not feel to thank God for the Gospel, when he would thiuk that the first aud only house of worehip, be had in bia mation was the gift of the littio ones fur amay, who had all heen taught to love Jesus and who all felt all hees tanght to love Jesus and who all felt
thas they, too, shouid do sonething to the honor of hir name Thave not yet begad ony wission work for the winter but ant to start ob the 26th for a winter
terw, I go first to Clerwont $C_{0}$., 0 , and aftor terw, I go first to Clermont Co., O, and after
that into diatricts on the Miami. Pray for us that into diatricts on the Miami. Pray for ua

## From Upton, Pennsylvania.

## Dear Brethren:-

$A^{\text {BSENT, though oot forgotten. How my }}$ wemory cliogs to the many incidenta,which Lanark duriag ruy oojouro amoog you! PerLamark duriag nay sojourb amosg you!? Per"old" whea writing about yoor town, but yoa know there is always something endeariog to that expression, whea apphed to things we love and clerish. I would be doing injustica to my owa convictions if I were to speak io any other terns, but those of love and joy and peace. Oh? what a coosolation that I can say with Jisusfrom his disciples,-"Peace I leare with you; my peace I give unto you. ${ }^{\text {- }}$ - Soha $14-27$
Though obsent in body my spirit is ofteu with ou, and while my right arw embraces Brother Matthew wy lef eacircles Brother Joha, while at the same time the one hand presses softy the kind hand of Brother Stephen, the other city of God,-consoling thought, indeed! But oh! when shall me meet again, meet oo'er to sever? I would love to dwell upon this heartitheme of Heaven, but I fear my article will become too lengthy. I intended to tell you of the glorious resalts of a series of meetings junt closed in our district at the Upton and Brandt's meeting bouses, conducted by Bro. Silas Hoorer. Oo tue eveniog of the 13th of Dec. he opesed the meeting, preaching worving and eveuing antil yesterday (Christmas) Doon, the everlasting truths of Jeasa, cutting to the right aud to the left, sparing none, but with a heart full of love for the cause he has espoused, and, clinging close to the cross of a bleeding and cruciaed Redecmer, he weat forth with the gospel sickle in band, and ob hlessed happy thought! 3000 repentant sioneri begad to fail, outh iwelve new names were enrolled amoog the redeemed and sanctified. Among this number are some who stood for many years, wat dering and doubtiog. apparently unoble to shake of the shackles of sio and Satan, yel charch, aud no sooner had they made the concharch, aud no sooner had they made the con-
fession and performed their part, than they fession and periormed their part, thau they
manifested a regret that they had deferred thir manitested a regret that they had deferred this
all juportant matter uotil such a late period all impo
To you all, deas hrethren and sisters, we hid you a bearty welcowe-prompting you to the cross, and to Jesus our elder Brother, Savior, and Mediator, who is continually plealion with the great I Am, in our beholf for our many impertections and short comings. To my dear uacle and_two coasios I especially de
stretoofter a wond of tender encouragement. You
 of this vain worid, you have espoased the cause
of a cruciffed R-demer V of a crucifed R-demer $\mathrm{N} / \mathrm{w}$ go there iato the gotd n of Gethermuse, in the apirit, tw hald the Lumb of Gond, wot thing, aq, oniziog, and bleeding. And siter Kitie I invite you to stoop down and wips away that bleeding po spiration wlite your sister Annie, tender and affictionata carresses thast troubled brow: and yon, too, dear uncle in that noment of deepest aympathy, ofler a sup of cool water for that "cup is hitter, indeed. Now follow that same Jesas, eee his he plods along the hillside. O, how soburissivel he plods along the hillaide. $O$, how soharisive:
What a lesson of huypility, nven subuitting to What a lesson of huyility, nven subuitting to
a penal desth upon the cross! This is the cost a penal death upon the cross! This is the cost
of our red maption. Truly, it has heen dearly of our redemption. Truly, it has heen dearly
booght. But again I rumark, we booght. But again I rnuark, we are plad to see you come, Angels have bees made to rejoice! Oh what a glorions time that wuat bave been when your angel brother Sammie beralded the joyful news to tho angelio hosta of heaven that papa has come; ;es sister Anvie and Kiatie bave come, too. Methinks I can hear his lispnng accents, when be notifiee the choristors in that far away home to rivg the belt of heavea. How vitally important it is what weven the hoats give heed to the doctrne, ben even the hoats of henven manifest such a Lrat, coocern about us. Dearly beloved in the Lord, let usall watch and pray that we may not be found wanting when the summon
Eaclosed 1 send you a few subscribere for your winch esteamed praper. I am receiving almost all the Brethren's periodicalk, but I cannot thunk of stopping my Breteres at Work Yours in the homis of peaces,
B. F. Fombuax.

## The Weatern Home Missionary Socetly

B ROTHER J. P. Moomat on pago 4, No,
 the urgent calls ons of the Brethren, and stating res to come and preach, aske "Will not some brother givea plan for the frontier mistions?
The numerons calls wade apon ns in the far West press bearily upoo as so that it eems something wust be done or some plan must he adopted by which thess calls may bo more fuilly met. Therofore, we, the brethren of the White Roch Congregation have adopted the following plan
1st. A comexittee of six brethren have beed appointed to control the husiness of the Soci-ety-one to act us treasurer, one as clerly, obe as solicitiog agent, aud three others to act in coanection as directora is appropriating the fuads raised for the purposes of the Society. The object of the Society ia to 611 the calls in isolated places and amosg scattered membera in the far West.
The plan of the Society in subject to such changes or anmendmeats from time to time a way be necessary to ndapt it more fally to ac. complish the very important ohject to be at tained.

James L. Switzer.
[The following certificates have been sext to us for publication, so that brethrea may hnow EDs.]
"We, the Brethren of Pony Creels District,
Brown County, Kanas in conncil Browa County, Kaosas, in council assewbled, hereby certify that we heartily approve of the missionary work in which the "Westera Mome Missiouary Society" is engaged, and we do not hesitate to say it is a work that is necessary and comuneadahle, and we helieve will be the means of doing much good io hnilding up the church in the far West. We, therefore, hereby cheerfully recomwend Brother Switzer and the mission to the favorable consideration of the brethren every where
Signed, Jonathan J. Lichity, Dasiel A. Licbit, E. Beagley, W. H. Mcssek, Wu. M. Lackiv, and a number of others reprenenting the meetiog.

We, the ene hissickaby society.
We, the brethren of the White Rock Congregatiou, Jewell Coonty, Kansas, hereby certy that Eider James Switzer bas beed daly appointed by the Western Home Missiooary Socirty to act as their solicitiog aqent throaghout the Brotherhood, and we recommend him ant his mission to their prayerfol consideration.
Geobae Detrack,
LAKBESCE GARANS,
HENEY W YLAND,
Waye Gaure, Treas.
Geonge Detrin, Clerke
Fear God, and keep hls commandruenta, for this is the whole daty of man.

## (hosprel 末urcess.




Grassy Creek, Va.-Two more have been recoived ioto fellowship in our congregation, and athers "alnoest peranaded."
c. D. H .

Middle River Chareh, $\mathrm{V}_{\mathrm{a}}-\mathrm{W}_{\text {e }}$ report from here two young siatere baptized on Tursday the 30th of Dee.

Levi Ganabl.
Neveda, Mo-At the Love-fenat here four prechuas souls made tbe good confession and S. Curces.

Penthor Creek, Iowa.-Our church is in a prosperons candition. Foar came out to serve the Lord in November. We have cold weather at present. Health good. I. Myses,
Fram Bro. Hoover.-Since may last report 1 conducted a series of meetings in Franklin Co, Pa., which reanlted in twelve additiona to the ohurch. One nf them was a deacon in the $G$ er an Reformed Church for some years.
Ryerson's Station, Oblo-Held meeting here one week. Five additions by haptimm-all young persols. Am now in Green Springs, and will
remain one week.
Jons $W_{\text {IBE. }}$

Clifton Mills, W. Vs-Our eborch met in council on the 201h. One was reclaimed. The raeeting passed off plessautly and union of feeling ocemed to prevail. J. M. Ridfan un.
Berlli, Pa - We have a series of meetings in progress at the Kimmel church. Brethren H. R. Holsinger and Beer preached the word in its primitive parity. Five precious souls were made willing to turn to the Lord and were har ried with Chriat is baptiem.
B. M.

Salem, Ill-Our church is in a prooperous conititon. Recestly our bome ministors bave conducted a series of meetings, and as a
four precions souls were added to the church by haptism, and tbe memhers were much editied. To God may all the praise be given.
J. F. Ngazn.

Norton $\mathrm{Con}_{\mathrm{a}} \mathrm{Kan}$ - We are baving very enld weather-ight degrees below zern but no nnow he membera all seem to be cheurful and alive in the Master's canse. Bro. E. J. Strayer is very low with consumption. We expect to

Rossville, Ind-Brother Lewis Kinsey and Teit bome Nor, 3rd, on a mission and re torned Deo. 18th, havisg been from bome over eis weeks. During this time we held sixtythree meetings, preached where the Brethren's doctrine was unkvotw, haptized four, restored one, held two commanion meetings, the first one near Shoals, the second in Pike coanty. By the grace of G 0 d we tried to sow the good seed. which we hope will erentually grow to harvest.

Isasc Chife.
From Jesse Celvert-Arrived at Sonth Bend, Indians, Deeember 8tt, and corumenced meetings\% continued until the 22 ad . Thirty were day baptism, and one restored. Bid coonmumion, and it was a feast ioderd. At
feet-washiag, the one that washed aleo wiped, and during this exercise the supper, bread and wine were on the table. Good order, and all seemed to enjay the meeting. Two brethr-b shurch, and it in in to the minitry in that

Bripghurst, ere as far a I bove and union prevaite the camp of sin, sud joins in Fith the peoples of God. Brother Branson in Fith the people of and is holdivg forth the word with bumble holduess to large congregations. He will perbaps coutioue sbout a week. What the result will be, the Lord only knows. Bope that many may not almost. but altogether he persuaded to be Cluristians.

Heshy Lampus.

YES, brother E., vote them out. Of what benefit can they be to the Sundaj-sebool? We bave all along been opposed to that stereolyped form of interpretation. There is a golthe Bible in the words "Formet this found in Jobn 13:15, ple that $3+$ should do as I have done to you." The latter to be willivg to do it, not to blacken somebody's bonts in lieu thereof. It is avout time that Clinstiass stand up fur the letter of the law having the spint of Christ; Rom. 8: 9 , which is obedieses, (Phal. 2: 8, regardess of whe: learard wen may sey, who gatber ideas out of the senle of public opiniul, lest they full
into eondemuation. Remember that it in the
"litte foxes that epoil the vioes." Our periodicale are the mediun for the disesemination of these graad ideas that underlie the Cbristian simplecity.
J. F. Ebersole.

$0^{N}$N the last day of December a young man near Hodann, $1 l$ linois shot and killed himseif. He ment to town, end on his way bome called at a friend's boase to get his gun, and while there seemed to be engaged in reflection.
He tarted for home, but soon returned and bade them farewell and seid he felt strangely, and if he did not soon feel better be would be compelled to do something. He set his gun ugainat the fence, mounted bis barise, and then drew his gun up, and as be did so the contenta were
discharged, eateriog hia left side. The report of the gun cansed the horss to move forward little; and then the young man fell to the ground. Be arose snd ran a few steps, then groum. . Be arose snd ran a few steps, then
fell. tance and agriic fell. By thiat time frieoda came to his nasistance, and carried him to the honse. He requested them to send for his parents, but in tweaty minates from the time he was shot he was dead. his hust words were; "Tell mothor I am dying." Be was huried Jan. 1st, and truly this was a sad New Year day to some May this be a warning to others.

Mtohabs F. Smayely.

## Jortings.

Bretbren Barper and Qibsoa of Missonari called with us and preached several sermons. On the evening of the 30 th of Dec., Bro.
Harper delivered a discourse from Daniel $2: 44$. Subject, "The Kingdom." The congregation was very large oud a marked interest was manifested during the eatire services.
On New Year's morning the church assembled io couscil aud continned until noon of the 2ud. Daring this time Bro. J. I. Moore was ordanined, one was advanced, one called to the soinistry and two elected to the office of deacos The cburct at this place is surrounded by many advantiges, and by the bearty co-operation and united ellont of all, may wield a powerfal influThe success of a a vast amount of good.tipow the number of members, but the number of workers and the character of the work pertormed. We must work for good-labor to build up the waste places, go out and gather in those who are lost and convince them that we are interested ia their welfare. To do this oftea requires facrifices but they sboold be made, and tho heart that is prompted to action throngh love to God and man will realize pleasure in doing no. May weall, during the year just entered upon, labor more diligently in the
Master'n easuse, so that when we have finiahed Master'n casse, so that when we bave finianed
the work assigaed na, we masy hear the welcome applaudit from the Futher, "Well done, enter into the joys of thy Lord" "
Lanark, Ill.
Wealtey A. Olarki.

Notice to the Churches of the Southern District of Illinais.

$\mathrm{II}^{1}$Ehy received a note from brother Enoch Ehy wishing to hnow how many churchthere are in the Southers District of Dilinois to bere not willing to pay two doulsrs or more $M$. M, and as there is still a heavy burden resting upon the Northern Dietrict, they not knowing what to do, or how to proportios the burdea among their churches, they avk this as a favor;
for if they wust bear the burdeo they will know bor if they must bear the burdeo they will know
bow divide it. Msoy churches in the Broth.
 ernood have paid no atrentiou to the request of
A. M. Perhaps it was beause the annount A. M. Perhaps it was heeause the amount little would not be needed; hence the lack on our part oanly increases their burden. I think the brethreo of Soutbern Ihmois will do their part, and in order to ascertain what to do, I suggest that ench charch, inforo no by card or letter, 1st, what it has sent, sand 2nd, what it is willing to send, nud theo I khall botify them District. Pll-ase stands in Southern Illinois District. Pl-ase attend to this at once; mish whut yon ean and send it to C. P. Rowlaud,
Lunark, Ill. If some one will go to Eork and gather up the "untes" our part will sonon be contribated; for I an persunded that there are many brethren and tibters who feel an interest in this good work, and will glaily give to its sopport. What yon intend to do, let it be doae promptly. Too ulten what is everybody's business is not attended to; bence I offir this addiM. look after this matter deligates of lust d

Dutrieth as thers may thiuk heret, asoll r-purt to hrother Enoch Einy as noon as prisable, or nt least some tume before next A. M
J. R. Gıse.

## An Explanation.

Dear Brethren:-
FEEL it is in justice to mysalf to state why I appealed for and for our brother Stickelnan. 1 wigh frankly and hambly to weknowledge nur ignorance in the matter, not hoowing that such a conrse was in opposition to the
roles of the Church, until, by the request of hrother Stickelman I mule the recond appest then I received a friendly letter from bruther Eshelman stating that he woold no more publish persoonal or private appeals for aid, as it was not in keeping with the rules of the general Chureh, as the Church had been imposed upon in this way, and to aroid such bereatter the Church tbought beat net to suffer private or Caurch tbought best nct to suffer private or
personal appeals for aid to be made in this way.
I well kgew that the churches here in M is ouri bad not yet recoe churches tha grasshop per scourge, ond it certainly would be varesonable in me to call on them for aid. It is true that we have brethres here in Misono wha ant in very fair circamstances; yet they all bave those around them that need all the and thas they cas well afford to give. The grasshopper year was a great drawhack and it will take some time for all parties to get eutirely over it. Out of the amall eum of $* S 40$ that prother S. reccived, 82 of that amount was
given by two sisters in Johnson Co., Mo. Now I feel confident that if I were to pursue as Anonal Meeting has stated, thar I would not nor conld not, meet with much suecess as the cburcbes are mucb scattered here, no nucb so that it will not pay us to do so. Brotber S. tainks that he cas get wid from the outside pablic, but preferred to call on bis hrethren Now 1 want to assure the Brotherhond that 1 have positively no interest in this at all, more tbas 1 desire the welfire of the ueedy, and will not work for these thatimpose upon the Clurch but first wust hoow that they are actually reedy as I positively do kunw in this caye. Pleav pardon nue in that wherein I have done wrona
D. L. Witeдмs.

## Thatfen : sileq.

rien taould be trief, wrilten on but ose wide of
psper, and separate froon all other bosigipes.
POLLOCK.-Near Casey, Atuir Co., Iowa Nora, inlant danghter of hrother Marioo and sister Ellen Pollick.
RARICK - In the Upper still Water Church Ohio, Nov. I9th, 79, brother Jacob Rerich aged 68 years, 8 moatbs. सuneral discourse from Joh $27: 1$ to a large audienca
E. Hoovzh.

SHELLEARE,--Near Lema, IU., Dec. 16, '79, brotber George Shellhare, aged 67 years, monthe. Funeral services hy the brethren. GLOCK-Also December 20th, '79, Gporge ouly child ot brother John and sister Rebbecea Glick, aged 3 years, 4 months and 18 day. Funeral services from Math. 10: 13-15.
SHIVELY-Near Winslow, 1lls, Dee. ästh, '79, brotber Jacob Shively, aged 72 yeare, 3 months and 13 days. Funeral services from Heb. 4:9-11 Allzen Boyer, Bowers - In the Rome Cburcb, Ohio, Adam, son of friends Heary aud Lydis Bowers nged 2 yrars, 4 months. Discourse by Eld. John K rabill and L. H. Dickey from 2 Kiags 4:26.
D. W. Limpowea.

TINKEY - In South Bend District, Iudiana, Dec. 21, '79, sister R-heces Tinkey. Funeral diseourse by the writer. Jesse Calyeat Millefr-In Celar Creeh Districh, Ind, Id Muy, daughter of frieuds Heary and Aun Miller, aged 1 year, 8 mouths and 4 days.
CERN.-Also in the same place, Ock 21st Damiel, sou of friend Henry and Emma Cern, aged 5 month. 18 days. Serrice thy the writer from Matt. 1s: 3. Benry Stikex. ONGANECKER - In the Lost Creek chorch Juaiata $\mathrm{Ca}, \mathrm{Pa}, \mathrm{Dec} 24 \mathrm{th},{ }^{1} \mathrm{~T}$, , sister Lydi Longenacker, nged 86 years, and 24 days. Landis from 2 Tironthy $4: 6,7$,

Jobs Eati.
Ooorrees.-In Franklin Co. Kidpas, Dis 28, 1879. J. H. Vnorhees, aged 54 rears H casse of his unexpected death. He made



Hildebikano-lan sim Pan Cmok (1) nero. $=$ gatimu, S"pt. 14. '79, Aume, wifo of duthe S . Hillthrawd, and danglher of brother II -ury and ister Rowluad, nged 19 sears, 9 nuwibs and 12 dans. Her semanus wera followed to the grave by a liarge enncoursenf people. Dis course hy bretbr-n Joha M. Moore and Elmood Furnes. D. B. Gces :\%.

PETTX:-In the Jonathan's Creek Clurch, Perry Co.. Ohin, Julv 5th, '79, friend Juanh Petty, aged 45 years, 11 montho
Miller -In the Cuhhocton Church, Ohio, Sept 20th, 1879, sidter Elizabetb, wite of Grother Soul Miller. uged 60 years, 4 numiths. OUSER-Ia the Jonuthan's Creek Chureh, Ohin, Sept. 25th, '79, Iufant daugiter of brother Edward and sister Mary Bouker.
W. Aasoln,

BiLLHiMER.-In tás Middle Pork Chureh, Clinton Co., Ind., Jan. 1st, 18s50, eninter Saloms C., wite of Elder inarc Billhimer, aged a88
years, 5 monthe, and 27 days. Her disease was cungrostion of the stomach. She was sick only nina days. Sies suffired nuch bat are ail winth Chratian fortitude. She leaves sermon was preach d by Eld Gen. W. Cripe and Sanford H . Saylor from 2 Cope . 5 : 1 in connection with Rev. 22:14, to a large cun-
course of people.
JonnE Maver

## Annual Meeting Expenses.

The following is the report of the Treasurer of the finamce committee of the Anuual Meeting of 1879, held in Lisvillo Creek Claurch, near Broadway, Rockingham Co., Va:
mbomita.
amount recelved of District No. 2. Va.... 81 gemeo of sale aftur meeting.
froun hit $r$ remt from a brotler, . .1238
. .3800 froin Dustriet No. 1, Va, hocluding 57 us
collected at the $\Delta$ mural Meoting . $.8 .94,43$
Bread, 10001 this E
Lumber, 40, ol feet,
Brown cotton, 1082 yds
Corm 75 beshlieth.
Haderare
Dishics
Dishise....
Graceties
Freight.
Chairs. 2 doz.

Ace,
Arick, $21 \cdot 0$, a
Hay,
Hay, 2 ton
Iruning.
Basketa, io
Crying and clerking all
Dishwashers
Commisary Department
Buggage Departmenh
Thuber and firewood.
Hauliog.
Mason work
Pookee.
Committee of arrangement
Railroad fare
Use of part of Kline's farm
Applebuther 1294 gals
Botter, 1115 Hs,
Plekles, 391
Plckles, sp
Tisware.
Heef, z1170 By, grows.


Leaving a debt of 3bisi4.
$\frac{2.120,05}{}$
We now make tull reen ziger, Tremcher. Meeting. and have beea ready to do so for nomes consideruble thme, but were waiting for District No. 1, whiteh is back get suhi, which wr lop- will
soon be paid, as the Scripture says, "Owe no anila soon he paid, as the ecripture says, "Owe no matu
anything hut to love one amollor."

All the Brethren's papers, plense copy.

## Children at Werk.

## 

Aseno mine tio vorin
W. U. R. R. TIME TABLE.


# The Brethren At Work． 

＂Declare Ye Amont the Nations，and Publish，and set up a Standard；Publish，and Conceal Not．＂一Jeremah 50 ．g．

## TABLE OF CONTENTS．

Finse prog－Steln and Ray Dobated Has the
 Sle ve Penitenthries－－J，F．Eberoule；Destruc
Tump Proe－Responathlities－Flor
Fovitu Paor－Editonitys－
Converted；Dreas Uniforalty．

 Sun．－Divia Bruwn
Seventir Paoz－Frons Brother J．C．Mootahw




## STEIN AND RAY DEBATE．

Prop．2d．Buptist charclies possess the Bi－ ble characteristies which entitic them to be regarded as charches of Jesus Christ， D．B．RAx，Afirms．
J．W．Strix，Denies．
J．W．Stein＇s fith Nenatise

IA8K Mr．Ray：（1）Are all＂accomatnble siu－ ners＂cyantly necountable？（2）Was the
irit of God not upon Banlam and Sanl anal his messenger，imparting the gifts of prophecy？ Num．24：2，5－9，17－19； 1 Sain．19：20－34； 28 j；15：16，18； 2 Peter 2：15；Jude 11；Rsv． $2:$ 14．Were they＂chiloreu of God＂？（3）Can wne who duregards Chriut＇s sayiugs aud com－ mands be justified？
By xefosing to answer my repeated，pointed， and pertivent questions on the war sulfect，Mr． B．is forced yirtually to admit two things：（1） That war is utterly incompatible with Chris tianity．（9）That he cannot answer them with oot comienaing his cturch．I ask if he is not
afraid that his parsonal indsgnities and persist－ eat volution of our rules of deliate，instest of atterupting to meet ayy quastions，will uot ion dutee somebody to thunk that he is＂compond
el＂？
I an mot as enemy to any Baplist in the world，and would rejpiee to how thut Bapli－t und their churches were free from the guilt＂？ ty of war and carnal weupona does not make at

If he eau prove hy tair invectigation sud Alscussion that their relution to war does not
inrolve its gnil，I will gladly rettenct what I sud as too surere，Is that fair？He will then erlauly not refase to answora tew plain ques tions．（1）Do Bisptists not bear carnal weapous and engag in war in the different nations in which they live？（2）Can Baptists engage in
war un any account without enchuraging，de－ war un any account without enchuraging，de－－
celopiug，uul coing those luots of the flesh，viz ＂Jatred，variance，weath and strife＂？Gal． 5 20．（3）Do Baptist eharehes not justify，pray for the suecess of，and fellowsbip those mem－ bers wiog go to war and fight and kill people？ （t）Ale＂Baptist churches＂free from what they Justify and fellowship in their membera？Will
＂The ordinance of God that required the pan－ stiment of evil doers＂is given not to the naiats who have heen＂chosen out of the world，＂but
to the autions of this world，who are to be judg－ ed by Christ and his cbosen．
Mr Bay odmits that Christians are not to ＂disohay Clarist in order to subuit to the pow ers that be．＂He grants then that the coms． mands of God and those of woridly governments
may sometimes contict．lask him if the Chris－ tian Scriptures do not strietly condemin war a an evil aud as of the devil？
My belief that the want of organie succession does not invaldate the claime of any chareh has nothing to do with the false claims of Mr． Ray＇s shurch，upon wbich I hased my argament． Will the author of＂Baptist Succession＂name
one denomnation just the the Baptists that ex－
sted during the first fifleea ceaturies of Chris tianity？
Notwitbstauding，salvation in all ages hat bera tbegift of grace and tbe purchave of Cbrist＇ hloud．Mr．R．loses the foree of his 9th argu－ ment from the consideration that he is hound to admit that infanta are not made its partici－ pants，on the condition of the same，veluatary． personal exercises that adults are，and that the accountability and duty of adolts vary uccond－ ing to their abilities，opportunities and the coo－ sequent requirementr of God at their hawds．At this point Mr．R．makes another attack upon ＂the Dunkarti，＂which is no part of his sulject or argumeat．The Brethred bold that chureh membarship alone will save no one，but that the canditions of salvation are the conditions of church membership．This mudi on the other side of the debate，as Mr．F．is still on the seg－

Mr．R．faite to support what he calle his 2 ml characteristic．As be tries to draw me to the defense of trixe iaunersion，wheh is nut under consideration，I simply refur the reader to my affirmative lime．It remsiva that ho cannot truablate＂ca baphismite＂（Eph．4：4）one dip＇ which is his church proctice．I have not cou teuded that＂foptising＂mast be uuderstood be fore＂Son＂avd＂Holy Spirit＂in the commia－ son．He thaiks it baptizo is freqnentutive we wust have the comuniqsion to read，＂baptizing them frequently in the name of the Father，and baptizing them frequeatly in the name of the 8 m, and 1 aptixing them frequ ntly in the mem fte Eloly（Gliost．＂
Ans．This criticism is both impertinent amd aworthy of his seliohry tu＇＇p．
1．Becmuse＂bruptizing＂already almits the iea of increase or repetition of action，which iden is limited ouly by the three qualitying ad－ juncts of the t－xt．The idea of repetition is in herral in a frequentative verb，i．e，a part of its very nature，and toerefore though as anded to a simple primitive verb，as boptn，to malke it frequeutative，it camoot be added $t 1$ in already so．Such a criticiso，therefore，is about as unscholarly as adding dumble comporalives and superliatives together，or as adding the ou－ aerhative teruination cht to the ajjectre jrertel ey more tben one no inn at a time，but a iven suffix in＋adiug ean deaote repetition，in rease or continuation of the action iodicated by ber root．

Bremase no oljo－elion csu be urged agaius！ the froquentative loroe ol bapitizo that cauntot be arged with iqual propriety agninst the whote ans（several thoussud）of Greek verts ruding y to the frequentury loree of this，iss of other erbs of this knad；therefore before Mr．R．can validate this urgument and show thut any number of rep－ated lips（it counected in on adiuinistration）are entrary to＂en bap（7s．sim， to such use in Greet，for ay lopg as the prioci－ ple renains，that rerbs in 20 are trequentatrie and it is possille for any other frequentative serb to adnit of repetition of action，benptis way do the same．But he tries to bee the ques hon by iutimating that repetition don＇t mean hrer．What has that to do with the questrou？ That an action repeated once，twioe，thrict，or athousand times，is repotitioo，and that a sin－ yle dip cannol be is upparent to every oue who hinks．The reuder will note the true issu While trine imbersinu does invelve repetition of setion，a single dip eannot，and heace does not suit the uature of tbis verb．
＂Ome＂（m）ia Eph．4：5，is an adjective de－ seribing＂baptiswa，＂which comprebends is it elf the results of all that is compressed in the irrquentative baptiza．＂Into the name of the
Father，＂and＂of the Son，＂and＂of the Holy Father，＂and＂of the son，and＂oin elements
spirit，＂Matt．2s：19，are adverbial
 rerb＂elagytisuto．＂Toun a unity can be mode
up of three or secen or any number of parts and still be＂one＂if the parts are eonnected，
Just as＂the scen spirits of Gad＂are＂one Spirit，＂or the＂churohes＂of Christ are one ＂charch，＂or the Father，Son，and Holy Ghost ＂are one．＂
Mr．R．thinks the lexicographers quoted were memters of trine immersion churches， aud defiued burptiso to suit their practice．I ask of what trine immersion eburch mere tbey mewn－ bers？As scholurs，rather than ecchesiantices，they wught，accordiug to their own profession＂dilt－ ignstly to encourage an accurate study of class－ －Greek，＂and some have labored bard＂to nalke rach article a history at the nard referred to（giv－ oug ctassic references for their ase of baytizo an well as otber words，in order to which they have pot only carefully noticed the peculiarities of the mast diettinguialed nuthors，lut have drawn uformation from hundreds of classie writern． Mr．R．aays：＂Tbe overwhelming weight of Greek lexicography is now against the viow tha burplizo ts a freqnentative．＂$Y$ call for the kes－ thnomy of lexicons．But Dr．Ed．Robiuson re－ raris boptizo as frequentative in form，but not in fact．＂This is not strange，since his chareh practices the single action，yol his scholarahip compels him to concede to it the frequentative form．But Mr．B．reminds us that the late ed－ tivas of Liddell \＆Scott have left out＂reperat cilly＂atter＂dip，＂unil＂gives up＂the frequenta－ Ags．Tbs
ice and deanery if he＂pin ＂the last days．＂which have not only given up repeatedly＂after＂dip，＂but have given up the dip＂also．Iss．24：5．Does Mr．R．believe that rigbt？But be thinks the single dip is ike Christ＇s lurial，kc．In the sepulchres abou＇ Jerusiliem the places for depositing the dead were simply nielhes cut in the perpendicular fines of the rocks：These were＂horizontal，the bodies Leing slid into thew，not let down．＂See Sacred Geography and Antiquities，p．96．Roh Rob．Bik， $\mathrm{k}=\mathrm{s}, 1 \mathrm{p}$－353．In a tomb bewn out thus in a rock，the body of Jesms was laid，Matt． 27 ： C6，where it remained till the thivd day．Does
Mr．R．baptios people utter this manner？Does he slide them horizontally into tho water，and ep them there till the third day？If not，the wo operations are not alike．
the Baplist churches we destitute of Christian baptism，is foundel apon the consideration that the cantly charch vorilers attributc the orign ty singtc inmersion
（a）Sozmen，the Gre：k Litlorian，fays：＇Som－ say that this Ennomius was the first who dared to bring forward the notion，that the divine baptern ought to be altunistered by a single Bup，p 78．Chry stal＇s Aint，of the moodes of （b）Thendoret says：＂He（Eunowius）subsert－ －il the law of boly baptimm，which had been hunded down from the begianing from the Lard and the upostles，aud uade a contrary law，as pring that tit is uot necessary to immere thic candidate for baptism thrice，nor to mention be names of the Truity，but to immerse once ouly，＂dc．Binghan＇s Antiquities，val，1，B． 13，ch．5．sec．7．Cbryatal，p．78

Gregory $\mathrm{N} y$ ssea saya：＂He（Eunomius） crred he lair of Carris，the law or tradition， Ihe diwine insltuttion（uy italics），and taught that baptism wis not to be given in the name of tbe Fatber，Sou，and Holy Spirit，as Christ commanded has diseples．＂tdeni．vol 1，B． 11 b． 3, sec． 10 ．
I base now aldaced several early Greeks who eatiry to the post－apostolic ariglo of stnyle int mersion．If Mr．Rav will adduce the teatimo． 4y of one early Greck to the contrary，I winl give up my three for his one．Well did De．Dit－ ${ }^{-\mathrm{He}} \mathrm{He}^{2}$（Mr．Ray）cam th fud an authoity on his earsth where bap ${ }^{\text {tismo }}$ is natued as oase sm ele dip，or one single imutareion waere the m－
where baptism was accomplished by a siugle
dip or a siugle immersion dip or a siugle immersion until the fourth con
tury．There Graves to produce such a record．I andied on Dr． to do it．He passed it by an if ho dun he falled tice it，hecuuse he dare not grap dole not no Baptist Battle F7ag，roi，2，No，37，p．231．

## HAS THE OHURCH OF CHRIST OWER FOR OOOD OR EVILP

THIS is a question of grave importances，us up－ on it depeuds，it a mensure，the purity of the ehurch；bence，upon caime consuderation，
riewing the actions of the eliarch in all ages of the world，I ana forced，by facts and Scripture to take the affirmative．When we riets tho cburch in the wilderness，under the lendershii of Moses using the power that God had voated in it，to cleanse itself from ant nud disoledienc some power in the echurch back thore． it wele aecessary tbat the church，under Moses should be cleansed from sia and rebellion hy pumshment，and that hy the death of the trano－隻隹sor，bow inportiant it is that the church of Christ now on earth should use the mild pow or that God has given it，to nithdraw froes to ery hrouner tant walks disorderly－tiditors not
excepted．But ilcau calitor is bot abrother，then he is free from all ciurch autbority；yeer，then Iree as Bob．Ingetsoll，and no churit of joco standiog cas or would claims a right to stop hing from his preaching，or prevent hims from ron－ ning a press that would le in every wuy＂inde．
peudent＂and free．But I do not nirpposn that ther is a respsctable denomiuation，chaiming to be followers of Clirist，in A merica or any wher it the church has mo power，an adroceated by nome，no power to judge and act in any case thein verily it wonld be frother Bob，still．Aud he could run a free press uader the name of
whatever denomianation he migbt stand united whatever denomiustion he migbt stand united
witb，and call upon the members time and neain witb，and call upon the members time and neain tor naouey ta help him tear down the saced principles of the gospel，and tbe doctrine＊of has
cluareh，yet no power in the chnceh to expoll him；no power to withdraw from him． press，of course，would be＇free＂as loog as oth－ ers would furnish the money to run it．No one would thank of stopping free thought or fres press；and he would be a tree menber in a froe
church，and be lrother Boh，still．But $I$ am church，and be lirother Boh，，still．But I an
glod to know that the church ion power for giod，while she stands uyited on the pospel and its priuciples，and is endeavorag to abntan from evil and all ts apmearaaces．Bu whim＂ppest waices of eril come ：as they al way have and al the eoming evil to fudgo and decide whether
 gospel？：＂Here is the rub．＂The eadrocates of no church power，and those tbat do evd and love its appearances，say，＂let us alone；ve ar witb us，we will dash in your facer，＂traditim of the eldern；＂＂popery，＂＂decisions of A．M ＂Standing Commattee．＂＂usurpers of power \＆e ke，and all such hike thinga：
When God tells as an his word that the younger naes should he subpect to the elder ones had hate shout al se subject tw one
nuother．＂．That don＇t suit us，say they，we are free．We don＇t propose that the choreh sesm－ bled at A．M．，even sball take into comideratiou the propriety or impropriety of oor course or
eonduct．We deay all eliurch autbority；ver $a r$ Fief．We denand Scripture；we demand＂Ihtue naith the Lord．＂
Should any reasonable man expect that every evil，and every fvil appearing in thisever－ehang－ ing world would be denounced in the Scriptures？ certainy not．It would make a book that th
world itself coald not coatsion＂，anil the churct lenved of the privalege of ind ging in these mat－ te o aerording to the texching of the cospel woold soon he no better than tbe world itsolf would be＂free dancing，＂＂free whisky－driak－ wg．＂＂free horse－racing，＂＂free dre－iog＂ the extravagance of the world．And last，but uot least，a fres opposition of had periodicals misrepresentivg the Brethren to a＂free world．＂Now brethren if the cbarch bas the watbority or power to＂withdtaw from every bnotber that waiks disarderly，＂to put fram arrong you that wreked person，ir when they will not hear the church，＂let them be unto toee as a beatben man and a publican，＂then the －hurch suraly has the power to attead ts trans－ aressors．Let the elliers then do their duty as tiar as they can，and if there are eases that eanoot otherwise be reached，theo the duty of A．AS is io aspist and see that tranagressors will be reached and deait nith propetly according to their transgrasions，nuleas they relorm

## The Brefliren at WVorh. ptbinated weekly.

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Tas Eators will ha rrasponsible only tor the
eral tono of the pupre, nide the meertion of au
 timent of the writer.
2 Costniovrons in order to eneure prompt in in
sertion of their atitcles, will please not ladulge in



 gisopor annum. For the leading charinteriatte of the pupar, tw well in fermis to iugents see

BRETHREN AT WORK,
Lanark, Carroll Co, il

## LaNARK, HLL., <br> Janeary 90, 1880.

IT IS RIGHT, BECAUSE HE THINKS IT'S RIGHT

AN Iofidel comes alung, posts up his bills, reuta a hatl, guts a full house, raves against Be Bible, the Lowil Ju-wh, numuters, and Chrieealled out to let her Gospul aght in upon the Infianl's sophintry. Next eonzes the Spiritaalst who aiso poits his bills, meets the prople? fidicules the winisters, God and Christ, the charch, the apostles, hat the elergy wtler not a urord in defence. The Universalist storns and rauts, tells the people there is no hell, no deril, nor second death, nothing to be naved from, yet the preachers sit at ease on their lounges and easy chains. They believe that "whatevira man thizks is nght, 24 right to him; ' so they are not alanued. The Mornon comes, then the Shaker, the Swelonborgian, and the Roman Catbetio, bot atill the nimasters are bot aroused.
Butalong comes a man with a Bible under his arm, gets up before a congregation, pleads for the whole trith, the infallible word; for compliance to all the conditions of the Lord Jesus; arges what the apostles taught; arges implicit confidence in the Gospel, and straightway the whole commanity is alarmed, all is excitemen!! The clergy are arousid; heads are lasd together; plans are formed, and the forcos are put in battlo array. "This man," say they. "does not teach that 'W'Aatever a man thinks is right, that is right to hims;"" be tells too much Bible. "The Infidel thinks there is no Ood, no Christ; the Universalist thinks there is no hell, no devil, no second death, therefore to then this is right; hut this man with the Bible, he thinds the Bible is right; thnt Christ is righti the Holy Spirit is right; tim conditions are right; he is a dangerows man," Thus it is: the Mormon, the Iofidel, the $\mathrm{S}_{\text {, }}$, rituanhst, the Stiaker casess no distarbance by thaking. "Whatever a man thinks is right, iv right to him,", butif a believer in Clrist happuns to pouse around and thinks the Bible is light, the Holy Spirit is right, Christ ie right, obertience right, a long and hitter howl goes up from the clergy, the people's sympathies are aronsed, right or wrong, and the Bible man is thrust out! Are such "miserable comforters" safe conusellora? Verily Isaish 36: 10,11 finds its suljeects in all ages of the world. Such have their reward.


Your stronger proofs divinely give,
And nuw me wimine the Clrivions

## PERSONAL MENTION

Brothen D. F. Eby, of this place, left the 1.2th insk. for his former home in Stark County, OLin
Baorner Joba Wise preached a numher of discourses in the Ronse Cburel, Ohio. He left Cor home on the evening of the 12th inst.
Broxher Allen Boyer, of Waddam's Grove Chureb, III, preached in the Lanark Churels Thursday ereung, the 15tb inst. Subject. Tbe Resurrection

Brotuer Enceb Eby receutly beld some meethags in Burenu Co, Ill., and was made evfol by sefing two precious souls coming into

Bnother Bassos expects to visit the BrethF $n$ in Oregon and Washiogton Territory atter the next Aodoal Meeting.

The Beect Grove Charch, Obio, recently ceived eighteen members hy baptism. Bro D. N. Wurkman assitted the bretbren in the work.
Ayoso ont correspondence the reader will find an extract of a letter from James Chrystal to Bro. Hope which sbowz the inside. Oar readere can draw their own eonclusions.

Brothes J. W. Meteger visited the wember Weat Lebsenon, Indianis, at the close of lat yerr, and beld sereral weetingst slso a Lovefenst, and quite an enjoyahle time was had by all.

Who in that L. E. Arner (learner) thai writesebronicles for the Brethren at Work aybow?-Gospel Prearcher:
Good brother, he fs a diccip't of one Jesus Christ, Son of the living God.
Ens. D. P. Saylor preached in our ehurch, at Welty's, on the last Sunday of the olit year Our aged brother bas wieldel the gospel sword for many years. May his last daya in the

WE have on band a lot of ranuscript from Bro. Stein treating on the design and form of baptism, which we shall begin to publish surs. These articles have been prepared with great care, and designed for bonk form after they

## HELL-INGERSOLL CONVERTED

## सUหBer 7 Y.

$\mathrm{H}^{\prime}$12. I. next tells us what a number of noted theologians bave said about hell. Before equote from Mr. I. on this point we wish to ask a few questions.

1. What does the belief of these men bave to do with hell?

If there be a hell and noted men believe it, will that destroy it?
3. Or, if there be no hell and noted men believe there is, will that make one?

If there he a hell which is a place of torment equal to a parpetual barning, and leamed men picture its horrors as dreadful as it is us the power of mind to imagine, does that quench the Gires of hell?
Nothing ran be more certain than that if the Bible teaches there is a God and a heaven, it almo tenches there is a Devil and a hell. If it teaches one being is infinitely merciful, it teach es the other is equally ummereiful. If it teacies the glory of the home of the saints is grand heyond the power of mans to conceive, it also teaches the infinite gloom and despair of the regions of "outer darkness where there is weeping aud wailing aad gnasthing of teeth."
As to whet her there existg an evil influence or fcient proefs ls it not every man's experience in life that he fails to practice his beat and no blest resolutions, his most deternined purpast: to do good? Would it not do any man a gros: injustice to say be is as good as he wishes to be? Now if there be noevili influence, why does mas have this experience? If there he such an infloence, what is its source? If not from the Devil from whence does it emanate?
We now quote the conclusion of Mr. I's lec ture on Helll .
An old ssint believed that bell was in the in terior of the earth, and that the rotation of the earth was caused by the souls trying to get away from the fire." The old charch at Stratford on-A yon, Shakespeare's bone, is siorne with pietures of bell and the like. One of the
picturea represento resurrection morning. Peo ple are getting ont of their graves, and devils are catching hold of their heels. Iu one piace there is a buge hrass moneter, and derils are drivisg scores of lost sonts into has moutb. Over hot fires bang ealdrons with 5ity or sixty peo
ple in each, and devils are poling the fires C'eople are hung up on hooks by their tongurs, and derils are lashing them. Up in the right hand corner are some of the sazed, with grins on their fuces stretching from ear to ear. They seeu to say; 'Aha, what did I tell you?'
This soands ridiculous and so it is, but re anember we don't read anything in the Bible like it. This irreverence is a fhir specimen of dying to impart to the sons of men!

The doctrive of orthodox Christianity is that the danued shail suffer torment forever and forever. And if yoa werea wanderer, footsore, weary, with parched tongue, dying for a drop of water, and you met one who divided his poor portion with yon, and died as he san you re-viving-if he was au unheliever and you a beliaver, and you died and went to braven, and he called to you from liell for a draught of water, it would be your duty to laugh at him."
Weqdeny thast the above is orthodox Ctristianity. The parohle of the good Samaritan contradiots it. The lewhing of Chriet on the moont contradicts it. Christ teaches that the leart kindmens shall not he forgotten. Eren a "sup of water" shall not lose its reserd. He tesches that a kundnees done our fellow man is a kindsexa done bim. He teaches that if we only do good to those who can return the favor, that we show no love that will give us eredit with God. Nay, be teaclies that if we sulate only our hretbren-friends-we are no better than
the wickedest, for they do that. We most eauthe wickedest, for they do that. We most ealtrath.
"Rev. Mr. Spargeon says that everywhere in hell will be written the wordy "forever." They will be branded on every wave of flame, they will bo forged in every link of every chain, they will beseen in every lurid flach of brimstone-everywhere will he those words "for ever." Everybody will he yelling aod scresming them. Just hank of that pictore of the mercy and justice of the eternal Father of us all. If these wordn re necessary why are they not written now everywhere in the world, on every tree, ond every field, and on every blade of grass? 1 say I am entitled to have it so. Isay that it is God's duty of furnish me with the evilence.
We briog forward a pasage which we find just a littie farther on. It is this. "The idea of eternal life was not born of any book. That wave of hope and joy ebbs and flows, and will continue to ehb and flow as long as love hises the lips of death." Here Mr. 1. not only confesses bat boldiy declares thate eternity is in "every wave of bope and joy." Henee God has sup. plied bim with just what be demanda.
"I care nothing ahout the" iafide! "doctrines or religions or creeds of the past. Let us come to the bar of" philosophy "and judge matter by what wo know, hy what we think, by what we love. "But they asy to as, "if you throw away" nfidelity 'what are we to depend on then?' ' But no two persons in the world agreed as to what" infidelity "is, what they are to behere, or what they are not to believe. It is like A guide-post that has been thrown down in some time of disater, and has been put up the wrong way. Nobody eav accept its guidabes, for nohody knows where it would direct tim. I say, "Tear down the useless guid-post," hut they arthing to go by." "I would say," infidelity you take that rond and I will take this. Anoth--r" infidel "has said that "stheise "is tho great town-clock, at which we all may set our watchrs. But I bave ssid to s friend of that" infidel: "Suppose we all shoutd set oar watches by that Cowa-cloek, there would be many persons to tell you that in old tives the long hand was the hour hand, and besides the clock basn't been wound up for a long time." "I say let us wait bill" we cau read God's word "and set our watches by" that. "For my part, I am willing to give $\mathrm{ap}^{2}$ infidelity "to get rid of hell. I had rather there should he no" infidelity "than that any solitary noul shoold he condemisd to sulfer forever and ever. The Bible is the good book. Now, in" infidelity "there is no reference to another life. Is there a burial service mentioned in it in which a word of hope is apoken at the grave of the dead? The idea of etermal life was not born of" infidelity. "That wave of bope and joy tbbs and flowe, and will continue to ebb and flow as long as love kisses the lips of death. Let me tell you a tale of the" Christina "re-igiou-of a man who, baving done good tor long years of his life, prescated bimself at the gates of Paradise, but the gates remained closed against bim. He went back and fotlowed up lisagocd works for seten years longer, and the gates of Paradise still remained shat agaiont hin, he toiled in works of charity matil at last they were opened anto him. There is no religion but goodness, but jurtice, buit charity. Religion is not theory; it is life. It is not intellectual conviction; it is divine humanity. Compare that religion with the" practice of the "orthodox
of the city of Nert York. There is a prayer which every" Cluristian "prays, in wharh he ie clares that he will uever enter iuto a finul Nate of bliss alnoe, but that every wher inm nill xtrive lor universal redemption, thut noter will ho leave the world of an and sorrow, but r-mail suffering and striviug and sorrowne alter universal sulvation. Compure that with the" char ities of inbidelity "numbend" for Iugersoll to lecture!
"The doctrine of" iufidelity "is iufumous begond all power to expreas. I wish there wer Words mean enough to express my feelings of loathing on this subj-at. What harru has it not done? What weate places his it not aunde: It has planted misery and wrotchedness io this world: it peoples the future with selfish joys and lurid abyeses of eteral flume. But we are get tivg more sense every day. Wo begiu to despise those monstrous dectrines, If you wust better mon and ryomen, chauge their conditions here Don't promise them sonuthing somewhere elie One hiscuit will do" the hungry "more good thae all the tructs that were evor pediled in the world. Give them more white-wnsk, more light more air. Yon bave to chnnge neus phyaically before you change them intellectually. I he-
lieve the time will come when every criminal lieve the time will come when every criminal will he treated as we now treat the diseased and sink, when every penitentiary will becowe a reformatory; and that if crimivals go to them with hatred in their hosoms, they will leave them withont feelings of revevge

## BUSINEBS ITEMS.

"Gospel Facta"-a tract of four pages; forty
cente a hundred.
Subshalmions wuat begin when received at this othee, since we cunnot supply back num-

We are out of Brethren's Eaveloes now Please do not send orders for them until notice is given in the B. $A \tau$ W. that we are again supplied with thera.

Berxo crowded with work we hava been ohliged to defer giving a report of "Brethren" Trace Society" the first of this month as it was our plan and purpose to do.

Soye bretbren bave writtea to ws to know what has become of the City Mierion. We know not. Perlaps the Bourd of Mahagers, of which Bro 8 T. Basserman Duakirk Ohio is Secretary

We have just received a new lot of the pic tures entitled "The Last Supper." These bave cost as considerably more than our former lot so that we can not affond to sell them at leas than 5 cents a piece or 82.00 per doxeo.

We have had anumber of letters from agents, inquiring whether the names they fad eent were received all right, and whether the paper was going to them all right or not. We can not answer thete questions until we get all sabscription lints filled is alphabeticel order. unkess those who make the inquiry rewrite therr orders-give us the names and every thing complete as they sent it at first.

## DRESS UNIFORMITY.

[N Vol. 4, No. 31, Brother S. B. Mohler gave us, under the tatle, "Lise upon line-The Dress Question Reviewn,", some of the most substantial arguments that we have read on this subject. Being ruch pressed with other matters at the time, we did not refer to his article but laid it aside for fatare thonght. We now take up his liwe of thonght, arge it upon all who hove a desire to walk io wisdom's ways and become stronger in the work of the Lord. And while we are looking at this queshion, will you please keep the abuse of bumslity and dress lrom before your eyes, zo that you eun clearly see what we bave to essy. We slall attend to the abuer part in unother chapter.
First. It is a prineiple in nature that the germas of branches, leaves, flowers and fruit which are to come oat next year, are corered vith sir-tipht substances to protect them from cold. The germ lies there dormant; hat when the hest of spring-time comes apon the bud. the geras will take apon itself a form.
second. A clond ts mude up of minate vesiles or buhbles contaning sir. The air within
these bobbles is lighter than the sir witbout,
"Oomel Fint"

## 

bechune it is warner. A cold correat of air pusese through the clond, the little bubbles are hroken ap , ruth together by the law of attraction und then deeend to the eartb in the form of drops, which we call rain. Here we have air wid vapars, which, hy certnin principles, unite sud forma rais.
Frum theue, and many other "xamplea in natore we leara that the developmeat of princlple is by well-defioed acts or steps. Right prosiples are addressed to our underatandion hy thinga tangible. The principle of growth is expressed by approprinte form. The germ in tbe had of the spple-tree was made to assome form by the pricipiples of heat, light, and air; bence form is a consequent of principlo as certainly as poin is the remult of ao infraction of law.
What teacher would assume to implant the principle of mathematics in a cluld's mind without appropriate form? Sometises wo prepare ourselves much more readily to learn in the school of science than in the school of ewels.
What is a principle? Primarily, principle meaus heguning, a source of origin. Webster further defines it as "A settled rule of sction; a governing law of condoct." Priociples are ed. Principle, therefore, is first or primary. Doctrive in compased of principles, and precept rests upon them. "Ductrine requires a thority; principle requires only an illustrator." We now take up the priaciple of humilty and shall observe whether it needs ant illustraor. "When hamility and modesty show thensselves in the outward conduct, the former hows itself down, the iatter shriaks." The Christian mast possess both, the former as expressive of his own comparative littleness, the latter as indicaling the esteem in which he bolds himself.
Humility is the opposite of pride, arrogance, and velf esteetr. These assume form; that no les so, and for the simple resson that it is in harmony with divine law. Holuess waters bumility. Witbout holiness, bumility withers, -is bat a lenfiess branch.
Humility, like other principles of revested trutb, must be taoght by erample. Unless it be, by some visible means, sidressed could have no idea of what it is. And we know that man learss hy exampla hetter than hy precept. The theory of farming, however nuch it may be taught in an Agricaltural College, never makes a practical farmer. He wust, with tools in hand, praclice what he has learned. Toe theory of lramility and submisetion do not pass men as being humble; they must practice these principles, and then it caan truly he said, "They are huruble."
There is the principle of non-conformity to the world, as well as neatness to be considered. There is, for instance, one form of dress which embraces the principles of modesty, humility, aod neatoess. So far that form is right; not beeanse the elurch or individuals say it is right; hat becanse the pribeiples of numility and modesty are in tbat form, aud those principles are of God. But there is a principle wanting ia that form. The primeipie of non-couforwity to the world is not there. The Cbristinn's
garo must he expressive of the principle of modesty, hunility. non-conformity and Gitess of ueatuess. Now if we can find a form of dress embraciog these principles, then we have romething that is in harmony witb the will of our heavenly Father.
Sone insist that a form of dress expressive of the principle of plainness is sufficientthut which the maral man regards as suitsble, is quite enough. Others urge that the form of dress expressive of haunility, modests, nestness, mud nou-conformity shoald be the Christian's garb. The parties diaputa about this, so they agree to leave the matter to the Generil Brotherbood in council assembled. The Bratherhood decides that the form which is expressive of huwility, modesty, weatness and nou-conformity is in barmony with the great law of uniformity, and there the matter should end, hut unfortunately it does not, and will not so long as Safsu is not hound.
Put a tbousand acorws into the ground, and the lifeprinciple in each one will express itself in duc courss of time io the form of as oak
tree. All thene trees will be alike-will have a genpral rememblance, and can be readily distinguished frum beech, maple, bickory and all ather variet ie, of wood. All the trees in each variety, io sceordance with immatable law,
revemble ewh other. Every plant of its kind, every auimal afor its species baye a general rea-mblance to all others of ita kiad.
Go into the study of natural bistory, take up the order, Raptares, and you will find a generai respmblanee. Falcons, hawks, and eagles, in many respects, renemble each other, yet the difference berwent each frumily is aufficient to enuble one to distinguisb between them Bat take the fuicoo tamily, and one falcon looks more like another falcon than like an eagle. Again, any number of hawks resemble each
other more than they resembll other more than they resemble falcoos. Each
species, hy as unchangeable law of God, has its peculiarities, and each member of that species looks iike every other member. All quadrupeds have s general resemblance, yet tbere is sufficient difference between a baffilo and musk-ox to diakinguish one from the other. But take the family, haffalo, and all of its members resemble each other more than musk-ox resembles them. Thus it is all through God's creation. The bawk wears the same kind of covering all through its lise nad we
chide it oot heenase it will not lay off its featbers and don wrol. The ox wears his coat o hair, and we gramble not hecmase, for fashion's suke, hu will not put away bis hairy cost and put on feather. Tho sheep is content with brs wool, and we never think of complnining because be will not sombtimes wear bristles.
The oak tree, year hy year wearn its rough lark, aod puts forth its green lonves, yet we do oot fret and worry hecause it will not appear in seal skin and oatrich feathers. The potato continues to grow and mature on the roots of the plant, and we never wonder why it does
not sometimes grow on the vine. All throngh nature we quickly learn that principles manifest themselves in form, and that enels member of that species resembles every other membar of its family. We see general uniformity amiong all the wembers of each specles and as soon as the Christian pleada for principles iu harmony with the immutable laws of God in nature, he is regarded as unsound. Why should a boliever in Clurisk, who is the lift, a-k for revelation in things that hare heen revealed?
Does faith ask for additiona! testimony when Does faith avi for additional testimony when
it is already abundant? Never! But infidelity, semi-iufdelity, doubt and fear, contioue to ask for a "thus saith the Lord," and that, too, when the Lord has spoken in every species of the animal, vegetable, and mineral kingdoms. The acorn is commanded to produce a tree which sball be non-conforwed to the maple, but instead of going to work to produce it, sin-ner-like it stops to usk its Creator how to be aon-conformed. Is not this an insult to the Crator? Does be not put that rery principle in the acorn? The thing pat in the acorn is
not preesely like that put in the mapleseed: if it were, they would be precisely alike, and there would be no ueceasity to call the one onth and the other maple He who createa and comusinds has power to give form and axpression to all created things; and white the lave of
aimilarity is maintained, the law of diversity is not excluded. These laws are in barmoay with every other law of the nniverse. Where diressity ends similurity begins.
The moral man has lis uniform too. He may be singled out from the great, busy mans of mankind by bis simple apparel. In barmoay with the law of God he will not apparel bimself io foolish and extravagant dress.Natare teaches bim that his spparel should br pluin, and not aiter the ever changing custom of the goddess of fastion. In this ho scts in The devotees of fashion resemblo each other. Wben sout bobold a room filled with fashimanble potople you say they are fastionoble. Why? Because there is something ahout them-yea on then, whicb enublea you to place tbem in the class, Fazionc. Place Jesus with his seamlens fushion of to day, and then what would every colightened mind say? Would not the conclusion of every one be that one of the anmber in the room is an humble man, and the forty fashionable? What enables you to cone to that concluxion? Do you not arrive at your
conclusion by the same means as you did with
respect to the oak tree and maple? Do not all fiashioable people resemble ench other? Sutan can do nothing hat imitata in part. He koows hat thers is a general resemblance between things of the same npecies in nature, and that Christiaus will resemble each other, bence the watter way for him to lead buman beings to Sestruction is to get them to resemble each othr, but in all extravagance and folly. He imiates the good in part, and theax adds his own ud in this way hes an army of servants. Nor is this all: if he can get hut one of his children to adorn bimself in the Cliatim's garb, it leaver him well. By driag this, he bopes to drive the good thing sway from well-disposed people. "It 1 can only abuse that simple, plaiu, non-conformed apparel of the Christian thousunds will ray it is of me, the devil, and
away they will go into fashio." This fo bis plea, and mauy are lasbed into bis service that wny.
Before we close we call atteotion to the tesimony of Cypriaa, Clement of Alerandria and Tertullian, who bad the same great principle contand for as the Christians now have:
"If you dress your hair sumptonsly and walk to as to draw atteation, and sttract the eyes of youth upon you, and draw the sighs of young men, nonrish the lants of coneupiscence and inftame the fuel of sighs, so that althougb rou sourself perish not, yet yon casse othern toperish and ofier, as it wate, is sword or poison to the spectators; you canuot be exchs d on the pretence that you are chaste and vodest in mind; your shameful dress and imbodeot ornameat accuse you." Cyprian Book 2, page 340.
"To drag one's clothes, letting them down to the soles of the feet, is a piece of consummate foppery, impeding activity in walking, the garment stweeping the surface-dirt of the
gromad like a hroom." Cyprian, Book 2, page 361.

The use of colors is aot beneficial, for they re of no service, except the opprohrium alooe And the agreeableness of color afflicts greedy yer, inflaming them to renseless blindness But for those who are white and uostained mple garments Dav 7.9. R 6. 0.10 And our life ought to be an thing rather than pagenat. Therefore the dye of Sardiv, and nother of olive, and wnother of green, a rose colored, and scarlet, and teo thousand other dyes, bave been inveated witb much troable mischievous voluptuousness. sueb clothin for looking at; not for covering. Garment rariegated with gold, and those that ar ame from beasta and that auffron-colored oint ment-dipped rohe * *we are to hid farewell to with the art itself". Clement of Alexandria, Book 2, page 258, 259

To Christian modesty it is not enough to bc so, but to seem so too. For so great ought its plentitude to be, that it may flow out from the wind to the garb, and burst out from the conscince to the outward appearance; so that even from the outside it may gave, as it were, upon its own furniture, sncb as to be suited to retain taith as its inmate perpetually.
Wherefore, blessed sisters, let us abandon luxuries, and we shall not regret them. . Let heasenly. Love not gold. ** Clothe yourselves with the silk of uprightness, the Ene
linen of holiuess, the parple of modesty. Thus painted, you will have God as yoar Lover. Tertullina Vol. 1, page 328.
In this he urges that Caristian modesty in its completeress should "flow out from the mind to the garb, and burst ont from the conscience to the onturard appratance." This ke declares should he so that Cbristian modesty might gaze upon "its oth furniture." But hefore Tertullian could urge helievers in Cbrist to let their modesty gaze upon its own furniture, there must bave been modest farnitare, or Christian garment.
Cyprias devotes thirteen pagas to dress ip bis first volume, and ten pages agrinst public shows. Clecent of Alexandria devotes eigh pages to the dress question, and Tertalian, on page after page bandes the question mith grea. ablility. One caa not read the able defense of the Fatbers in behalf of simplicity in dress without concluding that the conflict in the nineteenth centary over this queetion is simply
heginniug of Clristianity. Then it was a fict hetween the mantle and the goicn; now it - betweea anfor and confusion, between the Brethren's style of dreas, and styles not of the Brethrea.
We now uohesitatingly declare our frm convictions that, our preent wanner of dress, as taught hy the General Brotherbood, is the outgrowth of the great laue of niformity, and that 00 difereace bow muph dasigning men and women may attempt to dwarf the principles upon which it is founded, these principles eazaot be overtlonown. The develpment of the ides of uniformity is subject to the law of unifurmity, therefore the law of uniformity is absoulutely necessary to ubiformity. Thare is hut one, and there could, by no possibility, he more than one law of uniformity. Evary Law io the unverie "muat be in perfect harmony with every other law" of the univerme, heace be who opposes the lavo of uniforxityhreaks the harmony which law is designed to
maintaw. maintaw.
There is another law, equality, which is in arnony with the law of uniformity. There san be no equality where there is not uniformity. Infract the law of uniformity, and the aw of equality is infracted. Maiatwiu the law of uniformity, and the law of equality is maidtaioed. Wa thereforo plesil for uniformity, not ecause Anoual Meetiog urges it, not hecanse old brethren insist apon it, but hecanso it is a fordamental principle in hoth nature aod roligion. Annual Meeting does not plead for it hoccause it is of Men, hat because It ts OF Gon, and what tood has set up, cannot be torn down.
Bretbren and wisters, are you ready to surrender the principles of eternal truth? Are you ready to deliver up to Satan the great rinciples of equality, uniformity, and hrotherly love? Are you rendy to ahandon the fuodeweatal traths which were establisted by the Son of Goa, our Savior? Are you prepared to stave is the sides of the good old ship on which you are sailing, for the mere fun of seeng the waters rush in and orerwhelm you? Are you preparedito pull dowa the sails, tear ap the rigging of the vessel just to gratify your adversays, the devil? Methink I hear a universal chorus of voices, saying, "No, never! Gire us the yool old ship, and full liberty to alny God and maintain riyht priminiples, and we walk move ondard

Tre first ferm of sehool at Asbland College Cosed Decerwber 24, 1879. Number of teachers employed six, number of stadeuts in attendance during the term, one hundred and twelve. Second term opened with thrty-six new students and nearly oll the old ooes returned.
Tar Bretbrea of the Sunte Fe congregation, Ind, bave requested the churcbes of Middle Indiana to consider the propriety of erecting a question bas been before them is different times, but as yat has not been carried into action. We hope they will at least make an Affort, and if it then fails, the williog hearts will have been relieved of eome responsihllity.

On another page of this issue Bro. Gish spenks out plainly, forcilly und trutbrully. The time now is that men of firwness and soundness must come to the front, and speak in tones that will win. We are not igaorant of the fuct that the cry of freedom may be rasised hy tyrants and despots for the eame purposes that the tbief cries cut, "Stop thief!" Brother Gish expresses a plain trath when he says that ac logetsolliasn press would indeed ba "/ree"" so Ingersoliun press would indeed ba rrees
loog as the people, whom it was designed to loag as the people, whom it was designed to
destroy, would formsh the money to run it. That is not freedom which secks to matilate nat is not freedom which sects to mornife The rana who has pronised o support the coastitution of the United States, aud then torns round and tries to detricy the very thing be promised to belp mainain, is known by the name traitor. 1 Tim. 4: 1,3 This is the chavacter pictured more than eigbteen hundred years ngo. Wo bave rasched a period of the world's age in which, under the plen of fredom, desiguing and corrupt soen Lesitute not to "speak evil of dignities," nor to lezocnes in bitter language all who earnetly outand for the simplicity that ma in Christ Siery attempt to maintain the principles of If levial and humility is oppoeed and ridiculed in Ingersollian style. Beloved brethrea and inters, grow not wears, bat may the Lord fod oo all very otten npoo your knees, praying for those who oppose themselves.

## (focespmalriec.

| nomber |
| :---: |

## FROM PALESTINE.

NOMEEG XXXVI

## Fram Tibertas to Tyre.

Tu'HERE is ouly one object at Nazareth which 1 was eqpecially saxious to see, nnd that was the peccipice dova which theNazurene attempted to enst Jesna. The tradition mongers, with their nunal diaregar incident near the steep hill meationed above, which we climbed in coming to Nazareth; but this is more than wo miles from lho bim to the hrom of the bill po which their city was buiit, that they might cant him down headlong" (Lake 4: 29.) "The hill ou which the city is buitt," theo, is the one on which we tanst look for the place in question; and if it can not he found there,
bonesty muat cormpal us to admit that it cunu bonesty muat corrpal us to admit that it cunt not be fonud at all. Some writers have come eo nenr making this nimission that I felt quite thill from top to bottom, from side to side, and from end to end. I did so, not because all this was neecessary to find a place suited to the event, but hecanse I desired to know all the places where it could have occurred, nud to speak on the subject with full assurance. I found only ond of the tows, and about one-third tho muy up the hill: It is a perpendicular precipice sixty feet high, mode by the falling in of the roof of a deep cavern which onee extouded along whichs still exists close by the precipice. think, however, from the appoarance of the rock, mately peent times: and for this reasor I do not suppose that the atterapt at precipitstion poenrred here. But uear hie opposice end of the town, and at alout the same elenation
up the hill, the sanje ledge of roek forms a natural precipice, which has eyery appearance of luviug esisted fron time inmemorial. Its
perpendicular height is now about to feet abueduntly sufficient to kill a man if dashed headlong trom its top. It is higb euough up the bill to jastify the scriptare statement that it was on "the brow of the bill:" It was wost der thiuk, from the appearance of ruins higher up, that the macient city was situated, ilike most of $t h$.
bill.
If this supposition is correct, then the Naz-
 aud this precipice constututed the brow of the hill nas scen frum tho vallay belon. I ame eliattempt was male; but I know not how to reulize the frelings of Jesus, when his own neighhars, forcuer trieuds and hifolong companions,
thus utteppled to take hin life.
There are two missionsuy enterpunes locat:d
Neaseth with which I was very fsorubly ito pressed. Ope is a Medical Mission, supported by a society in Ediuburgh. It in furzished with A dispeusary, where nedicine is given without ebarge to those wino ary, camble of acconmo dating a limited sumber of sick persuns who are withont homes or avay from bume $\mathrm{D}_{2}$ Vardou, che Supariutendent, is both in preachor bodirs of his putients, he invarinbly imparts to them religions instraction. I think thas the most direct reethod of aceess to the vdult
miuds of this benighted popnation, awd the supply of medical treatment for them is a mo: benevolent thing in itelf. They sicken, and suffer and die, from all the maladies that Alesh whiterer, wiless it tos sone that ane worse thai the lisease. My beart lled for them ou morc than one occasiou. Once there was brought to me a woman who was atilicted with ar deep sumption. Thes suid that the decter of the sumptiod. Ghey sid bies, but thel of the grown worse instead ol better. Ou iuquiry learned thut the cauterizing consisted in appiyiog a red hot roon to her back, and the terribl wound which it cansel was not yet healed up She will cany it to her grure, wud the tiwe nil not be loug.
The other enterprise at Nazyoth, is a Female Orphan School. On a hench of the hill. percied
high ahore the city, in a large and bandsome stone buidding, two atories high, the most conspicoous and the finest houze in the place. It an erphed by a Miss Discon, of England, aboat forty girls bome. It accomroodate elementary education, and ure taoght all the domestic arts of civilized life, such as cooking. domestic arts of civilized hife, such as cooking waine a people more in beed of all this inatrucagine a people more is beed of all this instruc-
tion, tham the antive women of this country. tion, than the native women of this country.
Their usual mode of washing is to sit down by Their nasual mode of washing is to sit down the
a smooth rock near a pool of water, dip the garment to be wasbed in the wator, lay it on the rock, and then beat it sith another rock, or with a heavy wooden paddle. As a consequence of the method, their clothes are never clean except when they are new. Of the art of cooking they kuow nothag, exeept to boil uutton und rice together, and to make a kind of bread which a white mon canvot eat. 'They an seldom afford to eat mutton or rive, and their standing diet is cold bread and sour gont's wilk. To these they add cucambers, tomatoes ad melons in their seavon, eating the two former na the hat, without salt or vivegar, or any node of preparation. It seens to mei imposs. le to matake good Christians ont of a peopia hus bemphted, wati vou teach them something in tre line of domestic economy.
While our camp was in Nasareth, we rode ver to Kefr Kenna (village of Kenna), the Caua of the New Testanent. It is a little over
three miles northeast of Nasareth, a convenieut distavee for Mary and ber fanily to attend the wedding. Here the Greeks have a very oid buildrag cobsisting of a single reom in which Wey sng the water was turned into wine. They bave turued the room iuto a chapeh, and in out ide of it nlasd two large stove mortars, about wo and oue-hulf feet bigh and tweuty ioches rose, noyy heed for immersiug iofanis. Our D. Grackea put do haingis their ure to us, sald an, like do Latios and de Protestats. ${ }^{\text {a }}$. The fthe wid as that thres mo mortars wero tho er that was turned iuto wine. The simple mided oid turned fulo wime her simpla fater puls held each two or Ihree firkms apiech -alout 20 gallons-wherens his morlars held only afoul sas gallons. (f he hod kuown this po might have chisied hes morlars out a little deeper. When we came out of the room, I sshy zear by a tweuty galion oil jar, and I said to to imitate slome and theu puf it in aud pain f your two jurss: it would look more like the blag." His only answer was, "That is made Whotd oil." I don't think be saw the point From Nazareth we went across southern (hn ilee to Acre, now ealled Akkas but called Ptole. ment in the militasy history of the crueades ad of the Turlish Eupure, thau in saceed hiv Wory. It is the best fortifid city on the Syrind annt, and is a thoroughly Turkish tome
One day's ride aloug the seavecaast hronght un from Acre to Tyre. It would require the spave like to say of this famoul cily; and yet, in decrihiog its rums, I wonld have to repeat mnch of what I have sald concertiug Aalselon nud Cwsurea. Sulfice it to say, that while the mod
rn town of Tyre is an ayerage Syrian town he vite of the aucient city in well described in the subline straius of the prophet Exckivel, in which he predictod the roin which the traveier Ezelicid, aud consider them the conclusion of this letter
W. McGantey.

## Notes and Obscrvations.

0 the 11th of December I left home for the purposs of basiue4s and a relense from orae care, aud landed in Itantingdon, Pa, on called at Bre A. B. Brumbunth's office. Next proceeded ap town and called with brother Qointer, who is always ready to welcome the brethrea, and the Prinitite fomily, and also the Brethren's Normal School. Was introdneed to the teachers aud many students; foond them to be agreeable and pleasat. Visited the class roons oud beard numerous recitations and exaninations whieb were thorougl aud eearehing uot ouly hoigg tsught from text books, but of gezeral ond practical application, wheu spplied
to the busiusst wants of nfter life. This school, although it mane in oficatee a course more particularly adapted to the fitting of teachers for their culling, *mbraces foll instruction in All brauches, conmon and higher, comprising a wro and fuor gear course, and ubder its foster-
ing eare much good bas been done, as is attestail hy the numerous additions to the chureh, of its students, which, brethrea, we coasider of no suall importance As I mingled with them I found them kind and sociahle, and mucb interest manifested by the goung members in the tause of truth. It was pay privilege to worship with them and presch the words excellent inereat and close attention on the part of all. I elt that it was good to be there. Also attended Sabbath-school; found as commendabie zeal, ore young bretbren and sisters instracting tbe
youth, yoath, and gathering from the streats, and 0 that they may be taught ont of the word of God.
From small haginnings the school bas grown, making it necessary for mere commodioas bull dings which they have erected at the north of fown on a beantiful hillside, which commands a five view of the mountains and shaggy peaks and the varied seenery which surrounds the place. Ahout half a mile east of the huilding on anotber billside, is the cemetery belouging to the town. There lie the remains of Brother 5.M. Zuek, the founder of the Institution, and Whose loss is deculy felt by the sebool and chureh, aud all who were throwa within the oircle of his influeace. Hy associstion with the brethren of Huatingdon was both agreeahie and instruclive, aud eau truly shy I was well pleased with all whoni I met. The ouly thonght of sadness is, whon shall it be agsein? Perhaps aever in this life, but if not, brethroa, let is all On the morning of the 17m sol
On the morning of the 17th, I leff IluntingOn Yor Asbland, Ohio, aud as the sun shoue urightly it nfforded me a fine viuw of Nature's A light snow having fullen the ought previous covered the mountain-tops, and bung ligbtiy pou the ever-greeth loughs far up the mounful.
frived at Ashland the next morning and sou found wy way to Bro. S. H. Bushor's, Were 1 wha kindly cared for; remained Sundny, visting the College, which was just
closing the first teru. Building are fiuels located on min eleration oyer-looking the city and country, with a large commodions matia baidding having two front eltrances with cint
tral starway leading to ull parts of the lmil ding. a diang departuant to the nght of main hulding for remales, and in contemplation a eg to the len tor mases; uirtogethee when completed whth its fine grounds of 2 ? eral of the stidenta are members of the Church. Recently' a short series of meetiogs were held by Bro. Bashor, when several were added to the thumily above. At $2: 3012 . \mu$, and by request, sermon was pronched on leot-wasting as a
command to be ofserved in the Chureh, with good attendauce and intereat. In the evening the writer taiked to the people as best tee The associations furmed there were pleasaut. Stopped with Bro S. T. Bossernau, treisure: of Caty Mission Tauds; Fonnd himb bury with his secular busiuess, but be ts ous that find
time to work for the
and, and his haboricrovned with suceess usually. He had just cloocd a soc fes of meetings in the vatskists of the chareb with good pay, two additions and promise of ${ }^{\text {Franklin }}$ Grow, Ill .

## Home Mi sion Wark

TBE term of evangelism of North Missouri 1 District for 1878 was completed at Bancrof, Daviess Cousty, on the ereaing of the 2ath of December, where there Were a taw
scattered members found by the evangelista in the earlier part of the torm. But the "Cougregational Brethren" had prerionsly found theal sud their Elder Dawiel Meulrecks, of South West Missouri lad been there avd organized
thenn in the bume of that suct; but apon being then in the bunue of that sect; bui apon being
sisited by the bretbren of their first choice, they soon thecame dissatiofed with the r organ ization under Hewlricks. So when Elder Wm. B. Sell, of Gentry Counts, hisssouri, and Wm. R. Lherle, of Adams County, Mlinoin, were called to our nssistaces, and taet us there on called together, there was but one dissenting voico sgainst them bring disbsnded and organixed in the usme and order of the Breth. reb.
the conat four yenz. We hive a iambership fifeen, organizad and under the care of ou or dained elder, as a rezult, at lest of the mi ssion term of 1879. In our own congregation the
mission, by the grace of God, brought ahout the most inportant eseat that occured bere for yeurs in the eoaversion of souls. But much of the success at Bancroff must be at tributed to the lahors of ibrother Lierle, of Illi tois, is he is really the founder of that congregation, baviog comie thare three or four times, and preacbed and haptized the moat of toe members that are there, and beiog one of the himbur, yealous, cross-heariag veterans of the cross. He is beartily invited to contitue his riaits, as also are all the brethreo who bring the true doctrine: but be not astonishe, if the brethrea there require credentais of Tranger, having been sorely imposed upon.
Woald say to Brethren traveling on the Rock Island and S. Westera R. R., they would do well to stop off at Jamesport and go out to Baneroft and ree the brethren, and their very excellent country. For conveyanee onf address John Gooding of Jsmes Boren, BanPoft, Divis County, Missouri.
Perhaps the next most important result of this term of our Home Mission is that in Hou ey Grek Congregation. Such a seasous of re joicing at the return of prodigals to their Fath or' house! and sucb a gathering ia of lambs into the fohd as was witnessed there on the mornug of our departure from them, is not found in the previous anuals of this district. Our memories of tho memberd at Houey Creek, and our enjoyments with them ore weet and lasting, and their siucere request are remewhered in many prayere as an ar similar requests of many others. Oh how many said, "Rewsember my hushand in your rayers," and some niid, "Remember my wifc. and othern, "My cbildren." Sonse of theto re quests and prayers we sam answered and real ized with great rejoicing, and giving thatls and praises to God.
Wenow tura aver to the Brotherhond of Northe Missouri District, the work entrusted wito our hand se haviog, by the grace of God oceupied, wo belteve, necording to the tilent iven us, aud hope it will be nce-pted by th turch as sach, mod recivive tho blessiug of the Lorl us such.

Gzonos A. Seamurname

## Fram Salein, Oregon

0
Satuday, the 13th of December I relurnand Id home, binvigg been to Washugto massiou of love. Alteuded sourn twenty sisis tweuty-ight mectings, nitum of wheh wer Oweser, in Multornulh and Chackamus Conutier in the lower end of the valley, one in Clar: dence of Brotber Jacob and Sister Mnry Hofl lormerly from Miasouri. We wera the lirs nuembers they save sinee theg left Manouri, Insd five meetiogs in Whatman Counc Washington Territory, in the bounds of the country of Brolter Tsaac Hoffiuan and brotsrat and in Ned Perces County, Tdnho Ter ritory, altended some eight nive meetiugs Near Mfocow, on Saturday evening, Nov, 29th
we held a connumion meeting, nt the residence I Brother Abrabnon Stewart. Here Ime Sider Isase Hersity, who bad arrived there about the 20th of October from Kausas
He expects to make that country his earthly bome; therefore he has taken the oversight of that chureh which we organized aboat one yar
We lelt there Wecember lst; thence to Wil II Walla City: thence vine miles nuath into matilla County, Oregon, to the residence of who treated uas very kindly, and wemed io take quite an iuterest in the welfare of the ehurch. Here wa held four meetinga. Thence to The Dalles; here visited Bretiren Johs Leedy, Alired Baltimore, and their families thence bome: found all well, for which we thank the Lord.
While on esiid trip lad very good bealth an whont; renerally quite at intares maniested at our meetuger had one accession dabo, and two in Western Washivgton Ter ritory.
Oor way of travehng was by ntam-bout fnilroad, stage wagon, buggy, borse-back sometimes ou frot, sometines had only an in-
lian trail to trasel on, with many hills and dan trail to travel on, with toany hills and
 ment with godliness ss great grin." Tie bretbren up there are very abxious for brethren to more in among them abd help them to buld up the church; to are we in this valley. Brother Isaac Hershey of Hoseow, Neic
toun he can to his correspondente. I woold say enclone a three-cent Atamp or tevo by one wrikes to hab for information.)
Brother M. M. Bavhor, of Colorado arrived
lure with his tamuly the 11 th of Thecemher. lure with hos tomuly the 11th of Decomhar,
Itia addrese at preonat in Salem, Murion Iti address at
County, Oregon.
We expect 10 hold a (rw da)'s meeting hare at our school-honse, coumbencing on Christmes, and contiaue over Susday. Brother S. J. P. Hey tarted home from here December 111. h .
I iutended to write a Ebort communication thin time, but I have failed. Plenso excuse and bear with mes.
ours in the bonds of the Gospel,
Davio Brower.
Decruther 22nel.

## From Bra, J. C. Moomaw.

$P^{0}$ URSUANT to appointatent, the brothres couvened to consider the subject of a more brst District of Virgioin and its surroundiugs. The several churches were represented ns follows: Roanoke, Montgoraery. Rockloridge and Botefoart in parson; three of the churches in Vankhn, twas of Flogif by letter. One of the
churehes of Framklio, one of Elosd, the ehoreh of Bedtord, Allegheny, North Carolina aud the several churchas of W. Va. had no represen-
tation. The inclemency of the westher, the inatance of trayel and other canses, 1teperited a foll meteags; however, atter aseason of devotion and an explamation of the object of the meet called to the chair, and J. C. Monmaw appointedied clerk. It was thwa decided that the District not being more fally represented, it would not be experient to enter ato a might be a iree interchange of opinon, and expression of seatiment given. The ueceting was then midressed by all the repre-
weutatives present. The sentiment expressed coutatives present. The sentiment expressed of more indastrious rainistectial work, and cooperation of hoth the rumistry and frity. It was the prevaling sentiment thint unaterisl aid was necessary to
The necessity of cantion was strongly advised, and the iden of establighing a salaried ministry has never been ontertainal by the Brethren, but strongly oppiossd by all present,
Thu zentiment expressed by the laity was mueh The rentimentexpressed by the laity was much uting such ald with which they have been Thessed, in defrayiug the expense of traveling, and providing for the families of poor miuisters when a plan is agreed upon thant seenes their confidence and respect. All the letters were read relative to the nectasity of orore by the most of theen. Plans were suggested hy subte; by thers tears were expressed; others set forth the probubility of misunderetanding the motwer of
the brothren and object of the meeting. Iuasthe brothren and oujec desirable that the whole District should harnonixe and fully understand ach other, aud as an association of churches nutually enter into this great and good worli, on motion, it was agroed to adjourn until
Thursday before the coming Dislruct Meeting, eliering that from the gipirit which governed this meeting that when there is a full represenation in our fature mpetiag, taere that will dimen prometive of the object in be ngreeable to ant, promotive of the our good breth-
view, and disstpate the feato of our ren who bave addressed us by letter. Sigued by the committee upou report

> Moses Buwn ukbl. B. F. Moosar. Hemar Garst. Hrve ElLes. J. C. Moostaw. intenst,

In all matters of great intenst and bearing apon ehurch polity, it should be approached with great care, and outered into to the exercise of heoming prudence. Pradence, however, does not ju lity a tohel neglect of duty nor ungoverameat, wilh uthera Irom whom we differ, and ropecially shuwld we not olject jets in yeur ure fully lanwz. Pure and geanise motives upon the wellase of the Church will coupel us to esert our intluetice against acroachang exilu in a becomng wamer, hat not forlud ns meetiog with those who oppose us and discuss thone differeners in the presence
of our brefhres. In fuct it hus aever been conof our breelhes. Lu fuct it hus never beep con-
sidered safe by oor wiset examplers to act uproin sidered safe by oor wisent examplens to act upor a question of general interest, either for or and after a full statement of the case. The likelihoud of misunderstanding the tree nature
tify a prudest and sale man in aeting apon a
matter where importonce is involved, either with rmpect to pers-1os or questsous. Hence the alrice we bawe bs, cump, let ins reason together, not op irt.
Inmanels as our dear brethren in Fronklin county hure, mithont the cousent or ep-operation of the District, orgazized for more exteasive
mianternal work, the brothres elsewhere felit mianternal work, tho brothres elsewhere felt
justified in following their example, but prefer that the whole District enter into it, perhaps upon the plan they bave in operation if it meets Pequirements of the ease.

## Pcliss Creek, Fa .

## From J. H. Miller

1har Bredhen:-
N Gospel Prearher, Vol. 1, No. 48, Brothix John B. Wrightsman proposes a plan for better muderstauding among the mimiters of Northern Dustrict of Indases, to spread the gorpel nore fully, and have the ministers to a more euecessful working order. I will promptly udmit that too many of our preachars ate too much inclined to sit at home and "elbow cach of her," asying, "I wish the liherand too much time wasted in preferriug each other. Enough wsullicient. But a Ministe rinl Avsociation will not get those who are inllined to stay at bome uny sooner, to work Some brethrea are qualifitd for the mission
tivin, while otheri are best sunted for bome tivh, whilh olberh nre best suted for bome
work. Brethreo, we sthould bo earefol aud not uilow too num "muovations." That is the asan course of aome proposing to withdraw. in the ehorch and the "unity of the spirit" Brother Laadon Weat io the same number of the Preacher has given my viows abont ahould go. Do not wait ior a convention and call the ministers together to see how thes must do, so they cau be useful in the great work of couverting souls to Gud, bat lut every distriet du that work, and sood its uwa men is-
to the field. Brother Weat says, "Is Old Virginin the breilires do not wait for a convention but go, aud travel on horse-back for huadreds of miles, and atay out for weeles sproading the and let evory district attend to this promptly and we will heve more preachers is the field than any other way. Brother Wrightsmat denred a lararing from the lirethren in North ern Indiana; ja love I have responded. May the blessungs of heaveri be with all of God's dear childrets.

## Sospl Precthir, plesese copy,)

## From Dunkirk, Ohio.

$0^{\prime}$R meeting at Pleasant Ridgr, the norlibesstaru limit of Etgle Creek Congregathon, is now among the things of the pnst, having cloped the weetiog last evening. Nine prectous sonls were addad to the ehure
baptism; all heads of families, save one.
The weather reemed wuch ogainst us, being quite rainy oud roads bad; yet the people gave me a pretty foll house and good attention witness the baptism, and seemed to be solemnly impressed. and many tean of sympathy and penitence were shed. The meating closed witb
the best of feeling, aud the cause is fourishing the best of feeling, aud the cause is flourishing
in that part of Esgle Croek Chongregation. This is our second ettort in our district. Have hod few calls from the Home Mission, but feel ing impreased with the duty and need of greater and successive labor withm the liunits of our own territory, 1 was made to declipe. Have two more pliees at which we expert to libbor where the people kuow but little of our doctriue dese- it is not on popularly acceptesl snit wqures greater effort to presel aud explain the truths of the Bible. Here and thene one will sccept wad obry it as based upon the
platform of the Bible, and upon that he stands hoperit'ly awaitiog bis translation from lahor to rewrard. Muy Gind bless the labors of his ehildren irety nisere, is my puayer.
S. T. Bnssyumax.

## A Visit to The South.

$\bigcup^{N}$ the 13th of November I took the frain for Richiand Co, $1 l$ linois, to attend a Love-feast with the brethren of Big Croek charch, arriving there on the eveniog of the $14 t h$, and sersices at gight. Next day services nlso st 10 and at 3. In the evening congregation still larger, the hrethren coming from a

Gearhart, Calvert, Obenchain and others from Alliston Prarie, and others from other parts
nninl there was quite a respectahle represeatatron of wemhers, The exercises of the evening were very pleasaat, the spectators obsarving good order. The next morming quite a unmber Tie reait was, two had tept side for a deacon. jouee Was, two hand kept side by stde io th whether hen it was snomited to the chmrch ff voted that they hoth be ingtalled, which was done with the hope that they mork as they were chosen, side by side, in the vineyard of the Lord. May the charch have calase to look back to the time when they united to pat these brethren to work, recognixing the hand of the Lord in it. At the same time brotber Barney was adraneed to the secoud degree of the ministry. The meeting was contiuned sevral days; threa were haptized aod two re-
la med. The meetings were ull held in thu eln med. The meetings were ull held in tho
new meeting-lonse. We predict a bright future for this church with their commodious house of worship, their self-denying sorvants, and their warm-hearted members hoth young and old. The Lord bless them, and keep them in the truth, sball be my prayer. I reauember the fivaduess of the drar members whle mone them.
Him
T. D. Lyon.

## From the Antioch Church, Ind.

0
the sth of Nor:, four were reopived into the charch by haptism. This the enuse moves on. Ou the 24th of Novemher necurred the denth of sister Indus, wife of brother Dautel Lacdy. She stffered much and loms, hat bore it all with Corishinn patsence. She requested
her friends to live for Jesus, saying that it will her friends to live for Jesus, saying that it will
pay in this life, and is the only hope in that which is to come.
J. C. Murray, of Clear Creek Cburch, came to us on the 6th of December and remsined over Sanday, and preached two sermons. On the for the special benefit of some who had lintely come to the cluych. The meationg wass a pleasant one, and, we hope, one of good and lasting porensions.
Ou the sight of the 7th of December 1 was summonei some seven miles to the locdside of Racbel Eads. She bad, fur yome tines, bren persuaded of hor duty, but had put it off for a more ronveaient season. When I weat to her wanted me to pray with fer. I then afkel her if that was all. She said no, I want to be baptized it you think I ito able, eaging that if she wus ant baptived then, she never would be. I told her I thought abe could he, and she was and stood it better than some well persons. On the following niglit she called her frieuds to ber hed and told them ahe was willing to die and on the following day she brenthel ber layt.
On the 12th of D.cember mother pased frons earth at the age of uearly sixty years. In jut one week lather died, ho heing over saventy years old. Both died of lung fever, and both J. F. Sovthwoom.

Home Mission of North-western Ohin
THE hrethren in Dustrict Conn ci? last Spring established a Howe Mission, by appoint ing a Board consisting of five deacon hrethren. who were instructed to mret und appoint Moderntor, Sacretary, and Treasurer. This bepoint solithe Board proceeded firther to ap pork. I rejoice to say that many notle bearte have responded, and I venture to say their freewill offerings have gone up to God like the inense of a sweet smell. Ob! how God must look down with spprobation upon lis ebildren when they nre trying to carry ont the great commisujon, and preach the Gospel to every 1 appeal to you, mg dear brethren, in Christhu love, you who are opposel to Mission work, suppose your son or danghter were ont of our pond exangelist rould pa there and bold series of meetinge and thereby bo the means of bis conversion. would it not bring joy to yomr bearts? It certainly wonld, and if 30 , are wot othera just as precions in the aiglat of God?There are mcans in the Tressury to fill calle, atid if it is ilie longer than duriog the winter he Board will not be to blame
Belfeving it to be in harmony with the Church, and the wishes of the remaining part of the Board I will bes that if there is a brothE sist-r or friend is the North Westera Disrict of OLio, or a little band of brethren who are isolated and would desire the brethren to
it known to some one of the memhers of the David. The folloming conatitute the Board: David Shider, Leipsic, Putman Co, Abrabam Beechly, Attica, Seneca Co, Saruuel Thonas, Carey, Wyandott Co., Peter Driver, Limo, Al Ien Co, J. R. Spaclit, Duakirk, Hardin Co. Before you sund in a call, be sure that you can get a phuce to hold the menting, and if your call is in an orisanized canreh. consult your Elder and get bis consent for the meenings.
J. R. SpAcht

## From Scandia, Kansaa,

Dhar Brolhren-
F we have not the large churel-bonses and Enst, we large congragations hare na in the East, we have dear brethren who are willigg to sacricite howe comforto and friends for the Last Fall we hat lise ean by Brother Jo seph Bashor. He was on his way to Colorado. May the good Lord bless bis labors
Brother James Switcer is now on a mission of love. I hupe the good Father will bless the offurt that is luing putforth. Brethrea, give bim a wara reception. Brother Willian Lubim a warm reception. Brother Willian Lusenbeel came to us on the 13th of Deceumber,
and preached three surmons. Though tho and preached three surmons. Though tha
weather was colder than commop, the people torned ont well, and were atteutive. He promised to be with us again about the 31 st of Voh. ruary, and he requests toul some brother muest har here and belp to hold a week's meeting. Now, dear brethrex, who will come and belp as? Come in the name of the Lord and he will bless your lithora of love. We live five miles sontlo-vast of Scandid

Sarah A. Dageett.

## From Lewlston, Minnespta

Dear Brother Esheluan:-
A F'TER taking leave of you and Brotiber Miller on the morving of the ith of Docember at LoStueur, we, in compaay with the brethren, waluour way west seven miles to and family. Here I occapied tell daya in preach. iog the word of the Lord according as the Lord gave ability, hopiug that some seed may Lord kave abinty, hoping that
germinate and prodnce frait.
Frombere we went to the neigbborhnod of Sibley P. O., seven or cight milea north-east. Here we labored about a week, trying to warn sinners to flee the wrath to come, aud encourige those sheep that are statternd over those wade extended plains. May the Loid bo with them, and keep them in the narrow way. 1 returned bome on the 3th of Dacember; found all well; thanks be to the Lord for his c. F. Wiet.

## From Warsaw. Ind.

THE brethren of the Washington Churoh I. delicated their new meeting bonse on the Istinst. The building is the largest in the Stute, and cost the bretaren considerable mon* ey. Elde. Jense Calvert and John Kmialeg olficiated on the occasion. The breturen took upa coll
of 8783 .
We were pory sorry that there were not more brethren present frons a distance ay we would ave heen very slod to hove had them with us, The chureh is uuder the control of Eld. Jesso Calvert, aod numburs one hundred membera.All are live untive workers in the Master's cause; expect to start a sundiay-school as noon as pozsible. Fraternally yours,

Einuot Kyzlez.

## A. Misunderstanding.

I NDERSTAND that some of the breth ren are using my name on the petition resent the Miami Vailey or Southern Distrio of OLio, asking A. M. to fall back behind Sun-day-schools, suries of meetinga, missionary work, single mode of feet-wathing, suppar on the table, salaried minisiry, ete. I uever signel that petition, and wlviso all to ytand still. a ull zee ther malration of the Lord.
J. H. Mniter.

Miforal, Ind
The measest paymavter in the Univerie is Satan. He never yet emploged a haod that be il not cheat. Young man, engoge your serc. $s$ to a hetter master.

When alone guard your thonghts; when in family guard your temper; whea in comgy guard your words.

## THE BRETHREN AT WORK

## （haspet \＄uterss．

## 

Moscow，Va．－On Saturday，Dee．13th，1879， there were fifteen persons baptized is North River，near Bridgewater，$V_{0}$

Maple Grove，Kanass，－Two more precious ouls made application last night at weeting to become members of the church．The old ship moves slowly bat steadily on，and atill finds a fow passengers out here on the frontier ready to take passage．Dou＇t forget to pray for us

Cedar Grove，Tenll－Received seven by bap tham to－day，Jan．4th．One reclaimed and one more applicant．Several others said they would come soon．This is a happy new year with us Wives aud children were made to rejoico，and Al the church prised God for bis goodness－in eeing ninners turn to the Lord

A．Molraer．
Milford，Iad－Brother D．Wyeows and the friter wet with the brethrees in North Man chester church，Ind，on New Y＇ear＇s day to hold a series of meetings．Two coufessed Jesus and many moro vere wear the kingdom．Since the Annual Meeting that clurch has increased more than any other diatrict in Indians．On Sundsy following brother W．Was taken into Eel River District and the writer to Beaver Dam，where a new meetiug－house was dedicated

J．Н．МйLE．

## An Unconscious Speaker

BPLIEVING it to be of interest to many brethren and others to learn soore of the man reterred to above than was given in th
Primitive Clurition by hrother Beeghly I give what I have leanned from relabhle infor mation and from being au cye witness，baving beard bim preach on six different ooesasions．I also bad a private interview with the man While iu his conseious stata．The man was
hrought up in Ohio，after that be lived in Mich－ igau，and vext moved to Indinna，about five miles from where I live．He next weut to mac of mediun siza，forty－five years of age，has dark red or brown hair，and a family of four childrea．He has a limited education，and is possessed with an extroordinary amount of phyaieally，from a child，frequently baviug se－ rious pains in his beth，sometimes resulting in a slight convulsion；but yince he speaks in au ancouscions state he is relieved from bis pains in his head．During the month of November
79 ，be returned to Indians to vintt bis friends \％，be returned to Indiaus to viat his friends In April， 77 he first began to speuk uncon－ ciously．If the source of $m y$ information be correct，at first he did uot speak regularily，tut aince April Th has been speakiog zearly every siace his first attrelks of compuisions，At firot be was taken ill with severe bloating；at pres－ cot he does bot．Whon he is in his conscious tate he appears uatural，except that he looks somewhat wild．The convulsions begin about 5 o＇clock in the ereming．I examined the mu－s
cles of his limbs when be was in the cles of bis limbs wheu be was in the highest
stage of convulsion．His limbs seemed like a galvamic battery than humau flesh．He is iteat ut first，but after laying for some time b． begius to pray．After prayer he makes efliorts to arise，and，by the assistance of those around him，he kueels iu prayer，after which be is assist－ d to his feet．In this posture be speaks；gen－ rally tillks about three hours after whreh he tello the people to sing，and then hneels again o pray，at the close of which he instautly drops into the arms of those who are ready to catch
him to preveut bis falling to the floor．He is hen putunto his ved whero he remains till four cloek in the morning，when he nwakes and is conscious until ahout that time in the evening． his name is Noul Trojer；is a thy mentber of the Amish Church and preaches that doctrine． Sometimes he speaks in great carnest；at oth－ a tives in a molerate way and rather low， Sumetimes be speaks plaiu and very im pressive， at other times mather mixed．Sometimes be wes words tu an uokyown lioguage；they are minh people here in Matrolamah，Wase－ah． Amish people bere in part along with some others，nay that be is a peecial weans in the ashds of gorl tu show the people the right way ot salvition．＂Some spiritualists say that＂it a message sent to couvince the people that
siritualisos is right．＂Some say that he is a spirituluises is right．＂Soune say that he is a
bypocrite，that＂be is not unconscions，＂whac
expression，in my judgment，is quite too rash I beliere the man to be howest，and that he ha no control of himself in refereace to bit speak－ gg in his nconscious state．His preaching consists principally in relating the ezents of the Bible，the fall of man，the flood，Abraham， Mosas the jourvey of the chaldren of Israel；and of Christ，his birth，baptiam，prinistry，and frequently interspersee it with warm admoni－ tion to sioners．He especially adroonishes his Amish brethren in refereace to their divided state，saying that＂they cannot be saved unles they become reconciled and live in peace，＂
Although he says many good things，and，as role，gives an account of the bistorical events of the Bible，yet he makes somes mistakes．He spoke in reference to the great sin of redemp－ tion，some time simce，referring to the conduct of two of bis brothers who became dissatistied With Ammsh doctrine，and were burind with Christ by baptism．His expression indicated thast he considered it a great sim．He no doubt gave his convictions io reference to it，which onvictions he andouhtedly had received from bis instructors．On one cecasion when te wia preaching on baptism，he said that＂there were some people in the world that haptized in the houses，and would not go into the water，and that they had no light from beaven＂seying that we must be baptized in living water，the
flowing stream，breause Jesue was．He further and that＂we must ohey Jesus as be he pattern，in the river of Jordaw．＂He fur－ Ler sxid it makes no difference how we wero buptized，whelher ly sprinkliag or pouring，or under the water，that if we were not prepared oo receive it，beither way mould do any good， and for it thet the said＂if we we pared for it that it would do in a dry country
where there was no water．＂
What in pity that the doctrives of mea are so implauted iuto the miuds of meu that fist Contranictions are so apparecut in their endeay Cors to teach the mays of the Lord．I wasan vate interview with him when in his conscions thete，he suid that be believed we shoutd be bap－ ixed in water heeause Jesus was；but be semed to be in a difficuity relative to the Apos thes baptixing in houses，and ou my incquiry as to the source of his iuformation be replied，that the Scriptures tanghit so．I did not insist to the coutrary，ns I did not have nay bools with we，but I reppied that we would look it up when we would get into the house．So alter we were quietly seated in the hoase，in the resence of his wife nad others，he got the Bi－ This I did gladly．Firrat，by his request，I read This I did glasly．First，by his request，I read the circurastance of Cornelius and family．
read in English and he tollowed in the Germat， resd in king lish and be lollowed in the Germall，
but we did not find auy houte baptism there．－ We next looked at the baptism of Paul having before told me that＂the old order＂ the Amish tanght that the Lord had seat Paul into the house to be baplixed），I read with cura after which he said，＂It looks more as though the Lord had seut him out of the hoase to be baptived than the other way．＂At this point of our iavestigation，his wife beholding his fraukness and his anxiety to learu the truth of the matter，intertered，strictly forbidding me to proceed nuy further，saying that she kuew my
object．I，bowever，felt inuoceut and consoled mject．I，bowever，felt inuocent and consoled the inuscent．He，theu，regardiess of his rife＇ restrictious，urged me to read more，saying that I tad belped him to more light on the subject than be had received in all bis life． theu told him that I felt timid nhout reading forther unless his wife would mithdraw ber objectiona，but he urged it strongly，saying that if I had any light to give liim，and would with hold it ou recount of man，I would not be the servant of God．Feeling mach pressed in my mind to do as be wiehed，I agaia requested ber to withdraw ber objections，telling ber that it was a serious watter，and that it was dangeroun to binder the truth of the Gespul．She then withdrew her estrictious and i read gain．－ We then exawius dthe case of the juilor and fanily，and whyn he suw that the jailor was ont of his honse when he was baptized，he svemed sowewhat anlazzd，suying that be never knew that the Senptures read so hefore．He theo said he wuuld think more ahout it，and theo he began to get sleapy asid soon was in his con－ ulsive state．
We then went to supper and while we suppes Wr wife acain forbid me to say anything more to him about it．Sbe declared that my purpoue to speak io my my side in order to have hind anconscious， 0 what a pity that some people are so afradd of the truth！I went home thut night with a sore heart，fearing that I had not the Gospel demands in reference to my duty is

Acte 13：10．Hezce 1 desine to discharge my duty in ieference to it as far as I can，and pray God that it may find ita way into the revices where the＂doctrine of men＂has found dgment in bouast kearls．Witl the lorera truth earry it over into Macedonin？The edi－ con are at liberty and are requeted to do so a Lord，let thy truth live．

Iemiat Hobmpr．

## James Chrystal to C Hope

$1^{\mathrm{x}}$regard to the Tankere I would say that I have anong them friends whom I moch eateern ss men，hat their syatom is withont nay baptized or ordained man in it，ond they are guilty of manifest sacrilege in attempting to give what they have not receired themselves that is haptism and ordination；and they canse the loss of tens of thonsands of poor infaist souls，for they canse them to dio without bap－ tism，eveu when it may be had，and so are re－ ponsible for their roia．Indeed the great mas of their children，like that of other anti－pedo－ baptists，grow up without regular habits of prayer and devotion，for they are regarded as
outsidens and periuh unbaptized．Not all the whiskey shops in the couutry do half the wor as is caused by such teachings，which nearly nil the elurches of the first 400 years would deem． if they would hear of them，as satanic and hell－ begotten as f also deem them．They fril to cultipate oven as mach reverence as the ver heatheu do．Indeed it would be an insult to the heathea，whoro I have reen，to say that they are so prayerless and insiueere as such
children．Teas of thousauds of them do not children．Tens of thousnuds of them do not
even know the Lonil＇s prayer． 0 for Clarist＇
and even know the Lonl＇s prayer． 0 for Christ a
sake，my dear fricad，censo your work of ruin in sake，my dear friend，censo your work of ruit in Deumark．Preach trine immersion if you will， agaiust puttiug childreu into God＇s covenant ol mercy，which they canuot enter without bap－ tism．But firat becorse baptixed and ordainnd poarself；pull the bean out of your own ey before you attempt to rewore the mote ont of your Lotheran brethren＇s cyes．I desire you for a co－laborer if you will obey the trath and will help you iu every way in ay power，onl do get ont of the system which is not a regulat charch becanse it has neither haptism nor ordi－ aation．
Shaler＇s Mills，Ohio，Ang．28，187，

## From Berlin，Pa．

Dear Brethen：
HE Berlin congregatiou has been rather I prosperous during the last year．Above during the last nine mouths，Brother Beer aud I held a series of meetiings in the Kimmet meeting－bouse ovar the holidnys，and seven vere nided，among then an old lindy，a daugh． er and two grand daughter－－three gencrations We had a large congregation and excolleot tteation．We will commence abother meet ing on the 27th at the Grove meeting house near Berlin，to eontisuc several weeka．Min istering brethren from abroad are invited to come and belp us．
Diptheria still prevails in this country to an alarming extent．Other dieeases are als ell 10 be preared foc donal victions． $1 t$ ojoy life while we havo health．

H．R Hol tyoer．

## Fram California

EFT my home in Cakland，Dec．11th，and I in company with my son weut to Lathrop， and from there brother J．P．Wolfo coaveyed us thirty－six miles to the place of meneting in Calavaras couaty，where wo wern received wit
much kinduess by the brethrea and frieds．
Our meeting began on the 13th and contion
 ned until Monday evening the 29th．Bro．J． ou remained aod labored with me ontil the lose of the meetiag．Five were sided to the church by baptism．Two of the young breth－ ren were called to the muistry，also two to the ffice of deacoo．They are well qualified to fill eplaces in the chureb．We held a very or derly communimu and it was a time of rejoicin Elder a Wole Renhed houe Helove Elder a．Woike Reached home on the even ing praised for bin gooduass．J．Myens．

## Dasnish Poor Fund．

Simou Harshman，Ohio，．．．
Lanark，Ill．，Jan．2oth，16s0 8100

P．C．Please Copy．

## Danish Mission Report

Wooster Chareh，Ohio，
Joha Weybright，
South Waterloo Charch，Iown
R．S，\＆C，Wal wick，Mich
Codorus Cburch， Pa
Big Grove Church，Iowa
Hill Creek，Vo
South Waterloo Chureb，Iow
Susc Hearieke，Virden，I！
2.00

Lanarl，in C．P．Rowland，Treasuror．
（P．C．please capy．）

## Anolnting

Brother Eshetutan：
YOUR article on the anointing of the sick Wheroin you spe：of the quality of the ounl，is very good，hut yon say aothing about the anantity to be med．I have been praseat ser． cral himes whou the sick were anointed，and some would hioger perhaps a few wecks and hen die，atd othery linger for years and uot get well，and yet the promive is the Lord will rave them up．Now alter I have thought over his matter，surely tho finalt is with us if the sick ars not bealed：it might be the lack of aith，for the word says，＂The prayer of taith bat save them．＂I have soastinnes thonght that there was uot enough oil nsed in anour－ fing the siek．It is trie we bave not the word how nueh oil to use，but we have the amaple bow much they did use，Mary tock a round when she nooited Jesus；Sannel took horn fult whea he anointed David；Elish book a box foll when he anointed Jahu．The whointing of Aaron，which wus pouted upon his head and rau dowu over his beard，which went dowa to the akirls of his garments，and lost，but not least，in the contresion of thicse aults one to the other，which 1 think belong The the anintiog；for we read it jnst in the fol lowing verre，to coufess our faults one to the ther that＇ye may be healed．＂I onee spole fraud to ask thent to he anid he would be frand to ask then to confess their faults； might oflend them．Thay need not fear if done in thn right way．The right way to do in to anth，aud then pave the way for your sich brother by coafeting your own fault first．
lear Caunoe．

## 

Plense announce that the bretbren and sistera of the Last Creek Charrik，Junista Co，Pa reo spring a sunies of meekiogs at the Junnary 24 tb ．Any couing will be mettie the atation by dropping us a card a fow daya pre－ vious．
Miffintownt，$P a \cdot B i s$, th
Please amnounce that the District Meetiog for the Middle District of Indiana，will be hrld， if the Lord will，with the brethrea of the Ogans Creek Church on Wedneeday the ilth of February，ta commence at 9 o＇elock A．M． Espociatly nee the churcher all requested to be represented by delegates．Also the Sunday－ of February，st 10 a Ms Aloo the Minion meeting to be held with the brethrea of the Squirrel Creek Dictrict，the 9 th of Feb．at 10 d．M．Roann is the railroal station．By order of the Church．

Anice．
Chidsen at Werk．


3．1．Moore，Lanark，Carroll Con，11．

W．U．R．R．TIME TABLE．

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# The Brethren At Work. 



GENERAL ,IGENTS

## the brethren at worz

tract society.


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ery - Thuston Miller.

## A DOCTOR OF DIVINITY ON THE INTERNATIONAL LESSON.

[We elp, the following by John E. Todd, D. D. publisthed in the Refigints Iferald, one of
the lending Congregational church paluers in the lending

## this country

7 HE uecessty of going over eertain portions ord-r to carry out the selbeme, leads to the making of selections which are very widely separated frum one another, in the periods to which they relate, or in the train of thought of which they are purts. Those who bave bad any perience in making commentaries upon these lessons know how difficult it often is to contiee one lesson with another by auy brief explauation. If the selection is male from bistory, it diately preeediug or following by an interval of $a$ handred years; if it is a relrothon from a propheey, a discourse, or an epistle, the gulf between it and the preeding or following lesson is still more impassable. With the best possible relections uuder the present system, and with the most faithful stody, and with the best belps, and wuder the best teachers, the sctholar ean obtain only a fragmentary aud dirjointed knowledge
of the Scriptures: and with anything less than of the Scriptores: and with any thing less than ever is possible. Where a single lesson covers a century of hastory, or an important argament, the loss of a single jesson breake the soutiouity
irreparahly.
The necensty of taking up every Sunday the lessoun uppointed for the day makes it impossi-
hlo for any claws to linger upon any portion of ble for any class to linger upon any portion of est, or the teacher is one of special ability, a class will oftha become deeply absorbed, and will make bit little progress. But it eamnot resume the same lesson at the ssme point the next Sunday. It must begin another lesson. Under the present system many classes under the best
teachers rarely make mach progress in any lese
son; they etop on the threstold of each one They have not time to go further. The same difficulty is experienced in a lesa degree hy wost classes. It iscommon for a class to get interested in the lesson just at the time che closing of the school arrives; but no edvantage o this interest cen be taken on the following Sun day; for a new lesson, in which it will take another half hour to get interested, is to be taken up. This opjection to the present system is felt serionaly that many Bible classes and sduit clases, exercisng a little iudependence of the
schools with which they are connected, decline achools with which they are connected, decline to use the International system.
The attempt to make al schools and alt classes stuily the same lesson creates still more seri ous difficulties.
It leads naturally to the selection oi such pas kages of Scriptare as do not involve, to any great extent, questions of Christian doctriae or practice on which Christims secta are divided The aystem, being intersectarian as well $n s$ in ternational, wuat seek to promite harmony rather than diseabsion. On some accounts this is desirable; on otbera it is unfortunate.
A more serious dificully is exyerieaced in making such seleotions as are suitable for scbolars of all uges and degrees of intelligence. The more difficult portions of Seriptures, sach nas may be profitable to the more advauced solool-
ars, are unistelligible to the becinuers: the var ats, are unintelligible to the beginuers; the var the youch are witain the comprellemtiou of ndult studente aud experiencod Caristians need. To confine adult classea to the stories of Genesin or Samuel, or eren the three synoptic Gospels,
is to keep them in ignorance of the teachiags of Christian experience in the Panlms, and of Christian dontrivein the Epistles, which they ought to know. To make selections fron these is to give the younger scholars lessona wheh are uitogether beyond their depth The Ioterua-
tional Series has endenvored to encape this diffculty by appointing selcetions of great variety, oo that there should be something among them sutable for all. It is the only course to pursue: but even with the greatest care and beet judgment, it is impossible to avoid trouble. The
most dificult passages of Scripture are regularly avoided; and on the othor hand, many a Sunday has lrougbt a lesson which to most chiidren aas been utterly unintelligible aud noprofitable. What children of twelve or thriteen gears of age. which io perhays the averege age of Sunday School schoiara, have beea able to do with some of the lessons from Ezekiel, Hoseth, Zecharah, the Epistles, sud the Goapel aceording to John, which have come to them io the Interantional series is past ail understanding. For one, I regard the wiole theory that an entire school can study the ame lessen profitab $y_{1}$ as attorly preparterous and absuril.
Another objeetion to the Interautional system is found in that which has alreudy been reckoned as one of its idvantages, namely, the abundauce of belps to the study of time lessons which are secured by it. Thene he ps are so numerous, aud sre fornisbed in such forma, that soth teachers and scholant rely too much upon heni In very many cisest the teacber does not ook at the lesson till be meeta the class, or at beat looks hastily over one of these belps beforn going into the class; while in the vast majarity of cases, it is feased, the scholars do not look nt the lesson at all. The lesson-paper, or some such belp is relied on as suftiejent.
To these objections may be added a minor one, that under the present system the whoie Sunday School world in at the mercy of the Committee who muke tha selections. If these do not perforsi their duty well, there is no help for
Passages of Scripture hace been appointed for the study of the children of the civiliz'd world which are wholly unsuitahle, which evea the learned do not pretend to uaderstand; selections)
have been made without nay reference to, and often apparently in ignorance of, the real divisions of paragraphas and nubjecta; lesoons have bben appointed entirely out of their proper chronologieal order; lessens have been seleoted, not so much for their gezeral teaching as for the sake of some catch-word, or popular pbrase Which oocurs in them; and is some instances this catch-wird is well known to scholars who know anything to be a mistranslation, making the uso of it a dishowesty, except for the excuse of ignorance; some of the lessons selected have consisted each of a simple narrative abont which there is little to. be naid; others have been crowded with matter enoogb for the study of a dozen Soudays. The role seema to have been to have just about so maoy verses, whether they are in Genessis or in Romans. The teachers and especially commentators can appreciate these
The Bible csanot be well taught or atadiel a a serap-book. It is less important that tho Bi He ubould be nominally stadied through in given number of years, than that there should be imparted a convected and intelligent underatanding of fo mucs of it as is stindied.
It is quite alisard to expeet little children to ands the present International series of leesons adrantageously. Probabir there should also be a separate and speozal provision for aduit elasses I Lave slready expressed the opinion that it is absurd to make this, or any series of lessons a Cocrustean bed to the neeasure of which every erv mdult, however manture, miust bi shruak. am of the opinion that no less than three dithernat series are needed to neet the wants of our
Sunday Schools; lud I do not think that the want is, or ean be. neet by gratell bouks or papers on the same lessoa*: it is desuable that there should he difierent lesson*, uud method of study und unetruction. Now ubsurd we
should cousider it, if all scholars in our tecular sobools and seminaries, from the kindergarten up to the universits, were traglit. out of the same text-book, the only difference being in the question books. Scholars of different ages and dittireut abilities require different studiey, and different books on the same stondy, as well ns diflerent questions about the same books. One set of scholurs can study Genesis profitably, hu nut Zecharnub; suother is competent to study Romans, and should not be eonfined to the gospel narrativen.
Criticisms in this direction, haviog in yiew better methods of biblical inetroction in our Sunday Schools, would lead me a good deal firther than a good many would be willing to follow me, and farther than I aw megself willing to I con only indicute the general direction in which my thoughts flow whea I begin to think about Sunday schools, at the same time wishing to be underatood as distinetly nad eroplatically deaying that my thougbts on this subject have settied and solidfied into any tived
opmions. I have an iden, then, that what are called hlack-boand exereines are for the most part impertinent humbuggery-the inane results of an astenpt to apply to hiblical instruction the pe-
culiar jugglery of a conundrum and exigmawaker, combined with the art of sign-psinting. I have an ides that Supday Bchool instruction will not ho worth moch till we have a higher order of teachers, men aud women of age aud experience, and perbaps trainiug in uormal elasses, instead of young men and women whone own knowiedge of the Bible is scasty, and whose shill in teaching is still scantier. I have au dea that hialical instruction in Sunday Schools will not be sorth much, natil the schooln themselves are reorganived on differeat principlesuntil attendance and study are ruvde obligatory, ond a stern discipline weeds out the unruly and the indolent, - uatil childreu and their parenta
are made to feel that it is a priviega to be per. mitted to attend the Sonday Sohool, a privilege
for which those who are able sionuld be made to pay, rather than a favor to the superintendent and teachers, which is to be recompensed lyy picnics and entertainments,-antil ode schools are properly azpplied with mapa, pictures, libraries of reference, and all tho wheeded appliancen for proper instruetion,-until it is regurded as leas importsut that a school nheula be large, than that it should contain uhildrea who know something about the Biblo and about religious truth-in a word ontil Suaday Schools are conduoted more like secular sehools; for imperfect ns our public achool system is, snd utteriy and inefliably inetlicient as wost of mar prirate sebovis are, yet any schoot which should iupart instruction on secular subjects in the way in which our Sundny Sclools are eng aged in giving instruction on religions sulifecte. would become the langhing stock of the country.

I will offer two or threesuggestions with refrence to improvements which might bo made Hor Sunday Scbool inatruction, even with our resent defective yatem of organization.
It us desirable that Sonday Schnol iestruction anould be something more than explanutory. A memher of a Bible-class recently compluiued to me that bis class consumed moost of their time in discussing such questions ne wh-ther Pharah's chanot wheein were red or black. There is ton often ovomiun for the sative ' Poute are in thers days insuwerable works upon the
points of geagrupby, histary, hiograntr points of geagrapby, histary, biograpby, relmere, customs, and moudents mentioned or allud hal to in the Seripturet, and some portions of the Bihe are crovded with references which require or at lemt furaisb oceasion for such explansliona aud illustrations; and there are a great wany minds that nure specially eaptivated hy this siad of kearning: but interestiog and valwable as all this wasy be, is not the moot inportaut kind of knowledge aloout the Bible The inan who derotes bium to to theve things to the neglect of the diviee truthe of which thay ore the mere vehicle or oruanent, ia like one who apends his time in spellink out the raarks on old china, or in dneerning the ilioxions in ith iecorations, instead of feeding upon the riands which it contalas. That is no proper viblical instruction which does not take most accoant of the great moral and spirituasl trotha of the Bible, and leave decipteriag the ornameutitione of the scablurd to wield the swort.
Bible jastraction is very much the samie in its uature and methods, in the Sunday Sohool the Bible clas3, and the fumily. I wish, bow--ver before olosing, to say a few words respectmg biblicel instructions and ite methods io the sasctuary.
My impression is, that there is not uearly enough of this kind of instruetion given from the pulpit. Tae truth is if we preachera coold only realize it, that our individual opinions uad ideas are of very little value, and are received by our hearers as of very little consequence. The great question, after all, with reforeuce to any does the Bible say about it? Phe power of the apostles lay very tunch in tion use which they wase of the Seriptares. If Apolles was migbis it was in the Scrintares. We do not in these days hear, or practice, too wuch of this kind of preaching. Ministens are very apt to take a text to start irom, becsuse oustom reyuires them to do so, and then to wander off for balf au hoo or more, stolving idens from their own conciousness, and scintillating with rhetorieal p\%rotectnics, hat even is thay ever come brek to their text-making little or no reference to the other Scriptures, and cossequently never cam ing down to good firm atanding ground. Preach$\log$ is, I take it, after all, only the proclaming if God's Word; if it is not that, it is not worth the name. The prescher bas power onty so far as be can say. Thas neith the Lord, and consequently, as be can bring the Bible to bis support.

Thame and Tamilu.
Hubbands, love your wives, W1vee, submity your-
sives unto your own liusbandn. Children, obey


## THE EVENING BTORY.

- See, wa are not steepy, mother;
Leola how widu awake wo seem Leots how wid awake wo seem:
Tell ua something $u$ weet to think of, Tell ne nomething sweet todrenm.
"Tell the very awe cteat story That, gou ever beard or read, And you'll see that we remember
Every al ogle word you'se osid."
Then I told thers of a miduight In the very long ago, When the aky was full of angele In a voles of heavedy music, Carse a loving message, given For tho sike of dine sweot baby
That hat eome that night fro That han . We that night from leaven
"Now plese tell hx juat unotber,
Toll the sadde t one you know; Toll the sadde t ane you know,
And I told of One who safiemsal, And who wamlered to and tro, Wi loons sin, or featr, or prite Blesting thoss who nost ill-nsed Him, For whose onke at hast Ile ditd.
"Now, please, fust one more, dear mother Tell is now the strungest ane:" So 1 told them of a jurney
Throngh the autre in a touls
 Up through atining ranks of wis
To the very throne of God!
Four bine eges and two sweet voices


Theso three atonies are but one

Litlle Sorcer

## THE GOOD HOME.

[The folloving exthart from a private leter to soulthut we minve it to onr ienlere, Eds) for the
 nothing for hin home upon earth has but hittle bearultir
"Home's not merely four square wills,
Thought wito piectures hing and gutded; Though with pictures hung a
Honn Lif where ahcectoon enlis-
Yilled with slorinet the lieart
nowe's not merely roof and yoom.
It necds sumething to endenr it;
Hone is wh-ro the heart can bluom
What is home with now to neetus,
None lo welcome, none to gipe et us?
Home is sweet, sid only swee -

## Where ale those we lute to mett, us

Lovo, lie b , is the provaling Curistian grace tbat waked bonae a heaveen for us white Laborformed in the offections of a kuod fauily! How it biods their bearts in one! Hushand and wife parvats and clillurea, father and motber, brothes and sister,-all brund together with affection's chain; not one missing link, all true to
their trust,- endeared to each other with that affectionate tendervess that ereb grows Itronger wheu death parts us here, renching far
above the starry world bindiug together those above the starry world binding together those reuniou with God where all is love. Who would not labor for the promolion of the eadearing worth of domestic love and kindness? Could we but bave more of this lome tenderness, then would we have hoys and girls of bether culture, young weln and ladies of
greater aecomplishments, societs of better greater accomphishments, societs of better
refiement, churches of sublimer religious sentiment and tran devotion, bations more peaceful and the world at large would be better and
more free from the curse of sib. Ob oould bot more free from the curse of sib. Ob oould but
every fuumily on earth commence this mucb needed reforia. While true tove reigus supreme1 l io but few fumilies, it should sway its zoepter upou the throue of every tent and domicil of earth. Sin aud satan would then have no dominion there, without the "get thee beuce," from the inmates at home. 1 amn glad to know that at least anoug sonae humbie families of carth more atteution is given to bome onilurg
aud speciul development of the young. Making aud speciul development of the young. Mahing
a specially of neither of their natures but of a specially of neitber of their natures bat of
sill, their physical, mental and moral that perfect develupmonts way be made. The press is tushing some adranoes in the scienos of youth cultare, but in so many ibstances whers good is iutesded by their madeavors, tril follows from
the looseoess of morals and light, trashy liter-
atare that is scattered broad ast over the world We need a relorm in this, and I am pleased to Wnow that our brethren are turniog their at-
tontion to this matter and that both from the prees and polpit the attention is diracted to the young, upon which the future desting of the Charch and the nation depends.
S. T. B.

## hUMility.

By L mLozzece kerso.
"For whosoever exalteth thmself ahall be ahased, and the that humbleth humself whall be exaited,"-
Luke 14: 11 , FXALT pride, or poasessing a dignified and of pride, or possessing a dignified appasrancs; while bumility is the opposite;-lowfi-
ness, modesty, yielding mbmisojvely to God's commands. There is something in humility that appeals to the sympathies and wins the gratutude of mamkiod. "God resisteth the proud, Lut giveth grace to the humble." Christ's humble workers unconscionsly bless the world. More thao once in the Scriptures the lives of God's people is thia world ara compared, in their inflienence, to the dew; especially note worthy is thr quiet manner in which the dew performs its minastry. It falls silently and imperformats minstry. It falls silently and im-
perceptably. It covere the leaves with clusters perceptibly. It covere the leaves with clusters
of pearls, and in the moruing there is a freah of pearls, and in the moruing there is a fresh
beuuty everywhere. The fields look greener, the gardens are refrevhed, the flowers are wore Iragrant, and all life glows and sparkles with a new splendor. And is there no lesson here as
to the manoer in which we should seek to do to the manoer in which we should seek to do good in this world? By the power of hunility
should we not strize to have our intueuce frll rather than scen? The whole spirit of the Gospel teaches this. Who is it that shall in no wise lose his reward? "He that giveth a cup of cold water in my bawe," said Christ, thereby encouraging the humblest effort. The blessing
of the widow's two mites bas throtbed is the of the widow's two mites has throbbed is the
hearts of thousauds who othervise had not known the bliss of giviug. To the co-vyorkera of the Lord I will say, we are only at the onter
gate of a great wor's. One cannot do all; ten, nor thonsanda caunot; but each may do a little, and the opportunities are as uumeroas iss the trickling drops from heaven. Let us work for the right and at last we may he permitted to walk thie golden streets of the New Jerusalem. - Flower of the Holy Ghost.

## CLEAN HANDS.

W
 man, who had ealled on my father to hands were dirty, and those of iny brother ired in the sawe condition. "My boys." said be, "I bate dirly fingers. Now if yours are clean
when I call here again next Tuesday, I will when I call bere ag
make you a present.'
As soon as it was light on the Tuesday morning, my brother and 1 got up, and began to waih our hands. We used toore soap that and if ever onr hands were clean, they cortainly were theo. The geutleman did not come till dinner, so we thought it better to have another scruhbing at our handn, and onee more we were
up to our elbows in soap-suds. The gentleman up to our elbows in soap-suds. The gentleman
came, and after examining our lands, which had not a speck on them, he gave each of us five new, bright, sparkling pieees, which we took to be golder guineas, and we fauc ed ournelves to be as rich as Jews,
"Now, tay boys," said he "you see it is porible to keep your hauds clean when it answers your purpase to do so. i should he anhmed of bands to make money, and not beep to wash his bands to make money, aud bot seep theme clean
to make his parents and friends comfortable.The love and good opinion of your parents and frieuds are worth all the money in tine world,

## CHILDREN'S ETIQUETTE.

$\mathrm{U}^{+}$
Never put your feet on cushions, ohairs
Alwsys offer your seat to a lady or an old gentlemsn.
Rap hefore entering a room, and never leave with your bsok to the company.
Never overlook any one when reading or writing, nor read nor talk aloud while others
re reading. are reading.
Alwayssay, "Yes вir," "No nir," "Yes,papa,"
"No, papa," "Thank you," "Good-night," "No, papa,"
"Good-morning."
Clean fanee, clean finger-nails indiente good breeding.
Never leave your clothes about the soom. its place.

FROM PALESTINE.
NOMBRA XTXVIT.

## Drowned and Rescued.

$f^{\text {ROM Tyre, which we had reached at the }}$ close of my lust compronoication, we conanued our jourcey up the Phenician coast as far as Sidpo. The distanice between these two famous cities is about twenty-four moles, and midway between them are the scattered heaps of building stones which mark the nite of the ancient city of Zarepeth, where lived the widThe city stood on the sea-shoro at the edge of The ctry atood on the seas shoro at the edge of a narrow piain, which 13 te
On oar way from this place to Sidon, an inident oseurred, of which 1 was not willing that my family should be iaformed until my safe arrival at home, lest they should be tormented with veedless anxiety. The details Wrere carefally written out while they were fresh in mewory, and 1 here reproduce them for the conmiderstion of sll who attach any value to my life.
Ou Saturday afternoon, June 14th, as we dren near to Sidon, and were about to elose e long and hot day's ride, we stopped on the heach, about two miles sunth of the city, to refresh ourselves with a sea bath. The maves
were rolling in with a majestie swell, and as we met them, and bounded o'er them, wo wern ailed with bogith glee. It a sla ort time we begav to meet them ewimaningi and fiading this more exbilarating, we continued it until our limbe hegan to grow weary. Touching them for the bottom, we found that wo had unconciousily awna, or had been dritted, beyond our depth. Almost simultaneously we turned and wand for the shallow water. After making a ferw strokes io that direction, 1 saw that we
drifted backward aluost as fast as we swaun forward, and that if we had far to go bsel we were in inmionent perit. Fearing that Praok. who is a daring swimmer, did not realize the danger, I called out to him, "We shall hardiy get out of this." 1 then exerted my utmont streagtit for a few moments, wheu bemg much fatigued, and turoing on my back to rest, I sdw that I was tweuty or thirty yards in advance of Frank aod Brother Earl, who were now elase together. I also discovered that 1 was driftugg from them to the northward, in a hine paralied with the shore. I turaed on my face again, and renewed the struggle, feeling for the bottom frequently, and hoping to touch it every
moment. My streogth was fast fuling, and I moment. II strength was fast fuligg, and I
koew that it could not last long. Escape appeared almost impossible, and the conviction seized me with paralyzing effect, that Frank and Brother Eari, who wore oo far bebind me, must certainly perish. By this time, Brother Taylor, who bad torned back sooner than we, was walking through the shatlow water near the shore, eatirely uneonscieace of our danger I called to hini for Lelp, though I knew not
what help he conld give. I also called earnestly on Ood to deliver me. 1 was continuing the struggle, almost io despair, when soddealy Brother Taylor swam close before megave me his left hand, spoke sanse word of enecuragoment, and tried to help me along. Bat having 1 soon saw that we made no progress knew that if he remained with me he would soon be in the same danger with myself, so 1 suid to him, "Leave me, and save goureelf; you can not save me." With that I let gs bit
hand, aud be swam away. At this moment the thrilling question arose in my mind, Shall my lifle, my labors, and present expedition end here, and in this man-
ber? The thought was bir? The thought was awfully repngnant to me, and it gave me a fresb impulse. But it Wus in vain. My maseles were aching, my joints were growing stifif, my strength was exhasated. 1 again turned on my back, giving up all thought of getting pearer to the shore, was determinued to toas as long has possula. wast ahore water, hut soou I swans so low
mout that the erest of every wave broke over thy fince, flling eyes, nostriss and mouth with the alt water, and threateving to ntrangle me, At lavt my hands and my feet both refurd t
make another stroke. I foldod my aching armos make another stroke. I foldod my aching arms.
across my breast, offered thr prayer, "0 God, across my breast, oliered the prayer,
blees my family; nostan them nas er this hlow. and take me to heaven;" and then sank beneath the waves.
As I went down, I was conscious of being tarned upon my fice. My mouth was involnotarily opened, avd I telt the salt water fii.ing ut. ol forcing, ta way buto my slomach.
orushed under a great weight, and wy liuabs were achung as if they werecruuped. I thonghit of what I had often reed concerniog the cass of what Thad often read coneerraiog the case
of a death by drowning, and the cootrast was of a death by drowning, and the cootrast was
anfal. But 1 knew that my torture could not anfal. But 1 koew that my torture could not
last long, and I watched and waited for the ax perience of leaving the body.
The next senastion that I remember, was that of the hot sua sbining in my flace. 1 opened my eyes, and saw that I was agaio al the surface, and Hoating on my back. I telt a momentary relief, and I asked myself, "Is this a reality, or is it only a borrible dream?" I thea mank into total unconsciousoess. How long I remuined ia this condtion I ean not tell: hut I wha partially aronsed from it by feeling mysalf astride the naked back of a horse, and hy hearing Brother Earl's fuaciliar voice at my syde. Inoxt realized that I was boing borue by the horse toward tho shore; that I was reeliag in my seat; and that I was kept from falling by a stroug hand with a tight grasp ou wy left arm. 1 knew when they took me down from the horse, aad held meapright with my head oo the groand, and presed my aidrs to force ont the water which I had swallowed; and I Felt the water flowing from my mouth. They laid me down, and I soun threw up the reman0 g contents of my stomach. I then onened my eyes and saw twe face of a strange Arab ho wes holding two umbruellas to sinield me rom the nuu. I saw that I was lying on thick rug which our servsiot carried as a cloth for our luuch, aud that my head was resting on some kind of pallow: then my eyes iavolnata-
nily closed again. Brother Karl auhed ma if I nily closed again. Brother Karl aaked mu if I was eonsoious, whid 1 said, "Yes." I nuerd hin say, "Be quiet, Fraak, he will soou be all nyht
uow i" and I akked, "Where is Fruuk nawered, "Here he is, all right. "I sadd, "Rhon we are out of that water.
The manner of my tuarvelous rescue related o me afterwari, was as tollows: When Bruthar Taylor fift mes, he swim to the shore, mount ed his horse, and endenvosed to rude to me: but
has horse was alfraid of the water, and it wan with the greatest difficulty that be could foren him elowly aloug. Io the ueautine, Brother Earl aud Frank bad effected their eseape Frank begau to callf or nelp about he same that I did, and Bro. Eurr, who was elose to hits, yave ham an occastonul pask to help him aloug Whle helping Frank, Le saw Brother Taylor ga to me and lesre we: then has heart nauk at the thought that $I$ mast loe lost, and bo felt hin trength gaving way. No longer able to bel rank, he made a desparate eflort to suve hamyelf, und a tew strokva brought him to wher se could tonch boltom. The ehallow water e tended forther out where he was, thm in the
place to which I had dritted. Henow mule a place to which I bud dritted. He now mule a reach for Frank, who was by this time rwanaGe very low and drew hin to the sume spot Then they liurried anhore; but Frank wass so ex harted that he fell in the edge of the water bruther Earl dragged han out on the sumit and left him, ran to his horse, threw off the nadde nounted him, and rode in after me. His hora vent io rillangly, so he passed Brother Taylor and reacted me first. When iee was almose hy teach of me a large wave broke over bim und Wushei him off his horse; but he awung arouad belore the horse's bead, and ohtnined a firm rooting on the bottom. The same wave wiat ed ne withm his rewah. Tle found me floutimg on my back with my arms still foided aeross my breast, and Brother Taylor tays that 1 excluimed, "Will notody sare me?" I ruppose that I had sank and riseb the second time. Brother Earl nie ued me hy the arm, and hy amif means, be suys be kuowe not how, he got tae on the horse. I suppose the swell of the uext wave aseisted him. He told we to kold ust to the horrei's mase, whieh be asys I did rith hoth hands; but 1 did it uneoneciounly He held we on, Brother Taylor led the horne and thus warl taken ashore. It seemos that had dnfted hrot into deeper and then into whal awer water; and I was in the latter when they reached me, otherwise they could not bar reached me at all.
When we first dismounted for the purpose of bathing, Assad, our drazoman, rode forware to the cann, whioh was already pitched near the gate of Sidod, leaving the Syriad servaat, foiomon, to hold our horses. Solomon alway ettended ns in our rides, mounted on a pack horese and carrying our lanch and driaking Water He onderstands hut a few words of Euglish, and consequently he did not at firot compreiend our dugger. Bat wheo he sar Brother Eurl come out with Frank, and eax num and Brother Taylor rashing it on boreewack after tue, he took is the entire sitmution, and at once hecame frantic. He jerkrd off bis kufeich and tossedit into the air, aud ran up and dow $n$ the beach, screaming and tosming bia arma. Bis outcries brought to the apot

## arabs-two men and o woman-who were <br> workug in a gorden pear hy

One of the men at his bidding, mounted my horse, and went at full ppeed to the camp to teil Assad what hat happenet. On arriving, hecried out to Azvad, "Own of yoor sentlemen has sank." Assad immediately remounted his horse, enmmanded two of the monletern to fol-
low bim on their pack mules, and came with low bia on their pack mults, and eame with
all posable speed to the spot. Meantime, the other Arah had rasinted Brothen Eari and Taylor in caring for me; and when they laid me down the woman had ruo and brought me a pillow. They say that I repeatedly cried out "O מny head, my head;" and that once I exclaimed, "Set the lamp a little lower." Fearing from the pais of which I complained, aod the evident wanderiag of my mind, that congescalled for cold water, and the woma ran to ber tent and brought it. This was poured alowly upon moy head untal I ceas ed to comploid. But of all this I knew noth ing. Thoy asy also, that when I twas first resaned my face was livid almost to blackness, and
my oyes were glazed; and that when they firat laid me on the beach my pulse was scarcely perceptible.

When Assad ond the motleteers arrived, it was thought best to take me to the camp. Was ecarcely willing to he moved so soon; for conld not yet hold up my head; but they in of my clothing, and lifted me upon the broad pad which corered the back of one of the eutes Assul sut beinad me to hold me on, and thus
I was horae slowly to my tent. I suffered still with serere paine in my limbs, my beal was much oppressed, and my stounach was tortured with hoth heat and thirat. ice, if any could he found iu Sidon, and fortanately some was brought to me. It was the first eity we had visited in Syria where ice is hept, and no ice ever tasted so delicions to mo as thut. Dr. Abela, the American Consul and Brother Earl, who is for, and batween him and Brother Earl, who is hicuslfa good phictico or of the homeopatine achool,
with atich restoratives as my case required. The aext morning I was free from pain, and in the course of the day I wss able to take a little liquid food. Mr. Eddy, an American Presbyterian misstonary in Sidon. Who had called oceupy ene of the airy and comfortable rooms of his dwelling but I was atease is my tent and umwilling to give trooble, and so I declined his invitation. Before sansat I dressed myeelf and took a short walk aboat the camp, and on Monday moroing, by the amaxiag merey of God, 1 was abs was only about forly hour fter my disaster, yet I rode six hours that day without unusual fatigue. Our route, before turning into the billa, led us back for a short distance along the same path by which
we had come to Sidon, Suturday afternoon. We we had come to Sidon, Saturday afternoon. We kept by the three Arabs who had hefriesded ne, and they came out to meet me. Brother Earl had given esch of them a present, hat I this for your kiudness to mer; and I hope you will show the same kindness to any othar trauger ween you can. They received the and one of tho men kissed my hand, and with loud voice prnised Allab for my deliverance.
1 have now repented the story of whit 1 may
all my death und restaration; nad the reader call my death and restoration; and the render
can see as plainly as I, that to Brotherai Earl and Taylor, but especially to the former, I owe the prolongation of my life. True, the latter did what he could, and be did it most bravely. When beawan out into the deep water and took me hy the hand, be knowingly put his
 him under me and we both would bave gone down together. And hed lis horse come freely down together. And had lis horse come freely me while Brother'Earl was belping Frank. Butas it is, I owe chiefly to Brother Earl the preservation of ws life, and probably of that of my cousin Frank. Butdor him Frank's mother might have becone a childless widow, and ms wife the widowed mother of a dependent
familly. I told bim, as I loy helplers in my tent before the gate of Sidon, that I cgabd never recoupease bill for his kindoes. He commauded me to keop silent on the subject; h ut perish the hund that writes these liues if I ever If 1 san thum indebted to my fuithful brethrell and fellow followers, what elall 1 say of the debt I owe to bira without whos- help they cou d have done nothing? It ans He who rescoed first of all two liges of which 1 had despaired
and then wade one of these the inatrament of asving mace. I had paeed through ofl the conscions experinace of dy ving, and God drew me
hick out of ther yery j ww of drath. I feel thut the rem unt of my dyy t, whatar+c it oball be, 18 a speciul gite nf his providenee, as special as that granted to Kiak Hez -kiah when his hour to die had come, and Gud bearing his proyer for long er time, asded fifteen years ta his life. Aud if Che gift is special, I think it nust have a spodial purpose. I fain would know what that purpose is. Is it that I may bearhefore 1 go hence, heavier burden of earthly wos than bes hithrto fallen to my ensy lot? Is it that nome dire emptaton shall. grapple with my sovi, and traas my fatilh to its utmost tension? la it hat I shall follow to the grave with a breaking heart my wife and eluldren, who csme so near being leit behind? Or is it, that 1 shall conhinue for sone years, and witi nore aboundiag ruit, the lalor of teacting and preschiag God's blessed word? Oh, bow often, since tha dreadfal 1 th h of June, have 1 asked myself these quedions! On the snowy top of Herman; mid the cedars of Lebanon; masing by moonight among the ruias of Bailbek; pacing the deek of many a ship; standing on Mars' Hilt by the imagiaxry side of him who gpent a dus ond a night in the deep:" on the lonemountan and in the crowited city, these questions hav pressed themselven upon me, and have occupied many a tearfol hour. 1 desire that my children khall wateh the course of my hife, and that when I am gone they alall write at the foot of this realed. At preaent, one answer, and only one Thave bereu able to find: it is, that in the days which God hus added to me, 1 shall love Him with all my heart, and work for him with all wy strength. This, with his beavenly help, am pledsed to do.
"Here at thy feet I wase my
And thy slich grace record:
Witaess, you uaiuts who heir
If I foraike the Lord
Before I left home, many of my brethren with $G$ sers, wen and wowen who are in favor continnally pray for my anfe return. I know that they have done so; and I hase the strongest conviction that their prayers buve been effective. I would now address to all of them, the words addressed by Poul to the saints in Coriach on a sowem would not, hrethren have you igaraat of our tronblo which cawe to us in Asha, that we were presed out of mearure, above atreggth huss-
wueb that we despuired even of lite. But we had the seotecece of death in ourselves, that we bould not trust in ourselveg, but in God who raisoth the dead, Who delivered from us so great a death, and doth deliver: in whom wa truat that he will yet deliver us: youn alao halpbestowed upon us hy the means of many persons, thanks may be given by many ou our behalf:" (2. Cor. 1, 8-11).
J. W. Me Garvey.

## (eacrespaniture

## From Charleston, W. Va

Dear Brethren:-

W$E$ want some minister to come and locate here in this part of the coustry. There hear the brethrea presch. Bro. Sturkey of Liscola county visited us last Sunday and preached two sermons. There were many present and excellent attention. Nearly all should come back, hut be has so much to do where he ss living, consequautly canoot come very often. 1 am prompted to nay the chance to build up a little church bere is good. I would like for some mimister, strong in the fath, and able to decliart and see how he would like to lo-
visit this part and eate here. I thinik the chances for living are about as good bere as is a great many other places. The C. \& O. B. B. runs aloug the
pren places. The C. \& o. B. R. Ruas aloug the
Kauawh River on the opposite side from Churiestous 1 want any oue to come that will but thare are localities where there are nix or
eight miniten and by one or two leaving, the eight minitens and by one or two leaving, the
cimse would nott auffer and great good might cmse would not auffer and great good inght will soon hear from some brother that has suciil a longing for the saving of sonls that it will not be long until some one wlll come to


Weatern Home Missionary Society.

WE, the brethren of the White Rocit con grogution, Jewel county Kanses, bershy
that Eld. James L. Suntzer bas been certify that Eld. James L. Swrizer has been daly appointed by the Westera Home Mission ary Soclety to act as their soliciting agent throaghout the Brotherhood, and we recomnead him and his wission to ther prayerful consideration.

Warz Gnonn, Treas.

Gen. Dernion, Clerk.

## TETTIMON1ALร.

We, the brethreu of Pony Creek District, in council assumbled, horeby certify that we beertily approve of the missiousry work in which our brethren of "Tbe Wentera Home Mitaionary Society" are engaged, nad wo do oot hesitute in eayiog that it is a work that is necessory aud commendable, and we helieve will be the means of doing mach good in huilding up the Church in the far West. We therefore hereby cheerfully recommend Bro. Switzer ond his mistion to the favorable consideration of the brethren everywhere.

| Daniel A. Hichty, | E. Brekezy, |
| :---: | :---: |
| B. W. Gbablel, | Levi Wallace, |
| J. J. Lichiy, | W. C. Musart |
| J. J. Myers, | A. W. Lrohty, |
| Wm. M Lichix, | A. W. Grabile, |
| E. D. Spamoler, | E. P. Legean. |

We, the hrethren of Falls City Congregatioo, hereby certify that we beartily approve of the Missionary work in which our brethren of the knowing the necessity for such labor on our Weatern Frontier, we considered their action in this matter necessary and commendable, and bespeak for them the favorahle consideration of our more Eastern hretbren, beheving their la bor iu this durection may be the means of doing
much good in spranding the natadulterated much good in apreadises the unadulterated
Wond of our blessed Master on our Westorn Frontier.
C. Formey,
Jos. D. Wices,

Jos. Johnson,
Jorn J. Horner,
Francts Sqapyer
Jacob Wices.

## From Washington Territory.

Drar Brethrens:-
$W^{1 N T E R}$ is here hat the wentber is vely fine and the farmers are at work plowing seediag, although we had a lithe cold wercary ran down to 10 degrees helow zero But we still find spiritual mattera in rather a had condation and I fear it will continue so until we can get ministerial aid by some one who will battle tor the couse of Christ. This is our ceustant priyer.
Brother David Brower, of Salrm, Oregon visited us lately and preached four discoarses. He
has many difficultier to encounter, his sheep hemg to grestly sesttered in the mountaiaus country. The church not being fully self-sustaining, be often bas to defray his own traveling expenses. We noticed in the B, AT W ony from the East to central Oregon. Through the intluence of Eld. David Brower, aad being desirous of haviug the country settled up hy exergetic Christian people, 1 will say if the agents wish auy information thas 1 am able to give they are at liberty to oped a correapon dence with me at any time, or they will find a welcome bowe with me whould they immigrate this way for the parpose of locating lands for the colony. There is some little Governonent laud to ho ohtained by homestest and pre-ewption, and there are large farms or tracts of land owned by individuals that can be bought rear anable that would accommodate from tive Walla Wulla, W.T

## From Locke, Ind

W E had no weeting in our district on Claristmas ao I concluded to go to the Bango Districh. There was an appo Brethren J. Hoover and Alex Miller were there The house was filled with orderly people anzlonsto hear the word of the Lord. The subject whe "Precious Faith." If we have the fauth of Christ and the apostes we have sa hise precioned to the words "Grace and pesce be melltiphed." Oh how good it would bo if we were all multiplying thesa things. That is the $w \lambda^{1 /}$ of the Lord coacerning us, and whenever we do the reverse we are serving the enemy of sonls. The apostle Peter belieres in growth. 2 Peter, $3: 18$.

Diligence in what? 1 underitand diligeuce in good works. And after we ure diligent in evgood works. And after we mere diligent io ev-
ery good work wo are to add to obr faith, virtue, knowledge, patience, temperance, godhness, brotberiy kinduess, charity. Now it is ver necessary that we are diligent aod that we odo to our faith all these graces no that we do oot become hartso and unfruilfol, for if we "lack these things we are blind aud cannot see afar off, and have forgotten that we were purged from our old sins.
On Christaas ereaing we again mut io the same place. Our atteution was ealled to Matt 25: $1-10$, very clearly shorring us the importance of not ouly baving a lanp (a profereion) but also a vessol filled with oil, if we wish to enter at the rasriage fexst is the evening of the world. The meeting was continued dey and night uatil Suaday eveping. Believers wese encouroged and sinmor were made to
rom North Soloman Church, Kansas
Dear Brethren:-

1
A your paper, No. 50 , there is an artiole not give the name of the writ , but North Solonion Church met in council to-day. There sa something wrong abont this, for there ia no church now in Kansas named Solomon Valley. The firat church that was organized here was callud Solomon Valley, hat this church was divided, and now one is called the South Solomoo Church, and one the North Solomoo Cburch. The North Solonao Charch aet in council to-day and that article was read ond the church does not feel ratisfled as it was wot sent from the North Solomon Church nor do we sanction some of the items contained in it. Please say what church and who it was that sent it, and we, the North Solomon Chureh would say that any hrother that can come and preach and ean show that be is in full fellowship with the Church will find a belarty welcome. We have now the central branch R. R. ruaving weat from Atchison through Bethany, Osborne county. Auy brother wiehing to pay us a visit and will preach for us can drop a card to D. O. Brumbough, Betheoy, Oshorue county, Kansas, or Isasc Lerew, sam
office. Danizl Shoos, Clerk.

To the Brethren of the Thornapple Congregation, Michigan.

GOME brother will oblige ns by writiog 08, Graud Haven alone, away from the Brethrob, persoaally, and desire to correspond with some brother and hnow of the nuarest congregation. My wife and I left Illinois with a chorch ertificate, thinking we might stop near some Brethren, and present our letter, and be one among them. We ure very anxious to hear the Brethren preach and to meet with them nce more. We desire the prayers of the chureh in general io our hehalf, that we moy be faithful to the end of our few days that we have to remain here io this uniriendly world. We close, hoping to hear from some one noon.

Fraternally yours in love.
Simon H. Heceryin.
Grand Haten, Mickigan.

## Not Living up to Gospel.

IFnot inconsistont, answer me one question: Some Baptists ont here say the Brethren "Tunkers" do not live up to oll the comwandments, they do not pay their preachers, oud the word of God aays "They that preach the Gospel shall live by the Gospel." Thoy say the "Tunkers" let their preachers look oot for their own living, therefore they do not live ap to that command. I wonld like to have an answer to it.
Yankton, Dakotah.
[We assigu the Thove to hrother Daniel Vaniman to anawer. Proof and logic, brother Daniel. Eds.]

## From Sumner, Kansas.

Dear Brethreu-

B"weal Caleh Socrist, of Beno Conoty, was with us frox November 2 let to the . Preachel ot night mostly; had good orbrother come and locate with us; also brethren whoterenot minstere. Laed is cheap. not far from market. May the Lord keep na all in the traight and narrow way, is my prayer.
I live nine wiles north-west of W. 1 ington. Wieltay R. Re Thell.

## The Zurefluen at Worrh. 

## 

Tue Elitorg will he reysunzule only for the
cral tone of the paper, and the inserton of an


 3. Vor tue bencot of our realers ant tha goos of


 of the paper, as well as terma to thenta he

Lasark, Carroll Co.
LANARK, ILL..

## PURGATORY OR ROMISH CORRUPTION.

ROMAN Catholics teach there is a place to 1 HE folloming petition has been circulated among Brethren in portions of Indana: "The elders of the Germian Baptist church of the Mumi Valley, OLio assembled in counc with others, agreed to ask Annual Meetiag hy the request and aid of all the nembers who feel to hold to the old order of the Brethron, to come buck to whers they were before there were any Suoday-echools among the Brethr-n, nor Colleges, nor Senes of Meetiogs, nor a Salaried Miastry, wor supper on the tahle at the tume of Feet-westing, nor single mode of Feet-

## washing

Thia kind of work seems strango to us. We are not sare that signing petitions of this kind, or eirculativg petitions relative to things that muat come hefore the church, 25 according to the old order. Beother Moomaw, in this issue, gives a solemp caution; and we, too, think that we should consider well where we put our names. Many of our readera will remember that last yeary, in a certam part of the Brotherbood petitions were circulated, and more than one thousand names obtained, many of whom afterwards deeply regretted haring gives their names to the parties who carried the petitions
around. We regard the circulatiog of petitions as dangerous to the peace and prosperity of Christ'n church, for the simple rensoo, that individuals will be persuaded to sign them on the importuoitys of the parties presenting said petitions; and if those who circalate them are corrupt, great misehief may be dane. We muit insist on the principle of right and justice; add the methodever puraued by our brethren in the pait, was to briog things before the chureh and there diseuas them. To depart irom that course will bo to lay down all priuciples of fairuess, and where this is wanting, peace and lore can not dwell. We hope that those who are circulating patitions will pause aud cousider what they are doing. There is a legul way to preseat complaints, and let the old order be followed in this.

## NOTICE TO WESTERN BRETHREN

 WHO EXPECT TO ATTEND THE NEXT ANNUAL CONFERENCE,$W^{5}$E expect to make arrangenents with the following Western Railroads: Missoari, Kausas and Texas; Chiesgo and North-western; Clucago, Burlington and Quincy; Illinoia Central; Chicago, Alton und St. Loais; Kansas Paeitic: Atchisos, Topeka, aud St. Fe.
In order to smplify the work, you will please uddress a card to me, stating at what poiat you expect to take the train on either of the above roads. By so doing, excursion tickets will be
phaced at the station named by you; otherwise you may be compelled to pay full fare.
As the Committee of Arraugements has ap. pointed the undersigned as ove of the number to attend to this work, all others will ploase nut unterfere, or else there wilt be misunderstaodings to such an extent that nothing cen be done. Arrangements have been mude on Chicage, Milwankee, and St. Paul Roads, from Cedar Rapids, Roek Island, and Cbiesgo and jutermediate points. Whon all things are ready East and West we will give instructions so that nove deed go astray. Plense write at noce (Brethon's M. M. Esherimin. (Brefliven's papers, please ropy.)

## Thisfary of flye (hureth.

## NUMBER 11 t . FIRST CENTURY

WE pass by the hirth, work, dath, resurreetios, and ascension of Christ and take The Prosperity of the Church.
As soou as Cbrist had escended to beaveo the apostles resolved to fill op their number as it had been fixed by Jeuus, hence they, with many other disciples, assembleit to fil the place made vacant by the fall of Judus. Two men, noted for their knowledge of their Master, aud their piety and faithfolness, were proposed as worthy of the confidence of the church. These men were Mathias and Barnahse, and the for wer, either by lot, or as some suppose by a plurality of roives of all present, was chosen to serve in the apostolic office.
The apostles were without learning in letters or pbilosophy beace what was said or done through thera can not be attributed to the learning of the world. Afterwards Paul, ooted for his learaing and ability, was called to the defonse of the truth, but this Paul by no means relied upon his former wiedom, but rather counted it as worthlass. Peter's sermon, and Stephea's defenss are equally sublime with Paul's defense and evangelistic sermons.
The first church founded by the apootles was that of Jernsslem, and was governed by themselver. Equality distingwished this church. Charity beamed forth in its divins eplondor. The rich supplied the meeda of the poor, even to the extent that all thiugs were in common. This was the result of love, and is one of the strongest proofs of the divine origin und standing of the apostolic church. The extrome harmony among the diseples, and the simplicity ul their mauners stood in contra-t with the strifes and pomporssess of other religiovists. The doctrine of Obrist sprend rapidly, for alter bis ascension the people everywhere began to realize that he was more than an or-
dinary heing, for they remeubered his woaderfal miracles, his many acts of love, his pleasant manaers and great simplicity of speech.
No one had ever read their thoughts as be did; none had ever shown such unconcern for riches and hooor; none nadever endured with
such patience, nor arose with such triumph over the most stapendons oppositions. The emperor, Tiberina, is said to have proposed to the Roman Senate to enroll Christ as one of the gods of Rome, so great did his fame spread abroad.
It is presumed by sonte that the extreme libarality of the first character towards the poor, tempted many heathen to turn from idelatry and embrace Christianity. But this can not be regarded as a fact, for no sooner did people turn to serve the living God than the persecuting spir.t of the Pharisees was aroused, and death or moprisonment was the result Lazy and semi-converted peaple were not tolerated in the church, but he whowould not work was not allowed to eat with them. Is it ressonable to suppose that men would leave a state of civil protection und put themselres into a state of condemnation with the world for the simple rivilege of eatiug and drinking without labor? The apostles having completed their work in Jeruaslem, went to teach other nations as commanded by Christ-Matt. 28: 19, 20. Many churches were planted in different parts of tha vorld by these self sacrificing workers, who eft their nets, their homes, families, kindred and brethren, and braved the dangers of heathex darkness, even sealing their devotion with their blood. No wonder Christiasity spread rapidly. Opposition to a just cause will often drance that cause. So it was with the apostles: they kad tre truth, and opposition to tbat trulh, was the meaos of ity propagation. Thus wecompaned with lives of parity on the part of the apostles, led many to embrace the troth. until several millions of sonls wert made happy in kbowing their Lord Jesus.

Difatheala is carrying away many children "Waynesbors, Pa it is also visting masy children in Freeport, 11L, and other parts of the country. In Russis the disense is carrying off hundreds of goung people. May the Lord help in every time of distress.

## THE LIBRARY OF UNIVERSAL kNOWLEDGE.

A spiritual discustion between the old und nete man about which styir of binding to bry.

$\Gamma^{7}$I hus for some years bseo a settlel mattor that a Cyclopurdia rootaiuitg a wide range of usetul knowledge was needed 20 our library A few years ugo when the New Amoricau with its beautiful illustrations alppeared, it became pretty well settled that this should be the one Its cost, 896.00 , being quite au item to one of limited mezns, suhscribers for it were postpon ed to a more couvenient season. Wheu the announcement in No. 43 of $P$. C. appeared that the Araerican Book Exchange, No. 55, Beek man St., N. Y., were reprinting the Edinburg and Loadoa Edition of Clamber'e Cyclopedia of Uuiversal Kaowledge in twenty volumes for $\$ 10.00$, it at once attracted atteation. On ad dressing the pablishers it appeared that it was to be a repriat ebtife of the Edinburg and London Edition of 1879 , with large Eidditions of special interest to American readers, making in ail a library of a wide ravge of useful keowledge of over 15,000 pages in twenty vol nmes, handsomely bound in clath for $\$ 10.00$; half morocoo with spriekled edges for 815.00 half russia with gilt top, $\$ 20,00$. A sample velume of each atyie of hindiog was sent for and on arrival closely examined. After which the old man (who is very apt to speak first said: "You as a watter of course will take the $\$ 50,00$ style of bindiag.

1. Because to one of cultivated trate it will look no mnoh better on the lithrary shelf; for you nee it is half russia, with gilt top, and hesides that it has much wider margins, all of which makes it worth much more on account of its lookiug so much hetter.
2. Because it is heavier paper, and hetter binding, and therefore will hast longer. So yon segupon a long run it is much the cheapest and therefore you will as a mutter of course buy the best.'

To thas the new man replied as follows: "Den't decide hastily. Lools at the other side first, Let us see: the print in all is the same That the 820.00 style is priated on heavier pa per, has better binding, and will therefore last longer, is readily granted. That it is worth so much more on account of its looks, and that it is the cheapest on a long rux, is douhtful; and that to one of cultivated taste, it looks so much better on the library shelf, depeeds on the direction in whioh taste has been coltivated; for as the taste on the tongue may he cultivated to relish either nour or sweet most, 90 may the taste, reached through the eye, be taught to admire plainners with economy rather than beauty with costliness. Astuming then that the 820.00 style will last seventy-five years of ordinary nage while the 810.00 atyle will last ouly lifty years, there will be 810,00 at the start. Five dollars of this sent to the Breth ren's Tract Society will in fifty years procure 820,00 worth of tracta or shoat 20,000 pages, and at the end of tifty years will be just as availahlo ss at the begioning, and io order that the distribotion of these tracts may ba judicionaly done, a list of tracts will be sent to the donor and be allowed to seleet and distribute ther himself or get it done hy some one else; thus the good results of these $\$ 3.10$ etarnity alone can reveal. Of the remaining $\$ 5.00, \$ 2.04$ may be sent to S. T. Booserman, Dunkirk, Ohio, for City Missions, and 50 cents to C. P. Rowland, Lanark, Llinois, for the Danisn Mission, and the remaining $\$ 2.80$, would, at compound interest in twenty-five years purchase another $\$ 1000$ set and leave $\$ 6.38$ remainder. Thus I will, by purchasing the 810.00 set, be able to do the above missiosary work; give the old set to some poor man wholoves books at the expiration of each term of twenty-fiveyeara, and parchase a new $\$ 10.00$ set, and huve $\$ 3.83$ left for missionary work. So after all the $\$ 10.0 \mathrm{H}$ seems to be the cheapest eren on a long run.' Old man- - "Yes, provided you care nothing for looks, which to a man of your standing should always be convidered of first importance. An to giving, set to a poor zuan every twentyfive years, it won't be done; and besides, more than half of those who are too poor to buy good books are so by their own bad management. They spend 85.00 a year for tobacco and other useless thinga, which, if savel, onold pay the worls for themselves in two years. They don't seem to take the pains to look ahesd far enough to see that one cent a day
aved nud put at iuterest at the end of each Fat would in fifty years at eight per eent., cowyounded, amount to $2,134.53$, aod ten cente a day (which a many a poor follow cooid qave if he would) in the sanje trme arount to 891.34539 . Thas is thrir own fault, and you are not to blame. Av to the Danish Misvion it is tino fur off to anrount to much, and in citien there is too wutr wickedness-you can't do angthing there. Besides oll thin, the managere at head quarters oight die, heoome bankropt, or run away with the money beloaging to Tract Socioty. Then all would ho lost. It is entirely too risky, wbile if you iovest the other $\$ 10.00$ in the best style of binding it will be continos! souree of gratification to koorr that no one has a handsoner one than youns; and besides the looks for a ruan in your standing is simply indigenenable. Let othere who have done little or nothiug in misaionary worl do their part oace and you see that thiegs look about righten your own premises, and let thers do the same. You are aot responsible for So it would be so foolish for you to boy the $\$ 10.00$ style when the other would be so mucb chesper un the long run."
New manh-- I thought you were waby years ago slain by the poner of the goapel, aud when dead, eent off, buridd, sod the new man (who is niter the smage of hiw who created hini) wha put on and assumed control here. Now here
you are ugain, the of old, maxing error and truth together, urging your narrow, selfinh, and ruinous idess; get thee behind me, for whoever will be controllud by your will, like the rich man, negiect his duty to others, and finstly like him, fiod bimstlf on a long rua in the wrong place.

Dakien. Vakialas.

## BUSINESS ITEMS.

A listren froma Brother Hope Duted Dec. 1f, 18tusays: "We had a Love-feast aorth of this Dec. 7th and it was very eojoyable. A great
naaky spectators present, but all quiet and good many sp
order."
Bra. A. M. Exyoes. Bradford, O, wishea all our readers te sond him five onc-eent stampi with their oddresses, and ho will send ench one a seed catalogue, which coatains minch butcel
information for famuies. We thiok Brethren who are eogrged in usetul besivens shoald be encoursged.
Thosk who doa't return onr "atatements" do not eomply with our request, nud it may be that they will get another "statement," eveu though their accouat nhould have beon squarbolk and pare the account is. This we cannot always find without the statemeat, and beoce cannot credit or clasage aceonnt as should be done.
Amounts not exceediag 50 cents can be sent in silver if the silver be sowed io cloth so it cannot slip oat at the corner of the eavelope. We get entirely too masay stamps for convenjeace, alld we have oot heard this wiabor of any silver heing lost that was put up in thin
way. More than 50 cts in silver will cost au extra pastoge stawp to seed it. Only send stamps when yon can remait no other wery.

## AN OPEN LETTER TO ELDER

 JOHN HARSHEY.$I^{\text {N }}$N the January pumber of the Fisdicator you give, what you chaim, an account of your trial ia the Mineral Creek Church, Oct.
Mh, 1si9. It is not my prorico in this to ray whetber your statement is correct io every particular as regards your arraigament and rial, for that beloggs to the elders who were presest, and the church. The only difference between you and me is oo two points, viz.:

1. The propriety of publishing, is part, the proceedings of your trial.
2. Whether what Igave was correct

These, I believe, ara the only points of ditierence: for I regard the fisct of the trial and the proceedings preparatory to it as being ques-
tions for your own clurch and the elders prestioas for your own clurch and the elders present, to decide.
Let us then have the ease distiuclly before 19. Did the charch give you a fair and impartial trial? This is for the elders who were present to say; with this I have oothing to do, oxcept as a witness when called upon hy your church to testify. On the other band, the propriety of my publishing your trial, and its re-
raclly are the points between you and me; and thern points of differeace I wish to suy something about in such a way as will reflect honor ap(n our bulf raligion, and oot give our Breteren cnase to think that we are "chaldren a understantug" when we should be men; for notwithstanding thisse dulfirencee, Brother John, 1 still love you, wid do not wish to burdeb you nor miake your path way unplewant. In my report I asid: "By consent of a number of eldera, and ia justics to Brotber Harsbey and the churehes in Soathern Missoori, we give a synopsis of Brother H's trial, and trust that we may in po instance misrepresent bim, hut ao present the proceedings as to refleet eredit upoo all conceroed." So 1 sand, and so 1 yet feel; aod kad you when yoo birst saw the repart, written to mie as set torth in 1 Thm. 5: 1 , wid convinced me of my error, I Fould have gladly made an apology; but. you know you did not writo to me, but went and did preciseI what you thooght I should not have done. After you published in Vindicator that I had misrepresented you, I called upon you to get the testimony of the church io which you ive, or of a majority of the elders in Southorn Missouri to sny if I had or not. 1 thought, and yet think, that the offier was a fair one, and as yau did not procure the testimony of your church or the elders, 1 was compelled to call at enist on the elders.
My reasons for publishing a symopsis are these: You have beeu more or leas before the
Brotierhood in its periodicala on questious of differeuces among us, and was found in fault hy A. M. for writing articles calculated to disturb the peace of the charch. I concluded that in ce our readers bad heard somothing of what was called the "Harshey Movenent," it was
due them that they should know that there was an end to these troubles; for I then felt that your ackuowledgement was sincere, and that now we could with plensure say that all is well. I meant it for your good, and not your rua; bot I see thast I an still poor and weak, and liahle to err in judgment. I now thiak thast it would have been better had I said nothing about it, and for the pablication thereof, I oow aod for all time, do ahase myself, and beseech you to forgive me in the oame of the Lord Jeous. It is often difficolt to distinguish betweep what is personal aod what should go before the public; and if we sometimes err, please do not nay that our motives are impure, that we ara seeking to destroy others. Our manuscript, if it had eyes, would see us weeping much oftener than it sees as laugh. The Lord only know what perplexities editors do have, and I bave
confidence that you, Brother Joho, can have confidence that you, Brother Joho, can bave zame sympathy for us.
2. Inow take up your charge of misrepreentation. In this I will not say whether I did or did not, (for I am aot infaljible), but one thing I do know; 1 did not write with the intention of misrepressotiog. Bat we will leave tor thester wituesses of were who were present your witnesses) "run through the same machine for the same offense, and bad to make hanl acknowledgements, and promise to do so oo more, "but were calied, I nnderstood, to assist the church. I addressed the following letter to eacb elder preseot, aod now give their did not reply, and Brother D. L. Williams, who had seat his answer, and, just before we went to press, requested as to witbdraw it. I regret its withdnawal, for I think he should have come ont with the otben.

Lavare, Ille, Dec. 18th, 1679 .
Dear Brother:-
Plesse suy whether in vour
represented Brother John
ivdgment I missepresested Brother John
Harsher in my account of his trial io Vol. \& Harsher in my account of his trial io Vol.
No. $\mathbf{4}$ of B. $\Delta \mathrm{T}$ W.
M. M. Eshelat .N.

## Dear Brother:-

Mo., Dec. 23, 1574.

## In reply to your request I In reply to your request I

 report, and haring been present at his trial, and also attended all the District Meetifge io Southera Missouri since the State was divided in 1971, yoa have not misrepresented Blacksbian, VA., Dee. 30, 1879.Dear Brother:-
I have writteo ao article for the Vindicator in which I have quite freely expressed my sentiments with refereace to your article. $H$ it is pahlisted yon will then get my mind.

1 sms sorry that Brother Crompacker did
act send me his opinion, in hrief, so that I aot send me his opinion, io brief, so that I
could pablish it mith the others.

## Toduvilis Iows, Dec. 29, 1879.

## Dear Benther:-

Yours received, and I will say in regard to yon mirrepresenting Brother
 did not misrepresent him, and I thought you might have surd a good deal miore, which, if said, would have made his case look far worse. ithought yon were very mild in guring a description of his trial.

John C. Muler.
Cuntos, Mo, Dec. 20, 1879.

## Dear Brother:

Io my judgmeut you did oot in the least miarepresent Brother Harsibey in B. At W., but I think your report was more honorable to lim than the actual facts ot his
trial.
J. 8. Moulen. Loxgyokt, Cola, Dec. 29, 15 T\%.
Dear Brother:-
I have just received your aote, sent to we at Centreview, Moa, wtich nay wife forvorded to me, and in reply must say that if vou misrepresented Brother Harshey in
your report I am not ablo to see it. Ather road. your report 1 am not able to see it. Ather road.
ing your letter I tarned to the raper snd read it all orer again, and I do oot know where Broth or H. loeates his miorepresentation.
A. Hutchisos.

## Newfonis, Mo, Dec. 2\&, 1\&79.

## Dear Brother:-

Yours at hand asking me to say whether in my judgmant you misrepresent Brother Jobn Harshey in Vol. 4, No. 43 of B. at W. I will answer, in my judgment and
andentanding you did not misrepresent Brothor John Harahey in said report.
c. Habader.

Brother Harader was Moderator at said trial and we think be endeavored to be mpartial. Now Brother Harshey I have given you the uigment of those who have ans wered my let-
ters. You will see just how they speak, and I am willing toleare the question of veracity between us to our loving Brethren, and if what they nay does not satisfy you, then pleasa get your church to testíly. Yon know there are
three ministers sad five deacons in your church, na well as the lay members, who have ont yet pokea to the public on this question, and if fou see fit to invie them out, 1 shall not object. I have already apologized for publishiog your trial, and now leave its verceity for others decide. Is oot this fair?
I bave tried hard, by the belp of the Lord, to infuse a kind and brotherly spirit iato alt niy words, and if thave failed, plense do not magine that 1 am seekiog your ruin, or ea lesvoring to pull yan dorm. I would rather go down myself than to injure your reputation, or
detract from your worth and ability. "For a detract from your worth and ability. "Forn
good man some would evea dare to die,"--Rom. $5: 7$, and if even $I$ should feel to go urder the sacrificial wheels, yoo will please not demar. Few men indeed will publiely achnowledge an rror: hat to me this is a great pleasure, for the atrength of God comes from that direction. 0 may we aot "hite and derour ons aaother," fat may we coasta a fileth" and "thiuketh oo evil." I bave oftea "thought with nuyself that I ought to do many things contrary" (Acts 29:9) to the counsels of miy Brethren, but "the love of Christ" (2 Cor. 5: 14 ) constrained me. May your sorrows with oars be haried in the hlood of a crucified Redeemer and may jos, love, peace, sod forbearances be our chief delight; for the Lord is nigh.

Frateranlly,
м M. Efhelmax.

## THE STEIN AND RAY DISCUSSION.

$\mathrm{A}^{s}$5 wa have had bome experisece io pablio discussions, and carefully notied their and Ray discussion will injure oar casse; hut on the coatrary, it will eventaally resalt moch in cur favor, still more so if it was in book form. There are two ressoat why we heliere this will be the result. First, the most intelligant and candid wen lowk to argument and fair reasoning for the grounds of their decision; with them sophistry, misrepresentatioa or shuss has po weight, hut rather weakens the cabso of the min who uses them. An abusive casse has its greatest inflience over those who are led by
prejodice; such as are unable to see the force of aggument. At firat, miscrpresentation and nidicole masy have all the force of argument with the moot Mliterate, but ss time gives opporlanity for thought, abure turas aguinst the ruso who uses it.
While it may be unpleasant, even disguting to some of our brethren to rend the abusive language, and see the minrepsentation of Mr . Ray, a similar effeet is produced on some of the more intelligent, ereas among the Baptiats, no that we believe some good may come of the very things which anke a discussion uapleasnont. But the general result is, that the judgment of the more intelligent will prevail, for they give reason and argument for their deciion, while those who have been influesced by ridicule, see, by a little thought, that it is a poor foundation for their decision. Mr. Ray's efforts to alrase is a pandering to the prejudices of those who are weak enough to bedeceived by his sophistry, to such an exteut that we believe many of the most intelligent Baptista are disastisfied with his course.
The second reasoa why tho disecussion will result in favor of our eause i3, that all this abose, misrepresentation and sophistry is often used against us belore the world. We have often beard of it being mado in sermons, in couversation, and in writing. From this fact the world is getting nothing mora of abnse and ridicule agaiest our doctrine than it bas ofton had before. But in this discussion the world heari tte sophistry exposed, and the truth wet forth in the atrong argument, and the plain reason-
ing, oo which brother Stein rolice, it is ing, on which brother Stein rolies. It is trua, our hrethrea have to rend and bear with the abuse when it is io the paper, bat is it not het ler to bear this much unplessant matter for the sake of having the truth set forth and the so-
phistry exposed before the worid na brother Stein is doing? There has never been a more abie defense of our doetrine than brother Stein is mahing, and we feel confident it caanot fail to couvince many candid and intelligent persons of the trath and strength of our doctrine. While these are our views of what will be the result, from the beginnivg we have the oght it would be better, and do more good, to have the discussion publishea in book or pamphlat form thao to have it in our papers, becanse it could be preserved and re-read togreater profit. But there is aoother thing to connider nfter publishing this mush of the discussion. To stop now wonld give Mr. Ray an advantage of us, to use still more sophistry, and say we stopped because we were losing ground. We do oot think it prudent to give him that advantage. $\mathrm{H}_{\mathrm{a}}$ would say one of our papers bad deserted brother Stein, and would kikely pubtish these things to the world to our injury; bence we feel it is more prudent to continue as we have beguo, and when it is oser we want it in pamplet form, na we still bold to that idea with more confidences now than when the dikcussion comusenced. R. H. Miluer

Ox the first page of this issue we give the views of a aoted Congregationalist miviater on the "International Lesson." It will be neon that be coincides with our views already puhayo while pablicy said about six month the method of toghing Sundwy shools that if our secular sc:.ools were to pursue the methods of instraction uow tollowed in San-day-cekools, we would likely all regard thema as nowverthy of our confidence and support, but we were only regerded hy some as fanatical.
Fifty years ago the pupis in onr secolir schools studied alond, and there seemed to be nothing but Babel under such circumstauces. But we carry the same yreat confusioo into Suaday-
schools, and rest eacy puder it. Why is this, schoolf, and rest easy under it. Why is this, thus? Can not our "wise men" iniagurate a reform hoth in stady and methods of tenchiog, and set betore the world, oot nowething which retards, hut which will advance our chlldrea in Biblical knowledge? We presented some prints for consideration last year, urged them, plead for themu orslly and by writing; and while some good thinkens privately 'told us that oar present methods, they, insisted that the people were oot ready for it yat. Just how the minds of the people wera to be prepared for better thiays by being firmly pressed into the "old rats we never could naderatand. We bope the carefol and considerate who love our youth will study to give ns something that will prove a blessing.

## WILLINGLY WOKK FOR THE

 MASTER.
## BY WL. LYON.

## G

-illingly work, fir the Manter doth call Go woth is mud willing, has will to obey, Go earuestly work, thpre is work for you all, 0 , Jelay not the tiree, but work while 'tis day io lahor and toil, for the Mazter's guod cause Go pay what thon owest, tis already due, to follow histeolsteps, trausgress not his law O, turn not sway, but as followers be true.

## Go work for the harvest is turning white,

 Go work for there's something for each to do Go work in his vineyard, ere cometh the nigh 0 , go theu and work for the laborers are few.Go thou in life's morning thy daiy perform, Go thouere the days of thy youth shall be past. Go fight the good fight, and to God's will con$\mathbf{f} \mathrm{Fm}$,
0 , keep thon the faith, and he'll nave you at last.
Then turn from the paths of vice, folly and wid, And walk in the path the Master hath trod, Forsake then thy sine, and a new life begin, And thus in sweet peace, be prepared to meet God.

## STEIN AND RAY DEBATE.

Prop.' 2d. Baptint churches 1ursees the Bible characteristics which rutitle them to be regarded as churchee of Jesus Cbrist.
D. B. Ray, Affirme.
J. W. Steik, Deniey

D B. Ray's Sixta Ayfinative.

Tprove, Mr. Stein is too stubbern to withdraw his $f^{\prime} a^{\prime} s$ charges against Baptist churches.
He wilfully accused Baptist churches with granting "legal license" to do "the works of the flesh"; he charged that Baptist churches "hold that we mey do evil, fight and kill"; be charged that Baptist churches are guilty of the "crime of perjury," and be charged Baptist churches with justifyivg the "rapacious cruel aud fiendish," "unbrided caroal lusts and passions" ${ }^{n}$ We again repeat, that Mr. Stem makes no attempt to prove these scandalous charges! But he talks sbout the viols "on of our rules of de. bate!!!

Suppose two men are in controversy, and one becomes so far beside bimself that he charges his aeighbor with adult ery, theft, murder and treason. And when he is called uposto prove or meth. draw his foul charges, or stand os a vile and witful slanderer, he begins to make the pitiful complant that his neighbor is violating the rules of debate! Juatice would say, "Let the cocuser prove or retract, or receive the odium of the wil. ful slanderer."

Though Mr. Stein makes no pretense of proct, he calls on us to "prove" that Baptist churches are not guilty of these crimes! Baptist churches have no "relat on to wsr." TThey leave the question of war exactly where Christ and the apostles left it. This answers all his questions concerning Baptist churches and war.

Mr.S. complains because we draw the line of contrast between the Baptist and Tunker church doctrines, as we pass. We are not surprised that he is aslamed of his miserable doctrine, that cousigus all to damnation except mem bers of the Tunker church. While on the Tunker church question, Mr. Stein occupied more than a whole column in his 19th affirmative, pervertiog Baptist basiory, He coutiuued to misrepresent Baptist authors all the way throngh, but if wr mention a point of difference, be complains. We are truly sorry for him. There is no need of translating "en baptisma (Eph. 4:5) one d.p;" but it nould bear that readering better than
the false rendering "one dipping." We haven copy of Rotherbam's Critically Tranclated and Emphasized New Testa ment, pablished in London, by Sam'l Bagster \& Nous. This critical Testa ment translutes en baptisma by "one immersion." The Bible Unioo traoslators have rendered the en baptisma by "oue immersion." When the inspired Paul raye, "Ope lord, one faith, one immer sion," for as to practice three "immer sions $"$ is rehellion.
When we showed that according to the argument based upon the idea that baptizo is a frequentative, that the Tank ers must baptize frequently is the name of the Father, and buptize frequently in the name of the Son, and haptiza fre quently in the asme of the Huly Spirit, Mr. Steio wasagain thrown in confusion, and zaid:
"I havenot contended that 'baptizing must be understwod before 'Soa' and 'Holy Ghost' in the commission."
But Mr. Steid, if you are a sound Tunker, you do understann baptizing three times in the commission. Mr. Moore, the Tunker author, is hie work called Sofe Ground, p. 18, fills up the commission 60 as to read, after teach all nations, "baptizing them ioto the name of the Father, and baptizing them into the name of the Son, nnd baptizing them intp the name of the Holy Ghost." Therefore, the Tunkers have three bap. tizings in their commissions. But Mr. Stein contends that one "baptizing" is plural, frequently-more than one dip; therefore, he must bave six or more dips for one immersion, or his argument goes dead. But Mr. Stein did contend that "baptizing must be understood before Son and Holy Spirit, in the commission." In his fourth affirmative, be gives as illustration: "Delivering you up to the syaagogues and into prisons." Luke 21: 12. Here 'delivering' occurs only once, like 'boptizing' in the commission. Were they not delivered 'up to synagogues? and delivered into prisons?'" He made his whole argu,aent upon the claim that the Tunkers 'baptize into Eacit of the names, 'Father,' 'Son' and 'Holy Spirit."' Bot now, when he got caught in his own trap, he denies his own child-his wn argument.
When Mr. Stein performs his three immersions, as he dips the candidate, he eays, "I boptize thee into the aame of the Father." He uses the whole word lap tize, and performs the action demanded, "into the name of the Father. Now if baptize is a frequentative, requiring more than one action, he must baptize by these repeated actions into tie name of the Father: otherwise be has spoken falsely. The anme must be true of each of the other names. If the word baptice alone means "to dip repeatedly, theu trine imanersion must undoubtedly me in "to dip repeatedly three times.", Therefore, "trine immersion," ac cord ug to this "repeatedly" argument. must require six or more dips to per form "one immers' ou"!!!

Mr. Steib's mockery about the body of the Savior being "slid into" the "per peadicular" face of a rock for burial, is unworthy of notice. The Tunkers themselves admit that baptism representthe buriat and resurrection of Jerus Chris. Therefore, the "poe immersion" of Buptist churches corresponds with this demand.
It must be remembered that the class Greck is the foundation of lexiconKot one instance can be found in all Greek Interature where baptizo is used Baptizequentative. Dr. Conant, an his
the use of the word baptizo by the an cient (ireeks. The first example describea a sea battlo hetiveen the Romavs and the Carthagenisus,in which it issaid that the Carthageanasssubmerged (hap tized) many of the vessels of the Romans. According to Mr. Steip, the same ships were repeatedly susk! We repeat our eight facts which Mr. Stein promised to aoswer at the proper time. They remain "upanswered" as followa:

1. It is a fact, that no example in classic Greek can be produced where the Greek verb baptizo means more that one submersion.
2. It is a fact, that no example in eacred Greek cao be produced where the word baptiz, means more than one submersion.
3. It is a fact, that there is no men tion of "trine immersion" in the Bible.
4. It is a fact, that not one of the four apostolic fathers mentioos "trine immersion."
5. It is a fact, that there is no medtion of "trioe immersion" is the litera ture of the world, whether sacred or protaoe, till about the commencement of the third century:
6. It is a fact, that when "trioe immersiod" first made its appearance is church bistory, it was associsted with in. fant baptism, infant communion, and swarm of other traditions:
7. It is a fact, that "trine immersion" was regarded by early church writers as only apostolic tradition.

It is a fact, that "trine immersion" can be traced only thraugh the Romish and Greek Catholic churches, up to about the beginning of the third cestury
Mr. Stein gives a third reason "why Baptist churches are destitate of Cbris tian baptism," because "the early church writers attribute the origin of single immersion to Eunomius and his co-worker of the fourth century." Because Bap. tists will not obey the false and foolish statements of the Greek Catholic Pedobaptists, Mr. S. condemos them. We must follow neither men por angels to set aside the one immersion of Christ and the apostles. These Greeks, quoted by him, were as corrupt as the Romish lead ers in the darkest ages. They held infant baptism, monkery, Dunnery, and three immersions, with a swarm of other superatitions. Yet Mr. S. promises to change has faith and practice npon the testimony of "one early Greek.
One that can forsake Christ and the apostles to follow one superstitious beretic must be opostate. If an "angel from h $\in$ nven" should teatify for trine immersion, in the face of the "one immersion" of the Bible, we would aay, "let him be accursed:"
"Let God be true, but every man a liar:." There is no hint in tavor of "trine immersion" in the New Testament. We sum up a few points from the New Tes tament as followa:

1. Jesus was buptized-immersedbut once (Ma't. 3: 13-17). As we are to follow the example of Christ, we must receive but "one baptism."

The baptism of John before the commission was hut one immersion. 'John verily buptized with the baptism of repentanco" (Acts 10: 4). The 120 disciples wentiato the originalchurch on this one baptism.
3. The commission demands but one baptism as already proved. Mark records it thus: "He that believeth and 18 baptized"-not haptized three times. "He that believeth and is baptized." If the act ot haptism must be repeated to the number three, then the act of faith
must be repeated to three!
4. The death of Cbrist is oalled a brptism. Luke 12: 50. We are hap-tized-"plauted"-"is the likeorss of hifs death." Rom. 6:5, As Clarist died fir sin only ollee, laptistn, "the likenesa" of it, must hee perfurmed only once.
5. Baptism is called "a burial and resurrectivo, " pointiug tẹ the hurial aud resurrection of Christ. Therefore as Je sus was buried aud rose hut once bap tism must be performed bat once.
6. Baptism is a pledge and monu ment of the reanrection of the dead. 1 Cor. 15: 29. Therefore, as the dend are to rise hut once, we must have but "one haptistu" to represent it.

Baptism declarespur death to sin. Rom, 6:2, 3. Therefore, as we die to sin but once, we are to be "buried with him in haptism" but once.
"The Tuokers make "born of water" mean brptism. John 3:5. Mr. Miller the Tunker author, in bis work called Doctrise of the Brethren Defeaded, p. 87, says: "No two thiogs could be more nlike than a hirth and rising out of the water in which we have been buried" So the Tunkers must be boro of God three times!
9. The passage of the Irraelites under the cloud and through the sen, was a baptism uoto Mosee,and a type of Christian baptism. 1 Cor. 10:1, 2. Did they come out of Egypt three timea? Did they pass through the sen three times?
10. The aalvation of the ark was "the like figure" ss baptism. Was Noah saved in the ark three times?
11. Paul says: "One Lord, ooe faith, pae baptiem.'
It has beeo eatablished beyond all reasopable doubt, that Baptist churches possess the one burial with Christ in haptism.
Chavocteristic 111: Baptist okurches possess the communion-Lord's Supper - demanded in the New Testantent.The night of his betrayal, io the upper room, while at the passover, Jesus "took bread and gave thanka, and break it, and gave it unto them, saying. This is my body which is given for you; this do in remembrance of me. Likewise aleo the cup after supper saying, This cup is the New Testament in my blood, whech is shed for you." Lake 22: 19, 20. At the same table at the close of the communion be anid:
"Aad I appo'nt unto you a kingdom, as my Father hath appointed noto me, that ye may eat and drink at my table in my kingdom, aod sit on throaes judg. ing the twelve tribes of larael." Luke 29: 29,30 .

The Baptist churches hold and practice the observance of the Lord's aupper, as a church ordioance, at his table in his kingdom. On Penteeost they that glad. ly received the word were baptized, and alded unto the church.
"And they continued steadfastly in the apostle's doctrine, and fellowship, asd in breaking of bread, and of prayers." Acts 2: 41, 42.
There the "breaking of bread," in commusion, was es they continned stead fastly.in the npostles doctrine and fellowship. This as precisely the practice of Baptist churches. Whed the Corin thias church came together to eat a full weal to satiafy hugger, with oth +r im propricties, the apostles pronounced it "not to eat the Lord's supper." See 1 Cur. 11th chapter. It is almost universally admitted that Baptist churches passess the ordinance of the Lord's supper. Mr, Stein's objection to Baptist church. ee, hecmaze they believe the word of God, that the kingdom of Chriat has continued to the present time, is so enpremely
ridiculous as to aee 1 oo reply. There peither is now, nor has threre ever been soother denomiaation just like the Bup tists, but the Baptists have "existed dur iog the first fifteen centuries of Christiabity."

## A POLYHEADEL MDNSTER.

ABROTHER who aigos himself "FRYR sPREOM," propounds some questions in relation to "secret, oath. bound societies," sad begs an immediate response. I hnve neither time, nor atreugtb, oor disposition to expatiate on the subject. I am glad to know that the Brother boldly ctampions the Truth, al thougb he at oue time was a member of one of these noti-christino monstrosities.
"It is bere clamed thatsuch institutions are emineotly benevolent, nod doing a greater work than the church."

Terily this is spitting ioto the face of the Son of God, and puttiog him to au open sbame. Those who make such pre tensioos must be cnlpably ignornat, or bopelessly steeped in the quiutessence of falsehood and iulidelity. To ponder the course of history before and atter the Iocarmation, is a sufficieut refutation of
such a wild, baseless assertion. Tbat "God was mavifest in the flesh" is an demonstrable by instorical evideace as that Wastuiugtoo was first president of the United States. The nillowace of
this fact must of oecessity be complimented by the presence of the Holy Spint iu the churct through all the cea. turies since the Day of Peotecost. If oot, then God is a liar, for this was His emplatic promise as the efficient Power to represeat His Persoo and exteod His king lom ia llis abseace. Either histo-
ry must be ignored, or these abomioable Pbarisees must be ackuowledged doing a greater work than God Himself. If they areaod do what they claim, they are abead of Deity, or there is oo more veliability in bistory than in the silly partatone of Baroo Munchauseo.
2. "Has Freemasonary been rovenled?"

This is too iodefuite. Revealed by Whom, snd to what iateat? if it mesuy
revealed from Heaveo as a means of el evatiog bumaoity, I reply witt all the fervor of my soul, no, no, NO, with all the thuuderous emplassis of the Diviue vocabulary of negatives. Secret societies have never brought a siogle soul to Christ, wever qualified a soul for Heaveo, but have kept thousands out.
should ministers preacb against this sin?
That depends. In mauy places it is oot necessary, nod many mioisters are not qualified. But where required, nad the requisite koowle lyge for the task is passessed, let the miaistry of the Godagaiost this bell-burn, Christ-tramplieg, Gospel-aullifying ahomiostroo. "Cry
aloud aod spare oot." lt is simply a question of the Diviae authenticity of the Bible aud the supremacy of Christ, or the supenority of humae organizations. "If the Lord be God," theo let the blast of Omoipotence turn secret orders ioto askes. "But if Basl be god," then let Emmanuel "with shame take the lowest the throne of Divinity.
4. "Are you nware of the fact that there is now a powerful etfort beiog made to overthrow this form of sin ?"

I am, and may God speed the coatlagration of all modern Sodoms and Gomorrabs. The sooner these soui destroy-
iog iostitutious are whelmed in the fire and brimstone of Divive judgmeat, the
better. They appropriate "the livery of heaven to serve the devil in." Thes asurp titles and bonors that belogg to God. They pretend to reach the deepest wants of hamanity, and to offer the most feasible means for the highest de velopement of character "Ie that sittest in tie Heaven shall langh: the Lord shall bave tbem io deriaioo."

## the faultless ones.

## by Mattie a. leas

These were redeenued from among men; be ing the first fruits unto God and to the Lamb And in their munth was found no guile; for thev. $14: 4,5$,

I
the preceding chapter we have giv en us a description of that terrible power, which for ages spresd its dark pall of igoorance, superstition aud sio over our earth. But oow in tbis chapt. er from which our text is selected, 1 bright and glorious scene is preseated to our view. The cootrast is very grent. We turn with sickeaiug horrors from the former pieture. We had almost conclud ed, as we viewed its gigaatic propor tion, as we contemplated its absolute sway, that our earth was given over to its domioation. But as we turn our eyes from this sad, sad sight, what a bright rew meets our gaze. Not all have bowed the kove to Bal; ;ot all bave fallea prostrate before this Colossus, a remuant is left, accordiag to the election of grace. God will always reserve to him self, eveo is the darkept sod most degeaerate times, a few faithful oues,-a few whose threals caugot intimidate,-favors canuot captivate. A few who love not their lives uato the deatb. Such was the compsay that Johe saw ou Mount Zion. Aod we are told, these are they which follow the Lamb whithersoev if he goeth. These were followers of the Lamb, not followers of the beast. And while the followers of the beast had their aames in their foreheads and io their baods; these bad the Father's aame writtea in thetr forebeads.
But what is it to follow the Lamb whithersoever be goeth? It is to yield a perfect obedieuce to all his requiremrots, to bow in humble submission to all his bebests. It is a perfect a handoemeat of ourselves iuto bia hands. Those who thus follow the Lamb, esteem his service ther bighest privilege, their bighest hooor. They think 20 sacrifice too great, du labor too arduous. Like the great apostle, they count ali things but loss, oaly so "they may koow him and the power of this resurrection, and the fellowship of his sufferings, beiog made conformable unto bis death." Fes, it is sweet to have fellowship with Christ, even 10 sufferiag. To this fiset all the uoble baod of martyrs have borae abuo. daut testimooy. But they nre prooouceed faultless, and they are so pronounced by God hinuself. These were those whom the world deoouced. Thelr names had beeu cast out as evil, they had beea coasidered as the filth of the world, aed as the offscouring of allthiags. But their Leader who perfectly compreheeded them, prooonceed them pure. In his sight they were without fault. How diffirent God sees thiogs from what man sees them. Frequently those whon the world approves, God condemas, and those whom God approves the world coodemos.
If our characters are defamed, our best and holiest purposes questioned, painful though these things be, they should be to us rather a matter of rejoicing thas of
joy wheu wrefall into divers temptations;" for the trial of our faith worketh pa tience, and we are told to let patience have ber perfect work that we may be perfect ad eatire wanting in nothing. Jesus knows our frame aud rememhers that we are hut dust, sod if our motives, our desigus, our purpases are pure, hewillnot markour hor comioga agaiust us. It is humse to err, aod the very best of us sometimes err. Aud theo it is exceedingly difficult, oay, impossible at all times to koow just what is right. There are so many conflictiog viewa nod opinions. After haviog put forth every effort to koow the truth, we sometimes fied that we have beeo mistaken. But have we oot reason to believe, that Je sus who knows our hearts, our purposes, our efforts will pronouace us faultless if we have done what we cao.

Yes, blessedthought, while he requires of us that we do what we caa; he does not demand impossibilities. Sweet desus, be my pertion, lead me aud guiae me. Aud oh, that by thee I may be prowouoved fanltess, that I may staod in thee complete.

## MISSIONARY WORK.

## by tons forser.

THERE is much ssid aud writteo oo the above suhject, sod too little of it done. Plans are gotteo up to raise money to put the work ou foot, and io particular is this the case with the eity missoo. It seems money is the great hiodering cause, that loeks the wheels of this great aud aoble work. I have had some little expericace io it, though oot so much as some other bretbren; but
I have given it much thoaght for sumse years, and I can only see one plan ly which it cas ever be made a success. And it will require but little money if any to putit oo foot, and the work will support iteulf in a short time.
Let every miaister of the Brotherhood use all his spare time when be is oot oeeded to fill home sppointments, go to the oext town or school-district or township where the Grethrea have oever preached, and so from oue school-district to noother uotil be has gooe over the entire couotry where he lives, and contioue meetiogs long enough to bold forth the full form of doctrine as it is delivered uato us by the Lord aed his apos. thes. Aad I guaraatee every brother theo will be supported while he is io the field, should it be six months or a year. Io this way oo brother needs to force hiuis preachiog oo any one. But while be bolds furth the truth in oue neighbor hood, he will be ivvited to come to oth er districts to preach. Now, brethrea, this I koow hy experience. I would spead ove year very profitably, and it would oot cost me or my church at home ooe ceat to travel to get to the work. I will not ased horse and buggy, much less money to pay railway fare
But it cao all be accomplished by the example of Christ and the apostles in their travels. The people are even kiod enough to forbid the prescber to walk from one place to the other.

1 am fally coovinced thst if the Bretbren follow this plae that they will soon have orcanized churcbes in every county of the different States of the Union in which they bave orgaoized churches. Aad oot ooly so, but if this plao is properly managed, in less than five years we can have orgaoized churches in the differeat States where the people aever heard or saw one of oar ministers. But Brethren, let me tell you as

Long an the prewent course is purstued, of only going where we ar- abled on to preach, where we lave churches or isolated memhers, sod we get ahoard the carx or atherwise, sad travel over the country from forty to one hualred miles b-fure we stop to preach onesurmon, or to make oureelves known as mivisters, we caa do but little $A$ ad the question often comes up, Why do we travel over all this space of country, and out have aoy members? The question to me has heen a very solemu n ne since the Breth. ren expeoded so much to eatablisb a church in Deamark. Is a sonl worth more in Demark tbso the many thousands that ars overlooked and auglected at howe? Nay verily; not a brother or a sister will for one moment think so. Why is it then that this all-important work receives so little atteation in our owa country? I am io favor not ouly to write, but let us get to work; aud all do more of it, for it will never pay a man to say and do oot. I will, if Giod spares me, try and do more of the alnove kiod of missionary work thau 1 did heretofure is proportion to my time; for 1 koow ony missiou is but short here, and 1 feel the respoosibility of the anme.
My eolaborere, swake nod go to work; every one do his part to carry the gospel to all our Anserican people; for 1 know this we can do withont nuth wouey to begio with. Do oot understad me that I am opposed for expry member that is blessed with this world's goode, to bear his share of the budco, but let uot the want of money stop the work of the Lord.

I uever saw a servant of the hord forsaken that fully dedicated bimself to the service of the Lord. Aad if the mioistera bere in the Weat will wait till the churches will raise money enough to pay the minister to go by ruilway, most of us I fear would not preach much. Aod oot many of the peopl away fitty or oae handred miles frort
where the preacher lives would ryet where the preacher lives would wey hear the gospel.

## SCRAPS

## WY $n$ f. yoonaw.

It is act an evideace of worlaly miad dness to be diligent in busiaess. $A n$ in astrious and frugul Claristian is an honor to bis profession. Worldly miodeddees comes alung when the products of vur lahurs are hourled up or are expend. ed for uorighteous purpores or withbeld from the Lord'a treasury. Brethreo, bave you sey deposits in that treasury? If oot, you may become worldly-minded, or caraally-minded which is death.

Some people act as though all a Chris tise has to do is to he baptized and to obey the church ordinaaces. They oey. er seem to thiok of the lost ones out iu the bighways sad the hedges. They remind ua of the maa who prayed for himself and his wife; his son Joha and his son John's wife. Let us brethreu, remem ber that we are our brother's keeper and
geod our monthly coatributioes to S . T. seod our monthly contributioes to S. T.
Bossermao who is aoxious to iosugurath Bossermao who is aoxions to iesugtrat the "City Mission Service"
It is a common error that we shall br judged only for our misleeds. Few thiak of the sin of neglecting duties. Dis. obediedce of commandmeots involves the "Toou shalt" and "Thou shalt not." Macy a Clristias would be inconsolable were he to disobey the 13 th chapter of Joho, yet be would oever for a moment suppose that be ooght to trouble himself tout missionary work or the conversion of sianers, whea at the same time it it of iafinitely more importsace to the World that the missionsy casse should
fourish than that he should bave his nourish than that he should have hes
Veet washed. The first should be done aod the second should oot be left no. dooe.

## （fospet \＄uecess．

## And they that be Fise slail shine as the trigbtnese of the frmament；and they that furu onsis to righteonspes，as the atars forever and

 Ever - Dak．12：3．
# Allen Co．，Obio－T weaty were added to the eburch by baptism during a serits of meeting 

 in the Sugar Creek Chureh．Brother Issac Rosenherger assisted the home brethren．North Manchaster，Ind．－The mevabers of Ogan＇a Creek Church were made glad by aseing one added to their number on the 11th iost．

W．H．Finhemindeza．
Argas，Ind．－The Lord，by the lahors of brother Philip Erbaugh，has blessed the Wal nut Creek Clureb with ten moro members．We had good meetings and look for others to mat the good confession．

A．Swifati．

## A Late Discovery．

$\mathrm{A}^{\mathrm{x}}$D now，in this nineteenth eentury，it comes to pass that one Fogle bas made important discovery thant all the rest of mankind is，and have been making the fatat mistake of using the comuission（given by Christ to the aposties in Matk．28：19）for their sutbority to baptixa converts；be buldly assert－ ing frona the escred desk that such a practice is incorrect，and that no formula except＂in the name of Jesus Clurist，＂ahould he used to ize or make valid any Cbristian baptism．
The facts seem，to be ahout thus，if my infor－ mation is correot，Some years since he received
single ummerciou at the hands of an adminis－ single numersion at the hands of an adminis－
trator who nsed Matt． $28: 19$ ，afler which he not only becane a preacher，but on adminis trator of baptism hiwself，using the sawe com－ mission in aduinistering baptism until within obout two years be made the above discorery since thich tume he makes use of simply＂It the name of Jesus Christ．＂It is thought that he became convinced of the three actions in the commission，and in order to be consistent with his theory of single iummersion be has adopted the latter as a formula．Troly consist－ ency is a precious tressare and should be songht for and erebraced by all，and in striving for thast，ss all otber Christian attributes，wo should ＂strive lawfully．＂But to abrogate the anthor－ its of the Lord Jesus and adopt something else as a mere subturfoge is assuming a prerogative that destroys the excellencr and heauty of the priceless jewel．

## A Solemn Caution

$\mathrm{t}^{\mathrm{o}}$O the general brotherhood．Reflect before yon sct and thiuk of the probuble couse quemeres．The fact has cone under our motice that there are certain maloontents who are industriously at work sowing the seeds of dis－ cord and division througlout the length and breadth of our beloved Fraternity hy sendiog petitions wherever they can get agents to en－ gage in their work；proposivg to demand that A．M．shall eaforce the following restriction： probibiting toe bigher grade of educational institutions，Sunday－schools，the single mode of feet－vrasbing，the supper being on the table st feet－washing，and the weariog of the fall beard，we．

All will aspuredly know that such means will not be recognized nor indulged by A．M．and theo what？Probably the next step will b secession and a new organization with its fear－ ful resulte，the disorganization of districts，di－ vision of congregationz，the disruption of familics，the destruction of love，the bitter dis－ sntisfaction，and the paralization of every Cbristian virtue．Let me appeal to you in the mame of our blessed Miaster，not to tarnish your Cbeh in catcheon by putting your band to snch
man subject yourself to painfol regrets．My experience and observation bas in part led me to the above reflections． 1 have koown similar petitions to be extensively circulated；wany sincere and devoted brethren and sisters influ－ enced by an ungrarded confidence in thase under whose leaderahip they were，signed their nanies to those petitions and were atterwards sorry and ashaued of it．Be slow to mate haste；wake it a matter of solemin prayer and be sure you are doing the will of Gad and not the will of man．

B．F．Mlooran．
Bonsacks，I＇a．

## From Elkhart，Indiana

0F Saturday，January 10th，we held a coun－ cil weeting in the Elkbart Valloy District for the purpose of electiog one to the ministry

Tbe choice fell on brother John Fieetbouse Tbe choice fenl on lirother John Firetbouse，
who，we believe，feels the weight of his calling． May the Lord help him to do bis Master＇o will In the everiag afler the council we com－ menced a series of meetingz，Brother George Cripe，D．D．Shively and John Metzler were with ns．Two onited with the chareb，one reclaimed and many more ure consting the cont．Meetings closed this evenidg，entirely too roon，ns the attendance was growing larger and a great interest was manifeated．Brother Cripe goes from bere to New Paris to bold a series of neeting．May tbe Lord biess bim in his la D．M．Putrranjou．

## From Winfield，Kansas

$0^{\text {x }}$New Year＇s day we met in coubcil and bs meason of loze it truly was．The breth－ ren all felt tbankfol for the blessings bestowed upon them during the past year and formed oew resolutions to let our lights shine and be－ come more useful servants to our $\mathrm{M}_{\text {stater＇s }}$ cause．We next paid our quarterly dues，and sent it to W．J．H．Bsuman to belp him to come to us to assist our beloved ministers to spread the true word of Giod．Also sens five dollars to tbe Sonthern Kansas Mission Fund． Truly the harvest is great and the reapera are lew．We have two ministers and three dea－ and fait Our ministers are young but zaalous ar fathfal workers．May the Lord belp all with vholesonue food is my prayes．

Jobm Easton．

## From West Pire，Wisconsin．

Dert Brethren：－
0 F late we hive had a refrashing seasou．On Vine ora Bro．D．M．Miller came here from preached，and remained until the 17 th．He Woodstock every erening and we were made to rejoice by seeting five come out and renounce the sinful pleasures of the world and be buried bencath the clear waters of West Pine．Mas the Lord bless them and help them prove fatthfut thill death is my prayer

J．E．D．Shont．

## City Mission Fund．

PEASE acknowledge the receipt of the following monies since last report： J．C．Dean，Lavark，III，
Isaac Lutz，Sbianon，Ill．
Mary E．Leedy
E．L．Fabenstock，LaDue，Mo Saralh R．Wells，Wbite House， P
J．H．Meyers，Milledgeville， 1 Li ， J．H．Mesers，Muledgevinc
Woodford Co．Church，Romoke， 1 Li Frederick Haler，Wawaka，Ind，
Whan Frederick Halar，Wawaka，Ind，
A．H．Cassel，Harleysrille．Ps．．． A．H．Cassel，Harlaysrille．Pa，．．． Henry Whisler，Unionville，Iowa G．W．Kephart，Altooga，Pa，
J．A．Riley and wife，Goshen，Ind， T，A．Robinsou，Chunderville，Ill， A Frieud，Spring Run，Pa， David Graft，Hooversburg，Ind， James E．Dickes
Cleas Creek Cburob，Ind
MORTIMER－In Wiscoosin；Doc．26， 1879 infant son of friends John and Rbods Mor timer，aged 1 yoar， 2 mooths，and 27 dnys，
Funeral service by brotber D．M．Miller to a lar ge conconrse of sympatbizing frivads．

## E．D．Shost

## A．E．Kenoy．

BERT．－Near Abilene，Dickenson Con，Kinssus， Jan．10th，1880，Peter Bert，a worthy brother of the liver Brstiren Cburcb，aged 67 years 10 montbs and 14 days．
During his fickness of over two weeks，be was deeply concerned about the unity and wel－ fare of the Cburch，aot only of his own，but also of us the old Brethren，should not speak publicly aganat them，or they against es．He told we to tell our ministers，and be would and did theirs，they should not do it，as the world did not know the difference between u and them as it is，and it would make wound instend of ation．Thase were about bis last words to oue of bis brathren aad the writaras he bade us a long farewell．Joux Fonney．
COOK．－In the Spring Run Congregation Falton Co．，Ill．，Dee．30，＇79，sister Maria wite ol brother Wm．G．Cook，Eged 31 years， ， 8 months and 22 daye．

## Miferare Xotiecs．

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15 tb ，sister Mary Aun Derr，aged 66 yeara．
Funeral nervices Romans $7: 24$ ． Funeral services Romans i： 24 ．
SMITH－ln Dankark，Olam，Jan．13tb，Ara minta A，diagghter of Walker and Mary E．Suith，aged 1 year， 10 months and 10 S．T．Borsenmar BLOUGH．－Ia Carroll Co，Iill，Jan．6th， 1880, Jacob，son of Philip and Mary Blongh，aged 22 year， 10 months and 9 days．Funeral oc－ casion improved by Eld．Michael Kitumel， from Job 14．J．H．Peck．

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## THE BRETHREN AT WORE．

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TO SUBNGHBLIS．





## Childrea at Werko




J．H．Meore，Laqurk，Carrall $\mathrm{C}_{\mathrm{H}, \mathrm{H}} \mathrm{IL}$ ．
W．U．R．R．TIME TABLE．

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Vol. V.
Lanark, Ill., February 3, 1880.
No. 5

GENERULL ,IGENTS
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Thoruas; A Swinde.

## MISSIONARY WORK

$\mathrm{T}^{\mathrm{II}}$

## DY A. J. 子uxon

 IS rriug evening seated at my table the thought occurred to my nuibd that I promised wany of my western hrethren to writesomethiug on my refura howe on 'missionary work, which is altogether in accordauce with my feelloga when ouce engaged. What shall be the starting point? We cau conceive nothing better than the language of Jesna as it fell from him lips ou the Mt. from which be ascended. "Go yé therefore, teach all uatioas, baptizing them into the name of the Fatber, aod of the Son, and of the Holy Ghot." This grand commission is jost ay imperative uyon us of the viusticenth century, as it wis upon those to whom it was sddressed in the incipiency of Coristiauily. It was given to the apostles, not as disciples, or ministers merely, but as the ibspired founders. and iustructors, of all the chaldren of God is organized or unorganized rellations to the end of time. This prominently sublime commission is the Mugna Charta to the churches of Christ's kiogdone ou earth, in which his laws and ordiuances are observei and enforced.
Hence in our opinion the obligatious to preach the gospel to all the world, rests upon the churches.
The apostles wade disciples and baptized them and organized them is the several localities, in which they labored, into churcher, which wheo aggregated, constituttd the chureb, quided and directad by the same onerriag spirit and attended by the prouise "Go, I am with you alway, even unto the eud of the world,"
The ministry is merely au office in the caturel. subjeet to the church, and under the direction of the charch, far from bring over the church, as some will haveit, but the servants of the eharch for Jesua sake, and this riew is fally sastaised by Scripture and sever transcended by any of the early ministers. Paul commend-
ed the church at Corinth for its having kept the ordiances as be had delivered them to it.
The ministers as the servants of the church are called to their office by the chareo directed by the Spirit, and as such are required to administer its ordiuances and ceremonies. Hence it is readily seen that the church does all these thiuge by her agents. Now if the Gospel is to be preached by the charch through her minis ters it becomes no absolute necessity that the charch provide for the support of its servants if they devote themselves wboly to the work as i i writted; "The laborer is worthy of E B lire, for eves so hath the Lord ordained that they who preach the gospel should live by the goapel." With these plaio Scriptures to guide, how long shall it be before the Brotherhood will orgauixe a practical misson service\% Every issue almost of our periodicale, briugs a call for preaching, aud why can it not be filled? Simply becasse the church is not sufficiently dedicated to the Lord's work. It lacke love for Jesus Christ. True, we have some uoble workers, hut what is their relation to the church? As such, mnny of them are a sort of clerical beneliciaries. This should not be so. The fauthful mivister ias a diviue right for a reasouable support, and the Master's canse will continually go erippling so long as such inefficieut urrangements contiuve. We have ehurches in tome of the States sufficiently able as to means, to put into the field as etficient nuwsiooary worker and keep him constantiy empliyed in the noble, and heavem-ordniped work. And yet wath all the wealth God has blessed them with, name oppose eves pensy collections in the churehes for
home district work. It is in sain that Brother Moowaw call for contrihutions for City Mission work while such views are dognatically sustained. Let us hear Brother Puul to such Churlhes: "Charge thetn that are rich in this
world that they be not high-winded nor trust io uncertain riches, but in the true and living God, who giveth us all things to exjoy, that they do good, that they be rich in good worke, ready to distribute, willing to commuvicate, laying up in store for themeelves a good foundation against the time to come, that they oray lay bold on eternal life,"
The early church dedicated all to the service, aud had all thinga common to the Lard, and went "everywhere preaching the word."
Dear orethren, let us labor noore for the spirit that was in Christ the grentest of all missionaries. If we have not his spirit we are none ot his-be sssured if we are Cliristians we are misainonrnes ut heart. All true Christiuns will be missionsries in praatice, and if the churches of
the Brethren are pot missionaries, it is because they are uot tought according to tive Seriptures.

## ALL, OR A PART

## by many C. xommax.

CIITH is the belief of the go-pel, neither
more or less. Do any dissent fron this? Let more or less. Do any dissent from this? a perion believes the whole gospel, withont excepition and without doubt, what more is he reequired to believe? Suppose we say that a per son may beliere only a part of the gospel, and have the required faith; thes what part may he reject and still have saving faith? Io what iteto may he decide with inupunity that Gods teatimony is talse? At the thing is absard Sasing fath is the belief of the whole gavpel.
It will Jot be necessary to setlle the question What is the gospel? What does it inclade? We know that the gospel is giad tidiogs, but we must know what makes up these glad tuling: Then if we beliere it all, we can know tbaso wr live the required faith. Fucts are a purt of the gospel. We nean thnse Thogs which Ged his
done for us through Jesos Christ. Cinrist died was buried, rose ageiv, and ascrud +d to heasen,
and hus made an offering for sin. These ure facts, withoat which we could have no gospel Promiser are a part of the gospel. This is er-
ident. Sappose it had been preached that Chriat ident. Suppose it had been preached that Chriat was the Soa of God; that he died, was buried, and rose agaio; but nothing had heen said about or interest in that death and resurrection thiuk you it would have heen glad tidings to ws? By no means; hence the facts and bless ings for mea are combned. "Christ died for our sins, he rose for our justification, and it be hooved him to suffer that repentance and remision of sins should be preached in his oame aniong all mations."
The blessed gaspel has in it exceediag great and precious promisee-remission of sins-the gift of the Spirit, aod eterual life.
Commands are also a part of the, gospel. You cannot well dissent here; for all the preachern in the land talk sbout the means of grace, re ferriug to the ordinances, and if they are aot in the gospol, where are they to he found? Are they not gospel means? Paul uses the words, Obey the gorpel," which is without meaning, if the gospel contains bo coum mands; for we can not obery ficts or promiseg, but only conmauda Therefore belief, or faith must enbruce the whole yaspel. There may be, and doulthess are, those who say they believe in Jesus, the great Physidan of souls, but so soon ax he prescrihes something for them to do, they say that they bave roconfidence in it. "Our fsith is in thee, O Lord, and not in thy commands-they are non"tsentials," It in a apecies of unhelisf-a waat of confideuce in God, which leade ny one to rejeet the means of God's appointment. There ire too many in these gospel times who profets thith so strong that they gresume to fiud blessings where God never promised them.
Dear remler, be not deceeved; "God is not mocked; for whatzoever a man soweth, that shall he also reap." Gal. 6: 7. The Lord bless all the faithful aud bring us to evjoy the glory "ready to be revealed in the last time when the Lord contes."

## COME INTO THE FOLD.

## BY TOSEPE Jonk.

WY is it, dear sinuer, that you do not hee the call when mercy's door stands ajar Do you prefer to be strangers to the corenaut of promise, and say to yourcelf "after awhile I will turn in with the overtures of merey." Remember that while you linger oot side of the gate, folly's tide will still carry you arther down tha precipice of ruin. I would urg\& you to make a balt, and say with the prodgal son, "I will return to my father who has plenty of spiritual iood and to spare."
Jespas stands with outstretched arms to receive you iuto his enibrace. Then come. 0 come into the fold, and partake of the waters of lite freely, and dedicate your time and your all to the service of God. What consoling thoughta! Inspiration teaches os that the glad dews will be carried by angels to the upper regroas amil canse joy io heaven over a simber that repents. Then say with the post:
"Just as I am thou wilt receive,
Wit welcome, pardon, clenuse, relieve,
Because thy promise I believe,
Dear young yeople, coald you hut realize the bapps feelings your pareuts have when they see dear sons and daugbters come out from among the triling pleasures of fasbion and yield obedence to his requiremients. As for my self, I cansot talk from experiener io this line, but hope eve long I may have the happy privileg. by the prayers of the faithful to see my own ffispring follow Cbritt in bis footsteps as thed down by him and his apostles.
I an ofter made to rejoice in conversing, with God's children in worship to see so many of the joung folls who lave come out on the Lord?
side with blooming checks and tbeir bodies deckorated with a plaiu, aeat attire, ansious to hear the word of God preached. It remiunds wne in the angels in heaven is their glory.

The chlildev too both grent and sinall. Who love the name of Jeasas Mhy now isceept the graclous calt,
To work aod live for Jewe."

## HOW A SISTER WAS BETRAYED.

$A^{T}$ a mueling of the bretiren where quite a sumber of accessions had been unde to the church, aud still uo interest manitested, one of the miniaters wus at the houee of a bruther where there were a number of persons couverning together. The sister advised the hired nan, to forbear sumking in the presence of the brethren, as they were opposed to intermperance of all kinds, mud fornas, \&e. Accordingly the hired wan sought a private place out doorn for hif necutomed anoke. The mivister walked ont abd happeuel inpon our emoker, und bold ly ind fearlessly uccosted him for "s chew of tobuced. Now imagine the consteruation of the sinter, wheu the crowddispersed, wud the hired mun twitted the sister about her minister's internperance. Hero I pause; who was to bluru? -Who-
Huw loug will the sitters have to 1 ITay, n'd worry over the evil of tihicco? And what is
ahe to do, when thosn ocoupgiug the racced desk betrayn hur? Ah! stu lhas the privilge of clemwing the spittoon; und while her dear husband would otiject to her detiling her angelie parson with the toal weed, he haw a perlect nght to make a hydrapult of his mouth; nud he bas a right, too, to kiss those asgehe lipm that were yever defiled, perbapas reluctuastly suhmitted to meet with those who uttered the promise not long ago, to protect, to keop, honor, ke. From one who loven hia wiffe too well to use tolacco.

## THE NEED OF THE HOUR.

THE sad lack of harnony which has so long beeo falt in Jewish watlers hav done runch to retard Judaism. Time was when a Jew from any guartor of the glolut felt at home in a Jewish ayoagogue, hut with Minhag A merica and Minlag Poland and Minhag If=verend This, we may call oarselves fortunate if we succeed in hecoming familiar with the ritusi and the lams prior to their being changed fur some olber. This is equally true of Earope and of this cennitry, yet we douht whethor Americsa Jenss wcognive their own inpportanee as a factor in oniverial Judaism. Not even the most orthedox of our hrethren will donv that many bearficial changer can berastituied in the rabbuical rales-provided a tribuual of acknowledged competency urod zuthority be organized tw consider and adv ep these changee And dill we not so sorely linch neeo of character, ability and disinterent canservatism among oor American Rabhawin, the United States would he the plaze of places in assemble sach a convention. New prob'rnus can here bs worked out on a new field unhamper${ }^{\mathrm{d}} \mathrm{h}$ anacient imterents, and the Americas golation would by force of example stion beoume world-spread. Much of the Shinlchan Aruch has outlived its usefulness and a return to tho manition prior thereto is both desirable and racticable. The noly obatacle lies in the pniit. Hete is an opportunity for our Atererican miniters to prove themselves worthy of there positions. Will they in dealing with tbis gerat mutional quastion nhow themeelves statesmea or politicisns? Wili they prefer personal tobmience or public gond? It is for them to hower and on them depends the welfare of ludnism the world over. The ohject is oaited Shad ingr. C4a our mumistrs be indaced to sink pernonal, sectional, partisan and congreg stional ealcasics, for the pablic good? - Sel.

## COME UNTO ME.

## ay 2. w, Buctawoon.

Come 'e that labor, come onto Me: CaILe beasy ladened, III make you free: Come, take My oke and leara in My word ane the Slepherd tod ye are the herd.

Come uuto Me and learn of My lore. ADd make a alart lor a home above: Come unto Me and never depart, For I atn meek atd lowly in heart

Come, for lty yoke in eny to weak, Come for My barden is light to bears Come outo Me and ye aball be blest Come and ohey sod I'll give you rest
Rest to your nouls I freely will give Grat that yoo may eternally live; Give io My kingdom and be at resk Live with the ransomed aud all the blest
There to enjoy their presence so sweet nd, with them, walk the pure and golden street
there io that lanil forever to stay Avd to ebjoy a bright endless day
Then, come unto Me, come one and all, Hear Ma and heed My kind, geatle call; Do uot delay, but come unto Me,
Theo when you die, you happrshall be

## HOT HEARTS.

by exity u. stigleg.

WE need meu of hot hearts to tell the love of Jeass," was the appeal seat home by some Chinese converts the other day. This is what the church aeeds-what the world seeds"Nea of hot hesrts."

I would ye were bot," is the Master's ery. If we sre to succeed we must be on friendship about it. Dr. Arnot, of Edinburgh, tells of being at a railroad atation oue day, and wearied of waiting for the traia to move, he soked one of the men what the trouble was. "Is there s want of water." "Plesty of water, sir," was the prompt reply, "but it's no' bilin'.

That's the trouble with the church today. There's aluondaace of machiaerythe eagine is all in order, the train is made up, the men sre at their poststhere's plenty of water, but it's "no bilin'?" The grest motive power, wanting. We need to hesp on the fuel of sound doctrine, not shavings of sentiment which make a big blaze, only to go out as quick; but the solid logs of fuadamental truth, CHUNKS if you will. But we seed more, the fire, to be baptized with the Holy Ghast, with fire. - R. F. Burns, D. D.

Tbu -bove are the seutiments of Dr. Burus, and we feel that nothiug so good should ' e lost. Dear bretbren and sisters, read it carefully and prayerfully and those of us who "sit at ease in Lion, let us arouse from this dull lethargy

Let us be men and women, brethren and sisters of "hot bearts." Let us not only have divine service every fortaight or perhaps only once a month, but let us be up and doing. Let us pile on the "logs of fundamental truth," by establishing our weekly prayer meetings, our Bible classes, our regular weekly prescb. ing, our Sunday-schools to train the dear youtbs and draw them from vico and crime. five the children employment in the church and they will not seek it iu the workshop of Satan. Many to-day iu our midst are buagering for the bread of life. $O$ let us not withhold it from theon! Let us, by our social gatherings, build up the teuder lambs of the fold who oiberwise may stray away: We need more preaching, wore carneat labor in the vineyard of the Lord. There are some of our dear l.rethren in Cbrist, laboriag ananfully with untiring zeal in the Master's vice
ard, whilst others bave sot the mean. o propagate the gospel truth as they lessre. Let us cast our mites ioto the reasury of the Lord and send them out to establish the trutb as it is in Je sus, for daily some are called to etornity who bave never heard the gospel io its primitive purity. We hope there are nooe who, neglect this all-mportant matter of breaking the bread of life to hungry souls through sheer neglect. We abuadantly feel the need ot wore preach ing, more of the "hot heart" syatem in our minds. We speak from experience. Give people employment in the church or they will seek it elsewhere. Minis ters, establish employment for your members, and urge them by the help of God to carry this aoble work aloag.
There are few sheep that will remain in a flock without a shepherd. "Feed my sheep," "Feed my lambs," were the words of our blessed Master to Peter Then let us have more earuest work in the church. Letus not be "weighed in the balance, and found wanting." Dao 5: 27. Let ue not make our religion a secondary matter. Seek first the king dom of heaven and its righteouspess and all other of our wants shall be sidd ed unto us. The wheels of our religion must aot become clogged or rusted. Contiaually apply the oil of Christian grace to keep the fire of the great love of Jesus burning withio our hreast Let us aot become lukewarm, but hot burning hot, for the love of our blessed Jeaus who gave his life for us. Dear Christian friends, do not procrastinate, but begin this glorious work now.

## WHAT SHALL I WRITE?

by 5. т. bosskaman.

## $I^{1}$

 is sometimes s query io the mind of the writer, as to what he shall write that may be of iaterest and profit to the resder. New matter recpuires new thought and aew thought hard labor. Hard labor draws oa the muscles of the the body, the faculty of the miad and the passion of soul. Hence the powers of man are wrought upon is all our attempts to write. Were it not for the never failing supplies received from a divinesource, and a burniag impulse or foree of the heart, impelliag communi cation, my havd would fall pendant and my pea forget to write.To write, in a certain sease, would mply to communicate, and in our counmunicatious we do not nlways have pleasant things to tell. Nome for edifi-
cation, some for reproof and some to the comforting of the soul.
As ancientdivine oace asked, "What shall I cry?" The reply was, "All flesh $i^{5}$ grass, and all the goodlivess thereof is as the flower of the field, the grass withereth, the flowers fadeth; because the spirit of the Lord bloweth upon it: surely people is grass." This communication exhibits our owa trailty and mor tality, nod may many times, when writing, temper our words and soften our expressioas. It would be well for many of us to make this text a special aotice, then could we write to ourselves as well as to others, snd alike become benefitted.
That a grest deal of writiog in our day is to little purpose none will deny. Light trashy literature is thrown brosd. cast in the land, sccepted and read by the assses to little or no benefit. The aim in writing, therefore, shoula be to a good purpose, and we have but to go to the divioe law of God and we have directions plainly coursed for our example.

Letters of inquiry denoting great cart and anxiety were written: "For to this end also did I write, that I might know the proof of you, whetber ye be obedieut in all things." How pleasabt thus to communicate, exchanging our viaws correcting, improviog, nod advancing our spiritual laterests. "For we write none other things unto you than what ye read or scknowledge." Notbing should be writteu but masy be resd with profit by its people, and to do this the doctriue of the Bible should be held forth in all its beauty and power.
Next we have words of warding: "I write oot these thiags to shame you, but ay my beloved sons 1 warn you." These things, how we shall be defamed, persecuted, reviled, etc., for living an humble follower of our blessed Jesus. This is written oot to shame us and to discourage the Christinn, but as a warning that we may better prepare for the conflict. I write unto you that ye sio not," are words writtea to wara us that we live a holy life while in this wicked world. That ye sin not. This is the most careful warning that could be writted. The spostle koew of this sinful world, its soul staiving influeaces, of its temptations, which if eegaged in degrade and lower the soul, endangering it through all eteraity. I am glad for these words of warning which are com forting to the soul. It is also written that we should abstain from all appearsace of evil. This obeyed slone keeps the soul pure. This oace dissegarded lays the ground work for avother sio tbongh loatbsome and terrifying at first, butby arepetiton, the heart becomes hardened and sin is engaged in with little or do compunction of conscience. Hsbit either hardens or softens character, depeading upon that which is eugaged in
Dr. Graham, in his Scieace of Humad Life, beautifully illustrstes our idea which we shall give in substance. "A person with a pure syatem and unde praved olfactory aerves, coming in con tact with a quaatity of tohaceo, instant ly perceives its poisonons influences, and if those aerves should receive a portion of this powdered poison, they become irritsted and give the alsmm to the do maiu of organic life and a violent effor is made to remove the oflending eanse But if not removed the system hecomes sffected by the poison and the most dis tressing dizziness, musculsr relsation and stckDess ensues io order to expel this poison from the vital domaia, and to canse bim ever after, more csutiously to avoid so deadly, so foul an enemy But if this career of depravity is com menced with cantionsly messured stepa at first he may succeed in destroying the integrity of this important sentivel and so completely deprave both the ol factory nerve and the onasl organ that neither may detect the poisonous prop erties of the tobacco, but both become so adapted in its properties as to delight ia its stimulation with a morbid enjoy ment equal to the depths of depravity to which they were reduced. And thus the orgao of smell instead of guardiog against the encroachments of the enemy from the vital domaid, it ceoses to give the alarm and really opens its gates to the embraces of its foulest enemy, and ushers it into the vital domain as its most valuable friend. Thus by sensual depravity we transform a guardian of light into a trencherous demod of dark ness and receive into the very citadel of life the enemy which poisons all the wells of ritality and we perish is the full belief that our destroyer is our truest friend, and with our dying breath
commend hrm to the confidence sad kiad regard of sll sround us.
In like manaer the soul may become contamieated with sin. The cooscience, that divinity in humanity stands as an important seatinel guardiag faithfully he vital domain of the soul against the irst attempt to s1a. But smail sins are looked upoa with little conserpuence and thus the career of moral depravity is commienced, eautiously at first, but pursued step by step until this sentivel becomes so disqualified that it fails to deteot the poisonous character of sin sed becomes so sdapted to its properties as to delight in that which it oace bated and the soul becumes defiled. Snch are the aatural consequences of disregarding the first attempta to sio. And if we cootione to disregard those holy and delicate admonitions of the conscience which the Creator has, for the welfare and happiness of mas placed oo the out. posts of the vital domain of the soulwe will become so bardened in crive that conscience dies away, siu is engaged in to such a degree that that former heart of tlesh becomes a heart of stoae Then my readers I write that "ye sin not," for it has a destroying influeace and if aot repeated of will finally de stroy the soul, robbing it of all its glory and power. Now let us write something that is more joyous to the soul. "That which was from the begianitg, which we have beard, which we have seea with our own eyes, which we have looked upon, and our hands have handled, of the Word of life. "That which we have seen declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father sad and with the Soo Jesus Christ. These thiags write we uato you, that your joy may be full." Othe blessings of heaven; our joy shall be full. Though one may be cspacitated to bold more than anoth. er, yet all alike shall be filled. Hence all eojoy slike, edjoy to their fullest capacity, each vessel full, cas hold no more. Nence no room for iale jealouey. None need sny, take, or cry give unto me, because all are full of the joy and glory of heaven up to their greatest eapacity hut aot beyond. "Maving yet many thinge to write unto you, I for the pres ent will forbear, trusting we all may so live that this joy which is unspeakable and full of glory may be one in the world to come."

## RIDICULED OUT OF IT.

## by das ret. natoat.

AEW years ago, having been at a place of busidess, a bliad mau, an old retired prescher of the Moravian Church, eotered. He came io for the purpose of congratulating and hlessing the proprietor's son, who had been ordained to the misistry of the same church (Moravian) the day before. Having been in conversation with the young micister, whom I well knew, this blind sage heard my voice, which was trange to him, so he inquired who this stranger was. He was told who he was, and that he belonged to the so called Tunker Church. Upoo this be directed his conversation to m1, and we had a somewhat lengthy talk. Talking oo the various doctrinal points of the New Testament, the commands of our Lord, we finally came to the wasting of the saint's feet. (It is uecesaary here to state the fact that the Moravinas practiced the washing of the snints' feet as a church ordinance, from the yesr 1740 until -8I8; for so show their own chureh record.) In a child-like simpheity we
talked about this condescending practice; earoest aud heartfelc admonition, if oot command of our Savior. We st last found that though Christ did not give the coromand of feet-washing in the in perative mood, yet made he it obligatory upon his followers, by bis practicing it, first himself, and then telling hid disciples that: "If 1 then, your Lord and Master have washed your feet, ye also ought to waph one another's feet. John 13: 14. The verh "ought" not being in the imperative mood, cross-shuaoing professors will have it that free-washing is optional to us-we may do 2t or leave it undone. Bat Cbrist, practicing it first, being declared and confessed our Lord and Master, and he emphatically telling us: "Verily, verily, I say uato you, The servant is not greater than his Lord"-that which the Lord has done -wasled his disciple's feet-the servant shall not eateen too low and humiliating for him. "I have given you an exsm.
ple that you should do as I have done to you; this gives mare power to the verb "ought," than the imperative mood to the verbshall. The language implies nothing less then: looking at my example you are in duty bownd to do as I bave done to you.

When a father tells bis children, since 1 then, yoar tather and parent, gave you house and bome, goarded and protected, fed and clothed you when you were young and tender, all in love and affection to you, "ye all ought" to give me bonse and home, goard and protect, feed and clothe me when 1 am old and feeble, all in love snd alfection to me, would it not be their daty to do as the father commanded them? Would they be obedient childres if they did not do it? Would not that which the father has done to them, make it obligatory for them to do what he bid them without as imperative command? Does not also the Bible teach this law of eqoality, let children learn firat to show piety or kiadness at home, and to requite their parents! Tim. 6: 4 . Just so with our Savior in regard to feet-washung, His
first rashing bis disciples' feet, und then telliag them to do unto one anoth er, as be has done to them, makes it oh ligatory unto them nato this day.

After having thus talked this matter over, this blind old preacher said: "Per baps, after all, feet-washing is more of $\mathfrak{a}$ command than what we esteem it to be. ${ }^{1}$
"I then asked him what reasons be conld give for their not practicing feetwashing any more in the Moravian Church. His answer was this: "We were ridiculed out of it." This is the fact. Thongh they now try thu ir nonessentiality of feet-washng it is never. theless a fact that becaase of the growth of pride and inequality in their charch they could not bear the sneers, tannts, and ridicule of the world any louger, and so their synod of 181 A ignored it, and since then their church rose anto an equilibriam in pride, fashion, and popularity with other charches.

Here then an important question pre sents itself. How does this "Ridiculing out" work? Let as see. There always were, and while in this world there al. ways will be, three elements in the chorch. The careful peroser will find tbemin the church in her nfancy, far back in Jerasalem, The one element works eatirely too progressive io its nature. The that being the conservative, keeps the two former within bounds. When this memeat has the influence and sxay of the church, then she moves on, wikes steady but snre
progress like a well rigged and eguall halaoced ship on the tempestaons oce n . But when the unlawfally pro Heserve rlement hecomes prodowinant. gels the -wsy of the church,then the bordea of the whole goonel beeomes to heavy. Heace they throw off little by little to inerease their speed. Having lost the pith of the religion of Jesus. the first priveiple of the spirit of Cbrist sele-denial, they east away, declare non exsential, those precepta which are designed for their humility and equality and so roon the eharch comes up to popular Christiaoity. Having yet a form of godlines, but the power there. of is denied.

## RIGHT NEW DISDOVERY

## uy b. z. moomaw

WE are almost ready to conclude sometimes, in these days of prog. ress, that Solomon was mistaken when he said that "there was nothing new un der the sun."
Whem Jesus Christ was in the world for the parpose of eatsblishing bis charch aod setung up bis kingdom, he ordsined that peoitent believers should be baptized, baving douhtless a specific idea in his mind as to manner and form be used specific laaguage to convey that idea. The iospired apostle, we opine, uoderstood the desiga of the mission of his Master as to the character of his church as well as the form and desigo of the ordinances pecaliar to that chareb, and thus expresses himself with refer. ence thereto. "There is one body aud one spirit, one calling, and one bope of your calling," "one Lord, one taith, one baptism." Eph.4: 4, 5. This one baptism of course, was received from the Father and commanded by Ctrist. Matt. 28: 19. "The doctrise of immersion" spok en of by Paul in Hebrews 6:2-Bible Union Trasslation. Batinstead of this ove spintt, and one body, and one baptism, we have bodies multiplied by hun dreds, and, as masy spivits, an indetiinite number of bsptisms in all their varions forms too tedious to mention, but an ac. count of the last form brought to our notice, 1 am inclined to think will interest the readers of the Braturacy ax Woms.

It is the production of the prolificimagination, and superior inveutive gemas of Wm. Thuyman. He has been connected in rome way with a body of professors in Eastern Virginia, numbering some fifty members, all seemingly sealons for the keeping of all the commandments, practicing trine 1 mmersion and other ordinances, and from what we can learn, was getting along pleassntly and yeacably, bat the ever restless ambition of W. C. T. to be the "greatest in the kingdom," not satisfied with thinge as they were, pretends that the Christian world has always been in error, and that he has discovered that the proper form of baptism is frst one dip forward. \& ond, one selfdip with arms lifted in form of a cross; and third one backward dip, and strange to say, that he is having followers in this strange facey. Others, bowever, being more considerate are seeking an alliance with one brotherhood. but as yet not fully resigned to all that would berequared of them. For instance, to receive bastism at the hands of the church; be baptized into the charch.
The ipuestion has frequently been ask ed, and indeed submitted, to Annaal Meet ing whether pewons who have been baptized by trime immersion, ought not to
opinion is that the A. M. bas done wise ly in deciding ugaisat it. Seeing that the circomstances have been so varied uoder which persons have been baptizel in that way, that it would be impussible to fiod any priveiple that woold not sub. ject the church to danger of too much looseness, aud maltiply dificulties. Oar "hen is berpe- let well rough nloae, and require a foll surreader on the part of applicants, better for them to sacrifice their pleasure than for the church to sacrifice a prineiple.

## ENTER THOU IN THE JOYS OF THY LORO."

BE F. 8 TEAOTE.

B
LESSED words to the saints, but to the sinner almost a meaningless term. No one who has not known or entered into those joys can form any ides how much happiness is centered in obeying the divine Master's injunction, "Enter thou into the joy of thy Lord."
It is our hamble opioion that the com. mand is one to be obeyed now as well as upon that great day, wheo if we bave truly loved and obeyed him who died to save us, we will gladly aecept of his commands to enter into the unknown joys and blissful seasons that await us in the "Besatiful land of rest."
We have truly fonnd eartbly joys to he infinite and various under the foll guidance of the loving Savior's haod. We are enabled to see bliss and happiness on all sides; and the greater joy is to meet with the dear brethren and sis ters to worship in God's house. It is so emblematic of the great meeting "over there;" and not only that, bat we feel renewed and refreshed by meetiog there, so much more able again to flght the battles with sio.
My dear young friends, who atand outside of the fold, aod look in, we entreat you to enter, so that you too. may know the joys of which you can form no idea now. Comenod be with us, enbat if you enter in sccording to God's commands, you will uot wish to recede. Yon will wish to go on to perfection, to taste more and more of the joys. Then come; do not miss so mach happiness. Your happiness is of short duration. $\mathrm{Oh}_{\text {, }}$ come, and partake of our joys, those sweet and lasting ones.
We bave just had the blessed privilege of attendrog a "feast of love" in onr coagregation, and have been filled and renewed with such sweet pence as is known to those only who have entered into the joy of the Lord. And our heart was touclued to see so many desr young people 'puietly looking on, perhaps wondering, as we once did, why the mem bers seemed to enjoy so much sach sea sons. Oh, deat ones, enter in and see A young sister who was also in attendance for the first time as a partaker of the great joys, told me that that meeting was the first commanion meetiog she had ever remained is the louse for the whole tiue! I ssked ber if she had not enjoyed it better thañ any other one too? She replied quickly and in a tone which bespoke so much inward warmth, "Oh, I think 1 did." Once again we eatreat you, young friends to "go and do likewise." Repent and be baptized, and enter in. and right bere we wonld say that so many findexcasea for not heing haptized, when the Sacior commands it, and when we believe it easential, why do weohject to a performance that costs as so little exertion and gives us such a blessed peace and calm content after| ward? Do not bring this up as an ex.
cuse for not miniing with us, until ron
 ter enabled to do "w lateter thy bauds findeth to do." The church will love sont, blessed thought! Aad the world ransot belp respecting you. Think of these things, and then say, 1, too, am ready to enter iato the joy of the Lord.

## GOING TO A BETTER COUNTRY.

ay c. b, strpire
$T$ HE Cbristian does not torn his baek upon the fine things of this world, because he has no natural capacity to onjoy them, hat becanse the Holy spirit has shown him great and better thiogs. He now wants flowers that will never fade; he wants something that be can take with him to a better world; he is like a man who bas had notice to ruit his house, and baving received a new one, he is no more anxioas to repair, mach less to embellish or beautify the old one. His thougbts are on the removal. If you hear him converse, it is apon the house to wheh he is going, thitber he sends his goods and thus de elares to all around plainly, be is going to a new bouse and a better and health. ier country.

## SCRAPS

ay 0. . yoomaw.
Two mites gave a poor widow a first class seat in heaven. Who wants the pext place on the same terms. Fend them to S.T.Bosserman, Duakirk, Ohio. Still more such seats vacant. Send along brethren and sisters before the door of the treasury is closed. Yoar salvation may depend on the disposition you make of the "dollar". Don't let it be a savor of death unto death.

I bave read the principal standard histories of the world for 1,060 years ad several standard chareh histories. 1 bave also resd the periodical litersture both secular and religious of the laist 20 years besides a large number of the productions of the hest Aathors on literary and religions subjects, yet in all my researches I havenever met with such ar illustration of malignant venom and vituperation and low abusiveness as Ray affords us in bis dehate with Brother Stein, eccept in the silly curainy of heretira by Cutholic priests. ILe seems to bave reveled aod wallowed in the slamia and slime pits of the favaticism and bigotry that characterized the dark agea, when men's virtues were their passport t, the flames. He stalks boldy and defiantly where Archangels modestly and gently tread. How will he feel when he is being jauged by the Book that teaches the commands which he villifies and traduces?

Many families with professed Cbristian heads are becoming weak and sick. Iy Christians becaase they are so loose in all their Christian duties. While they are particular in taking sytemstic stepe to obtain the almighty dollar, they leave the whole routine of daty to God and heir fellow-men at loose ends.

The largest charch congregation io the Uaited States is the first Amersman Baptist Charch of Richmond, Va. It has thirty-three bundred members. Oa one Suoday its pa.turbaytized five hun dred and ninty-eight persons, and alded dearly nine hundred persons to the eharch.

Evil communications corrnpt good manners.

##  pthasied nezkls.

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Tun vaiborn will bo rexpmatile only for thy

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HHETHHES AT WORK,
Labark, Carroll COn, HI.
LANAKK, HEL - EEBRUARY 3, 1500 . THE DESIGN AND FORM OF TATOHT AND PRACTICED TAUGHT AND PRACTICED
BX THE BRETHREN OR BX THE BRETHREN OH
GERMAN BAPTISTS.

The Unjwat Ralances Derectind-"Trine Isimermersion Wrighed in the Betwnes and
W'aututy!," Reversed. Pron 11: 1 . "The earth also is deflifet under the inta' itants horiof itcause Cliey bavo trangwessed the laves. chauped the ordinance, brokenh tive eveliastmigcov-
coanat. Thecrefor hath the curse devoured the enam. Therefore hath the curse devourad the
entrth, ann they that dwell therelo mare desolate: eirth, and they that dwell therein are dedines:
therefore tre mhatitits of the earth are burped and fow mien left-Isa 2455,0
"Go yointo all the worlid, anul preach the goapel "Go yovery ereatare. He that believeth mpad is bapthzel, shall be suved; but te that
shall be dawned."-Mirk 10: 15 , 10 .
the design or christian baftism

The Brelhren maintain that Christian baptism, whenerer and mherrerer required by Golt is noteffict its design withont repentance and trith. Like reperstance and faith, it is ooly required where it is possible. Like repentance
and finth, it is not a sorrce of remistiou. That is the grace of God. Liku repentance and faith, it is nob the price of remission. That is the blood of Christ. Hence baptism is not a procuriog cunse of pardon. A conse onginites, mest, a complinuce with which sometimes requires only a grateful partie, pation, in the happiest and most beneficeot arrangemerts of triendelaip aud lore. The simple stretchigg
forth ot the hand, is sometimes the condition of accepting a muniticent gift, whech a relisal to do would forever forfeet. So r, faith, and baytism, are conditions by us, bat becuase their opposites do wenerntorions, bat because their opposites do n"mputefrilly and intitutious. Sorae deny there are asy conditions of remission but "the redemption work of Jessas," yet thes fiad that faith and repentance are "required." How required? As fruits aud shbscyurnts of pardon? If so thes bave nu gospel to preach to poor simers who waut to lunow what they aust do to be shived. If these are required in order to remissiou then they are conditions of its aeceptance. Oue aighe just as well deny that eating in a cundition of satisfying hunger and thirst, beeanse the food sud driuk are provided by more expensive arraugements ond conditions, as to deny that there are conditions by which man aceepts pardon.
The scriptures have uot left as to guess at the desin of baptiom, nar to arrive at it by a
tedious routioe of phasosopical deductionfrom assumed presuises. While burrial is sjm bolized in the iummersion of the hody in water and resurrection in the immersion, see Roul. 8: $3-5$; Col. 9: 13, of which we will speak at
large in another part of this work. Tue, tuero sy mbols do not rsprees the grand desipu of the institatiou. What is Christian baptism for? Let the seriptures answer. John preachd "the baptisu of repeutan ze for the renissions vias" Mark 1: $t:$ Lake 3: 3. "But the F.arrisees aud lawyers rejected the counsel of
him." Lukn 7: 30. Drs. Geo. Cumpbell, not hear him be dretruyedry Acts 8: 25,23 . Tames Maenight, and Plulip Doddridge translate thil pa-fage thas, "The Pharisees and the lawsers, in not being inmarted by him, have rejected the conasel of God with regard th themselves" Luke 7:30 It wen rij-cted the connerl of God ugniout themsplyes and
 will ant receive Christ's haptism? Even Christ our hend and exaraple (who though sinless was made "to he sin for us, 2 Cor. 5: 21, sud came to do hie Father's will, John 5:21) said of his baptism, "Thus it becometh ns to fulbil all rightaousiess" Matt. 3:15. Could he bave fulfiled all righteousbess, or his Fathor's will without that baptism? Some try to avoid the diftieulty here by teaching that Cbrist "fulbilled all riglhteonsoese" literally in his death, burial, and resurrection; and figuratively in his baptism by represeoting them. But their last dilficulty in worne than the lirst. That Christ's baptism was a requisite part of the "all righteousbess" which he came to fultill is clear, but that the "all righteousness" was iocluded io lis baptism figuratively or in hie death, burial and resurrection literally they farl to show. Can they harmonize such a position with their definition of "righteousness" and "all righteousness?" ODe says "righteousuess is obedience to the laws of God.". "All righteousness cer-
trinly must mean a fulfillmeut, or a doiag alt that God requare:" Io this we will not join issue. "All thy commandmente," says the pasalmist, "are righteouspess." Ps. 119: 172. do mioc own will, but the will of him that
dit seot iae." John 6: 38. "I have not spoken of myself, but the Father that seat me, he gave what I should speak." Joho 18: 49. "As the Fatber gave me commandmeot eveo so I do." John 14:31. Was eitieer the Savior's baptism, or his death, hurial, sud resurrection all that te was to do in perfeeting the plan of salvarigbteous act precede his baptism? Would his baptism have effected anytling without the righteous labors of his proptetic office upoL
which Lo theo entered? Lake $\$: 18,19$, Isz. whicis to theo outered? Lake d: 18, 19, las
$61: 1,2$. Were his temptations, his preaching, his calling, and commissioning of his aposties, his precepts for moulding and regalating the characters and lives of his followers, his laws for the discipline and government of the chureh, his miractes, bis profession of the divine son-
ship and Messabship, the institution of the holy supper aud communion, the washing of his disciples' leet, and other ineidents of his life, no part of the righteonsness which he fulGilled? But how could they be, if he faltiled it all literally in his death, burial, and resurbe do theal without his father's will and commavduent? Joha 5: 30. Was his baptiem of suffering in Gethsemane, which preceded the bitter cap he was to drink, John 18: 10, 11,
where with Loly rexignation be entered upon hixh priestly duties, to deliver binuself, for our olfenser, and to die for our sian, Heb. 2;17; 8: 3, uot a righteous eveat? And what would even the sacritice of the eroas have asvaled, i
atter his resurrection, he, had not with his own bood, entered the Holy of Holies, and sat dowu at the right band of God as our Adroeste und Iotercessor? Was all his work eomplate when be was resarrected? Will it not continue till he "put dowa all role and all au-
thority and power." "when he shall deliver up the kiogdom to God even the Father? 1 Cor. 15:2夫. But if "righteousness is obedience to tive laws of God"-if "all righteocsness cer taiuly muat mean a fulfiliment, or a doing al that God requires," what will become of him
who tenches mee, who can be baptied, that they cau aceept all rightcousness in Christ, who "becamo the suthor of eternal salvation to ail Ciew that obey him," Heb. is: 1 , without the baptisn which be commands, and those who
helievesuch niseriptural doctrine? Has not Christ commanded baptisa into the name of uch $y$ eross. of the Holy Triuity as a part of the wrangelistie worls of his holy ministers tull the end of the world? Matt. 28: 12. God widd I "will put wy words in his mouth; and he hall speak nuto them all that 1 command bim. I unl it shall corve to pass, that whonoever will
not hearkea uato my words which he shall not hearken unto my words which he shall
spaak in my name. I will require it of bion." Dent. 18: 15, 18. Will oot the son! that does
not hear him be destrayedr Acts 3: 22, 29. Will not the hearer whe dois not obeg, be like
a foolish man who huilt upoo the sad? Matt, a foolish man who huilt upoo the siod? Matt.
$7: 26,27$. Will nut the burd Jexna Christ bo revealed from heaven is Hinuing fire cakiog vengeance upon them that obey oot the gospel? 2 Thes? 1: 8. With what presumption can one rumi-n the righteousness of Cbrast to the diso-lu-ilent who stand aloof from the very nustititou by which be is to be professed and put on? From the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying. Peace, peuce; when there is uo peace." Jer. 8: 10, 11. "With lies ge have made the heart of the righteons sad whon I hase not made sad and strengthened the hands of the wicked that he shonld not return from his rieked way by promising bim life." Ezel. 13: 22. The smple fact that baplism was iustittted not by a Napoleon, oor a Cesar, oor an
Alexander the Great, but by the God of beapen, by his omaiscient and onnmipotent authori-ty,-that omnipotence command men to revent, belicye and be baptized, is a sufficient reinke to him who teaches that men may neglect baptism and still receive pardon.

## BOOK, NOT BOOKS



N0 hook is eather written or read withoat purpose. In the matter contained in a ook there can be but little difference between the object of the writer nad the stadent. The author endenvors to impart just what the stadent endeavors to learo.
In every hraoch of learuiug there is a standard work. A standard is that which is estabished as a rule or model, or it is that which is thben as a correct or most complete representa-
tive of any thing of its elass. Whatever desitre from its standard, is incomplete, iamperfect, and incorrect, just on it varies. The standard measure of eloth is the yard. Whatever is usd for the yard is wrong just so wroch an it is different from it. If a messure does noí differ any from it, then it mast be the true "yard" test
So it is with hooks; so much as any book differs in the trath on any subject, from the standard oo that subject, so mach it is wrong; but when it does not differ any, then it must be the true bools itself. Weuster and Worcester's dictionaries are standard works ou orthography. $\mathrm{O}_{\mathrm{s}}$ these subjects whatever agrees with them is egarded as correet, aud whaterer does not agree with them is considered incorrect.
As there is a standard on the precediag sub--cts so there is on Christianily. Christianity s that form of religion of which Jesus Christ is the author and tourder. Religion denotes the diligent study of whatever pertains to the worship of God or the obligation whieb we feel on our minds from the relation io which we stand to some superior power. There are existing in the worid a great many religious bodies, esch having a system of religion peeuliar to itself.
Mormons are goverued by the "Book of Mor bons." Mohammodans by the"Korab." Burd hists, Soutras, Vinayas, Abhidhrwan; Brauinss by their four Telas; Coafucianists hy theix J'th King, Le-King, Chumtsien; Jews, by the Pentateuch,
People who are true to their religion are just wat it in. Theg condemo in themselves what ver it condemane, and approve of whatover it approves. Consequently the rectitude of the
lives of all true religionists depends upoo the accuracy of that which they accept as stuvdard authority on religion. If hoth are equally bonest and true to their religion, the life of a Cbris tian and the life of a Mohemmedno will be very ualike, because the authority or instruction of Caristian is different from that of $a$ Mohani medan. The Cbristian's stanirrd book would teach him todo some things exaetly contrar
what the Moham nudan's would teach.
enly, howerer, to the exteut that meu pos ess a knowledge of, and obey their religion car bey lie regarded as true expourats of it. It possible for mes to misanderstand their anthor ity so that they may accept professionally a doetrise and ohey what they undemtand it to rach and ntill be fulde representalives of it The Roman Catholic is as conlident if be obes he priest that be is a tra representativa of Cbristianity as it ia possible for a man to br;
while the Protestant, to be a represeatativn of the anme thing, hes a very dulfernat fiuth. iv very different charaeter and leadk a very differ +nt life. Henco the necessity of ench one er. aroining his :unthority, the Billde fur Lunuerlf Thur in certanly a lack in this matter, toon for if all professing Christiuns understeod just what the Brole dues teach, they would all have the name frith, Lond, and huplism: and if they ham that they would arake the name profescion, speal aut do the same things. Becanso all protessing Cbristians do not speak and to the same tlings, have not the sume taith, Lord, and hap. tisn, wo coucludo thas they unst thereforn uot -the Bible.
One of tro thiugs is certain. Either men do not uaderstend the Bible, or they are diahonest Some would say they are disbonest, but ailuce
there is nothing to be gaind by there is nothing to be gaiued by distonesty, but arefything to be lost; and since in our own us perience we have offes believed, bouestly, thing which we nfterward found to be nntrue, we pre fer to attribate these diff sences to a misnanderatanding of the Bible rather than to dishonesty Professing Christiauseat, have, theoretically but one book from which to olithin their relig rous knowledge, but practically they bave ai masuy us there are difitervit socts. It seems to us that what is Deceessary to sustain a seet as Then mint have been necessary to produce it. Than since other rules thana thooe contniated in the Bible are necessary to sustuin sects, there fore other zales than those contrined in the Bi ble prolueed sects.
We now bring this matter home to ourselven Our ministers denonncs nill forms of man-made ereeds, contessions of faith, sce, generally admonishing all their bearers to wxanine the wors of God, the Bible, and see if what they snid wa accolding to it,--the Chrintians only rule of faith aud practice. Believiog that the Bible i the Cbristians oaly rule of futh and privetice and preaching it to the world, it would be very incousistent is our church govermment to com pel obedieuce to some other book. But are alt ministers always consisteat? Are oot eoms rules made by mau or men which they endear or to foree upoo their brethren and sistera anid those who desire to become heirs of Giod as requisites to Christianity? Do they not take with them another brok, not called the Bible, but nomething else, when they go to council meet inga? Would it not be more consistent for mininters who do this to say at the close of their discourses, "Take home what I bave anid compare it with the word of God, and some oth er books and rules which we sometimes ano in covocil meotings, and if it is in harmoay with them accopt and put it in praitice?"
Do we not read of a certain brok -not bonksthat will be opened on a certain day, and in which if mev'a mames be not written they shall be cast into a lake of fire? What book do you suppose that will be? Will it be an Encyelopedia? a book of miantes? a confession of faith? a disciplize? a ereed? Do you suppose it would help us any to have our uames writteo in them? Is it not quite probable that the Book of Life will be the only one to which any attontion will be given? And moold oot a clamor for nalva-
tiom on account of having names written in "other books" be one of the mang "wouderful yorks" of which Christ will confess he knows nothiag, but will cornmand the clamor-is to depart from hina as "workers of iniquity."
Of course the varions sects will bring in their "other books" to enforce ceftain interpretatione of Bible language; but because all the good that can possibly be put in then in in the Bible we can see no eartily ase for them. Bat one thing is sure; if wee have any right to make a book and judge men religiously by it, so have the Methodists, the Preshyterians, the Lutherans, abe Cutholics and all the hosts of sects that have ever epread ont their litth creedtr apon which they lave bailt their religious temples.
We hate creeds for they have made a muck of the Bible. What hare they done? They have divided and sob-divided the religions world unil there are more sects than nations aud tongues They bave absorbed the holy fire of coojugal od parental love. They have established itquisitions: llayed sud borned alive the nweetest and most tender blossoma of bumas ianocence. Their influence bas always been to deetroy reace, nnion, harmony, love and confidence. Let us hare the Gospel of Jesss Cbrist, the whole Gospel, ond nothing but the Gospel, Amen.

## Ifisfory of flay (finurch

## FIRST CENTURY.

T"IIE caldurities whith happersed to the charch in a chapler both panilul nad int-restipg to the Ciristian; paintul because so mavy noble lives ware deatroyed by men in euthority sand interestiog hecause of the
fented by the ctaldren of God.
Death of Slephen.-The word Stepbeu means a croun. He was a man full of fatth and wisdom of God. Some of the Libertines, Cyreoims, Alexandrians and Cilicians disputed with bim at Jerasalem aboat the year 34, and as they could not renist the wisdom by which he spake they haid banda on bim and stoned hima to death. Before his death he looked up into beaven and saw the glory of God, and Jesus at the right hand of God. But the wicked people would not best bim, and fortbwith stoned him to death.
Bevoat men huried his body, and made great Damoat men huried bis body, and made great and parest men yield bis life for the thonor of Christ, dyiog prayng the Father not to tay this in to the clarge of his marderere:
Jarutes slain with the shavd in Jerusalem A. D. 45. This whe Jinnet the son of habedee, broth
er of John. Hie whi present with Jeve upou every murfuorable occasion, mad saw his ghory on the munat. Afker the descont of the Huly Ghost, Jawes yreachod considerable in Samarin and Juden; and it is said ziso visited Stain. Chaudius comanaded Herol Aggrippa to suppress the chureb of Christ, so he lidit hands on
James. Clement suys that the ixecntioner, upon learning that James was innocent, turned and served the Lurd also, and for this was executed vith himl. As they were hed to the place of executiob, "the executionatr entreated
James to forgive bims." James pansed a mot meat, when the executioner hindly waid, "Peace be with yon," and then kived him Both were then beheaded. Thus possed amay the first nartyr of the apoatles, and the helievers rejoiced hecause they were counted worthy to suffer leatb for Christ.
Philip hanad to a post and stoned to deuth an Hicrapolis A. D. 54 . Philip was born in Bethsaida ia Gulilee. He was called of Christ, fol lowed him, saw his miracles, and trught the people as his Mister directed. He spent a nueber of years in. Seythis, where he established many charches. He labored much in Syrin and honor and glory of God. He finalty went to Hierspolis in Phrygia where be performed pumber of miraclea to coavince the people Here the Ebonites who worshiped idols, and de-
nied Christ, refased to hear Philip, canglat him, tied bim to a post, and stoned him until be yielded up bis life to the Father. Be was bo ried in that city. Thus it was; no difference how lovely, how truthful, nor how pious the child of God, those ignorant and debased heathen gloried in his death. Here Christianity meant know. Edge, goodness, kiedreas, and efderers were fit representations of the infidelity that th a prevaled.

## IN COLLEGE

BY no means do I mean to pulf any oue, but别 who "went to college," or is in college, then I shall take it as evidence that the "tree" is oxceedingly unsound at the heart; and if the nit of my peo panetrates the bark asd fiber, exposing the inside, then let us feel gratefiul for the power of the Dib.
In eonapany with Brothers D. M. Milter and w. B. Herrington and Sister Mary C. RomIand, I visited Mt. Merris, Jan. 26 and 27th, aud found many busy hauds und hewis, aud up in the fonrth story of the college building in a neat aud confortabie roons we found the Comsuittee of Arrangements reciting thuir lesson It was, teuts, mesk, breai, batter, cofiee, sugur atensils, helps. \&c, - -thing which will not b deepised about Aunual Meeting tim". They $r$ reiked well. No doubt they bad stradied bard during "racation" for their task is nore than an ordinary one in vien of the fact that the "new plan" of entertainiug the multitude is to be abserved at the sest meetiug. It was pratt)
difficult to determine who, among them, was sehool-master; hat lefore school was dismisesed, we setlled down on Jesas as being the Teacher, for hus spirit owpued to enntrol.
oid nut speud all my time herring this committee asking and answeriag yqeitions, hat vi t-d other roons, und heard other recitatious.
Teachere and pupuls were ulve to their several Teachere and puyplo were ulive to their coveral
inthes; and while the voices were heing traina ou resding, and the minds prepared for the duties of life, I wondered bow many would be consecrated to the nivancement of God's canse. May every mind be a beautiful receptacle for the truth which leads to eterual alalyation. Salvation frow ignorance is bappiness indeed. Found Brother Stein well and quite cheerfal; though his eares, anxieties, and perplexities have brell sumurous enough indeed. To open ap and maintain an edutational iustitation on the plea of reform in hife, is no small task; and not a fow warged their heads and made decta-
rations that no one could soccued who would not recognizo fathion's follses; hut Brethren Stein New-oner aad othery said it could be done, and it tras, Alt things have adjusted themselres o the plica, and now we cam all rejoice in the prospect of right imisciples griuthg the sscend-

Brother D L Miller aud wife, like Buldah, the propinetess, (2 Kiags 22: 14) live is the colrge and dispense amiles und cberffuluess to alì who visit thent Sister Mantie Lear seems to Ifloy ber work, aud is as ready as ever to show wat charily and knuduess which betckeus a Sonday, aud returace spent Tueyday as we din ing. Arrangements are being made for all those who may wish to visit them school on their wy to or from next Annual Meeting.

Baethrex at Wonk and Children at Work oue year to same wdress, 8190 .

Choloz calliection of hooka for sale at BeetrEEX AT Wonk offlce. Send for catalogue, and elect a good library for yourself and fumily.

To be succeasfil in preaching, "Begia low, procced slow, take forethought, riee bigher, be solf-possessed when most impres sed.

WE learn that Preeident Hayes has appoint-- Brother Howard Miller Sapervizor of Census for one of the Congressional Districts in Peassylvania.
Brorava Joha Landis, of West Newtou, (Hlon Conaty, Ohio, wishes to know the whereloouts of an old brother by the name of John Landis. When last heard from he was is Arkousas.
Anovt 1000 fivmeent Testaneuts are sold daily by the American Bible Society. Skeptics and over-wise scientiata bave not quite turved hat good Book into obscurity. Lot the ligit bine!
Tas Young Disciple is one of the thinga which gladden the hearts of children. It is printed on good papar, contains instructive matter for the little ones, and should be wel eomed in every family

A sux in Indians offers $\$ 200$ to any one who believes in prayer and anointiog (James 5. 15) that aill come and restore health to his wife Ho must he a disciple of Simon Magus (Aeta 8 20) instead of Chriat Jeius.

TaE "Discipies" in Chicago bave agreed to permit the Brethren to use their honse for weeting purposes, Now since the way is open and set up the standard.

From February 2ad to February 18th, th address of W. J. H. Batuma wall he Falls Cits Rwhardson County, Nebraska, care of D. E Fry; From Februsry 18th to Mareh 3d, at
Winfield, Cowley Connty, Kansas, care of Joha Eustou.
Axy one wishing s bound voluma of the Beexeren at Work for 1579 will pleave ned $\$ 2.25$ to this offlee, and we will seud it lyy ex-
press, purchne to puy charges. Please gire press, purchner to puy charges. Please gire
the name of your neareat express office wher ordering.
TaE Lordcalled unto bim his atc sards to give them talents. To oue he gave une talent and he was too indolent to use even this one, and no doubt the Lord kuew this, beace gan hira no more. The man who is too lazy to use bad them.

Bugteran M. X. Baer and Joseph Michasl bave been holding meetiugs io Lewrence, Kansas, a city of about 10,000 inhabitants. We learn that the interest was good, and thot the May the Lord girathe increase.

Weat say the chatdren about rasiagenough money to huild 4 meeting-honse for the Danish Brethren? It would be a very' ctaritable act and we think you can gather euough this year to build a bouse in 1881. What have gou to ssy, young frienda? Shall Bro. West write moreabout it? We suggest that he receive the rooney and take care of it until enough is recerved. His address is Siaking Springs, Ohio

We now have on had a new supply of Anti- $^{\text {e }}$ Secret Tructs. The following is a lint of them Fieu Masonry Illustrated, 3 degrees, puper...8 , in

Ocd Fellow ohip
Masonry a Work of Darkpess
a Free-mas
Che, kti of as Degrees.
Terene bas heen a cigar case before an Englisb court. The a torney for defond at, -and, "cigar" does not always imply "tobseco" since they aight and do chefty consist of bay and cabhage eaves. The couit agreed will difeod nt's counsel and dismisaed the cose. Well hay bacco. What pext? Come, young men, bo hesithy, wealthy and wise by abstaining from smokung.
Edecation comprebeads the formation of the mind, "the regulation of the beart, and the establiahment of principles. The mother tells her infaut that two and two make four, the chald rememhera the proposition, and is able to count foar for all purposes of life, till the eourse of his education briogs him among philosophers, who frighten him from his former kuowledge y telling him that foor is a certain aggregate f units."

Having juat received a very large atock of onvelopes we are ingan prepared to fill all orders without delay. Although eavelopes cost much more than formerly, by purchasing in large quantities we can still afford to sell them at former prices, vi
package contaniag 25 envelopes.
12 ct

The letter from Jumes Clurystah, which appeared in No. 3, was written to Brotier Hope, who sebt it to na, and its spirit, we thonght, should he made pablic. To pretend pablicly to and their principles smatters largely of thean ion; and since reading Mr. Chrystal's lettor we have copeluded that the Bhethman at Work ahall no longer be a medium for him to advoeate his theory among our people. May the Lord help him to a change of heart.

Many young, as well as old people, desire io read about the countries mentioned in the Bi bie. "Through Bible Lands," a work of 413 pages, beantifuliy bound in cloth, is one of the er pleasantly and profitably throngh Bibie Lands, so that be ean gee the old lands in the ight and beaty of coniog eivilization. Every page of the book ia useful, cheerful and entersuming, and those who love the study of the Bible, will find it a plearant compuaion Price 8425 , post-paid. For eale at this offies

Alexander Dielson says of Jesua, "He nuew how badly some of them would behave, and that all of them would forsake bim the isst night of has lifo upon earth; and yet, going into an upper roon, and taking a basio ol washed the feet of all twelye.n
It appears $\mathrm{Mr}_{\text {r }}$. Dickson regards feet-wnshing to bave beea performed, not at the honse of Simon in Bethany, bat in the apper room in Jerusatem. But suppose Jesas did wash his disciples' feet at Bethany, docs that disannol the command, 'Ye ought to wash one another' feet?" Does he not coramand, "Love your enकrmas not given in the upper room? Did he not command, "Lay up sot treasures for yourselves upou eartb?" Was this command given in the urper roorn in Jerusslem? We believe that Jesna washed his disciples' feet in the op per room in Jerosalem on the pight in $\pi$ hich he mus betrayed. But sappose be did not, does tue place in which a commend is given or an institution set up, have anything to do with its validity? Shed some light liere, ye moderm

Onz of our arents says: "Some thinls you are too old-fashioned and plein in your writing church matters: they would like not 35 wuch said agaiost pride."
Why should we oot, as Poul, "use grea plainness of speech" (2 Cor. 3: 12)? Wh should oot the servants of God be fashiones after the old manner? Did not the ebildrea of Israel "eal ot the old corn" (Jost. 5: 11) and are not God's childrea to build the ol Fiste placers (Isa. 58; 12)? We aceept the barge of being old-fasbioned, which meaos asbioned atter binu who died for us. O that wo may be more and wore like lim! , is to pride, who has too littlep Tho Lord help us to thrust if through with the sword of the spirit wherever we fiud it.

AND now the worldly-minded have tried to The Wi the Sunday-school and the theatry
 sot up a play, entitied, "Elisha." An old wa reptesented "Elisba," nod forty children muok ed hius, and then two "beurs" cane ont to tee be cbildren. All the children teil oo their fices, bat one stout boy who shored fight. H thicts one of the "bears" with a club, whio made the "bpat" screas, and then the other "bear" canse to his assistavee. By this time the old prophet came back, struck both "beans," knocked down the chandelier, and the cry of fire was raised. And now the father of the two boya who played bear, has sued "the propbet for asssult and battery. Such religiona pretensione are no better than that of the most degrndet heathen. Surely the devil is a bard master.
A "Lowo buyparino Cosre" oo the Nodoway, (Mon) Denio:ral, ©akes the following practical suggestions to correspondents:

Write on only ono side of the paper. Num Eer the pages in the onder in which they follow each othor-dou't paste them logetherjin a long script it is only labor lost, as pages of manu should be couveniontly if pour "cons should be short; consequently if your cony is pasted together it muet be cut apart, again-
and when this duty devolves npon the compositor he is apt to forget the Scriptural imjunc

Sharity thinketh 00 evil." Write name
ouls sud spell them correctly; it does not make so much difference as to other words-a! though there would he no norrowing were everything written a ta copperplate. Gentle corre spradent, beed these suggeations, offiered in a friendly spirit, and thine shall be the glory."

We endorse tive following item from /ion's Watchuan

Ve must eas to some of our writers to be brief, to condease, to give the pith, the cream the essance, the fire. Press your thoughts, pack them, bring everything to a baraing scorching foens. Avoid prefaces, circumbeations; rush right into your subjeet at obce
Begra before you think of it, and keep dashiug Begra before you think of it, and keep dashiug Thith all your might unts you are done This thought is also equally applicable to preaching, lraying, exhorting, testifying, say you have to say, and stop. A made as solid as a eannon ball, and, like that projectile, cut down all before it. Short art: cles are generally more effective, and find more readera, and are more widely copied than loog ones Pack your thoughts clovely together and though your article may be brirf, if will bave more veigbt, and will be more likely to rake an impression."

We ean fancy the grim savile on the face of the publisher, overwhelmed in al! likelihood ow,th letters, manuseripts,propofs, bools, and business of every nort, at the impatience of the lady. had publishers, and editors too, have douhtless bud rather amusing expariences of the inncceut imparience of correapondence. Lettera to the editor often run as if the poor man bad notbing whaterer to do from morn to dewy are but attend to their papers. He may be 4troggling like a dray-horse in an overioaded Whgon, to overtake the piles of erabbed handwriting in prose and verac that bardeo bis tahle, and posithls, in regard to as eiven paper thinkang of ieserting it in the course of the acaion, when down comes a thundering epistle demanding why it did not appear in the last anrobar. Well, the impatience of correapoedents is not Blways innocent. Some have a apitetn: pleasure in stinging the editor for "rejecting What the unbappy man never asled If be bad only time, be might explain thiogs, and perhap3 pacify them: hat perhaps not Editors, we supposp, must anbmit to be connted tyrants, and probably fools to boot, by a large proportion of the ill-fated volunteen to whose sarpassing marite they are so often inveterutely
blind. $\mathrm{Se}^{2}$.
fione and tamilu.
Huabands, , love your wives. Wives, ubbuit yoar-



## happiness.

kroup of noble trees atande here Before uivy eottioge door. don a bough that rexches pear The tuper chatuber lloor There sito and sings a merry thrusb, No wong could sweeter be; Aod aulint singa he britigs a gush of baypliness to we. For in-his song he tellis of One
Who made hima thue to sing: Wbo knows, beneath the summer sun Ench sanallest Hving thing: Whose searching eyes rus to and fro Upon the earth and sea Where best the strength anal hoveto show Of tua mininity.
o Blessed God, thou lovist best. Withint this world so fatr The humbli, contrite henrts that rest Upon thy worid-wide cirro
Who, oven when they weep Who, oven when they weep with grief, Wattling thy outle to give To Thy time for patient gricen Tivere are- who of their fancies form $\triangle$ phantom Hippiaoss And after that, throngh sun or storn. With rute laste tirey press. But $\begin{aligned} & \text { 'er their fortanes come. }\end{aligned}$ But 'er their forthnes coma, And drops them in the tomb.
Some follow havil a beckoning Fane, And study day and night. Wor simug an established right: But, ah, she fails the strongeat hope The mingleilbreaths of mens Just thlow the babble Hoi
To dassit it down agniu. Sone think that, by a change of plicee, They anrely will posses Thas phanitom of their constaut chase, Tbis winged Happiness.
and so ther cross the ne os and so ther cross the nat
In far-off hurus, put lad That forengn hames but and That foresgh homes em nuver give
Thitiono to heart or nindi. The simpleat plensares are mast swn Low falling at the momer's feet Or, lke the winis thitt pass And greet you with the fragrant ghace Ot many a honeyell hower That in some germa, fern-sh sted place Lives out its itthe hour
To wiu the prize, we never
Muke joy oint ouly torl:
But in with yniet steilitit Make joy our ouly tonl;
But tif with yniet steudfist trust We pulse Godes will on dilly thought, Duty our duly care. Then Happoness will eune misought.
$\Delta \mathrm{n}$ angel nawwae.

## A TRUE EDUCATION.

"IHAVE faidard my education," says the yonug lady as she returns from college, and now 1 intend to eujoy meself aud rest ing, eqery. day life. She sings and plays, euts eleeps, chauges her drees every few hours, and wakes and receites calls, while, perbups, her poor o.d mother is in the kitaheu or bending
over the wash tub. .Her education may be fiyished in ber estivation, and yet she may not know how to cook a meal or keep her room in
order. Sle may think, now as she is educated, order. She may think, now as she is educated, she will marty a rich man, and of conse will not ueed to work, hut surely she is mistaken.
Ladiew, no waitler how nuch Freneb apd Latin you know, bor bow well you can play on the pinno, your edncation is rot complete until you hoasework. You should leara how to cook and bake, wayb and iron, aud especially bow to sweep and dust and make a hotse look neat and attractive. No diffirence if you do marry a rich mann, if be is a true geatleman he will
bave a manch highry apprechation of you if $y$ ou try to keep his bene tidy, and help to take care of his riches or it will nut hast long. However rich a wan muy be if he has an extrav-
agant wite it will soon take wings sud fly away Many a man bss been induced to spend his evenings "down lown," purhaps in the grog was not iuviting. I do not hallinge that wo man's aphere is coofiaed to the tome circle: she can ge ont and bl-sy mankiad in a more extea-
ded field of labor, hat the old adage that "Woman makes the home," should not be oretlooked by thase who nasume such responsibl poutions. No woman should depend upon sesvants to manage her house; she ougbt to bave a practical knowledge of the work berself, sud then the can direct those who assist with better success.
Education is all right; we only regret that we are not all educated, but we chonld not neg. lect our domestic training. It is not what we know, but what we do, that is a real benefit to ourselves or others, and if we sit with folded hands and let others do tbe work, what good
will education do us? Musio and other accomplishments are alao good in their place and exert a refining influence, but they sbonld not take the place of those things which are more especially in tended to make home pleasant. A practical knowiedge of all the nysteries of the
kitchen will reader no wonan lass a true lady, kitchen will reader no wonan loss a true laty,
nor will a finished college education detract from her sphere us a good houseleeper, if it is properiy applied, An educated womon is
cortainly hetter qualified to make a home bappy than an ignorant one, and this is what the world needs and then we will bave less crimic and misery.
Home should not only be a place where people eat and sleep, wash and ecour, but where the members of the family can gatber around the evening lamp and converse on suber interestiog and instructive, in an intel-
may lizent manner. To do this the nind mast be trained and diseiplined and stored with healthy food. Good, sonnd resding-matler is a biessing to any family, and the custom of one reading aloud is truly enjoyable. fo this way the intellectual wants may be sapplied, and nothing in the domestic line ueed be neglected. We often hear people say, "I bave no time to read," bat this is a grent mistake. None of us are s. a taite for good reading these odd moments will be well improved. It nay be only a parngrapt or a few lines at a time, but of only a thought is added to our stock of huowledge, we
will gain something, und sinee life is made up will gain something, und sitee life is made up
of little things we should carefully improve the spare time at our command. If the time that is spent in iule gossip and poring over the profusely ail orer the ladel was deroted to such only ns is elevating, ennobling and purifying, onr ideas of truth and right would be lifted to a from a purer source.
There arv two extrewes. Wbile soine think their eduention is fuished when they escape
from college, others feel that if they ouly know bow to keep a bouse clean all is right. This, too, is a wrong view of the question. We need both,in order to make hoone pleasant and entertsin compasy intalligestly. Whes our friends visst us they wat mare than big diunners. They expect to hud us able to converse witi them try to inform ourselven so that we can feel at home in the social circle as well as in the kitchen. There is too nuch one-sided education among मas, and a refornation in this respect is neoresayy.
The nost practical education is what we gather from every-day hife,-from counestion with business trausactions and the common thuggs we come in contact with, and if we are earuest gleaners, not a day will pass without
accumulatiug some knowledge that will be of beucfit to ns while trying to meet the responsiblities imposed upon us.

## Lanark, Ill.

## BE GENTLEMEN AT HOME.

T
 ruishong a liemse for impuliteness. A hus band, or father, or brotber, will spenk barsh words to those he laves the best, and to those Who love him the hest, simply because the from gettung his hend broken. It is a thame that a maan will speak wore impolitely at titues to his wife or sister than he would dare to any other female excopt a low and vicious one. It a thus that the boliest affections of a man's nature prove to be a weaker protection to "
woman in the family circle than the restramis Foman in the family circle than the restramis for the kindest politeuess of life to those nol belonging to her own household. Things ought not to be so. The nasa who, because it will not be reseated, inficts bis spleen and bad temper upon those of his heartbstone, is A small coward and a mean tuan. Kitad words are the circulating medinn betwecn trae geearman and true ladies at home, and no polsh exlibited in society can atone for the harsh
language and disrespectful treatment too often ivdulged in between those bound together by God's own ties of blood, and the still more sacred boads of conjugal lore.-Sel.

Whis we need is to wrile the word righteoossuess on the play-gromnds where the little children go to school; write it over esery open door through which young men enter upon heir hie work; write it on every carriage in Whiet men riad io basimess, nad womea to their slopping; write it on the walls of every hank, counting-room, and public building: write it over the eatrance of every choreh, that every man way see it when making a poblic profession of bis fuith in Christ; writs it so plainly that he who would make baste to be rich and great msy learn that there is but one road to real stecess in the world, and that is the road of striet integrity. God has not giveu a promise of his tavor in this, or any otber world, to any bot tbe righteous wan. The man who lives righteously is the only man that nead apply for admission to the heavenly hiugdom. -Goden Rule.

## AVOID THE LAW

TWO boys passing nenr a large tree, found a fine large walnut
"It belongs to me," ssid Bernhard, "beeause I taw it first."
"No it's mine, since I piehed it up," replied James; and thare soon resulted an augry contention hetween the two. A large boy was appealed to tor his judgment in the cuse. Cracking open the aut, be thus decided:
Bernhard, you take this shell, since you finst anr the nut; and to you belongs the other shell, as you picked it ap. The contents of the nut helong to me as payment of the court expenses, as is fitting and usual ia cases where the law is appealed to."-Sel.

Tere best parts of human qualities are the tenderness and delicacy of feeling in little matters, tie desire to soothe and please others, the winutie of the social virtues. Some ridienie of man brave, the fiutellectual, the eloquent to possebs these gentle qualilies; the braggart, the weak, never' Benevolence and foeling enucble the wost trifliog aetions:

## Onv Bible elass.

the Worth of Truth no Tongue Can Toll.


 che aume topic
Wil some one plass explain how ths mammons of nurl|ghteousness can wactive un into everlisting fienals of the mammon of mirightrousness that when yof faii they may aceefive son into everhisting when yo fas ${ }^{\text {habithkoas." }}$
Will some one explan the 15 th and 2 th veraed of the ssth of Matt. The 15th reads thiss: 4 , Sheen ye thercitore aliall see the aboomiuation of desola-
 apd where is the loly place? Tlicercth yerse rends: For whitbersoverer the caccass is thers, will the eagles be gatheed together." What is the carcass,
and what are the engres?.
A. $\boldsymbol{F}$. and what are the etrgies?
Messe explifin Matt. 15:27; "And she said trutb Lorch yet the dugs eitit of the crumbs whit b fibl Trom kiver massers table. What is capant by che
doga eutug the crumb.
 together with unbelievers, for what feilowstip hath righteonsess wint unrghteousness, and thls have veterence to the Churchur paariage rela-
SALAI M1-*ELIA?
ting? tivn?
Will some one plense explain Matt 12: to. "Eor is Johes was three duys and three nights in the winle's belly, so slank the Son of Man be three In the whale's belly, ia which be was a type of Christ's burinl, three days and threo nights that is part of three dass and nights. The barinl of Christ took place ou Friday, that was reckoned, according to Jewish cuatom, as one Chriat was in the tomb, called the heart of the earth was another day, and the Cluristian S.bhath on the morning of whicb he rose from the dead was the thiríd day,or according to their mode et speaking, three days an t throu nights
A. Milifr

## CUTTING OFF


must reeds be that offences comes, but woe to that
man by whim the offence wometh. Wherefore if man by whim the offence wameth. Wherefore if
thy hand or thy foot ollemil thee cut theal off will cast them from thee: it is better for thee to enter intolife halk or rualmed rathez than having two hands or two feet to be cast nato everlating hre It froma the ,itis is better for thee to enter lito liffe with one ege rather than having two eyes to be cast into bell Are. M. Reusn. THE Savior's subject is offenses. "Wue to 1 that man by whom the offence cometh." "Wherefore," (for which reason,) "if thy hand or thy foot offend, east them from theo." "Hand" and "foot" evidently mean inclinations, octions, propensities; and these, though they may be lawful, if they offend "one of theso little ones" cut them off. Siace the man who offends muat suffer woe, let none become ofenders. That noze may be offendors, yield your special privieges-your jast melinatious, for each one must perform has part in the nalvation of his fellow-man. "Keep thy foot when thou goest to the house of $O$ od. (Eecl, 6: 1), which means keej thy affections, thy right actioos. In Matt. 6: 3 , the "right hand" denotes our nearest and dearest frend. Even these are not to know of our charities
Hand denotes power, strength, (Exodus 5: 6), passession (1 Kings 11:31), tyranuy (Ex 18:9) It is better to go into life with some atrength, than to go into bell with all strength. It may be lawfor to eat meat, yot if this eatiug cause another to olfend, botter live os herbs exelusively. It may be your privilege, and do you no burt to stand on the Etreet and see the grand pagesut pass hy, yet if by so doing you make anotior to offend, to do some wicked aet hetter not stand there. Puol donied himself ol many privileges in order to save aome: and so should we
Ben Wilson renders the 7th and 8 th verse thas: "Alay for the world, beeauss of snares, for it must be that onares come: but alas for that man through whon the nnarecomes. If. then, thy hand or thy foot insnare thee, cat it off and throw it away." The question wis that of greatress anong the disciples. It seome to me that Jesus would thus teluch us, that even when the dearest object of our beart would offend, cut it off, Porsake fatber, unother, hrotherp; sisters for Christ's sake. If our earthly parent should occupy a position in the church, and be come mu offeder, fear not to cat him off-withdravy fellowship from hion that he may be saved in due titue. Sometimes our right hand, the overseer of the church offends, and he mus becat off. Thus from many pointe we may. Learn a usefol leason on thro saliject. M. M. E.

## FROM PALESTINE

## From Sidon to Casarea Philippi

## 0

 account of the dasaster mentioned in my hant letter, we enw bat little of Sidon; and fortanately for us at bas litile to iutarest the anthiquary, antipuity. These hava bed rombed of theirconteuts a long tirae, and even the sarcophaga which oncr beld the dust of her honored deal, have been carried away to the museams of
London and Paris Moa. Renan, so mell known in Ameries as an infidel writer, was chiof of eomplany of Freneb serfants, who thoroughly examined the antiquities of this city and Tyre, a few yours ago. The modera city bas a popahation of abont teo thousand, and it has loug been the leadquarters of an Americao Presby tenan Miswon, which has subordinate station: and schools at many villages of the interior. From Sidan our conrie ran nearly due sonth east to Cowares Phillippi, which we reached by two short day's trasel. We camped the firet nigbt at Nabalyel, a moantrin village in the southernextremity of Phonicia, wecupied by Greek Christiang. Our tents were pitched in but orchard of larga fig trees, whel was asso stabble field, the what having but recently bren harvested. Here an old man came to on with antiquer ta sell, consisting of ancient gold and copper coins, ear-rings and earthen-ware lamps. We asked hims where he found them, and he sand he dug them ont of graves io sepholcher near hy. We asked hian to show us the sephulcher, and he led us to a place in the corner of a field, where, by crawling on oor faees we entered a rock-hemn chanber ab ut twenls feet square, from which eight other sumiler chambers opened, two on each side and I Jur in the rear. In the flloor of each of thrys) (hamtere, bat one, lbere were two graves sido by side. and in the one there Wat a -ingle grive. Hire a famly of fifteen parfioar has been carefaly buried, at great exgraves being dug in the solid rock; and bere
they had rested quatly for mors, perhaph, than two thoonsid years, when there arabs, hasing
accileptally diseovered the sepulcher whiln accileptally diseovered the sepulcher whiln
plouring in their field, had opened the graves ploving in their field, had opened the groves
and seathered the bours ath search of the jiseland scatered the hours ath search of the jowelTy and coins which were baried nith the dead.
Pheces of homas bone frum every part of the hody lay acattered ahout the ciflcd graver, and I remarked to my con-pastions that I folt almost
like a fraze robher myelf, in that I was eacoarnging the old mana by buying some of bis trinkets. Here wan a tomb but recently rohbell, illuatrative of a work which has been going on in these old countries for tbousands of years. It has resulted from the onwiye practice prevalent anoong the ancients, of burying dead persoas' pensonal orraments, weapons and otber valuables, with the dend body. A
it way only the rich who were buried in rockit way only the rich who were buried in rock-
eut sepulchera, whilethn poor were put away eut sepulchers, while thin poor were put away
in the ground to they now are, sepulcters offored prizas which have led to the rilling of all that have been found. By the by, the Savior' hody would not have been laid in a sepulchre burral.
About four miles on our way from Nabaliyeb, we came to the renowned castle of Belletorte one of the mont lotyy perched and strougly buit of all the enartes which wituessed th entticts between Ard ha and Christiant, , arai-
cen and crusaders. It covere the summit of conical shaped hill, Ave hundred feot above the plaia which surronods it on everf side exce pt
the elst. On that alde there is a perpendicular preeipise descending about two thousund fire to the bed of the river Litauy. Froa ta lofly hattlements the Litany can be traced lor many miles, and it looks like a mmall creek not over three feet while, thougb it is a doep river from of the costle this remarkable etreanin turns due west and cota its way through the mountains, very manch as New River in West Virginia cuts its way throngh the Alleghanies. It forma the
dividing line between Pbweoicia and the Land of larsel, and reaches the sea a few miles beloy Tyre.

After desconding from Belleforte and cross. Ing the Litany, on an bucieut bridge, we came belonged to the kingdoan of Tyre; after crossing these there opened hefore us one of the most bebutiful litle valleys that we saw in all of the scriptures, the mootl northern posseession of the tribe of Nophthali. It is about five mailes long from aorth to south and abont two miles wide-
It was covered, when ma saw it, with alternate sections of yellow grain and grees doura,
and it is surrounded ia every direction except the south with a riun of smooth monntain ridges. It seemed at "first sight, to bave no ontelet; but whon we reached its southern end
we found that a little straman which drains it cuts through the low ridge at this end, and descends through a narrove gorge which it has made, into the valloy of the upper Jordan for siently called The Watters of Meromt cecupssienaly called The Waters of Merom; oceupyug the center of the plsin, and far beyond it dan descends into the lake of Galitee. At our right, on a till overlooking the lake, is the site of Hagnar, the city of Jalin, king of Canaau, who was conquared by Joskus. Nearce to us, we saw the village of Abil, the wacient Abelbeth Masclah, where Sbeba took reluge when pursued by David's army mider Joab, and over the aivice of bead was thrown to Josh by 2 Sun. 20: 1-22. While we were lookng at it Aesid told us that Brother M. D. Toid and he atayed all night there whito the former was luating his tour of Palestine.
The valley before as is about twenty miles long, runing rearly due north and soutb, and about five miles wide. It is completety surrounded by bille, most of which are 1000 feet high. Through a gap in those of its soutbern end, the Jordan makes its rapid descent of eso feet to the lake of Galilee. Ouly a small porfion of the plain is in cuitivation, the remainder being wet and unhealthy but
Gue grazing lirough the dry seasolu.
Oar route led us eastward along the northurn end of this valley across the river Hasbaug,
which enters it throngh a narrow and deep whicb enters it through a narrow and deep clasm, thence to the anciont city of Dou, and
theuce to Cusarea Plilippi. The slight elervion on which Daustood is now called Tell il Kadi, Hill of the Judge, wbich is the same ss the Hill of Dan; for dan in Hebrew and Kad: in drabic are the same as judge in Euglish. The rim left by its crumbled walk mark the limits of the ancient town, inclosing a space
about 330 yarde long and 270 wide. Near the outh-wrist corser of this space burets forth ont of the ground one of the largest and fines pringe in the worlid. Its water is icy cold, making your teethe ache as you drink it, and it hiowa away a foll grown river, furnigh ing neary half the water of the Jordsn. The surroundtirg noil is exceedingly rich, and being well wis ered, it puts fortba vegetation sorank that it is mapossible to break through the briars, bushe and low growing fig trees which surroand the fountain bead. Tbis rank growtb is not confined to the fountain hesd, but extends along the course of the stream until it is lost is Lake Holeh. There are no rains left in Dan except the rim made by the crumbled walls, and a fely uilding stone lyiog abont in confusion. It was the most northern eity of ancient lonal,
and when we reacbed $i t$, thougb we bad not and when we reacbed it, thougb we bad not gone "from Dan to Beersheba," we had explored the country all the way from Bceroleba to Dan.
About three miles due east of Dan, and situated on a little kigher elevation, we found the ruins of Cesarea Pbilippi. It was originally heathen town called Paneas. It bas gone to rais in the daya of the Herods, prohably on account of its unhealtby loculity, and Herod Philipph, in johint honor of himself and TiberiPhilipph in johnt honor of himself and Tiberius Cresar. After the Romun dominion passed ple, its original name, and it has come down to the present day under the name Baniss, an Arable corraption of Paness.
Our camp was pitched under some magnifcent shade tree north of the town, and there fowed between us and it a rusbing roaring tream of water, spanned by a rudely brill tone bridye. As soon as we were settied in our teats, I walsed out and followed this bundred yards eastward af our camp, and there tound another megnibicent spring, second on among all that I bad yet seen, to the one Dan. It rises from under a ledge of solid rock bat makes its way to the suriace through a
msss of loose stones, large and small, mhicb lave fallen into it. a marron smal, which about 50 feet high lies bsel of the sprisg, and roa this there springs a perpendicular precipice not lesa than 100 feet high. In the face of this precipice is a yawning cavern whose dark recesses are saggestive of fear and super1 niches for statnes, and one little chapel with un altar in it are eut io the face of the clifi These bave every appearance of bring relics of the beathen worship onee conducted here in bonor of the imaginary gods who
forth this copious streaus to bless the land.
The water of this spriag, tike that of the pring of Dan is remaarkably cold. They are both supplied by the melting snows of Mt Hermon, at whose base they lie. The fountann of banias constitutes the most enatern source Jordan; that at Das the central and phucial bouree; and the river Hasbany, which also rises ite a large spridg about twenty milles Searly all of the water which the Jordan car ries into the lake of Galike, and much the reater part of all that it carries into the Dea Ses, is drawn from these three sources. It i
astonshing to behold such volumes of water coming forth from the earth, when the surfac every where as dry as a powder bobse, and when your know that ad
iallen for three months.
The stream which issnes frors the great opring of Ceesarea Pbilippi, sweeps alung the entire base of its northern wall, and then, makivg abrupt turn, wasbes in the sotuc manner the base of the western wall. At the south west coruer of the city it is met at right angle by a deep, narrow fissure in the natural rock,
along whose precipitous side the southern wall aong whose precipitous side the southern wal
Was built so t ast on every side except the eas the city is surroutded by a nataral moat. Oa the east side the ground rises gradually toward a spur of Mt. Herman, on the foot of which cient wall atill esist onesery sude tut chiefly on the south, where we rode out tbrough a well praserved gateway, upon a stone bridge spanning the rocky chasm on that side.
Within the circuit of the walls is a small vil lage, the onestory honses of which are constructed of the ancient material, and some of them are perched on the massive foundations of aweient buildings. Seattered about in every di rection, are seen, broken columas, capitale, ped ratals, nud large hiocks of bews stone, which mould declave to the most eareless observer that here once stood a eity of no mean pretensions.
Abont one mile east of the town, the monn thin apur colninstes in a precipios rock at least one tbousand feet above the town. Its top is com
pletely covered by an old cantle about onetourth of a mile long, 250 yarde wide at its West end, and 150 at its east end, Its outer
walls areatill preserved slmost entirs, and after walts areatill preserved slmost entirs, and after
a luborions olimb of threc--fourths of an a labonons olimb of three-fourths of an hour in the mast sccesabbls side of the bill, we rode in throngt its southera and only gate. It re an autonishing strong, massive abd elaborate runposder and previous ta the Tavention Lient. Conder is doubtless rg bt in pronouncing it "one of the most magnificent ruas in Syria." 1 think that if the Savior's figure of a roch, in the statement to Peter, "On this rock I will baild my chureh," wis suggested by angthing about Casarea Philipph, near which the remark Wsa made, it was saggested by the situation of
this castle rather tban by that of the city. his castle rither tban by that of the city.
True, the city was situated on a rock, but the rock is not 20 osospicnous as to arreot especial atteation. The castle, however, is loftily and strongly buit on a maked ned inperishable mbss of rock, and frowns so defiantiy upon all wbo attempt to assail it, that it might well angrest the majestic imagery of the ever memorable and precious words, "On this rock I will baild my cbureb, and the gatos of bades shall nat prevail against it
J. W. M.Garvex.

## (focresponiture

## From Ervin, Ind.

Protherb. L. Gorden, of Bactelor Rnn Chureb, Carroll County, Indianaa, and I went to the Mauchester Church, Wahash County, on Christmas Day. Met a very intereating and attentive congregation; bad in all aro meetiogs. Saints were made to refoice and felt that it was good to be there. During our siontetay we visited as many fanilies as
we conld. Brother D. S. T. Butterbavgh and faailly bave our thanks for their kindness
We also spent some time very pleasantly with Brotber and Sister Bownana is Manches Mar. Would say if aay Bretbren stop off at Manchester they will bo kiadly received and ared for. May God abundantly blees them for their kinddess.
Went to Warsay on New Year's Diy, to Washington Church, where the brethren bad just finished a large house for worsbip. Met may brethren from other arms of th chureh gard to holding series of meetings; and hy the strong solicitations of Brethren Daniel Rothenstrong sohcitations of Brethren Danill Rothenbergor and E. Bruntbavgh, Brother William
Cook, from Plgmouth, Marshal County, aud I vent m th them to the Tippecanoe Clareh Koscinsho County; met a very interesting congreg uions ; had sine meeting; hod to close on account of bad roads, as they became almost impassuble. Some were willing to unite with the people of God, but coald not on account of their parents opposing. May God help and open a way that all sucb that bave heen made willing to obey the heavenly calling may have their wants attended to.
We closed on the evening of the 6th, and elt as though we could not leave. Simer We formed condition
We formed many acquantances and became tery much attacked to them. Brother George and Sister Mock have our warmest thaplis for kindly caring for us. May Ood abondantly bess the Tippecanoe Cuarer, that they may bave a great ingathering of souls, and finslly aill be gatbered home in heaven, where the joy will be unspeaksable and full of glory, is my

## What Has Breome of the City

 Mission$A^{8 \text { a member of the Board of Managers, }}$ would say the Mission atill lives, thoug present in the form of Protoplasem only, ba carctally fostered will yet resch a vigorouk youthful growth, and be able to go on upon it fornoul performing the laborz iatended by it lounder. Its working is slow from nevera too great distance from one asother, heace it equires time to conclade upon any ponnt, in secaring the servicas of the evangelists, sce. 2 Next was to necure a place to preack. Chicago
was the fird in view, but to preach thero was the first in view, but to preach there at present offirs, would exbaust the Mission treasory in a few days, bence that idea bad t br abandoned tor the present.
Smaller cities have been looked after, and an
opening found wherein we could work. One of the city evangelists was iustructed to go at once and commenee the work, hat bo failed to 50. brenuse ottererise engazed 1 suppose, and so that work was postponed. Innsmuch we th present evaogehsts cannot go at all times, wo are debating the propriety of assugning a State or states to other evangelists who may be onthorized to work witbin that territory, stitl hidiag the former two, that na soon us an opportunity presents itself they will go to work We hope ere loag to be able to work performed by the City Mussion. In the meanwhile lot any brotber or sister, who ean,
give us any intormation io regard to give us any intormation in regard to place of
operation in the cities of the Sto operation in the clities of the States whick which would aid na greatly to farilitate the
work.

## From Elk Lick, Pa.

$\mathrm{B}_{\text {foan }}^{\mathrm{R}}$
ETHREN tuet in council on the 17th Considerable husibess transacted, mostl or Hon Disposed of tioe Danish Mission our home Mission, and other money raised also other matters of importance discussed and disposed of, and adjourned with a resolation to mect on the 7th of Feh. Busibess having eecuder, zome of jmportance was let of nur El mit Distries importance was left over. Sumbit Distred El have a new ehurch, 35x45 located near Eld. Jonas Lictety's, which is in
ttie point of three congrogations, The contract inat and the money nearl's rained.
Brotker Howard Miller has been prenching every Sunday evening for some time in manifestas in that viecuity, and the interesk for a church. Oar brethren are look outskirts of our congregation, and it is a good iden, and one well worth oar coneideration,
S. C. Кивм.

## From Beech Grove Chureh, Ohio

Inar Prechren:-

B
ROTHER P. J. Brown, on his return from bone mission labor stopped with us avd
ached three sermone. Brotber D. N. Worlsmanconimenced meeting December 28th and elosed January 12th; had a glorious meeting We were made to rejoice in tbe God and Hock of our salvation to see parents and children, husbands and wivescoming home to Christ Brother Work man preaclied tho word with power. He based his rernarks on the Word of Ged, which will stand when beaven and earth sball pass away. He Fearlessly told the people the doctrine of Christ, and tbat made quite star in the camp; some beeame inpationt, and could not stay to go Thack any more; but they and raes to hear what he hat to trog mext pight. The irrethren and to say the next and ford theit hands. We had to go to work. it was a feart to our sonts to hear the hrethren and sisters sing the songs of Zion and lisp the name of Jesus in humble prayer, The result mited meeting was, twenty-Line precions soula Isabel Layin.

## From Bro. J. P. Herning.

WE held a series of meetings here in Lamotte Prairie Cbureb during the holidays condactod by brother Sanuel Fornay of
Parkeraburg. He preached eleven aighte in Parkeraburg. He preached eleven nigbte in suecession, also several days, which resulted in ebree precious houls comiog out on the Lord's we fondly truet thet far from the kangdom and confession. Within the soon make the good joined our number bere and may the Lord bless our weals efiorts for good that many etarving souls may partalso of the good things of the Fatier's house. Yours in the honds of love. Hutsonville, Ill.

From Lynches Station, Va,

IISE preaching once a month at Lynch's shation. Had council meeting in De-
亚 Lori is working with this people snd he will carry on his work. We want more preaching. Will not some of the bretbrea cotne and help as? We want to brild a chareb-hoase this ear. Bretbren, pray for ue. May the Lord bless yon in your good work.

Trowss C. Woon.
The sters command, "Go," offers assistance and imparts courage to the obedient, while the tender and misning word "Come", briogs with a feeling of findip, of wesnmed abd practical sympathy. Tbe commands of Qod carry dicate affections and inspire the beart wub

## （6aspret \＄uctess．




Two baptized at Almens，Michigan．
Moblcas Churob，Obio increased by aine at it recent meetiogs．
To the church at Tear Cont，W．Va，six per－ nons were aidded about the middle of Janasry．
Whita Rook，Kansas．－One has been baptized and ene restored＂mo the spinit of meekness．＂ W．R．Gul．
Tarkey Creek，idd．We are still moning onward elowis．Four added to the chareb by baptism．Daniel Wysono． Vistula，Ind－－Onr meetinge are still in prog－ ress that commenced on the theth．hatereat
good．Two added to the clurch by baptinm． Sinisterial force good．A．A．WIsE．
Stone Liok Cbureh，Clermont Co．，$Q$ ，abont the first of Jauary，witnessed three souls re－ turning to the house of God．Anotber had resolved to go，thus giving occasion for much rejoicing among the people of God．
Greasy Creek，Va．－One more received into the＂one hody，＂making peven eince our Fal commubion．We bave been expectiog brother
D．C．Moomaw to come to our aid for some few weeks．Hope the Lord will soon open a door for him to come．What we need is hretbren to hive ont what they preach．C．D．Hylion．
White Rook，Kansas，－Bro．J．J．Lichty preached fifteen sermons，and we were made glad by the Gospel．One reeinimed aud one
baptize．Brothar Lichty will visit Limestone and North Solowon charches．He may not reooh other points east as soon as expected for
there to mueb to do bere．Gzo．Drtaces．

## A Few Fragmerts．

Ikar Brethren：－

$0^{*}$the 11th of October the bretiren and insters assembled togetber st the Hstfield memoryite the sulferings and death of our bless． ed $M$ ster．Tbe nudience was nddressed，in the alternoon，from St．Joha $2:-$＂Tae marringe io deelared upou Bible authorily，that the devil givee the best wine first，worldy pleatures，seif－ gratitication，\＆ce，but，the worst is given unto
thase who lollow bim，last，－even＂the wine of the wrath of God，whicb is poured out without mixłure into the cap of his indignation，＂Rev．
$14: 10$ ，for they shall share in the fieree jndg． $14: 10$ for they shall share in the fieree jandg，
ments of Almighty God，upou Babyion the ments of Almighty God，uyou Babyion the
great harlot．But Jeus gives first，in this great harlot．But Jetus gives first，in this and reserves the good until the last－even the Wine of eudlecs happiness．Our minds were then called to the inportat duty of nelfersau－ the light of duviue wisdow，the truo condition of our hearts；to know according to the knowl edge of the assurance of faith，whether we are living member of the mystical hody of Clurist or not．We may beiong to the church and yet
be no member of the body of Clarist．We naly be no member of the body of Clarist．We masy
bavr beeu baptized，and still be no fruit－bear－ baw beeu haptived，and still be no fruit－bear－ ing branch in the true viue．We mas have withered and been cat off，apewed out of his elaim membership in the cbarch．But if we sre oot living membere of Cbrist＇s mystical body，possess not his apirit nor partake of the sacred ewablens of bis body and hood，we are unkorthy，and eat and drink condemuation
unto ourselves．To sucb they have a savor of death nuto dealta，hut to those who are gratted into the holy Olive－tre，and partalke of the yoot and fatuens thereof－his spirit－these eni－ blens have a sweet savor，a virtue of life unto lite．
In the evening the house was filled to its atmust capacity，but good order prevailed．One question I will bere ank：Why do the brethren， atter the supper is eaten，and before the em－ blems are partaken，begio to clear up the to－ ble？We read in the book，＂and as they were
eating，＂－＂aud as tbey did eat，Jexus took eating，＂－＂uud as tbey did eat，Jexan took
hread and blessed and brale it，and gave to then，saying，take eat，this is my body．＂－Mark 14：23；Matt．26：26．We oaght to remeraber that we are not at bome about our domestic affiris，but in the boly sanctuary at the table of the Lord．The sisters should not bare their minds on cleariug the talles，washing dishes， and scounng knives and forks，but by the ege of fuith should look to Calrary and behold their bleedrag．dying Savior sulfor for their sius．We
all sbould endeswor to fix our thoughts on Je－ aus，on the cross so firmly tbat notbing may draw our minds from bim．The ratting of plates and lorks，and clatiering of bucter plates and mogs before partaking oothe sicred
emblems，always annoys me．Could this not emblems，alwaya annoys me．Coule－fesast，the be prevented？Last Spring at a Love－east，jot
Eider kindly told them to leavo the tables jost as they were．If this were done more the prac－ tice woold aoon cease．
After the meeting way over the audience was dismissed，but tbe brethren and sisters were requested to remain at their beats and engage is singing while some cleared up the tabies． This was something new，or rather sometbing old in a nee place，for singing is of very ancient practica．Yea when $G$ od laid the fonndation of the earth，＂The morning stars sang together， and all the sons of God shoated for joy．－Job ： $1-7$ ．
Ou Sunday the 18tb，met again．Bro．Geo． Zollers from Illinots，addressed the assembiy rom the＂Parahle of the Sower．＂This was bis last sermon and many tears were shed．He arid that on the way coming to the meeting，it been in this part of the country on s lengtby Fisist，every one seemed to feel a atrong attseb－ meot for him，and to sever this made our hearts to feel sad，but the thought of only parting to meet again，if not here，then on the shining bores of endless happiness，is encoursging．It wipes the bitter partiog tear，and imparta en－ ergy to press onward and upward mito reterwed
vigor and untiring diligence．Bro．Zollers is a enalous worker for the cause of his Moster．Be bas the welfiare of the Cbarch at heart．He eels a deep iaterest in its growtb；not so mucb in pamber as in prineiple．He said some nov－ ices，by presenting only the bright side of the cellgion of Jeans，may vactly increate the principle．By getting a little worldty wisdom， principle．By gettiag a nitte woridy wissom， churches，they think to be more successfal in converting the world，bat sh，the world will convert the Clurch．
In the evening met again，when Bro．Bucher delivered a discourse on Matt．11：28－30，＂Come to Jesus．＂Dear reader，if you come to Jesua， come with the full parpose ot heart to a ahide witb bim．Thougb the billows may rage，the cempests blow in this world，but if you atbide with Jesass，the Captain of your salvation，he will briak you anfely into the haven of endless
Bethlehem，Pa
Dakizt Batobt．

## From May Hill，Ohio．

LEFT my bome Jan．2nd．，and commenced a series of meetipgs at this place on the evening of the 5th，in a school－house．The in the evening：during the day we followed the old spostolic plus，＂irona bouse to honse，eatiug our meat with gladness and singleness of beart．＂ Thos far the meeting lias been all interesting one．Yesterday we repaired to the water side Where sisteen，ranging in age from fourteen
years to fifty，were buried with Christ in bap－ tism．Tbere are six apylicants，and many more are near the kiugdom．There has been some opposition，but the truth bas proven an efiectual weapou，and a genrral awakening bas houn the resalk Many，who seomingly mere been segularent to the cause of religioa，bave becnieguiar athendants upon the servicer，ald tion，Our esterned brotber，Landon West，is Mbent from home doing missonary work in Miami valley．We purpose remaining in tue
field antil Spring if heaith permit，and will try field antil Spring if heaith permit，and will try
to write goo ocensionally．A．J．Hixox．

## From Bro．D．P，Sayior，

IN the B．Xt W．，No．3，page 8， 1 see a letter， to C．Hope，which is rulcar and blespbe－ mous，and is casracterixtic of the author．Who bas made him a judge to sit in judgment with the Gerwasa Baptist Brettren Cluarch and eon－ dema them to be guilty of manifest sacrileye the Breth herl－begotten，bs he siss，he deemy the Brethren？Aut know tuat no Chritian
man will utter such fou！lauguage．This low， vulgar，and foal language he uses becasse the Bretbren do not baptzze unconscions babes，of Whom the Savior said＂is the kingdom of hear－ ev，＂without Cbrystat immersing or spriakling
them．It bsptizing pubelieving sud unrepent them．It bsptizing nubelieving sud unrepent－ ed iufants，becuase of their inabality to do either， name the chapter and verse where it to written in the New Testament Scriptures，and it will at the pleasare of the Brethren both to do and

Cbrytal＇s soperatition no one will beed bis croaking．What contidence，religiously，can be put in the words and actions of a man who offers himeelf as a hireling to preach in，and for， a church to which be dors not belong，and that moderste sslary，and solemuly promising not to refer to，or mention anything in which he migbt differ in his faith，as James Cbrystal bas offered bimself to do for the German Bap－ list Chureb，whicb he now bolds as satani ant hell brgotten．I presume if the Brethren had hired him in 1877 as be then offered him－ self to mee，or perbaps any time since at a 82.000 salary，and perhaps for much less，ss he told me be would preach for us，under the conditions above named at a very moderate balary，I pre－ sume we would not now appear in print over bis aignature as＂hell－hegotten．＂That is，if we had paid up punctually，and kept bim at the crih．Brother C．Hope will pay no regard to the ravinge of this disappointed would－be Brethren＇s hireling．A few bundred dollar would seal bls lips as witb wax．
Dowble Pipe Creek，Md．

## From Mt．Morris to Dunktrk

I ONG ere the sun bid risen was I aboard the train for Cbicago，where I changed caro Dunkirk，Ohio，and as I moved swiftly from the place wbere 1 left many dear friends－mbere the kinduess of the ones with whon you are around your own fither＇s fiel as if yon were around your own father＇s fireside，but for fatb ex and mother＇s presence，ebjoying，the asppy
privileges which a happy home alturds．As I privileges which a happy home attords．As
moved from the place I gave one last long book moved from the place I gave one last long book at the structure towering sbove the rest，seem－ and I wondered if ever I should be allowed to see the faces of those agam whose suiles were as a balim to the wounds，but as the train sped on，other thoughts flied my mind，and they， for a time，were forgotten．
My stay at the Mount Morris College seemed short，but daring the time（two terms），alt Acemed to more on with that harmony and thoroughnese that characterizes all suecessm
institutions．Teachers that work for the inter－ ests of their pop ls，studeuts that respect on another，and a Principal that is loved by all and one who cares for 500 and if possible，wil make you comfortable．
Arrived at home the on the eve of the name day and found my brotber waiting for me at the train．Now the sorrows of the eve before bad paased away at the meetiog of my old friends．The sad farerrells that were given had bo pffrct apon my hoart when I greeted the friends of mav childhood，but they will be remem－ bered，and my prayer is that if we are not per－ mitted to meet again ou earth that we may all meet in heaved．These meetinge and parling remind me of the parting whell we shall leave the world．It will perbaps be lard to part from the frands surroundiug us with teara gushing Irom their cyes and streaming over their cleeks， but it we have done God＇s will，when we pass over the river，we will be glad to meet our friends and Father at bome，Let as be pray－ erful and watebfol and meet in our home in heaven．
Wiliamstoren，Ohio．

## A Swindler

R
ECENTLY a man abouk 30 years of age f．tive feet ten inches in height，black hair swindled some．He preteaded to be an agent from Burope for a number of families who wished to purebase horwes．Said they had much money，and wisbed to have brethren to aid him in selecting lauds．Finally he sald be bad been West，was robbed of all his money，and wanted some assistabce，ofteriug watches as security．
These watches he representa as being very val－ These watches he represents as being yery val－ uable，hut are not worth more than eight or ten dollars；gets cight times this for them ss a loan，promsising to returb abd redeem them．－ Wants people to keep his work secret lest the rich families wbom he represents find it out and disgrace him．He took in diberent parti name ．s Augostus Miller．A．L．Bowmas． Anburrn，Ill．

## Tallen Asitepp．

MORLER－August 19th，79，sister Mary A wife of brother Nelson Moler，aged 35 year DECKER．－Noy．tth．${ }^{179}$ Maud，iefant dangh ter of Isaac aod Ida Decker，aged 2 monthe． GOODWIN－－ln the same church，Jme End 79，daugbter of Mrs．Mosea Goodwin．

SWINGES．－Also August 20，${ }^{7} 79$ ，Charlie and Cassie，infast chidren of brother Jacoh and sister Margaret Sxidgea
POWEL，－In Lamotte Prairie Chareh，Craw－ ford Co．，1LL，August 19，29，sister Phebe， wife of Mahlou Powel，eged 40 years，and 3 months．
CLAYTON．－Jsnuary 9th， 1880 ，Bro．Clayton， uged－years．He uoited with the people of God about six months ago，in old age，and now is gone，we trust，to that land where the wicked cense from troubling，and the weary are at rest．J．P．Horinimo．
DUPLER－Ia the Jonathan＇s Creek Chareb， Perry Co．，Ohio，sister Catbarine Dupler aged 73 years， 5 modths and 25 days
Sbe left hive sons，four danglters，torty－eigbt graudchildrea and six great－grandchildren to mourn their loss，Her husbaud preceded ber to the tomb some years ago．Sbe called for the elders and was anointed．＂uberal services hy
KITTINGER－In the Marsh Creek Churoh， Adams Cor，Pa，，Jau．Sth，1880，Bro，Joseph Kittinger，aged 80 years， 4 months nad ninu days．Fubersl Eervices improved by Elder David Bosserman and Joseph Sherfy from 2 Cor．5： 1.
He was truly a father in larasl，having been a zealous and consistent memher more than lifty－ three years，serving in the cmpacity of deacon bout thirty－three years，ind twenty－five years secretary and treasurer．His companion bas loat a devoted husband，the famply an exempla－ ry．fathor，the community a reliable and honored citizeb and tbe church a firm and worthy pillar， The intirmities of four－fcore yeara necessarily ontined him to the house，but he hore his aftlictions witb marked patience and Cobristian resigoation，looking forward with bright antici－ pations of future bappiness．May we that are living pattern ly his precepts and finally reap the reward of the jnst．

J．H．Besprayan．




##  

 Tho depal Praschar Vol， 1 ，－A book of twesiy，Wellpreparej serment．By Denjamis Frasklin．$\$ 2.00$ ．
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atadimbs．$\$ 1.60$.

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 Gesdent＇s New Tastament History．－With an Matra－

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io the Betie si．50．

 Why 1 lof the Eaythe Cborch－By J．W．Buin，A inct


## Adaress．

BRETHREX AT WORK，
Childrem at Work．
Axay

J．II．Yoore，Lanarh，Carroll Ca．，IIL
W．U．R．R．TIME TABLE

昆敫





## Vol. V.

Lanark, Ill., February 10, 1880.
No. 6

## GENERILL IGENTS

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tract society.


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EsentulPanE-From Greme. loza; From Det mark; $\triangle$ Nutice

## THOUGHTS UPON DIFFERENT subjects.

He unat rebuhelb a man, afterwitrds shand limi more faver than be that thatereths with the Tongue" Req, 2s:25:
WHE Christian has a aweet peace, a constant
jry, a trastiug coutdeace, -it is his tuith Thas lifts him far ahove the troubles and auxieties of this world. The more clarity we hestow upoo others, the more wo have ourselves

They speak a vision of their own hearts and not out of the montb of the Lord." Jer. 23: 16, So it is with every one wha gives his own opinions nhout what iy contained in the Scripture. and do not give the Senptures themselves. You oan keep ou the right stide of some people by Hattery, but it is just as howorable a place to their left. Whep we thuttor a persoa, we lowe ourselver in the estimation of honest people.
"If the blind lead the blind, both will hall into the ditch." How slow we are to learn the things which woald be of great benefit to us!
We dos wrong, repent aud are forgiven. But instead of remembering the lesson and profiting by it we soon get into worse tronble tham before. Like the listuelites we soon forget,and Su: tan returus, tempts us, und is agan successful Now why is it so? Why mas it that lireuel simned so often? In the teath chapter of 1 t $t$ Cor. we read about them. They lusted after evil thwgs, workhiped idols, comarited forsicotion, tewpted Cbrist, murmured amil al wass hed to suffer for their doings. Then the apostle says, "wherefore let hin that thinketh he stanit eth, take heed lest be fall." We are to take beed to our doings, for if we do not we will surely he overcome in sume way or other. We must diligently watch the small begnowings in the wroug direction.
It uevar pass any one to be decritful. Thes may think uo one lnows it, but thes are oftener deceived than they deceive otber. "N-Tertheloss, bring cratty I caught you with guise." 9 Cor. 12:16 Was it Pand who was crafty, or
was it those that he wis writing to? 'But havet renounced the hidden thiuge of dishonests, not Whalkiug in craftiarss, nor bauding the word of Our dhevitfally, but hy manifertation of the trulh, enumending to every man's conscience in the sight of God." 2 Cor. 4.2. This is conclusive evidence that Paul was not crafty an come underatand hum to say in the first quotitiou. "Your lond is too much for you" said one little child to auother." Oh, no," was the reply," "my futher tolld meto carry it and he knowe how mucb I can de." This little child had conlidence in its father. So we shonid hare in our heaveuly Euther. Ged will not require of us mure than we are able to perform, "out will onake away for our escupe." What wunderim1
promiser are eurs if wo will only uequaint our selven with them and muke them onr by complying with the requirenonts. Some on hav beatufully snid, "Stillest streams of water, fuirest weadows, and the bixd that flutters least 25 ongrst on the wine.
Our dear tittle children weed a great deal of leachiug and truming in order to get them to huew sud do right, hut there is somethrig better that these for to impress upon their tender muds that which we so mach desire to pront thera. I meas example. We mast be what wo wish them to become. Our actions wust be right. We roast live holy lives. They ruast see in us truth and honesty. We wust be pure and holy. We must nolisy battle with eril, us. ing for our nword, the word of God, wbich shouth droll in va richly

Siuly to shaw thyself approved anto God, a workman that needeth not to be ashamer, rightly divifing the word of truth." 2 The. 2: 15 Paul wished to teach Trmothy the great importance of rigbtly dividing the word of truth Thes we need not be aslamed, How pleasant it is to staud approved even before an earthly master, but wuch wore before our heav. aly Father.
No doubt all have heard the fuble about the bare anū tortoise runnug a race; it coutains a useful lesson. Sone people ma, be compared to the bare. When they begin a pitce of work they proceed with careless swiftness and som find themsetves so far ahead of their con.panons that they become negligent nad coutent themselves by slefping. They have worn thenselves out by a speed that was uncalled for Ofters moy be compared to the tortoise, traraling along saberly. They not ouly eateb ap to the uther class, but grt tar ahead of them. We abould remember that work ilone in a burn ry, is seldom dowe well, and especially should we take tius when gomg to a city, to get upou the right rond from the begiuning: for it will save us mucb time as well as many perplexities, besides being left behind in the race. Let us take our great Creator for an example. He ild net make everything in a day, neither $d d$ be redeenu mas in a year.
I remernber a man building a house which answered the purpose nicely; but some of his friends thought be migbt hare made it with a better apparamee on the outside. Thae reply was that they hid luitt the house more partic alarly for the inside of it. Than put me io mind of a man huildng for heaven. It he so con-
tructs the house that it may be all rigite on the structs the house that it may be all rigit on the the insile, the outside will be clean." What at leenutiful thought! that "if the heart is right. IIl is right." Then you will not see the mo rrying to build the outside, but he will boild the aside, and he wall be very caraful nbout it, too. So thoughtful wall he bethat he will not get nto troable aboat the outside. This lrriogs as o the dress quetiou for a monent. Those who re cl-ansiag the iaside see very glad that they do not have to spend nunfe-sary ture upou hat purt which is onls seeondary. Thes are Aad when they come to the charch, to fiud it io rasy muster to krep io uniform with their
this gives them plenty of tiven to seo alter the things which are more needfal. There is our thrug in this epranection 1 bave often wonderil about; it is that seme prople beloug to thu churci, but do not leak like it.
Brethren and sisters, when we get to that betier land, will we wilh to look like those of the other king dom? "Be not overeme of evil, but overcome evil witb good." Ron. 12: 21 . Nin doubt the Jews thought they hod eansed Clarist to be crucitied, and they would not bo trouliled with him any more But Christ over came all their wvil deely with good onea.

## FAITHFUL MINISTERS

## by dantel vante in.

FidTheul; full of faith; implyng logalty 1 and preseeverance. The embessatior of the all-conquering power of the messuge of love to a tallen rice. If he has not confdeuce in, and love tor the Mister, be will neitber be losal to him, nor have perseverance etrough to make the ministry a sweces in lus hands. Erery faithfal miuister will stedy, not only study, bot study to show hinself apyroved anto Goid Yes, more, he will study how to be "n workman that neederth oot to be "-hamed, rightly dividling the word of trutt." 9 Tim. 2: 15. He thoulul above all men possess patience "to endure hatdoess as a good soldier of Jesus Christ," haring his heart so fill of love to God, and hoo tallea race that persecution, disappaintment, and opposition, cunoot drive bion from his well settled ;urppase of "doing good nuto all men, sad eqpecially to the household of faith." By pwaching the word hoth io avd out of season, und thuy "reprove, rebuke, azd exhort with all lotg bulli-ring and ductrice." Meu may oppose the truth, the faithfil miaister, aod themselves; and eren hrethren may do this; but all this should only awakon feelings of aympathy and pity, and cause bim to staily more earuestly how to help them; fur the more of this they do, the more they need help.
0 the blessedness of that state of heart so filled with the lore of God and our fallen race that all the sufferings, oppositions and persecutions to be met by the faithful minister wilt oniv drive biw closer to his noble calling, and prompt bim to study more earnestly how to wield the sword of the spirit to the best advantage.
In every age of the world the fiothtal murister of the ward bud mach to endure. Sames (5: 10). Take, my brethrer, the prophets who wwe spak $n$ in the nawe of the Lord for an +8ample of suffering, allictiou and of patience Is there anywhero a poor, weak, and comiplaining minister, lamenting his bard lot, let him: look up ood aak, is the servant better thas his Master? Is the disciple better than his Lord? If the Master had not where to lay has bead, and did aeither murmar nor couplan, why should his followera who geverally have an orimary share of the comforts of hfe? It is true, some faitbful ministers are poor, zud have a bard way of getfing a support for thenselves and fumilies, and are lacking that bearly encouragoment that should be cheerfally given them; and many brechren will find the maselves unabie in the day of judgment to render a jest account for withholding from them their junt dives, It is nerertheless truc, that the poorer class io the kingdow, have done, aud are still doing us private members, and as mukisters, the main bulk of the hard work in advaccing the kingdom of Christ: and in floing this withont murmanring or complaining they are but followis the example of their Master.
The faithful minister will not "shon to de clare tne whole couvsel ot God." He will ever hour to be cautions. kiud and obliging to nif. e.pecially to the poor who are too apt to be neks
lected and oferiooked.

## THE MODERN DOCTRINE OF "EQUALITY".

I
EQUALITT uppeurs to be the divite orler: it alwnys has exinted; undenbtedly it will contivuc; all our theories and a priori speculafions will not change the nature of things. Ev$\pi$ iurguality of condition is the lasis of jro nas, the incentive to 1 xertion. Fertunatrly of to-duy we could make every wall white, evpry wemana ba like man at pature permis, give to every human hritg the same opportunty of education, and divide pqually among all, the accomulabed weaths of the world, to-morrow differences, unequal possesaien, and differentiation would begmagan, Weare attmpting the regeberaliou of aceiety with a misleading plawe we nre Wustiug our time with in theriry that does nof fit the facts

There is an equality, but it is not of outwan show; it is ind pendent of condition; it does uet testruy propurty, nor ignore the differnce of 45. nor obhterute ruce truits. It is the rqual ity of non before Qul, of mea before the law it is the tqual honor of all honorable labor. No wore parnicions notion ever obtained lodgment in reciety thau the common one that to "risu in the world is neceesarily to change the "cou dition." Let there bo content with condition discontrut with tedradual ignorance and imperfection. "We wat," eays, Emersoo, "but i furmer, but a mann on a firnu." What 4 withchisvons jura is that whech has grown, evern in the United States, that manual labor in disereditable! There is surely some defect in the theory of equality is our society, which mukes domestio service to be dhunued as if it were nu divprace.
It would be considered a humoruus suggestion to advocate inequality as a theory or as a worhing dogma. Let us recognize it, however as a fisct, and shape the eflorta for the mprovement of the race in accordance with it, encouraging it in some directions, reatraining it from ibjuatice iu others. Working by this recogartion, we whall save the race from mauy failurea and bitter disappointmenta, nad apare the worh the spectacle of a repablic ending is desputisu and experiments in governruent ending in aa-archy.-Jannary Atlantic.

Do not get angry and talk sbout yoor neighhors; and do not show a disposition to talke every adrantage fo huald up yourwelt at the exppose of othera. If you do, what better are you than others? Be not decoived; God cunnat be moeked. Do your duty though the beavens fall, and leave the consequences with him whe rules in leraven and in earth.

Ax exchsuge says that Sir Moses Montefiore, a rich Jew, is making large investments in Pal estine. He expects that country to be restored to the Jews so that they may passens it as of old.

A wnw denomination has sprogeg up in Phil Alelplifia, called "Methodists-" Its doetriues are the aame as the M. E. churct, hut dillers in its syatem. There is bat one order of muiz try, called elders, and to this order wonten areeh gible as well as men.
The fenale stodents of Lawsel Semmary, Muss. are giveu object lestons in cookery at atated periods. The work is arranged so as ant to inturture with the regular work of the -chool. Arrangementa are also being made to give yougg laders instructions in dreastoaking.
T) Hechildreu need to be thorooghly instracted in nght pribephes. Yonti, is. the bect linur to form their sharacters, and the Bible is the best teat hook for this purpote. In hoor each slay ir a few bours doring the week spent io couver athun with then oo Bible topics, whil go far in intrioping their muds for the netive athes af inf. "'repare their manda for the trian of hite a.n-11 us for its pleasures.

## MUSIC OVER YONDER.

TfiHERE is mnvic over yonder. Oa the bright, ,teroal shore, Wuere line nasintashall be with Jead All the "bonght forever mire. dil thuir years of sorruw endedWhere no niglit cat overcome, They are sinking, sweetly augiug, In their gloriou, heavealy home.
There is mase ofer yonder, Where the crystal waters ghide, Where the tree ol life is evrr Bloomug by the silent tide, 0 , what joy the heart is thrilling, Over on that shising whore, Where they sing the rong of Moses And the Lamh forever wore.
There is unasic over yonder, Where the golien lyres are swept, - the sovge unite in praising Hiw wha cer a lost world wept. And we almast think we hear them, Over on the golden strand, As they sing with hevenly rapture, Growned and rutied - a glorious band

There is music over youder, And the songe shull never cease For the saints shall dwell forever With their Lord is perfect peace Soon we lope to jom their choran On the bright, uteranl shore, Where the axinis shall se with Jesus, All the bright torever more. Selected hy E. G, Butermavgi

## MIGHTY HUNTER BEFORE

 THE LORD.HX C. II. BALSDADOR.
Dedicated to Elder D. P. Saylor, with deep gratinde for brotherly kindness, and with simere Christian regavel.
YUCH was Nimrod. Gencsis, $10: 8$, bot specifically stated. for rame-personal the love of fame and excitement. He is the prototype of millions of huntera purmag their preythrough all the ages. Self. seeking, self-indulgencz, self-aggrandizement, this is ghme for Nimrods great and sinall, mighty and ignoble, and these constitute the prodigious toils and strug. gles aud ambitions of the world. Man is uaturally a huoter. All moral patures are inquisitive. Soul instinctively seeks something beyond and above. No sooner was man fashioned in the im. age of the Infinite, than he was on the hunt for wisdon and pleasure sod exaltation. This irrepressible curiosity for the unpossessed is the root of sin: a Divine root, and prinarily as pure as Deity, but uow corrupted in every branch and twig of the tree of humani-
ty. Man ueeds more than esorpureity Ey. Man ueeds more that esrpareity ageut. The constitutional impulsion wns divine in the pleasure-hant of our primeval ancestors; but the voluntsry bias was criminal. God made them capable of willing wrong, but did not will for them. Man not only now huats imogiuary good as did Adam, but his first impulse to partake of the forbid. den tree originstes in a deteriorated as ture. 'The first bumss being was the fresh, onmarred product of Almighty power, Infinite wisdom aod love. He was Divinely moulded in every element and fibre, sud imbresthed with the very essence of the I Am. Where this is not, there is no image of the Fontal Sire. But rll of womsn born save the Second Adam, sprung from a tainted stock, aud could not escape the lnevitable consequences of the higher law of generation. Man can no more withhold the bias of his moral nature from his progeny, than he can exclude it from his own. "I was shapen in iniquity: and in sin did my mother conceive me. ${ }^{11}$ PA, 51: 5. The Calvinistic doctrine of -utant deqravity is a "damuable here.
ay;" and the opposite extreme that removes the embryonic germ wholly be. youd the reach of the moral force of parental agency in the origio of life, is such $n$ gross travesty of commod wense, common obsprvation, and the in r.Sorable laws of matter a ad mitud, that the simplest unperverted intelluct rypu diates it Every established physiolog. ical and paychological law nust be ig. nored to wake room for such a useless irrationsl theory. "The fimb profion nothiag, it is the spirit that quickrarth,' is as true of human as Divine genera tion. Divorce these essential joint factors in all vital operations, and the whole creation falls bsek into sboolute wonentity. There is a force, an impetus, anward in fallen humanity, is its genet ic activities, due to moral derangement and dejection, thetrasasmission of which can no more be arrested than the fact of bumanity itelf, This inhorn, intwisted, inworking, disintegrating quality of our moral furniture, is the groundswell of all the mighty unrest snd upheaval of human individuality and society. The nomination of thas "myatery of iniqui ty" is insignificant. Give it the hardest or the mildest term, the stubborn, sol ems fact remains. The duplication of human nature must ever be hone of my hone, flesh of my flesh, soul of my sonl spirit of my spirit. All reproduction involves the elemental entireness of the Gederstive sgent. This is a truism which no kind or amount of theoretic speculation can invalidate.
"As enemy hath done this." The Great Heaven-banished, soul-hating hunter of evil has cast his damnable plausibilities in the balance of prorient iequisitiveness, and gave volition its fixed determination hellward. Motives eneourage sin but do not compel. We will give the devil his due, and not exalt bim above Omnipotence io the campulsion of the moral seuse. God never does, and caunot, any more than be cas "deny bimself." And the devil much less. The haman will can defy the Almighty, and why not an apostate, blasted, wrath-smitten, Heaven debarred principality. The Incarnation for the race, and the regeneration of the individual, is the antithesis of all this Where humas liability to evil begins, there begins redemption. God comes into contact with humanity at the essen tial point of its requiremeats as a falleu moral power. Further down the stresm of existence would not have answered the purpose. He know the mystery of life, of generation and of sin. His suh lime soul-hunt was not inaugurated in the vestal germ independent of the ne cessity of the case. Man cannot be a sinner and generate like a God. The idea is preposterous! As he is so be begets. "Every thing sfter its kind." This is the irrevocable Divine instita tion. Here the Incaruation as a Babe gets all its apology and meaniog. Gain say this, and the whole redemptive econony tumbles into chaos. A more latitudinarian theology puts a premium on sin. Soul-huating implies all that is signified by a Divine Babybood for sid. No one can reject this cardinal truth and be "a mighty hunter before the Lord." To make radieally less of siu than God does is to disyualify for the ambassadorship of the Manger and the Cross. We must begin and conduct and end the bunt in Emmanueb. Let ns not muiss what is signified by this. Where He hegan His Work for sid we must begie our acconnt of $\sin$. It is only a shalluw philosophy that would
anteantal Godman. If the generative ordinance is not involved in the lapse of bmmanity, the great Rectifier of sin Was out of place duriag IIis niue month's vestal inclosure. The Mighty Huater of a world full of sin-infected, sin thralled souls, canie to seetk and nate the lost. The time and manner of bis advent were adjusted to the want of our ruin. Humanity was lost, root and branch, irrespective of age or $\therefore$ Infuite cost He paid th ransom, beginning st the seminal fount of being. His business is soul-hunting, and the gature and extent of the search may be gathered from His Incarnate ministry, io which every second of His eurth life was included. He ministered io sleep no less than in toil, in the womb as veally as on the cress. His Iucarnehon, from Lake 1: 31, to 24:51, was n ministry of grace. And He ministered not where and when no grace was need ed. If generation, the central fact of lumanity, is humanity, is under the control of an unfallen impulse, the in Atshing of Deity though that function, was supererogation. When sin is dealt with in a way that underrates the Incar nstion, snd calls for a donble miracle in every patural birth so as to preserve the impecability of human nature there is nothinggrand enough lefto com pensate for the ink it takes to record the beresy. God in Christ is the Pst tern of soul-hunting and soul-saving Emmanuel gives the height and depth, leugth and breadth of sin no less than of Redeeming Love. The counterparts nnawer to each other. All human life prior to the conseious rupture of morai integrity, issafe; but it issafe only by virtue of the Divine Inesination. Sin, ss an implasted potentiality, begins with the first pulsation; but not its impatation We must give due emphasis to.the Ba byhood of the Divine human Redeem r. Had not Clurist been a Child, con ceived and born "of a waruan under the law," and kept his child-nature for the C'ross, there would be no salvation for iufants. "Who can bring a clean thiny out of an unclean? NOT ONE.' Job 14:4. Iuherent absolnte purity is not in luman nature, in no stage of it. It needs a Redeemer from $A$ to $Z$, and it has found one in the Alpha and Ome ${ }^{4}$ a.
If we "have the mind of Christ," we too will be mighty hunters before the Lord," "forsaking houses and lands and friends," and "all we have," to "pluck one brand from the burviag," to tear one immortsl from the clutch of the Wolf of Hell. Heaven and the Pit are ever on the hunt for souls. Michsel and His angels, and the Dragon and his legions, are waging a deadly Waterloo, and every pure, esrnest, Christ-wedded moul is found in the ranks of the Prisce of Life, parrecipating in the awful conflict. And every sianer as well"fighting against God," Holiness and Heaven gain a few, while sin and perdition engulf the many. And all because sin, ss an imputed fact, is the deliber ate, uncoerced choice of conscious wrong. When the soul is so baptized in the mire of devtlism as to "glory in its shame" while sustained by the exalted convic tion that it "doing God service," the bunt is over. When "Good sends the atrong delosion," and falseliood and dampation becume the essence of being, liere is a terribly fatul co-operation which invites and senls the everlasting avathems.

A memory well stored with Scripture
nd snoctified by grace is a good library

## DECOYS.

แт J. z. noshisole.

$\mathrm{S}^{\text {INCE reading Brother Eshelman's }}$ articles on the decoy sheep our mind natarally reverted to the decoy duck that is sqmetimes employed by the sportsman to further his interests when in search of that fowl. It is monde in shape aud looks to all intent like the genuine; it is securely anchored iu the atream to float about with the current sod attract the flocks that frequent the vieinity. How similar to the part played to the expert pick-pocket-au excitement is gotten up, crowds rush to see what is the matter, only to find that they sre minus some of their valuables when the excitement is over. Again a man gets into a difticulty, feela insulted, consults a lnwyer, who gives his version of the affair with the probable amount of damages sustaived, gets the case into court, and finally it goes to the jury, who return a verdict of damages-costs-dollas. The man of law teels had for his client, and in his work. ed up state of mind declares that the judge aud juyy ought to be sent to the penitentiary.
The world is full of decoys; they come in the garb of friendship. While they pat you on the shonider and invoks the blessings of God upon you they have one hand ta your pocket feel. ing after your dollars mid cents.
Sornetimes parties innocently play the part of decoys. For instance; a firm conclude to do business upon a horrowed eapital; they must have patronage, gain the coofidence of a few faflueutial men, deal liherally with them, ask them to talk the matter up among their friends. You meet one nf them, he asks, "Have yon doposited your money yet?" "No," say you; "times are so precarions, it is not safe to patmoney out." He talle you the firm A. B. d Co. is reliable; he deposited interest payable every six months. Well, you deposit. After a while you conclude to draw your money; you go dows to the plsce of husiness, the door is closed for Dinety days." You read it over about four times and then you go home wondering why you did not draw that mosey a week ago.
After swhile the announcemeat is made that the firm of A. B. \&s. Co, will he able to pay about ten cents on the dollar. So much for your confidence. Such men generally have a bright outside. Thes go to church, sing and pray and weep with you at the grave side of your departed friends. In short, they are "wolves in sheeps clothing." They are are heaping up wrath sgainst the day of judgment, when every secret and idle thought shall be made known, and every one shall receive according to his work. Let us heed the injunction to be "wise as serpentsaud harmless as doves."

## A WORD TOCHRISTIAN FRIENOS.

ay f.A.slcberay.

$I^{\top}$most certainly is too true that some have lost energy, health, and even life itself, by indulging in the habit of smoking. As one who works annong juveailes both in day, and temperance
classes, I feel it a duty (and would that every professing Christian would feel the same), to cry down this evil of smokiog, regarding it in almost the same light as I do intemperance.
In the first place, it is wasteful and extravagant, without any good resulting beyond self.gratification. Now self-grat-
ification, we all koow, is an instinct belongiog to the brate creation, sud oot wor thy our so-called "lords of crestion." A man's first effort should be to conquer himself and bis appetites. Alexander conquered cities, but suecam bed at last to his own appetite, which eveotually cooquered him.
It is an expenaive habit; many boasting of the braod of their cigars and the beauty of their meerschaums, while so many of our brethren are failing for want of evea sufficieat bread. They muat forget the divioe command, "Itaremuch as ye have done it unto one of the least of these my bretbren, ye have done it unto une."
Thirdly, itiovolves three losses to the smoker-time, money and appetite. A man who makes it a habit to smoke ia the early morning, cares nothing for his breakfast,sod iovariably begios the business of the day without sufficient support, which frequently causes bim to take a stimuladt.

Again, it is hoth a dirty babit and an offensive one. A smoker's clothes are frequeatly soiled with the ash from the eigar or Pipe, and in roans where much smoking is done, the furaiture fades and rots. It is offensive to nod-smokers and delicate people, aothiog but drisk being more intolerable to a sensitive oose than to eater a bus, railway carriage or borse car occupiéd by men who bave been smoking - their elotbes and bresth reeking with the fonl odor.
It destroys the aervous system. Habitual smokers are as a rule oervous and irritable; and yet they tell us it is sooth. iog to smoke. Possibly it is, but it is the sarae soothing that is derived from gin drinkiog. It supplies the brain for a time, only to arouse it to a greater state of excitement than before. It certaituly is injurious to the luags, for it ioduces the babit of expectorsting, and many medical men will tell you that the seeds of consumption are sown by the poisonous aicotiae. I remember a learded doctor in the profession assuring ore for a truth that iu a large gedtlemen's boarding school which he atteaded professionally, he found the secret habit of amokiog indulged io by the elder lads, in some instacees resulted io ibcurable consumption. He especially quoted one instauce of a bright, clear and handsome lad who went to his grave at the early nge of viaeteen, killed by consumption, brought on by the secret bshit of smok iag at the tender age of twelve. This was the dying lad's owa confession; his resson beiag be thought it was mauly. So mach for example. Christian fathers, is this manly example of yours to lead your sons to aa early grave?
Again, another iastance of the force of example: Two boys who left my school a few weeks back, and bad beard my lectures agaiust smoking, bave oow gooe to a school where the master smok. es io the dinner hour, and to my horror I wet them io the village a few ereoings back, with a peonyworth of to bacco done up in brown paper, puttiog it, in their idea, in quite a mauly faskion. Now if that school-master was told that as a professing Christian be was ruiaing those boys, he would not thank one for the iosult, as he would termit.

How often it products an appetite for strong driok; nod fast companions found in the cigar saloon often lend the dowaward road. Is there a sight much worse than to see, oo a Sabbath evening, our rising geaeration lounging in a cigar saloon, passing their ribald jest aod wit on God's most holy day? Who has not witaessed this in a large towu or city.

Oae cas almost comniend for wiadom shsent, then it is more neersasy that we the supposed foolishuess of Sir Walter go, for our presmoce will have a tenden Raleigh's slave, who threw a pail of wa ter over his master the first time he saw him smokiag, thinkigg he was on fire.
Lastly, let me quute for professing Christians who practice this pernicious habit, the words of our Master, "It is impossible that offences will come; but woe oato him through whom they come. It were better for him that a millstote were hanged about his neek, and be cast into the sea than that he should offead one of these little ontes. ${ }^{n}$

## "THE MANNER OF SOME.

## hy w. Ikenterry.

NOT forsaking the assembling of ourselves together, as the manner of some fo; but exhertang one another. IIeb. 10: 26. Now it appears from the language of the apostle that is was seces. sary for the people of God to assemble together that they might exhort oue another. The language of the apostle reaches us with all the necessity that seemed to hover around the cause of our Master is that day. It is a fact that when the children of God begin to for sake the assembling of themselpes togetber, the cause suffera. What is the casue of this? The great and primary cause, is the want of true love for our Master and the church.
Paul said, "Let as hold fast the profession of our faith without wavering; for be is fartbful that promised; aud ler us consider one noother to provoke un to love and good works." Heb, 10:28, 24. In these texts we are taught stead. fastness and to consider one another to provoke to love. It appears to me that there is no way that we can do this better than to meet logether and to associate togetber in the worship of our Creator. Have we net all reslized the fact, to a greater or less extcat, that the more we aeglect meetiong with the children of God, the less we feel inclined to go? Our love begins to grow cold. "Nee that you love one another with a pure heart ferveatly." 1 Peter 1: 22 . Here we are taught that our love must be pure, and fervent. If so, we must have
our bearts filled with good morals, so that we may provoke to love and good works when we assemble together, "hav. ing our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
Uur text says, "as the manaer of some is." We infer from this the manver or cus tom of some to forsake the assembling of themselves together. No wonder he thus spake whea he saw the coldaess iu that early day, ou the part of some, and it is a stubbore fact that this custom of church members abspatiog themselves from the house of God, follows the church from the days of the apostles to the present, and is as prevaleat io our time as it was in the dars of the apostles, if out more so. We are outen made to feel sad when we go to the place of wor ship, and find comparatively few assembled. How discouraging it is, and no good reason why it is so.
Dear brethren and sisters, what are your excuses? Have you worked too hard, or are the roads too bad, or have you growa cold? If so, it is all wrong. We bave beard some ssy, "If I would know that brother so and so would be at meetiog to day I would go." Agrio, "if I bad koown that brother so and so would have been there I would bave gone, too." Now we ought to rememher that when the able brother will be
cy to menurase the young inexprithe vd hrother. It is very diseouragiag to
the miuister to sur so many vacant seats.

The apoatle further says, "exhorting one abother." Here the apostle tells us what to do when we come together; to xhort oue another. In what are we to exhort? I understand that we are to unconrage one aoother to steadfastuess, and to a disclarge of our duties as breth reu aod sisters in Cbrist. Whea we go to the house of God, do we do this? or do we spend a part of the time atter we get there in talking about worldly affairs? Clrist says "out of the abuu dance of the heart the mouth speaketh." "Examine yourselves whether ye be iu the faith; prove your ownselves." 2 Cor 8: 5
Water'oo, lora.

## "GIVING AS GOD GIVES

(BAlaw I give an mxtrict or a very louching pri Wate intter just reseived from our dear anticter hrother, written wble e so tull of aervous torment. Ite. with nul otherof our ambleted tretbreli and sme tera in Clutst, trily deserve our niost profonai
symputhy. - . B. BTiFL.ar.]
E. R. Ytifler, dear Seroant of Jesus:$Y^{00}$ must aot pass yourself to aoxie
ty, or inconvenience, or diminish ed comfort, io order to supply me with stamps. The rich cao give of their abuodance, and oo strong motive is nec. esssry to part with a trifle; but the poor who have aothing to spare, must have a motive whicb this world cannot furnish in order to make their little less for the promotiou of a great cause. To this class the poor widow with her two mites is the Divinely-aceredited model. I have wo doubt that daughter of penury cast ber farthing into the treasury with a profounder satisfaction than any of the wealthy contributors departed their largesses. It was the Lord's Treas ury, and the beatitudes of His inaer Presence inspired a disposition that could be satiskied with nothiag less than the sacrifice of "all her living." There is a great priociple in this which we are slow in recogniziag. 1 do not question the fact that those two mites weet into the sacred chest under the uplifting conscionsness that she was acting under the immedinte persoasl cogurasuce of the God-mas. She was noder the same roof in the same room, within speakiag dis tance of the Eternul God in bumau form. She was one of those that "wait ed for the consolation of Israel." Ther love was no dreamy, speculative, cold bearted imagination.
All the fercor of her soul was aflame with a personal attachment and to keep her two mites to berself would have beea a painful self denial. This strong, all-domioant persoanalelemeat offealty to Jesus is the supreme muster in religion, without which it blesses auther ourwelves aor others.
Christians are God marked, Spirit saaled persons; living epistles, "knowu sod read of all men." The constraint of love, the desires to give, to spead and be spent" fills their being to the brim, even if oo taogible object is ready for itsexbibition. Such persons seed no cosxing to suppurt missions, ated non pushed or dragged to the Lord reasury, do not rasack their pockets aud parses for a dime or a aickel, when
a piece of larger denonoination lies on top. A trae bride always offiers h+1 hest and sweetest and fullest to the bridegroom. Not becanse it is lookent for, but because love prompts to nothing less. "All her living" does not aec. essarily require stripping the clothes
frou our hooties, or the last morsel from the pastry, of the neauty fuul endeared by the sweat aud blood of beloved an cestors and our owa. It may mean even thix in certain exigeveies. But ibe saiotly widow gave nil that was immediacely axailable of her effects. She had still the means of procuriug ber daily bread even if her only capital was in manual ton. Love forgets self io its object-In apending itself for the higher it feeds and hlesses the lower. A self-seeking, self-pleasing Christian is a contradiction in terms. If ench gives itself for all, all will be served, and the most God-like character devoloped im. nediately. The desire of salvation 18 not the noblest inspirstion. "Lo, I come to do thy will, O Lord," is a higb. er impulse. The first makes easy, narrow, proscriptive professors. The latter lauoches into all the possibilities and felicities andexaltations and glories of the incarantion. He that gives his two mites as the widow gave, coasecrater that of which they are the outcome. One person can give a thousaod dollara, and yet give nothing. Aoother can give a farthiag, aod give his all, even if he has a cow and sheep at home. God seat bis best, His all, because He sent Himself ia His Son; and yet He remaia ed in Heavea. Deity entire was in Christ, and yet God unmutilated kept the Throne of Glory. "Without con troversy, great is the myatery of godli bess, God maoifest in the flesh." God gave bimself becanse we were in aeed, but more because He is Love, and sacrifices His glory and blessedness. To be Christ-like is to be like God.
C. H. Balshaugh,

Dec. 17th, 1879.

## HOPE.

ax e kepara.

11OPE is to the Cbristign what the anchor is to the ship, and without it he would eventually be lost. We as a Christian body, as the church of the living God here upon the earth, do oot koow, only haviag the Word, not delivered verbally, having it as it was telivered to the suints; but thank God we have the blessed hope, the anchor of the Christian, and we look joyfully forward to the secood coming of our Lond Jesus Christ. He may come to-morrow lie may come next week, nod be way aot couse for years But we sll look joyfully toward the fulfillment of the propbecies, and ns we are ignorant of the time be will come, we should all be prepared to go forth joyfully to grent him and sing the songs of the redeamed.
The business mao has his hope which is that his investment may prove profitable. The mechauic has his that better times aad better wages may come. The farmer has his that his crops may be large, and the money detived therefrom may yield large interest; but what are thesecompared with the Christian's hopu? He louks forward to the coming of our Savior whea he expects to be received home to rest and to enjoy uaspeakahle happiness throughout the countless ager of a never ebdiag eternity
Dear brethreo and aisters, let us all pray to our dear Savior to gract us more grace and diviae aid from above that our daily walk uay be a cootinua trmon, and, we may, if only throngh our daily life gain some poor perishorg will to our Master's kingdom; and great will be our reward.

It is a row of empty hooses that gets all its windows broken, and empty heads. and empty bands, and empty hearts, are

## The 兔rethren at 34:ork. pthisiafe werkls.

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 $\frac{2}{}$ Contany ppronultue ard acomirteoun languge, bat He:



 bretirex at

LThREN AT WOHK,
Lomerk, Carroh Co,

## Lasark, iLL., - PTBHEARY 10, 1 aso.

Dook'y Silerial Bravens is ont of print: heuce we ean fill no more urderd for it.

Bro. Danikl Vaniman held a series of methingn in Marrayyulte, 111 ; baptized two, one o them a noted phyynina
D. Ermer Woup, Iormbrly of this place, is now puhlistivg a meat and interesting monthly at Hugertawn, Md, ealled, "ThePeople's Jour-

Iv a lether rece.ved from Brother Futchiyon, at Loogmont, Colorado, we learn that be is Mome bother.

Bohthra A. B. Lkeh, of Morrioouvitlo. III.,in forms os that his eyes are slowly iumproving. and that be eau now sene to read coarse print
Thas will he juyful nows to his many fiends.

Tas Sunday-nchool workers in Iowa have appointed the 20th inst. to meet in South Waterloo church to consinder, work, Those iu
Mhadlie Indiana meeet on the 1oth gav' Crovk Cburch ior the sane purpose.

WitL eaei of our readers make an reffort to fxtend the errculation of the B. AT W.? We for one thousaod. Do all you cath, ask the Lord to bless you, and all will go well.
Bho. S. Cack says we made a mistake in an item of neys a few weeks ago and wishes it corrected. He sayp, "At the love fenst in Cedar Co., Mu, six were baptised, three furm the Ne-
vada Distriet, and tirree from that chareb." radn District, und thrae from that charch."
We yiully make the eorrection.
Bn's. Jacous Swzilt and Joha M-izler reeentIy held some neetings in Napunee, lud. Noads It is the old, old story repeated ay iu. People are willing to listen to the truth ii prewned in the spirit of the Master.

We call the alteation of our revelers th the Surtick on on other page entitited "Tobaceo Suoking, It in a pluin statement of facts
nhich sloould find loigement iu the minds of all who desire to do good to their fellow-man and to themselves.

Props:son Mc Garvey's letters fiom Palestine are alfarding wany of our rend ors considerable exjogwent. They bring to the mind many vuluablo penrls from the Bitble Lavd, and give one increased desires to :tudy the Book of books which hrst revealed unto us the places and tho incidents connested with them,

Tas burry and crowd of bosiness is now sulsodiug, and we hope to give the contents of our paper more attention in the future thas we pross nur gratitude to all coar agonts and patrops Sor their support, indulgence and sy mph-
thy, and our heart felt thals to thry, and our heart felt thanks to Almiglity Goid tor bis protecting love and mercy.

Is our notice of Rail-road urrangements in
 Nhimo and Pacibc. We expect to srrange with this rond alo, therefore those living slong thw
liue will please nusme tandinas liue will please nisme stations where they ex peet to get on the cars; otherwise foll rates will be clarged. Escursion tickets will he placed at such stations only nhere Brethren inteud to yat on the train, and if no tickets are there, fol -a will hos chorged.

## THE DEBATE

Mr. Weaza: Mr Ray's 6th nffirmstive be ing delaged a veets, rearbes me juat in the rudst of our sehcol examination of second term nud opesiag of thiril teriu, wheh crowd us with hosineas thes we.lc. Hence I will aut be able to prepure an articie for a-xt jisore
IV. StEis.
M. Morris, Illmoin, Jawnarg 2n, T**0

But "Mr. Ruy'y Gth ulifruative" was not "deaved a week." It was your fifth n"gstive that waw derayed, so that it dia not reach us in time to he insurted the week it was due Dr. Ray's axth affironative was aent you promptly. I hope yor will soou be able to send your articles on time, withoat heing compelled to hold ap an extra week each time, as jon base beea doing lately.
Be patient, friend "W." Did not Brother Stein invariaily notify you when he found that he could not send io time? Oid Dr. Ray do that when he frited to conve to tune? It seem-
ed to be all right when Dr. Ruy could hold up week or two, and that without notifying Brother Stein in adrance, hut it is all wrons when, through pressing sebool duties, Brother S. gives you timely notice that be esa not be 6th pegative which where is Brother Stein' ${ }^{3}$ ith pegative which woe sent to you Jan. 28 th and at this writing (Feh. 6th) has not yet reach

## A SERMON ON FEET-WASHING.

Delivered in Labark, Thinois, Sunday Eveniug Feb. 1, 1880.

TIE frrst three verses of hymu 459 were rung after which the following from Acts $3: 22$, ss read:

The suijicet this evening, is Feet-washing-s Church Ordinance. I assume the affirmat ive of the question, and shall exdeavor to present Scriptures in proof of the idea that the deetrine of Feet-wahiug is an obligation which devolves apon every beliwer in Christ; and while we examine this subject let us rememher that we have both public and private duties; hat private duties are distret from public duties in more nass than one.
The first point I eall your astention to is thast the Savior did not wach his diseiples' feet in Bettany. I present this not specially to faror foet-washing ga a chareh ordiaance, hut to correct an error of recent origin. I repeas, that the idea that Clrist wasbed his disciples'feet in
Bethany is of receut origin. In disproving this dea, I shall not elaim it as au essentisil element in an ordiusuce: for Clarist had poser to set up an ordiamee on the plain, on the nount, in the private honse, or in the temple. His power not limited to plsces made by human hands.
Buck, in his theological dietionary, saye that singing is an ordinance; that prayiag is an or hance; that preseling is an ordmance. This raises the inquiry, What is an ordinance? An
ordinance is a nite or ceremony based upon certain prineplef. Will any one deny that preaebing is not a ceremnny? Action is required in preaching; and this action is based apot cartaiu prineiples, which together constitute an ordinavee. Prayer is un act-something done in complisace with divine principles, bence properly at ordinance. Bat wore of these principles further oo. I now call attention to the Bethany matter. Matt. 21: 17 says that Jesus is in Bethany. Tbe same ehapter and 18 th verse puts bim oo the way to Jernsalem. We uow eall op verse twenty-three, and that puty
hia in the lemple io Jerusalern. First, we had him in the lemple io Jerusalern. First, we had
Cbuist in Bethany; second on the way to Jeru. salem; and third in Jeruasaen. We now call up chapter ${ }^{2} 4$, aud verse 24 , which tells us that he is out of Jernsalem on Mt. Olives We follow him closely sud in chapter 46 , verse
18 me learn of bis sending tro disciples to preprire the passover: and in varse 20 , testifins that when the even was cone be sat down with tho twelve," -not in Bethany, but in the "guest. cuanber" in Jerosslem We now have him in Jerushlem. where be inthated the communion, Lord's Supper, and fect-washing. If we should call up Mark sud Loke on this point, they would testify just as Matthew does; henca pase hem by and call attention to Juhn 12: 12 whieh tells of his going to Jerasalem; and ufter thic, not a word is said ahout his going out o Jerusilen until be had washed the di-c phes'
feet. The only way by wheh the feet-washing, ed on them," and commanded them to receise lem, is to charge the Holy Ghost with irgorance. the Holy Ghost, and this belore Peptecost. and then prove it. Tho oppouen's of Christ; aod then prove it. The mppouen's of Christik good rork? Let us see. If God ealls all bis feet-washiog may eugage in the work; we will iustitutions "good works," the matter is settled. not. Some have even danel to do this by tak-1 ing aboat foartsen verta in John 13 and puttung theta at the beguring of chupter twelve. Thio 1 p presuraing that fuspiratiou way igno raut: dill not understand how to regard event: knew nothing aboat order and arraugement, We apeak thus hecanse there is a dusposition manifested to mivend by claiming that part of Johu 13 belonga to Joha 12-that a little of John 18 had slipped out of place.
Sccond. I eall your athention to two more fsets, -that of the hetrayal and the denial. In Matt. 26: 21 ; Mark 14: 10, associated with the eommunaion, we huse the language of Clrist to Jndus; and in John 18: 21 the same language in concection with the account of iee $t$-wushing The Samor used this language but once, therefore not at two places. In Matt. 26:34, Mark 14: 20; Luke 21: 34 ocears the laaguage of Clurist to Peter conceraing has denial, sad in these places that bit of information to Peter, was at the place where the coummuion was iustitated. In Johrs 14:38, occurs the same langnage assoeiated with the account of feet washing. Now if Mathesv, Mark and Lake placo thas in connection with the iastitution of the bread and wine, sud John places it with feet-wh-shing dows it not follow that the ordinate of feet-washing was institated at the same time and place with the communion?
Third. What ure the prisciples or el ments of an ordinance? 1. Divize anthority, 2 Command. 3. Example. 4 Proninie. The Master dechares, "dll power is given unto me in heavea and in eartb." M1 att. 28: 18. This sttles the question of uathority, not only authority, but Whane suthority. 2. "Ye nlso ooght to wash one another' fuet." (John 13: 14) and "yo thould do as I bave done to yoa." (verse 15.) Lure is commenad. 3d. Clarist washed the diseiple's feet, then told then, "I have given sou an example." He eren dud not say this of baptism; yet be gure the exacople. Hio did not ary he bad given them na exsaple in the break ing of breal, yet he did. In feet-washing be yave the example, and tald thens of it. 4. "If yo know these things happy are se if ye do them," (v, 17). This setlles the question of pronice, Thus you see we lave di-ize authority, conmand, example and promise-all ele meats in an ordinatice
Fourth. The word eiklesia occare one handred and fourteen times in the Nen Teatro meut, and is translated church, assombly smd congregation. "Tell it nuto the clurch," (Matt 18:17) is the same ns tell it anto the congregation. If ten or more persons who obey the Lord, assemble in Lanark, is not that the church at Lanark? If even five or two, zeeet congregation the Lata, is wot tat the that the twolve with Jetus present, was not the congregation of the Lord? When the tivelve were preeent at one pmoe, and Jesas
washed their feet, was not that the ckklysin washed their feet, was not tuat the ckklesia a hurch pas
But twe ehurch was not then organized, ays the objeetor.
That is au nssumption. Christ gave his discipies power to baptize, to beal the sick, to leanse lepers, raise the dead, and cast out devils; yet, hy the argursents of some they were unqualifed to assemble in a church capacity. Christ knew what was in man; and while on cartia needed no mas to testify to the truth. Wha not an apostle an officer? Were they not chosen apastles before the day of Pentecost? Certainly they were; therefore, there was an ekskesia,-a congregation with oficers thre and it half years before Pentecost. We repeast therefore, were not the twalve at the house of Simon the leper, the church at that place? Was aot the thelve in Jerualem in the gaest cbsmber, the church at that jlace? Was not the one hundred and twenty in the npper room (Acte 1: 13,15) at Jerosaletm, the congregation of the Lord at that place? Hear John 20: 19, 22. 23:
 Pan tre den

Here it is expre sisy stated that Jesus "treatl

We call ap James $2: 17$," " the matter is sethled.

is not the effect of fatha a good work?
Do we uot agree that wheo we break bread and diride the cap we do a good work? Either every ordinatice of God is a good werk or an cril work. It wast be one or the other. Praying is a good work; preaching in a good work, hrealking bread is a good work, and washog feet as direeted by Jesus is a good work. If you are called upon to forgeve yoar enemies, is not that a good work? Every act of God, overy institution of God is a good work. Pual say s to the hrothren at Ephesus.

We are his workwanship created in Clurist Jesus unto good works, which Gol before ordained that we stonld walk in them. 0 my frieuds, here as Inspiration declarmg that God ordained that we should 1 erlorm the works given to ns!
If a mau practices feet-washing in the pubTo a asembly, snd thas has "part" with Jesus, is he not dorng a good work? Whatever God requires us to do, publicly or privately, in good work. Why do our friends regard feetmashing in private as a goad work, but when done pobliely, an evil work? IIoen do they account for thas differencep
Sixth. Suppose that verse fourteen of the 13th chapter shonld reud thus: 'Ye ought not wash one another's feet." After reading it that was, you go into a eongregation Whare tbey wash one another's feet. Yousee
them eaguzed, then tura to yonr Bible, aud them eaguzed, then tura to yonr Bible, and read. "Ye ought not wash one another's feet," and instantly you cry ont, "Mew, and brethreb, you are violating the command of (forlm Wo tell you that "ought" is not blinding; but you insist that it in. In that eave, my friends, wouid you not see all the force and power in that little word ought? With ought not in Jobn 13: 14, would you not, with great boldness, tell us we are aiding to the word? Certainly you would, and justly, too; but bow i it when the word "nor" is not thero? We trust yoo can see the foree of this, and at once ehange your opinion to faith. Opinion shyn "Ye ought not," bet frith saya, "Ye ought."
Secenth. Adam Clark, Blackwood, Dr. J W. Herrivg in bis life of Christ, Bushop Plerce and the great majority of commentatory sad bistorians say that Christ wosied the disciples feet at the same time that he instituted the Eacharist. Herring says, "Ho washed their feet * * ia order to show them an example of the utmont humility and condescension." Scores of men on the other side of this question ean be brought up in support of the idea that Jesns washed his disciples' feet in Jerusslem in the night in which he was hetrayed. However the people of God will obey Jesua, no ditterence where the conmasad is given.
The commission (Matt. 28: 19) the new hirth, (Joha 3:5), the Holy Spirit, (John 20: 12), were all given prior to Pentecost; so that the ples that all was chaotie until the miraculous outpouriug of the Spirit falls of its own aceord. Jesus immediately after mashing his disciples reet, said: "If ye koow these things, bappy are ye if ye do them." These things means more Elan thing. Them does not mean, it.
Yoa, my friend, who have never wasted feet as Jesus did, how can you tell what blessing there is in it? Has the man who never broke hread any experience in hreud-lirealing? Hon does the man who never prayed, know anything ahout the blessinge that come that way? The man who neter bas been baptized, can be tell anything abont the hleariogs of haptimem? So in fe-t-washing. Does the man who never washed feet in the congregation of the Lord know anytbing about the blessinga that follow that act? Do we, therefore, hear that Prophet is all things, when we refure to hear bium in fet-rashing?
For want of npace, the halance of the sermon IReportad by Gfu. Holwes.

Thz old people at meeting are a fleanant oight The gray hairs indicate experience and judgmeat, and we should tore and respect such as can help us in our Cliristian pilgrimage.

## BE A CHRISTIAN.

WTHY not? Why can we not have your consent? Why do you nlight the invi-
If there Wrer no Chratings in the If thera Wrer no Chritians in the
don't yon think it would belass enij gaworld don't yon think it would be less eni ya-
ble? Have jout ever seen a man you loved leas becauve be would do right, of wan a Ctristian? Do you think any among soor workly friends wonld esterm you less if you had the love of God nhed ahroad in your beart? Would life lose its aweetness if you should hecome an beir of eternal glory? Ah, don't you think if you had an approving conscience for your conduet that you would be bappierp Is there anything denied a Christion which will diminisb his lappiness he e? Is ayything that it is good for man to hate, whieh is denied him? Ii is only that which does man harm that he is fortididen to Ho, or have. Do you think Goik could love his childen and create things whict they would be benebtted by using and theu forbid theix use? No, aever. God wants mau to be happy.
It he does not, why does be do so unch for If he does not, why does be do so wneb for
man? Why dons he eatse the earth to produce that which plewes the palute, and at the same timenatatios the wants of the bolly? Why doen he subtufy man with the thmgs necessasyto protect his persoun wad thike hin comfortuble?
No, my dear fineode, us breoming a Constinn you have nothing to: loses, but everything to gain. If yut wnuld have your mind it peace aud erjay real comfurt aud not a mere lancy of uflections on thiugt utove. It wilt make you baypier than ull earibly polap said arandeur combined.
'Phough the hand of stlletiou be land heavily upon you, darkness surroulud you, storms of friends betray and forrake you, if the opirit of Christ possesses your soul, you can count it all jog. You will theu suar above the low plane of caranal natare, which only eujoys "the lust of
the ese and the pride of life." You will then see all thiugs pure and holy and lovely. Sensuality will then in yon no louger be a consumiog fire. In the maidst of aiveraty and distress you may have the consolation of a hentie be-
youd the floods of strife and contention where you can forever hask in the sunsline of perfect peseen You eas thea hold intercourse with the good angels-yon can ammost, with the eye of
faith, behold the gates of tearem open and the spirits of "just men mado perfect" standing there beckoniog you thitberward. Oh, realer,
be a Christion that when you die the angels may carry you to Abraham's bosom where the wicked cease from troubling. wbere God shall wipe away all tears, and where tbere shall be no more parting-no more fanily ties brokea, Fatber and mother, son and dasghter, brolher and aster, be happy Cbristians bere that you and aster, be batpy Coristaus bere that youly nid forever dwell togetber, in the ausnnions on the eterual shore.

## THE STANDING COMDITTEE.

HAN Y of those who bave attended Ansual Meetinge are sware of the grest labors ustally restiog on the Standing Committee. morning; works all day, and sometimes till mdnight. Early on Tuesday morning the work is renewed and continued till time to open the services in the Council buildiag. At noon an extra sessson is held. Wben the Council is adof resting as others do, must enter their room for business and perbsps stay there, hard at work, till after midnight. Thus they work and lose sleep till the meeting closes. In some instapees bretbren fall asleep during the session, and must be aroused so that the worls can go
on. 1 have seen promisent meshors of the Counmittee fall asleep while sitting at the table in tbe Council room-they conld not help it, they were completely worn out. Tben, to make it still wored, the Committee is remetimes severely censured beeasse it does not do its work right. Considering the disadvantuges under which they labor, it is a wonder to me that they perform their work as well as they do.
But sueh sufferings as the Struding Committee mant eudure is uncalled for. There is no use of men working half of the uight, losing sleep aud weariog themselves out wben there is plenty of time during the day in which to do
all the work necessary. There is a semedy
for all tbis, and the sooner it is adopted the betfor ill tbis, and the sooner it is adopted the bet-
ter it we for both the Standing Committee and the Annoal Meeting.
Lut the Standing Curomittee ranch the place of meeting on Thursday evening before the Council. and commence their work early Friday morving, and by Sutorday eveaing t-ey wonld have toost of their work completed. A sbort nossion on Monday would enuble them to finish
their mork and bave a little time left to enjoy the unelves among acquaivtances as other mewhere do. This arraogement woald pernit the Bretbren to open the Annual Meetang early on Tuesday morning and commeace business at once. Thus the business could go on, from day to day, early and late, witbout wating bours waiting oa the Standing Committee.
Oor Conumittee of Arrangementa discussed this matter pretty fully during its last seasion We would like the Standing Commitlee to meet at Lanark on Thurrdoy eveniag before the A.
M. so as to be reedy for work eariy Friday M. so as to be ready for work early Friday morning. We were confdent that suk an arraakement twould meet the approhation of er-
rry menther of the Standing Committe, but finally coucluded hat it was not ont privilege to make that charge: it would be assuming rather much muthority on our part. However. we trant that the propriety of a change in this respect will be brought before the urext A. M. But before elosing we have this mucb to ssy If arrangements can yet be mado to bave the Sladding Committee meent et Lanark on Thursday evening so as to conimence their work early Friduy morning it will be just what the Cornmittee of Arrangements would like to see; we will welcome the Comanittee and make all nec-
essary arrabgenents to entertain them. The committee cas have the ase of the Brethren's meeting nouse in town, near the place of meet. ing. We will see that they are boarded and have comfortable places to sleep. Now hrethren, what say youf Are you in favor of baving
the Standing Committee metet in Lasmark on Tbursday eveniug before the next A. M ? If it can ho done, the A. M. can get tbrough? with will be moch better satis6ed.

Lanark, Ill.
I. H. Moore.

## RAILROAD BUSINESS

IA order to facilitato business, sad render tbe
wosk less perplexing, nil the husiness perhuing to ruilroad arrangements is now pheced in the bands of Brother M M. Ertellaan. Per sons wishing arrangements made on roads lend ing to the A. M. should write him at Lauark
III. J. H. Moone.
tBE design of ohristian baptism.

$I^{T}$T is objectal that inamucb, as remission,
everiastiag life, ete., are conditions on everlastiug life, ete., are conditions on
in Cbrist, Jobn $3: 30 ;$ Acts $10: 43$, that they cannot therefore be received by baptism. We answer, Fitith really may beconsidered the first sud last exercise which accepts pardon. No one can repeut, let aloae, be fit for baptism who does not believe the gospel. "Without faith it is inpossible to pleave hint for be that that he is are must believe tbst be dis, and seek himu." Heb. 11: 6. Here faith is a coudition of comial sad seeking, and men must conse to Cbrist Matt. 11:28; John 5: 10, and seck the Lord, Isa $55: 6$, is order to be saved.
Henee the faith which precides comiaty, serkHence the faith which precides coming, seekiny, repenting, being baptized, ele., bowere neessary, does uot secure it if left alone. The
promise of salvation to the believer is not to the exclusion hut the inclusion of the other things required by the gospel as weillbas faith and without which fuith itsalf in dead. Hence the contrast butween sathing faith and its opposites by Christ. "He (pistethoon) beliering on the Son hatb everiasting lifet, but he (apeithoon) disobeying the Soa shall not see ilfe." John 3: 36. Mir. Willmarth, s Baptist writer in the
Baptist quarterly of Jaly 1875 , says, "Fsith in Baptist quarterly of July 1875, says, "Faith in
Clrist is acted upon, wacted out, aud so consummated in baptisu," also that baptisa "embodies the purposes and pleiges of repentance (t. ©, a ehange of mind), and so consummates
them." See Baptisu and Remiesico, pp. 20, 21 . This in what wo teach. I an aware that we

We met here by ihe scce 25 stion of justification by corko. Our opponents tell ns that Paul says not of Norhs lest say taan sheatil boast," etc..
but their indiscriminate applacation of the ex prensions "not of works," not by works of ighteosseess which we have doae," "not hy tbe works of the lwe ", "etc., inv ildates itelif by going too far. We believe these declarations as strongly as any one and tewch them. They occur cither wheo the spostle contrists the
Law and gospel, or coogratulates, warns, or dmonishes those who had been under the lam or were troubled by Jodaizing teachers; or when be sddresses Jews who reated in the 3w, or gentiles with a view of reaching the Jews through them. Their ohvious meaning yorks and rigbteousness of the Mosuic law Nor is it by any work of huruab invention. But do the Sariptures ever tell as that Juetifiation is not hy the works of the gospel?-not by the works of "the perfect law of liberty?"not by obeying the commands of Jasus? Is he "the antbor of eterand salvation" to amy but "them that ohey him?" Heb. 3:9. God will render to every man according to bis dends." Rom. 2:6. Men will be judged by he things "written io the hooks, scoording to their works". Rev. 20: 12. "Whoso looketh
into the perfect lave of liber:5 and contianeth therein, he heing дot a forgetful hearer, bat doer of thr work, this wau sball be blessed in bis deed. Jas, 1:25. "By faith Noab being wareed by God concerbing things not get eeen
repared an ark for the sning of his
by which (preparation of nu ark) bo condevinel the world and becawe au hcir of the righteonsuesy which is by faith." Heh. 11:7. Did be not become heir of the righteousness of faith by preparing an ark? "Wbat doth it profit my brethren though a man suy he hath Saith, and bave not works, eau faith asve him, ?"
Jas. 2: 14. "Wilt thou know, 0 van man fas. 2: 14. "Wilt thou know, 0 van ma hat raith without works is dead? -ras of ahraham our father justified by woorks. hea he had offered up Isaac bis sou upou the alter? Seest thou how faith wronght with his
ucorks, and by trorks was faith made perfoct? And the saripture was fulfilled which saith A brabam believed God, and it was itrputed unto him for righteounness; nud be was called the friend of God." Jas. 2:21-23. This was bre fore the law, nor does it refer to ciroumsision. It whas the flrst tiate God coufirmed his covevected, to Ahruham by oath. By myself bave Isworn saith the Lord, for becanse thow hast tone this thing and hast not rutheleld thy son, thine oniy eon, that in hlessang I will bless thee, and in multiplying 1 will mul tiply tby weed as the stars of beaven and as the sand upon the ses-sbore; and thy seed shali possess the gate of bis enemies; und in thy seed shall all the nations of the earth be blessd, becaus thou hast obeyed my roice": Geu. 22 16-18. See Lake 1: 73; Heb. 5: 13-17. "Y see then how thast by norks as mass is jussified,
and not by faith ouly." Jas. 2: 24. Thus wn ree that Jumes had to correct the same error into whicb many are rusning now, who won't helieve his teaching on tbis point, though an postle, and toork hard to wake otbery disbe heve it. But thay complain that we "attach too rnuch importance to the exercise of tbe reature." Ans: No people attach lesa merit to hamuan actions thas we. Are not repentanc ond faith cresture exercises? Does God repent ad believe for sinoers? Do any people preach ardon without faith? Mark 16: 16; Luke 13 , reature enercises, required by God only where they are possible and so far from theriting satstion, thast after we bave done all, we are still abprofitable servants and have ouly done our duty. Nevertbelass a arglect of duty is a
neglect of life. But why disparage the importance of trork: Is not faith itself work? tbe work of the anderstanding in apprehending the truthp-the work of the will in coneuting to the truth? - the mork of the affee tions in confiding in the truth? Does not tbe
cark of grace conafer remission?- the work of rark of grace confer remission?-the wark of
Clirist merit it? - the weork of the Holy 8 pirit apply it?-the crark of preaching proclaim it? Rom. 10: 14-17; 1 Cor. 1: 18-21-the workik of epentance, faith and baptism secopt it?-tic coork of heliness continne in it? "Blessed ar thes that do his commandments, that they many
hare right to the Irceof life, and mayy enler in Kare right to the treeof life, and way cmar in
through the gales into the city." Hev. $22: 1$

Can such right and entrance be enjoyed by those who will not do his commsudnents? Dr. S. Grafes in the Standard, a Baptivt paper of Chieago of June 27tb, 1878, says "Whatever obedience to Cbrist bos to do with salvation, baptism bae". Aucrionn Christian Reciece, Vol. 21, page 234. Bat some seon to think becauso we arge the importainen of haptism that We therefore undervalue the Atonement and the Holy Es irit work. 1 will let Mr. Willmarth, " Baptist, answer thin objection for us. He ays, "It cannot undervalue tho Atonement, for the Baptisn is ong resting upon, and deriving all its value from, the name of the Laash of God; and this is diatinotly undentood by the person baptized, who sulnsits to the rite as a believer in that name. It canaot disparage the work of the spirit, since be nlone effectually eails men to Repentaoce and Faith; nud it is by (Gruok on, in, within the iefluence of) one spirit that ur nere all baptised into one
baly, $i$ ic, the spirit leade the peniteat believer boly, i. c, the spirit leads the peniteat believer to Baptrim and bless the rike." Baptism And Kemission, pp. 9, 10. Men may simply beo irte, and by no means besaved. "Then said Jemus to those Jews whict belicerel on him, If Ye continut in my nord, thee are ye my disoi-
ples iodeed; and ye shall know the truth ond ples iodeed; and ye shall know the truth and If faith alope will save, these Jews were saved, yet Christ planinly tellis them "ye are of your Latber the devil, and the lunts of your father ye will do" 8 4t. This is ono exaraple in which ovou beluecers were ebildren of tbe devil. "Among the cbief rulers, also, many belieted Whim, but becuuse of the Parisees they did pot confess hing, lest they shoald be tarned out of thesyuagoge, for they ioved the praise of men more than the prsise of God." John 12: 42, 43. If faith alone saves, thicn theso men were saved. "They "belered om him," but had not confessed him, i.e, had uot put him on by baptiacc. They loved the synagoguas better than the companionsbip of the despised and humble Nazarenes. Tbey loved the praise of zea more than the praiso of God. Were they in a pardoued, saved state? Let Jesus auswer. "Whosoaver therefore shall be asbumed of me and of my words, in this adulterous and sinful generation, of biew sigo whall the Som of Man beachaned, when he cometh in the glory of his Father, with the holy angdt. Mark 8: 38. Faith saves, whth repentauce and baplism. Paul nays, "Whosoever thall cail on the name of the Lord shall be saved," Rom. 10:13. Here salvation is conditioned on calling on the name of the Lord. It says nothing about re-
pentance, faith, converion, etc. Most we therefore conclude that it promises ealvation to the exclasion of fuith and as a condition? Certaialy not, and yet such a cosclusion would be us rationul as the deductions which esclude haptism from passages which mention laith only. Becanse one lives by bresthing does he thereforo not also livo by eating, sleep. ing, etc.p If he would quit eating and sleeping, how logg would bis bresth contiaue? Because one's siss are remitted through fath can they thervfore uot be remitted tirough repentance and baptism? Is not suhmission to
Cbriate sutbority a condition of the very exCbriates autbority a condition of the very existence of confidence and trust in him? How can ne confide or trast in a government for protec. tion, trom whicb he witholds obedience? How ean the farmer appropriate to timeelf by fuith, Qod"s promise of "seed time and barvert," who refuses to pat his bands to the plow? How could Peter's bearers on Pentecost Lave oven belieced all he preached without believing that they had to repent and be haplized for the remission of sins? Acts 2:38. Would not a refuasal of baptism on their part have left them destituts of the fritb which is onto salvution? was it not obedience to God in going for ward into the waters of that typical baptism that Irrael realized God's tomporal salvation? Ex. 14: 13,$15 ; 22-30$. Was at not the evont in which their despondenzy and lears wera exchanged for the laith whieb received the blezing? Va. 10-12,31. Woald their faith have saved them without it? But one qaoting (Col. 2: 6) tbat if we reeeived Christ in haptism, we ongbt to coatinne to walk io him in baptism. soswer, since ve receised bim in haptiam by frith, we have aever baen unbaptizad but hope by grace to continne in that atate nuto the end.
It is reparted that Bigelon and Main bave puhlisbed $7,600,000$ copies of Goapel Hyman.

## Gome anul Tamilo





## WHAT MATTER.

What matter, Irledd, thougly you and I Miny sow, and others gather We buill, und others oceapy, Esah fraboring for tbe othen, What though we totil from shat And men forget to hather tho nobleat work our hands have done What matter thongh we sow in tears And crops fall at the reapang: What though the fruit of patient years Fast perishifn our keepling
 If faith beloolda beyond the cle
What matler though our castiea fan, And disappear wblie builhite: Though strange haod-writing of Flame oak ambld the gilling:
The hand of death may shather Though bopes decay and friends departIf heaven be ous, what master

## THE POWER OF WORDS.

HY wEALTEY A. Cbataz.

IVE often meet with pergons who seem to true neamig. They are powerfol weap pus, and produce joy or misery. Who bas not felt the force of cutling, sarchatic words, sting. ing the heart sud often causing hours of wretcluducss? Again, how sweetly falls the hind word, how toaching the look of sympathy and the warm preasure of the hand that tell ne ummiatnkebly, that others feel for us and would disdain the thought of giving us pain. There are many to-dsy whose bearts are aehing and lives male bitter by thecrnel words which have been thoughtlessly spoken. No hy kiudnesh. The most degruded tramp thit comes to our doors, although he may have led a life of wickedurs, and his appesrazee may indicate a rough moture, but we know not what may havo beon his trina fe tenderness for him, speak kiudly and selieve his wauts, we will awaken t-nder tbonghts, aud perlaps, as he ane of home aud mother, the silent tear may e sees trighling down over the care-vor check. He will feel that he is not alone in the word, aud atthoug it be may be howelese, a sad thonght indred, yet he will receive kindness fom our hauds with gratefuluess, aud
There is nothing gained by uttering words which wound sensitivn bearts, but often we drive frou us those who would be our true and constant friends. Then let bs learn to think before we spoak and consider how see would feel were some friand to spealk harshly to us. There is so much in the manner we speak. An old adnge teaches as that "It is not no much what you say, as hove you cay it, and this we
hise all experienced to be true. The same have all experienced to be true. The same harsh langu different effectand leave good impresaions. cortain writer says, "Harsh words are like hailatones, which, if melted, would fertilize the tender plauts they batter down "

Words are lifhter thiso the clouds from
Oft the resiless ocemn syin:
Vainer than the trembling sh
By the fill of summer rain-dtops
In the air as deeply stirred,
And the rose ienf that we tread on
Will outlive a word.
Yet in the dull silesce breaking
Weariug endless desalation
On its blightang vings, I heard.
Earth cun forge no keober weapons
Dealtig suror teath sud par lu
Ant the erael echo anawered
bave known a word lung starlike D'er a ilrary waste of years. Looked at thronghia mist of tears While a weary wanderer gathered Hope aud beart on life's dark way By its fathfol promise shining Clearer day by day.
I bave \&nown a spirit calwer As the heaven tlut gnsed upon it

With no wave of brpe and fear And ita dleepest depths were stirred Never, never anore to slumberOuly by a word.
have known a word more gentie Than the breath of summer air, In a list'ning heart it nestled As it lived forever thete Not the beatiog of its prison Stirred it ever night or day Could it fule away

Words are maghty, words are living Serpenta with therr venomed sting Or bright angels crowding ronnd ns With haven's light upon thelr wing Every word bas its own spirit,
Trus or false, that ne ver dies. Every word man's lips have uttered Echoes it God's skies."
Lanark, Ill.
WHAT HAS A LADY TO DO WITH TEMPERANCE?

H'UCH. The gentle elements of ber nature have fitted ber for command; and God made the empire of lier heart hontidless. Love is the bond of sympathy with all intelligent creatures. It is the master-principle of dient to no motives anve those which elaim kiddrhip with its own character. Fear eannot inspire it; power eannot suppress it; wealth eannot parchass it; authority eannot command it. A slave in all its malignant passions, the oul is free in every exereise of aftection, in every part of benevolence. However other
ohjects may inspire the emotion, woman was mode to he mistress of this passion in the soul. If she does not rule in the heart of uags, it in usually beeause goodness does not rule her and direct its fire wherever she will, her eloping is houndless and free. This influenee wus given to make her both the guardiun and ministering angel, Devoted to frivolity, ber influence reaches unly to the fancy, and neither makes or returns a permanent conquest; but conseerated to olsarity, it will die only with the memory of
her who was "last at the cross, nud first at the sepulebre.'
Intemperance afllicte man; but it blasts woman. It lays the withering stroke on her
heart, and lier heauty eonsumes like a moth, while her joy goes down to the tonh. Man urvises the loss of bappiness; woman-hey Man has a thons and chances to secuse it-wo mas bas hut one. The evils which intemper-
ance lays upon man, coone often one at a time on wornan they light all together. We ask her to throw her henevolence into the seale, to seeure proteetion for her own breside, and het of youder widuw, friendless and forlora, may soon be vours; for aught you eau teil, the destroyer who wrote the mother cliildiess, to-
morrow may lay deatruction at your dcor and break your heart. Whatever may be your pow er to attraet, to persuade, to eommand, hesitate not to throw that power into this eause, and then, no matter what may be the regult, you thall know that yon are guittless.
In the donestic cirele is cast the character of mau; it gives expression to nations. If purity and peace are not found there, society wil be 6 led with discontent and contention. A dounestic life, every pure and bigh infinence will depart. Low indulgence, crawling down through every degree of meamess - even though cover-d with refinement-drags the soul alung rohbing it of noble sensilitities, and introduc ing th to every form of "swilled insolence," till she entirely "loses the divine property of her first being." Let thase who preaide over t.e sanctities of domestic life, and adminiater its facred righis, gut if the house bold gode are not kept in perity, there is not a derty that is safe from pollution.-Golden Censer.

## WHAT IS HOME WITHOUT A FATHER

## 

WE often see the motto, "What is home without a mother? and I have realized wituessed the family aud friends of an aged father take the list lingering look at the pale face, aud part to meet never more on earth, we thought what is home withont a fatherP I could enter into their feelings, as I too have recently had to part with a dear father, to whow we had been accustomed to look for counsel and advice. $O$, what a change when father is taken away! Home with ite sacred
associatinns no more exists. Sad thooght, and no donht our friends realize the same, but thas is not the last of them. We can lonk beyond this vale of tears with the sye of faith and bohold another scene. There wre the spirita of the just made perfect io that blest abode, wathag to greet as home again if we aloo prove faithfal until the end. Thrn will our norrows he turaed to joy when we meet to part no more in that city of gold. Our homes in this world are dear, bat that home will so far exceed the beat and lorelieat here that we cannot couceive the glory of t , even the streets of the oity are of pure gold. While contamplating thes we must cease io sorrow and rejoice that wh have thase there who were so dear to ns here. While thinking of them our minds are drawn from earth, and our affeetions centered more firmly on thingt above. May we strive to hecome worthy to enter the golden city and
meet our loved ones there to he reanited formeet
ever.

## Miffinhurg, Pat.

## EACH HIS OWN WAY.

$\mathrm{A}^{\mathrm{L}}$
Ligreat works are done by sorving God with what we have on hund. Moses was keeping sheep in Midian. God sent him to Is rael, but he shrauk from the undertaking. We zympathize with. Jethro's herdeman, alono und a stranger, owning not a lamb that he watehed. He bad nothing hat his shepherd's rod cat out of a thicket, the mere crabastich with which bo guided his sheep. Any day he might throw it away and cut a better one. And God uid.
"What is that in thine band? With this rod, with this stick, thon shalt save Israch." Au su it proved.
"What fis that thou hast in thine havd, stranger?" An ox-goad with which 1 urge my laxy heast?" Used for Goi, and Shangar's oxgoad defeats the Philistines.

What is that in thine hand, Darid?" 'My sling with which I keep the wolves from the sheep." Yet with that sling he slew Goliab whom an arny dare not met
"What is that in thue haod, disciple? Nothing lut five harley loares and two Bsli-
"Bring them to me: give them to God." And the muititude was fed.
"What hast thou, Doress?" "My needle." Use it for God, and those conts and garment still.-Bible Student.

## WHAT EDUCATION SHOULD DO.

I seems to me nature designs vecy fevr peopie to be scholara, but when so many mak say they had a good educatory surprised and it was, for them, the worst elucation in the world, because they were not fitted to da their work. The result of edacation should be to levato one's uses, lut sometimes a student himself reminds ore of the cheap wooden bo is whieh his books are packed. We certainly
have different capacities for assimulation of mental food, and I thiah that to be gifted with a teouacious memory aod a brain that is no coustructive, and a little heart that will alway be poor aod bave nothing to give is a most hind of ebaracter, which if it tries to be scholar, is a miser with hus wealth, hecause does not know how to spend and nake use of i Gool Conpany.

## FROM PALESTINE

## vowber xixix

## Mount Herman.

$\mathrm{H}^{\prime}$Y last letter closed wath an account of Cxsarea Pblipp, and of the castlenned rock which rises one thousand tee ahove it. The locality was fall of interest on acconat of its association with the smxteenth chapter of Mattbew; but when our eyes wer lifted up to the still loltuer spurs of majestic Hermon, which rose before as to the north, we were reminded of that grandest of all the scenes in the life of Jesus, has transoguration wasea occurred on some of those hights. If years to that glonous vision, could atyle it locality "the boly monat" (2 Peter I. 18), the modern pilgnm to the Holy Land may be exwodern pilgnm to the Holy Land may be ex-
cused for regarding it with veneration. Filled with this emotion, I was determined to ascom plish what few excursions attempt, the ascent of Mt . Hermon to its topmost summit. For this purpose, instead of taking the most direct route from Cesarea Phlippi to Damasactas which would haveled us along the southern
side of Mt. Hermon, we took the most carcuit ous route around its aprthern slopes. In regard to the most arailable pout trom whech to make the asceut, there was a paipable coufliet be breen the wish of our dricgumas, hacked by hat of the muleteers, and the sdrice contmoned in our most rehable guide book. We found that by followiag the guide loook (Brodeker's) we would acoomplisis our parpose, and reach Dumaseus one duy sooner than lay folluwing our living gunde; so at the nisk of a threntened rebellion among the maleteers, who were incapsuble of thiukiog that auything should be doue dufferently from what it hud heeu dowe ve gave positive ordens that the uscent shoul hegin from the village of Hasbeya. We also ordered that while we, with the dragoman and our attendant seryant, nere making the excurson, the campshould move forward to the vil lage of Rasheya, ubout fitcees miles turther on t which pont we were to cousplete the descent of the ruonntain.
With this plan is view, we rode, on the 18th of Jume, from Clesaares Philippi to Hasheyo, a histance of abont erghteen mules. At Hwhey We were introdiaced to a nex phave of social ife. The population is chielly Christian, of the Greek Cburch, aud the village was the cese of one of the most fiendish outrages which oceured during the attempt at a universmassacre of the Syrinn Christians in the year 1860. About $I_{+} 000$ of these untortmate people took refuge from their perrecutors in a astle occupied ly the Turkwh governor, where they had promise of protection. But the garrison of Turksh soldiers, under whose protee tion they bad placed themselves, fell upon them and mordered them is cold blooh. Men, wowen and ehildren were indiseriminately utchered, und their bleeding, bodies wer eaped together in great massea where they fell. Truen we rode iuto the open court of hout au hore su exteut, whech lies in frout of well the the drono whe remere huavelf ander arma io Beruit, with his telluw Christians, called a halt, mud molemnty pointg to the buldug, sulud: "In there the bluod was not less than three feet deep, sad all uve thin evurt it was not les than four inches." Of course thas wis un exaggerution, fint be tuid the story as it had been told to him; and the fact that it is belleved, shows how deep as inspresson un the public mind was made by the hearful tragedy. I was the more mopresee Nitb the scenes of this awnil massacre, from laviag met st Tyre, a lady whose parents aud amediate relatives wele all among the vic-
tums. She wis left a helpless orpban, onty ten years of age; lut Mrs, Muts, an Eaghan leily in Berait, who luad and still has, a echool for girls, received her into it, supported her, edueated ber, tanght lier the Photestaut faith, and seat her forth to be a misssomary teacher. She was tewching s anbool in Tyre, and such was hor interest in Ciristian peopie, that when we were there she mide a visit to our camp and celated to as the atory of ber life and latore. Lougg may the cuntinue to show her gratitude lor the blensiugs bestuwed ou her, hy spreading the light among the children of ber burghted people. I thought, while conversang wath her four own orphan school at Medway, $K_{i}$ and I would commend ber example to the aear girle of that institution.
I sad that we were introduced at Hasbeya, to anew phas of social life. It was new in contrast with that of the Arab population anid wlich we had hitherto traveled. Here, the housen, though chesp and plain, had abont thrw an air of cleanliness and home comfort. Women, in clean garmenta, were seen sitting on the door stepa, or on the cheap verandahs, agraged in sewing or knitting; and a number of planly but decently dressed women, with white veils thrown gracefully over their heads, but not drawn down over their faces, freely came abont our camp to sell littla articles of their handiwork. The ease, comlort and freedon every where apparent, preseuted a pleasing contrast with the bondage, filth and shrinking reserve, which we had every where seen in Malammedao communities.
Having a long and laborioas ride before us or the 19th, we were op before daylight; we ate breakfast by the light of candles, and ere the sun had goilded the bill-tops, We were in the saddle. From ahout six o clock till noon we were continally ascending the steep slopes which led toward the sumuit of Mt . Hermon.
astoral rock aboot eight teet wrile by ten in lebsth, and rising about reven feet shove the ground. Ia the liat top of this rock were two
granes, wide hy side, with a titin ruck partition granes, wide hy side, with a tirin ruck partition
letc b:tweeo, und in the ho'tom of each a nar lett betweeo, und in the ho'tom of each a nar
row vault like thime in modern graves for the immediaterestiog place of the borly. They were the graves, in all prohabrlity, of a mai and his wife lug leen mader the impulse of Nome strangel caprice, and supposed to be a secure resting place for their dust nutil the resarrection morning. But the stone alabs which coverel them are gone, the graves have been rifled of all their cententa, and there is ooth ing to tell the story of the il-..1 ept the empty and silent rock
Mt. Hermon is not a rocky monntain, al though nown very bold and majentic messes of naked rock are seen at intervals; but its surface is composed cliefliy of nmooth slopes covered with soil, and in the apring it is clothed with
verdur. Esen as late as June 15th, the date of our ascent, the meltmg misses of suow sapply sulficieut noistore to kenp alive a convider able amouut of vegetation, and the shepherds arsarch of green pasture, lesd their flowse of over the fiocks by night as well as by day, and their food is brought to them fromis the far dis tant village below. Nor is their buqinesh ou attended with danger; for is these uninhahited mounthin regions ravraous beasts that would
devour the tlacks are etril fownd. Of this se had ocular denoustration; for while we wer standing on the susumit of the mountain a large browa bear started up not far trous 19 , galloped lersurely oit, aurl jest before be disapus for a few moments as if in doubt as to our ideutity, or of our nght to iavulo his domingas. I know sut how he gets has food anless he lives unow kods which he steals from the hepheras
The top of the mountaic contains evidence that it way not always the uniobalited region that it uow is; for it coutinas the raios ol
an aucient heathen temple, and a dwelling plice chiseled in the solid roch. The latter is a circular room about tiventy-four feet in diam eter, and its ceiling, which is ahout eight feet birgh, is supported by a plllar of the naturis Before itsdoorway, which is now nearly block ed up with earth, are two prieces of granite vorstrate, but the other atill erect VYo in prostrate, but the other athll erect. Who in
lintited this singalar dwelling, whether the beathen priests of the temple near hy, some herimit of the dark ages, or the snapherds of some forater period, can not now he determin iog for a mountan-top which is corered with soow during the priucipal part of the yenr.
The fall of saow and rain is this entire country was onuch lighter thain usual last
Winter, and consequently, we fouvd on th mountain only a few sfuall patches of snow and these will disappear before the Summer is fret; but asually the snow remains
foids throughout the entire Suwmer
Notwithstandiug the mazes of unmelte soow that were abont us, and our elevation of more than 9,000 feet above the sea level, the
thermometer stood at $71^{\circ}$, and we were con straiued to shelter ourselves from the sun with our umbrellas.
The view from the top of Hermon wha of course the most extensive that wo enjoyed in turned firet towards Damascus. It was too far away to be distinguished, even with a glass. It appeared like a small yellow fiold of irregulor outline, in the midst of a vast beld of green. The oasis io which it lies, and which is Abana and Pharper, was all in view, and the aurrounding de-ert was seen to stretch away in every direction natil it was lost in the dim distance.
Our eyea were nest thrned southward, over the region which we had receatly traversed Fir dowa in a deep depression lay the lake of Galnee, alloost hid by the nuist wiom fiom its surfuce. Beyond the lake of Galilee, the farth ent point that we could distinguish was Mt Tabor; and farther to the west the horizo was bounded by the long ridge of Mt. Carmel Westward and to the north west, the mountains of Lebanon hid all more distant objects from the view, and betreen them and the Hermon range lay spread the loug, narrow valley called by the Romans, Cole-syria. The atarosptere wha exeeptionally clear, and throughout the wide circuit of our horizon the various objects were unusually distioct.
In regard to the aimouphere of Palestine was seriously disappointed. All the tourints
whose writings 1 bat reat united in one unbroken choras to extol the marvelous clearness of the Syrian atmosphere, and the brilluncy of a Syriall -ky hy aight. My expectation vat therefore keyed ap very high, and I anticibated rare pnjogment from this source. Iu on Deapect I was mit dieappotated.
Darang the eighty-Hx'days of our sojouril in Palestine and Southeru Syria, there were not
wore than fight or teb, I thank, iu wheh the sur did not shme all the day, and the stars al the night. And when lookingat distant ob jects, we almost invaribly underestumated their distance from us. But 1 accounted for this latter circumstance by our waut of experience in estimacing long divtanees, rulbur than by an unusual transpareucy of the atmosphere, because in almost every instance we found distant obects covered with a haze which prevented ns rom seeing them diatinotly, and almost ever ime that we thmbed a hight for the purpose o btaming a far-recching view, the haciness of the atmospliere was a tantaliaing hindrance. Whe led to make freguent comparisous with the atinosphere of our own country; and at tough in Anerica we have mauy rainy, cloudy and minty days, I am sure that I have seen oljeets there with ntore diutiuct Des than 1 bave in Palestine: and allhough our mights are of ten akk, bave looked up from my owa duor step in the summer time with iny wite and children wout me, to a clearer sky and to brighter stan Ilaly. Aad then, on 2 frosty noght in winter, f the stars and onona ever shoni more brightl of the wide world thau thoy stuse on the free born people of Averica, I bave yet to see it, or
to read of it in authentic recorda. I think it onut he Eaglish writers, in whose sea girt home olear day and a bright night are selidous seens Who bave givess to Palestine ite fictition Our descent of Mt. Herman was far more rapid, and along far steeper slopes, than our as. ont. It had hardly begun when we passed a lock of goats graxing beside a bank of suow A suepherd-bay filled $\pi$ bowl wi h fresh goat'a mills, thickened it with suow, and offered it to As to driak. We stirred in some sugar, and male a very refeshing kind of see creans, the nearest to the geonine article, which we had tasted for many a day. We then moved ou toward the platns helow, walking down the steepest alopes, and riding down others where the danger of slipping, siddle and all, over our lorses' heads, seemed imminent, und completed an excuroion of twel ve hours by reaching our puts nt liasheya ahout sunset. Mru and horseg cere all prepared for a good vight's rest, and this they all enjoyed. J. W. MoGnevey.

## dercespondruce.

## Notes and Observations.

Dear Brethren:-
A COORDING to appointment of our MieA sion Board, we left home December the County, Olino, with Brother Daniel Brower; met an interesting little congregation on
Lord's Day morning in this new house of worthip.
The continted som rendered the roads, in that flat country, well nigh impassahle. We, however, continued morning and evening serrice, to a growing congregation until the 18th resulting in one addition by baptiscu, nad four pplicants, and their little fuithful memberhip much encouraged.
On the evening before. Christuras, we commeaced labor with the hrethreu at Sugar Creek, Allen Couaty, Ohio. The congregations sere were larg
veloped itself.
Oa the lirst Lord's Day of the meeting, the church was led to engage io her first season of rejoicing at the happy return of eight precious wanderers. We coutnued at their old church with interest aud suecess ontil January 11th, when, by mutual consent, the meeting was noved lo a poiut of their field of labor, Five males eact, where our ears ware again salated with the trembling tones of the humble peaitent. Thare seemed to pervade the mesting, cato, serions and anxions concers, upon the part of all, hoth old and young. Many were led to feel and confess the wresting rafturuce of God's spirit upon their hearts. The resu
of the meetang was, twenty-two alditions.
the meetug was, twenty-two additions
The Sugar Creek Congregation is one of the The Sugar Creek Congregation is one of the Ohio. Her trials lava been trany; her contests have been great; and her struggles long an

Farm. Annual meeting has at different time sent conmittees io soit of peacri wionng $t$ deri have at different times with them, sat
council, and with s'gos of sanieses liste-aed counci, and witheggos of saibess listeaed $t$
their tales of crouble. But they, veteran like heir tales of crouble. But they, veteran lake
'have fought liravely long and well; and nit have fought liravely long and well; and wh
feel happy in the thought that "vistory in theiry," "M Midion thnught that "pittory hands." Brother Daniel Brower, their elder, has been found in the front m all therr conHe has eudured much; be has dou much for the cruse amoug them; he is feeliog the effect of age. He buppily was one of thoar that stood by the water weeping for joy as wt led the loved ones of his own house from the vatery grave.
The Sogar Crenk Brethrou have done moneh in preserving the ancient order of the church o dress and geberal worship. We look unon thea in this as a good precedent. Many of their number have at dificroat times migrated o diffreut parts; eight of the3e, we counted ne evening by one of their firesides, were let end as muisters. We hope that they, lok Brother l'aul, will firget the whippy things of the past, and $r$ ach forth to those things whel re before; and thus gather thole precious hal ong alens iato the timely garurr of the Lord
I. J. Rosenaeraer.

## From North Manchester, Ind.

0
Nor. 121b, 70, we met for the purpose of arg one to the miustry. The lot fell rove fith latac Milfer, who ive beheve will belp him to do his Master's vill
On the 20th of December
meetiug in the North Manclereter commenced meetiug in the North Mancliester district. Our Urethren Sacob Suell, Damel Boek and Balzas
Gordan labored for ue durng the reonainder of Gordan labored for us durnag the reomainder of
the year, and brethren John H. Miller abi Daniel Wysong were with us during the first three days of 1880 . At this stage of the menting two precions ones caute out on the Lord side. The water was chilly hot not too much so to follow Sesus. On Sunday, the 4 th, we wat again and our home preachers told as of the goolness of God. The same evening young man was made willing to go with 6 s and on Monday was buried beneath the liguid stream. The brethren worked up quite an in terest but left too sooi. On the 18 h , another youth came out for baptism. O, what joy on arth and in heaven too! On the 22 nd , wh mal in council; had a pleasant neeting. Seven uni isters were present and hest of all we again
met at the water side where we led two more of our young oren into the water. This was joy beyond description. May they be bright and shiaing lights and be instrumental in bringing othera to Christ. Durixg last year we bapticed sixty-one. Young brethres and sisters. bo about your Moster's busined. Go forth in lean, gude and direct you all that you may influence your young friends to come to Jesus. Tell them to come while in the prime of life, while they cau do most for Je6u
D. S. T. Butizabauoh

## From Morrisonville, III.

IIE have haspterd four since the 1st of Oct. We bave regular preaching on the firat and third Sundays of each twonth in one meetSundays two miles south of Morrisonville. On the 17 th of January brother Daniel Vanimat started for Palmer, expecting to le at our regalar appointment on the following day. He day he came on to Pylmer; preached morniug and urening, also three eveuings following. We then sent for hrother John Metzgar to come. He came and coutinued the meeting over the following Sunday, and although we had no additions, made many warm friends. R ached the home of hrother Henry Miller on Saturday at 2 o'elock, and having preached in that negghborhood in former years, they wanted him to atay and preach in a school-house near by that evening to which he conseuted. Several of them started out on hos. ehack and by vight had a bouse full of hearers. The next made to the Brethren. Atter the close of the ast meeting an old maa came up and ladi hrother John good-hye and esid, "We difter world." We think the seed sown will be as bread eavt upon the waters and will he gathered in the near future. The mentings were well attended and the good counsel received vill lorg he rememhered by many. Come again, breth-
ren.
A. S . Lesk.

The way to be righted yourself, is to he care-

From Franklin, W. Va

## Drus Brethreni:

HATE been tuhng the B, AT W. for over a I year. It affurds a great ileal of pleusure, and 1 hope that its pagee will do good in every favily. It peoplo would only usest more of their mesess it good houls und papers how such better it would lie. the baye prewching only once is mouth hy brother Dickeuson. Bro, D. Yount of Augusta connty Vis, came six timer and baptazed upwirels of thirty persons May God and has blensing that hirnaty 80 oo in his good work. Thute is a crown lund up for all who will do lis wil. Forimiv, 11 wig ex ne ine ourselves a bette closer we wintal not bave anything to say about those that try to do good. Search the Surapturea daily

Johs C. Hunuer,

## From Cartersville Va

WEare only fow io unalier nod no prewcher nearer thau sixty miles, bat we try, hy o help of the Lord, to sssemble together every two weeks at the houses of our brethr-n and worship God. To-day we met at the house of brother Sheets with a congregation of filty jersons. The 25 th chapter of BLith. was read and spuken from by the brethren. We denire a minister to come nad loente amung us. There are good people hure. Last Fall 1 visited is Augusta couuty, and had the privilege of hearing moch good preaching and mot with many drar brethren wail sisters. I thonght of our isolated couditaon laere in Cumberlasd county and wondered it they appreciated their grand privileges.

From Pleasant Valley Charch, Ind.

0$)^{\mathrm{N}}$ the 17 th of January hrethren D. Younce ussist in holding a series of meotings. Com menced on the evening of thr 17 th, and con tisued until the 29 th , closing with twenty three sermous and trelve additions. The con gregations were the largest we ever bad. Our meeting-house ou several occasions was filled to its utmost capacity. Truly it was a neano long to be remembered. Fathers and mother Were made to xyoice to see their chaldren come
to the fold of Christ, noul smuert were made to weep. Give God the prsive. A. A. Wise.

From Bro. Samuel Murray

Wcommenced a meeting in the Cedar He Dirict, Dekratb Co., Ind., on the til the evening of the 18th. Congregations no large and not anch interent tannifented. Hai several very intareatiug social meetings. Closed with prelty fair interest but no additions.Brethren Pbiels and Leore were with us and did the most of the preaching. Last week we and nome rery intereating meetinge and we believe if we could have continued, there would have been some additions. Brother Jamee Bartou is the elder of this Dietrict. The mem bers seem to he zealous in the good cause. May the good Lord help them to go on in the good work of the Master

## A Misunderstanding

Dear Editors:
WRITE to say that in reference to the cir eulation of Petitions in the duffereat chureh ss to he presented to the Hiawi Valley, Ohio meetiug in March, that Eld. C. Horner, one of the corresponding committee for aaid meeting. told me that it was not, and is not, any part of the arrangement of the November mesting of Elders, or of said committee, to have any petitions whatever circulated prior to the March meetiug alluded to; and that in view of the active circulation of Petitione is some parts, and the confusion ond irritataon created by the corenlation of these Petitione, the committee will likely he ohliged soon to make and publish a correction of the Petition rumors as no part of them work our pargose.
S. S. Mohlza.

Corington, 0 .
Wise.

II
D meethren:- in the Hurricane Creek D meeting in the Hurricane Creek
Church, Bond Coanty, Illinois, from the 18th to the 2tth jant. On the 25th we commenced in the Mulberry Grove Congregation and continued six days and eveninga. There تere no additions to the ohnreh, hat we had some very good meatives. May God who give
tith the mernase hless the labor that it may lring forth mach fruit.

$\mathrm{T}^{\mathrm{I}}$HE article under thia title under the sigasture of Johe Forney in No. 4, we trust mininter, and will recrive a bearty response from sil those whose circumetanern are auch as will justify them to eaguge in the labor on the plan our veteran brother saggests; but mean While, what are thow ministers, who have large familsen and no means of support but their own incertant Jahors under the bleshing of God, to do? Do we expect them to leave their helplest families to the cold charities of the worid and labor in the vneyard without any provigion for tereperal support? Or do we expect them to flow all the call no earnestly directed to them to go unheeded, alighted and neglected? Ave to go tuhbeded, alighted and neglected?
thore not precions soaln perishing in many, lothere not precions sonle perishing indo of labor ealitis aot far removed from the helds of labor of many of our mininters, whose temporal cir that of some others? Would it be wrong to pat under conitribntion the wealth and oteans the Brothorhood so abundantly possesses, in order to enable many of the faithfal heralds of the cross to respond to the calls which are now oegleeted?

Joseph Holsoptle.
Indiana, Pa

## From Greene, Lowa.

WE are trying to do the best we uan, but we have our tarnoile too, I think we have our nhare and the eanses are hard to sed. Some
will not or camnot see their daty, but want the rest to walk struight, and can sen every misa step unade. Now I thiuk we should try and keep in reason and get ourselves right, aud then perbaps we ean see how to correct others, aud above sil, the officials should try and be easamples, for if they wil! not do their duty, what cau we expect of the laity? Like begets like, and if the offleialy hesitate to do what is their duty, it is burd and disagreenble wark to keep the meabers in the path, but if the oldat will come up to the mark then the yourger will fall in line. WM. Moone.

## From Dermark,

T"uE church here is still moving onward. We buytived one Jaunary 2thb, ia Scoyer, and the priest thern raged like a mad man. We. We.
bare now three members there in one family, bave now three members there in one family,
and wee expect the old poovle to come toa. Our brethroun and sisters whom we visited on our trip are all active and alive in the good casse. and live in pasee and union. We expeet to go south soon, and to Shyland to see our members, and if poosible, to get some into the fold that atsad near there.
We are tolerable in our family at present Thant God. May God hess you all and give you atrength to do much good. Your broth in Christ. Horz,

## Notice.

$B^{x}$request, I will state to those brethren who desire to know, that I have bought a form tirae aites north east of Falls City, Nebraska, where I expect to move in the Spring. Then I will try, if the Lord will give we strengtb, to fill some of those aumerous calls in Nehriska and Kanene
(Primifice and Prearhct, please copy.)

## Danish Mission Report

Montgomery Church, P
T. Wilking, 0 ,-
J. A. Kepuer, Ohio

Levi Stursp. Ind ${ }_{4}$
C. H, Rushes, Ind
C. R. Supplee, $\mathrm{P}_{\mathrm{a}}$

Elizabeth Ginery, Detiance, Ohio,
Sarah R. Wells, Pa,
Grees Spring Church
Bla k Hiver Church, Obio,
Pleasant Visw Church, Tean
Eik Lick, Pa,
A. \& L. Otdler, Ohio, P. Rowlanid, Treayuret

Lamark, Ill., Jan. 24th, $165 \dot{t}_{\text {. }}$.
P. C. Please Copy

Southe:I Kansas Mission Report.
Cottouwnod Church.
Neosha
Paint Greek
Total amonnt in the treasory
$\$ 260$
.6 .10

Garnett, Kan.
E. Hurpers.

Report of Western Home Missionary Society.

Brethren in Qage Co., Nebraska, ....... $\$ 20.00$ Pawnee connty. Poay Craek Charch Bult Conty Mo Nishan Valley Chureh Nishana Valley Chureb
Sielby County, Iowa, Coon River, Lowa,
County,
Punther Greelf, Iowh
Dallas Center Church

Total

J. L. SwITzER.

Danish Poor Fund.
A. ©. Benar, Wuynesborough, $\mathrm{P}_{\mathrm{b}}, \ldots \ldots . .8100$ Jacoh Swioger, III.
Lanark, Ill. Jan. 2thh, 1850.
(P. C., please copy.)

## Take Notice

$\mathrm{II}^{1}$AVING been appointed Supervisor of census of the 8th Penosylvania Distriet, I now be able to attend to any railroad business for iudividuals. I will manage the A. M. railrond trafficenat of Chicago all the same as if I bud not received the appointment, as my arrangements for that gathering are completed. Howamd Mulieb.

## From Turkey Creek, Nebraska.

IIRE the "old ship" moves on slowly, but steadily. Westill find a fer passengers it. We baptized oue who had become so reduced hy zickness as to be unable to go to the reek, hat by making a box we iemersed hin in the house. May God be with him in lis last bours. Brother E. Flory from Ionia caus o us on the 17th aud preached five nermons with good effect.
Tbis is a halthy conntry and land not very high. We woold like if some ministers would come among us and settie down and belp preach the gospel to all nations.
$\mathrm{W}_{3}$. Puleen.

## Thaten Astrep.

Notiges abould be brief, nad mriten on
from all el hor besiogsa,

BORNTRAGER.-In LuGirange county, Iud. Jannery 9th, 1880, Sarah, danghter of Joseph and Lysdia Boratrager, aged 10 yearm, 2 months and 25 days. Funeral services bv brethar Peter Long and Cbristian Wari, from St. Jobe, 6: 47.
BORNTRAGER,-Jan. 11, Nancy A, aged 8 years, 5 months and 15 daya. Heh. 9:27. BORNTRAGER-Jan. 15th, Jsac C., aged 4 years and $i e_{\text {months, }}$ and David died Jaa. 14 th, aged 10 monthe and 11 days. Matt 2: 18.

BOBNTRAGER - Jan. $25 t h$, Lydia, wife of Joseph Borntruger, aged 33 years, 4 months aud 12 days. Rev. 14: 18.
The above are all of the same family and all died of dijbtleris. Funeral services of all by P. Long and C. Wari.

BURDitT - la St. Joseph Con, Michigan, Jan. $25 \mathrm{th}, 1880$, Lydia A, wifo of David Burditt, aged 35 years, 11 months and 20 dayn, Funeral services by brothez Is
N. E. Shott.

CBRISTLAN - Brother Samucl D. Christian was born July $85 \mathrm{fh}, 1695$, in Huntingdon Co, Pa, naved to Montgomery Co, Obio in May 1826, whete he resided matil the Fall of 1866 , wbm he movrd to Huntington Co. Ind., whera he fell asleep Oct. 30th, 1579, at the age of \&s years, 3 wonthr. B F. Pack. BAKER-In the Suake Spring Church, Bedford Co, PA, Nov. 1xth, 1879, sister Mary, wife of brocher Peter Baker, ag d 60 years, 11 monthr and 20 days. Foneral services by Eld. John W. Brambaragh and Jocoh Steel, from Matt 24: 4t. Murael Kzlzian. SHULER - In the Limestone Congregation, Jewel Co, Kunns, siater Suwan R., wife of brother Jacob Shater, aged 41 years, and 4 months. Funeral services by brethrea Root aud Montgomery from Matt, 24:44. Groroe Detaice.

FORNEY- Near Sbanaod, II1, Jan. 2Sth,
Irs, son of brother Elins and sinter Fanay Irs, son of brother Elias and siater Fanay He was siek about three reonths.
S. B. Spaoulk.

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LaHAFh, Carroli Co,

THE BRETHREN AT WORE.




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TO SURSCRHEESS.






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Children at Werk.


W. U. R. R. TIME TABLE.
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list in the morning.

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Bistarical Chart of Eaptism. - Dy J. H Stoore. 25 ceals

# The Brethren At Work. 

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."-Jerbmish 50: 2
Lanark, Ill., February 17, 1880.
No. 7

GENERAL .IGENTS
THE BRETHREN AT WORK
TRACT SOCIETY.


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White llok, Kanals; From Turkey Creek Ohurell, Kunases,

## in the liaht.

## iy b. B. MENTEER.

## GETTKG INTO THE LIOHT

PRFF und undefilei religion" is tha light of the wortd. This is the light we love to talk of and recommend to everybody else,'for the reason that wekuow of a trath that weenjoy its precioun and hallowing in fluences. We have the life we now live is undesirable. Without it life is a darkened puthway leading hut to "outer darkness." With religion, life is a daily Feasting aud eojoyment. This is the ight of the beaveuly world shiuing down here through the window of God's word.
Aslong as the religion of Jesusis not believed, accepted and obeyed by us, we "sit in darkness" we wauder on in the ways of $\sin$ and death.
Religion io light. We need to get iato this light to exjoy the fullness of life. We bave wandered aray from God into the darhuess of sin and mabelief. But light comes to as by the Gorpel, and we may get iato it. First by believing. The more we believe and seck is believing, the clearer and more pleasant the light will become. Next, we mast "cast off the works of darkness," und this done cheerfully, regret ting oar anworthiness; tbis is repentance. how we then long to be brought into the fail light and liberty of the children of God! We forsake all for Cbrist's sake. We see Jesus ouly for He is olothed with the shining light of the Upper Kiogdou. We now strive to get into the Kingdom on earth. Wews utmistion, and are willng to do all the blessed Master has commanded His followers. Not that our work will save us, but we do it gladly for the Master's sake, and that we may gain admittance into Hurgrocious presence. Here we find our greatest enjoyment in sitting at His feet and in lingering in His blessed presence. This is

Walkino in the hioht.
We love Him for He is the King of the Kingdom
ol Goi. Oar eyer are closed to earth and ito van-
ity. We gann with rapture on the face of the Altogether Lovely One. We see, by frith, the hend that bore a crown of thorns for as; the elivelke that were smitten for oar salkes; the lovely face that wis epit upon thy his eqemies; the lands that ministered to the wants of our fellows with tenderuess, and then were pierced on Catvary for us. See the hands and feet and piereed sude bleeding and agoniziag, for you and fur me Brhold the man-tbe God! Tainjes our Savior We love Hias. We want to learn to love Him more and more daly. Methiuks I love Him so
more
littie.
Ons love to Thee, so call, so Talat.
Bat Thine to us so great l-
May God give us the victary over self and sin, that we may" walk in the light as [1- to an the 14.he," Gur ouly ao shall we be cleansed from our tive. If we be uot cleassed, we shall not be fit
for Heaven. What a serious thought. Who does not want to get to Heaveu wheu life is spent?
 all want to get there. The way 1 a open and and Jesus will not suff:r it to be closal for a mo-
neut, but we must foreates our sias. W must ment, but we muat forsalte our sias. We nust
live oy finth and live in Hien and huew nothing tuat Jesuan and Him crucitiod Dor us. So rhall we walk io the light of His proseuce by keepiog His commaudinents which arn by no means arievoas bat a delightt lor our icuer mad. Oar dispasition, hut if our inver masa walss in the light of andefied retigion, the onter razu will be ill mate subjeetion. Thuaks be to Gol who glves us the victory over self, Lhe world and the tatuy of our soulv! We walls in the light
wonkima is tile heat
do well to give attentiou. After we get iuto the light, we have not only to walk in and vat and about the King's vineyard, but there is work to do. We nll know what tiths people get who do not work. Then ugain there are some people who onake a great "fuss" about therr work, raaniug hither und thither iu wonderiul excitement, and what do they accompuish? What are they ealled? What kind of work do they du? Let every reader think for himself or herelf. "The wise shall understand." There are others again who work if they C.D have their way. The establisbed ralea of the vineyard and vive-dressera do not auit rnestab. cishert people. "But bessed is he that cometn in the Nume of the Lord." If I come to the work of the Gospel fidd is my own game, you will likely hear seff preached anil Clarist merely referred to. My "way" "seemeth right" to me, and lorgetting my lormer life of unheliet, my worldly self-trining, tuy old heart of stone, now lassert wy plass or the favorable plans of some other ontbusisista, and $l$ come in direct contact with the astablished rules of the vineyard. Woe to such workers. They wasy rua for a wtile hut the end of it is painfol to contemplate. "God is wot the author of confasion". If we would be approsed together we mast bring our every thought inte the ohedience of Christ and learn to work together. O Liow strong ie union! How heantilul is peace among brethren!
Let us work in the light. If we all do this we can aee to do our work, and oar work will be done harmoniously. Men who work in the dakk are sure to upset thiags and make bad work Come let us work ia the light whatever oar work may be. Are you a lay-mamber? D. yout work in the light and for the upbuilding of the Cnurch Let the public character of the Church be show, to all men hy our example in oneletss of faith and practice. Let us walk by the "same rule" atd "mind the same thing." Tlis ia work in the ligts Are you an oficial in the Charch? Tak- your place all the time. Do your duty hombly, willingly, kincerely. But, brethren, WOIK TOGEFHER. Do the work in the light. If you dont work together, and show to the Clurch and the worid the good old doctrine of the God. pel as the Church iu the past lirought it down to
u9, rest assumed nome are workng in the dark,
Now if a man works in the dark and is told of it, and directed to the light, the in not wise if be a not willing to learn. So it is in religion. We are all liable to err. But we have a Cbureh doetriue which is a unit in itself, and it will make all its followers anited fo One Body if they walk in that light-the same light.
$O$ let as labor for "one mind" among the hreth. ren, that we may walk in the light and work in the light, insamuch as we started in the light If any of as have waudered away into the shad ows of "new ideas" and "strange doctriues," may the Lard conquer as hy His striving Spirit aud make us humble, united learners at H is bliesed make
feet.

## A Question

## by enoch maz.

W
HY do you not publish your travela, we caus where you are, and have b
My ears are oltea saluted with the above question and its reasuns. My repls is, Id $\sim n+t$ thials itis of atuch interest to a reading pablio to know rbree I am, aud wath whan Iatosatos. Tre Lord hoows where I am, and what I an doing: and I think that is enoogh. If my lathars are warth pablishing, those witn whoul 1 aswasiate will see it and will attend to that master. fthey syy nothiag about it with their own free will, I thiuk it wislom on ray part, to hold my peace What wonld you thok, if after I had preached a serumn, I should turn to the congregation and cullogive mysalt by sayiag, "I ruade rome good in; ressions to day," Would you not
feel like reproviag me for aubeconing brhavior? feel like reproviag me for anbecoming brhavior? Jiat so it lacks 10 me and many others' when a brother adyertises hamself by suying, "at such - place I tad meeting and so unay were convert, ir, lhad meetiug aud theugh none were ai ded to the church, many good umpressions were wade," It te, in any judgment, oven more unbecoming: the former is conffied to a congregation, While the latter is upreal over the charel and the world, bs far as the circalation of the paper goes. Sueh reading matter becomes "stale" to the thinking mind; for the old adage is "Self-prai-e is no recommendation"; and the Aportol. ci iojuaction "not he who commendeth bimaelf it apporoved; but whom the Lord commendeth (2 Cor. 10: 18) yonuda like wisdom. Taes sious wid when He did 4 moad work "S we thon tell on nan. "How can yo believe if ye seek hopor ou of another." Furthormore I recom mend that any out giving an ascount of meetiags and their results, to he careful and stop when you have given the beceesary, if it be pecessary, and, hy many, desired information. To eulogize, pablicly, the brother, or bretliren who did the preach ing by setting forth their talents and abilities to conv-rt the people, has un evil tradency. I have never seen any good results from at, but mueb evil. Eulogy 18 a word that Satap ean, aud offen does, tarn to hin own advantage. It feede the carnal mind,and instead of helping oor brother to feed his earnality we should help him to crocify it by teaching bim that the Apostle was trarful of being exalted above measure, by the abundunt revelation which to received; bence how important it is for us to fear, and pray for sostaining grace. If iny bave fallien because they got too high. "He that kumblath himself shal be exalted." Let the columns of our papers be filted with good sonnd doetrine, "that may be ,ible to couvince thr gainsayer, for there are many unraly aud vaiu talk-rs and deceivers, whose mouths manst hestopped, who subvert whole hoos es, teachung thiuga they ought not for filtby lueri's suke, (Titu* $1: 10,11$ ) and less uaprofitable aews. A little lees bulf and a little more Jesus: a little less Missionary Convention and a geod heal more presching; lens Sunday-school Con vention and more to eching the cbildr-0: Ita-
planving, aud mure doing: less watching eacl planving, aud mure doing: less watching esch otber, unal more wateaing our-seives; less milast. bess, and more love. Tu watch eaed other for
ural; but to poll the mote out of eur lirether's eye when thero is a beam io our $o w n$, is antiseriptural. We aim to follow that rule in writing. The pspers are loving therr patronage, and infloence with eome, brcause of some of the above consaiderntions; hence insteat of creating agreater union aud oneness among ua, it has a toudency to alienate. 1 hope, however, the effect is quite limited, but should be guarded. The influmee of our papers is somewhat similst to our persenal influence; pretty hard to deternice with any degree of acurwy. Suffice it to say, they are both greut, eitter lor good or evil aud khould be gaarded with grent eaution, eep cially the press; for its influenee sopercedes ull athirs. Onay "taat ni-com whict is frow nbove which is tirst pare, then peacable, geatle and ensy to be cutreat ch, fall of olericy moil good fruitr, wethout partiality nud withut hypucriky" guvern all oar contribators to the press and especiully our lirethrea editors. Aureen,

## THE GRUMBLER.

I in nutural for an to gramble at what we dun't like.
Whether is church, state, or fanily, whan thingsd n't moveto ruit as, we feel like grombhog. And it is 14 hahit that grows strouger the more it is indulged.
Sime people ne nams grambling nbont State afficre. Evrrything with them gin whrogg. The taxes are miresonalik; public ntaurs aro in general thadly tuanuged, wud every public mam or the comntry is corrupt.
Men who coutioually grumble shont what is wrong, will soon get to growling about what is oot wroug.
A grambler in the famaly is the moot disugreeable mortals. The other members of the fanity, sre in constant contant with lime, are continnally mude unhappy hy hix dsilv snarling. You can't piease bim, and it is aredless to try. Do what you may, it is all wrong with him. Aud no matter what pastion you talke on any question he is on the other side
A grumbler in the church is a nuisance. $\mathrm{He}_{\mathrm{e}}$ is a perpetual elog upon charch work. He clains to be excecediogly auxious for work to be done. But he ean't get anythiog done right. Tbe presching is poor. The prayer mecting is dall and forwal. The Suibhath-school is alF wrong. Aud the merabern of the church genorall, are in disorder. Everything is going to the bod, and going raphly. Thua the grambiter motkes himedf univeraally diagreeable.
Let us make ourselves as agree.ble an possible, and if thiugs even go wrong, follow the dvice of the Paslmist.
"Fret not thyeelf because of evil doers."

Tar longer we negleet writing to an abrent fiead, the les mind we have to set about it. So, the more we nrglect private prayers and closet communion with $G$ od, the more shy we grow in our approuches to Him. Nothing breede a greater stravgrness between the sonl and God than the restraining of prayer before Hom. And nothing would renew the blessed intimper, if God himselt, the neglected party did not, as it were, send ue a letter of expostulation from beaven, and eweetly chade ns for our negligence. Then we melt, thes we kiodte, and the blissfull intereourse opens as usval. - Topla$d y$

The reading room of the British Masenm onnaina thre miles of hookeawh eight feet high. The suthorities have determined, by way ut experiment; to employ the electric light on daric aws. The dour, whence the electric light ireddiates the vast roow, is next to that of the Pautzeon at Rume, the largest extant.

Iov may bo che fortnne of sorrow, but sorw is the lot of all.

THE SINGE HEAD OF WHEAT.
A LL my daily tavks were ended, And the hush of might had come. Briagiog rest to weary apirits, Calling many wanderers home
IIe that goeth forth with weeping, Bearing golden grains of whent, Shall return again rejoicing, Laten with the harvest sweet.'
This I resid pud deeply ponderedWhat of seed my band had sownWlat of harveat I was reaping
To he lsid before the throne
Wbile my thooghts were awiftly glancing, O'er the path my feet lad trod: Sleep sealed up my weary nye lids, Anda vision came from God.

In the worid's great field of labor All the reapers' tasks were done; Each one hustened to the Master, Witb the sheaves that he had won.

Some with sheaves so poor and scanty. Sadly told the aumber o'er Others staggered 'benth the burden, Of the golden grain they bore.

Gladly then the pearly gateway Opened wide and het them in, As they sought the Master's presence With therr bardens rich and this.
Slowly, andly with tie reapers Who lind labored long and late, ame I at the Mesater's bidding And was latest at the gate.
Then apart from a'] the others Weeping bitterly I stood;
I had toiled from early moraing Working for others' good.
When one friend had fallen fuitating By his piles of golteu grain; With a glass of cooliug water I revived bia streagth again.

And another, worn and weary I had aided for swhile,
Till hor faiuting strength returning Sbe went oaward with a sarile.

Thus the others I had sided While the goldeu moments fled; Till the day was spent, and eveaing O'er the earth her dew-drops shed.

And I to the Master's presence Came with weary toil-worn feet, Bringing as my gathered harvest. But a single head of wheat.

So with tearful eyes I watched thera, As with faces glad and lirigbt, One by oue they Juid their burdens Down before that Throne of Light.
OtI how sweetly thea the blessing Sounded to my listening ear:"Nobly done, my faithfal servants Rest, now, in your mansion bere.
Then I thought with keenest sorrow Words like these are wot for me: Only those with beary burdens Heavealy rest and blessings see.
Yet I love the Master truly And I've labored hard smee dawn, Bet I have no heavy burden; Will he bid me to be gone?

While I questoured thus in sadness, Clirist the Master called for the, And I kuelt before hing saying, "I have only this for Thee."

I have labored bard, oh, Master, I have toiled from morn till night, But 1 sought to sid my ueighhors," And to make their labors light

Let thy heart bn never troubled, Fuithfully fulfill thy task;
Tremble not before the Master, Heavy sbeaves he will not ask. Selected by Wealthy A. Clarmb.

## STEIN AND RAY DEBATE.

Prop 2d. Baptist churcles possess the Bible characteristics which eatitle them to be regarded as churches of Jeaus Chriat. D. B Ray, Affirms. J. W. Stein, Deniew j. W. Steis's 31xtit nequtife. Ray, by devoting ome-ninth of his sisth sffirmative to me person and one fourth of it to the Turkers trive imnersioo, shows (1) a tota)
disregard for his word, when he agreed to be governed during the dehate by the rulea laid down io Hedges Logic, (2) his dissatisfaction with his aegative work oo Prop. 1 (to which I agaia refer the reader for a refutation of his attacks), and (3) his consecious inability to sustain his propowition on the ground of its owe merits.

I ask him agsia: 1. Caa "Baptist churches" justify and fellowship their menhers io waging war without consenting to and virtually licensing it? Suppose it was a case of unpopular and disgraceful vice, like theft, adultery, dec.; would oot all consider the church es in that case responaible? Read 2 Cor, 6: 14; Epb. 5:11; 3 Thess, 3: 6 . 2. Can Baptists engrge io war on aoy account without doing those luste of the flesh, viz: "hatred, varisace, wrath, strife?" Gal. 5: 2. I put this reasodable, fair adad simple question to Mr. Ruy, the eiacth time. Will be answer?

He accuses me of slandering the Baptists because I tell the truth, that they go to war, and that war is "rapacious, cruel," dec. Truth which everybody kaows is already proven.

I do msintsio that oone whose allegisace has beea pligbted to Christ io the soleme sacrament of Christian haptism can swear allegiance to any institution which in any of its essential festures is coutrery to christianity without expos. ing themselves to perjury. I sffirm, without fear of successful contradiction, that Baptist churches do sllow their members, withont rebuke, to swear a] legiance to ati-christian institutions uader the most horrid, secret death penslties. I repeat it, that Baptists, by taking oatho of allegiance to any other institution, do put themsel ves uader oh ligations to obey it, whether it commands them to disobey Christ or aot. But Mr. Ray thioks this is accusiog the Baptist churches of perjury. I plead not guilty, because I don't believe io the first place thas they bave ever sub. mitved to the saerament of Cbristian haptism. I call for the largnage or quotation in which I have "perverted Baptist history" or "continued to mis. represent Baptist authors." Mr. Ray is a professioaal "Baptist historisa" and it is his duty io the debate to expose any such efforts, sed I now call upon him, before the readers of this debate, to prove bis grave charge or retract it Will be do it? He says, "oon dippiog" is a "false renderiog" of "en baptrima." Eph. 4:5. We esll for the proof. The Emphatic Diaglott gives it "one dip piog." Luther gives it "eine taufe"one dipping. With this the Gothic of the 4th ceatury, the Danish of 1524 , the Swedish of 1534 sod the Dutch of 1560 are said to agree. But Mr. Ray can't find one translation giviag it "one $d i p, "$ which is the prsctice of his church. The "one immersion" doesa't help him. Immersion is Latio, and the Latio Fathers traaslated the Greek frequentative, "buptize," by "mergito," a Latio frequentative. See Aadrews' Lstin Eng. lisu Lexicon. Aadrews and Stoddard, speakiog of Latio Verhe, say: "Fre. quentatives express a repetiti $n$, or in crease of the antion tepresed by the mimit ve," and "are formed by addiug $\checkmark$ to the third root, as domo (domit) dumito," aod also by "adding ito to the Birst root of the primitive, as ago, (ag) agito," des Lat, Gram. है 187. ii. 1, a, b. To this class belongs "mergito." "Kap. 'izing" once expressed io Matt. 28: 19 like "delivering." Luke 21: 12 repeats its netioo just as many times as it has adjunct modifiers. Mr. Rey's critictsa
on the frequentative is a failnre, and be has grown sigaificantly sileat about the "weight of lexicography." It is oot that any of our brethrea repest "bap. tize" before "of the Son" and "of the Holy Spirit" in baptizing, but dip the candidate lato the water at the repeti then of each mijunctive modifier of the terb given io the commission. Thus we satisfy the frequentative nature of haptize, without Mr. Ray's redundadey, use the exset language of the Savior aod do exactly what we say. We exposed Mr. Ray's noscholarly quibbles in our last, to which he could not reply. If Mr. Ray would say, "I write my name in the book of Matthew, and of Mark, and of Luke," and theo write it in Lukeonly, would he not state two untruths? To make bis word good, would he not he compelled to write it in the book of each of the three evangelista? Accordingly, whea he says, "I baptize you io the aame of the Father sod of the Soo, and of the Holy Spirit," using exactly the ssme coostruction and the same parts of speech, joined togeth$r$ in the same relation as the foregoing, he should make his word good by doing what he says.
If there is acy "morkery," about the Savior's burial, 1 thiok it is in that the Baptists preteod to baptize like he wss huried. See if Mr. Ray will venture to deny what I said shout the Eastern sepulchers aod manaer of burial. But he fails to show that a burial or a birth is like one dip. If Bible figures did "go on all fours" they would not he like bie practice. Neither can be abow that "one fata" is one action, soy more than be can prove that the baptism of Johu, or of the Israelites, or Nuab's salvation in the ark, consisted of one dip, let alone a backward one. IIe thiuks the Carthageniaas baptized the Roman versels by one dip, which every reflecting miod koows is incorrect. A vessel sioks by dips, i. e., by alteroste and repeated efforts, so that its "one submersion" is accomplished by repeated dips,
$\int$ have slready adduced one example io sacred aod classic Greek (the case of Naman in the Septuagiat), where bapfizo means more than one dip, proving Mr. R.'s first two facts (so called) to be acorrect. I give another from classic Greek, showiag the relative use of bapto and baptizo several bupdred years before Christ. It is traelated from Hip. pocrates' works by Dr. Coannt. "Then dipping (bapsas) the pessing into the oil of roses of Egyptiao oil, apply it during the day; and when it begios to atiag remove it and agaio immerse (bap. tizeln) into breast-milk, and Egyptian ointmeat." Baptizein p. 34. Notice, whea it was to he dipped only into the "oil of roses," bapto, (a verb never used for baptism) was employed, but wheo it was to be immersed "into breast-milk and Egyptian ontmeat, baptizo is used (a verb universally employed ia the New Testameat Greek for baptism). I ask, could the pessary have heea dipped on ly "iato breast milk and Egyptian ointment both by ooe dip? We showed in our affirmative proposition that trice immersion was commanded in the com mission. Matt. 28: 19; which condemas Mr. R.'s so-ealled "3d fact." The apostolic fathers make as much mention of trios immersion as the siagle dip. As single immersion was not theo invented, they bad no use for such coatradict. iveterms. But Mr, R koows that the spostolic fathers do positively coodemo his church on the desige of haptitm. See apostolic fathers pp. 21, 420 . So much for his so called "ith fret." Moon
ulus, A. D. 956 , informs us that trioe immersion had always been with the church and makes it just as old an the command to preach the gospe]. Ses Work of Cypriad, p. 240 , (quoted in my 7th aff.) This coradems his so-called "5th fact." I proved io my sth aff. hy iacoutrovertible testimooy that the Novatiaos who existed iu the third cea. tury, (whom Mr. R. has beea compelled to admit were free from papal corruptions and auperstitioos) were called trine immersionists. This destroys his socalled "tith fact." 1 gave the exact language of several Greek fathers Muauulus, Chrysostom and others, (see my 5th aff) showiog that they understood Christ in his origioal of Matt. 28: 19, plainly to command trise immersion. This proved bis so called "7th fact" to be false. I proved that Novations, Doostists, ancient Waldeoses, etc., were trioe immersionists, (see my 7th and sth afl.'s) which proves his so called "sth fact" untrue. So much for his eight unsupported assertions. That I "promised to chavge his (my) faith aod practice apon the testimony of ooe early Greek," is false. In the ebseuce of proof to refute the plaio testimony of primitive Greek historians who give us an ac count of the heretical and pose apostulic origin of the siogle immersion, and who have alept for thirteen or fourteen cesturies in their graves. Mr, R. does oot scruple to assault tbeir charscters, and by a hrre assertion impeach their personal veracity and brand them with falsehood. I adduced three positive witnesses showing that Eunomius was the author of siagle immersion, sad he fails to adduce one to the contrary.
My fourth reasou why Baptistchurch. es are destitute of christino baptism is founded upon the consideration that the first association of siogle immeraion, with the laoguage of Christ's commission, Matt. 28: 19, was by the suthority of Gregory, the Pope, aod the 4th Catholic coubcil of Toledo io Spaio, A. D. 633.

Orchard says: "In cases of daager, Gregory, the Pope, allo wed one immersion to he valid baptism. (Hist. of For eigu Baptists, pp. 321, 324), and deeid$d$ that trine immersion was not easeatial to salvation." Idem. p. 166 (oote).
Chrystal says: "Gregory is the first orthodox writer who deemed that trine mamersion might be chaoged to siogle for conveaieoce." Hist. of the mode of baptism, p. 81.
Hiaton says: "The practice of triee immersion prevailed in the West as well as the East till the fourth couacil of To. ledo, which, actiug uoder the advice of Gregory the Grest, in order to settle some disputes which had arizen, decreed that henceforth only one immersion gradually became general throughout the Western or Latin church." History of brptism, p. 158 .
Dr. Wall says: "So the Spaoiards kept to the use of one immersion for some time, for forty yeara after," (its iotroduction in Spain) "it is confirmed in one of their councils. But Walafridus Strabo says that after a while the old way" (trice immersion) "prevailed." Hist, of Iufaat haptism, p. 424
Bioghato says: "The Ariava in Spaio, ot belag of the sect of Eucominos, coatioued for many years to haptize with three immersions; but theo they abused this coremony to a very perverse od, to patronize their error about the Son and the Holy Spirit's being of a different oature or ceseaee from the Father; for they made the three immer ions to deaote a differeace, or degreea
of Divinity，in the three divine persons． To oppese whose wicked doctrine，asd that they might not seetu to symbolize with them in any practice that might give racouragement to it，some Cathol－ ics began to leave off the triae immer sion as savoring of Araanism，and took up the siogle immersion io opposition to them．＊＊＊Some learned per eons find fault with this conacil for changing this ancient enstom apon so slights reason as that of the Arians asiug it，which，if it were any reason would hold as well against single im－ mersion，becanse the Eunomians，a bas． er seet of the Arians，were the first in－ ventors of that practice．Abd，there－ fore，the exception made by this Spanish conacil in the seventh century cannot prejudice the more ancisnt and general practice of the chureb．＂Bingham＇a Antiq．of the Cbristian chureh，vol． 1 h． $\mathbf{x i}, \mathrm{c}, \mathrm{xi}, 5,8$ ．
Here it will be observed that single immersion，as first associated with Matt： 28：19，was made valid by a decree of Pope Gregory（a persecutor of the old peaceable trice immersion Manteases or Dosatists．Roh．Eecl．R－s．，p． 112 and a decision of his Spamsh council．How thees can it he christian bsptison？Aod bow can charches fonnded upon it be charches of Christ？

## RELIGIOUS INTOLERANCE

0T all the evila that have ever infested the christisn church I doubt if any can produce a darker record than that of＂Religious（？）Intolerance＂．There have been many instances where mea and women have bartered their souls izement，or the gratification of other in－ ordinate desires，but all these nsually affect the perpetrators only，or probably a few otbers whose tendencies are per－ haps in a similar direction，leaving the true and deyoted Cbristians uncontamin－ ated，and nomolested．
But religious intolerance bas io all ages of the Christian charch waged a disgracefal warfare against the nobleat mea and women thst ever graced the earth．It has drank the crimson current of thonsands of devoted bearts，and spread rain and devastation iu its trsek． This hideous monster in the charch has terrified and persecuted the true beart ed Christian more than all the combined force of non－professors．

It is not a creatare of recent birth having already had an existence in the days of the apostles．
In the ninth chapter of Mark we have a circumstace recorded where one of the disciples came to Jesus and said，＂Master，we saw one casting ont devila in thy name，sod he followed not us．But Jesne，not willing to encour－ age this spurit of intolerance，suid，＂for－ bid him not；＂for there is no man which shall do a miracle in my name，that can lightly speak evil of me；＂For he that is not against as is on our part，＂

Again，in the third epistle of Joho， we fiod him complaining about one Di－ otrephes in the church，who，hesays，＂lov－ eth to bave the pre－eminence among them，and receiveth oot us．Wherefore， if I come， 1 will remember his evil deeds which he doeth，prating aganst us with malicions words，and not content there－ with，neither doth he himself receive the brethren，and forbiddeth them that would，and casteth then out of the church．＂From this time on the spirit of intolerance rapidiy increased，until
in the dark ages of Papal nupremac when it achiered prodigious proportious both in extent and malignity，and the victims were nambered by the thonsands． that fell in the track of this releatless destroyer．
After awhile its power was curtniled so that people were not allowed to kill each other simply because they could not see all thinga alike，and though its spirit may have subsided somewhat 1 was by no means rendered extiact，for in the 17th centary we find it again ply． iog its nefarions vocation to the extent that a band of Puritans fled to the wildo of Ameriea，hazarding their lives and suffering iodescribable privations in order that they might enjoy religious liberty．But oh！it zeems almost incred－ ible that in fitteen years they became so intoleraat，that they banisted that noble－heated Cbristian，Roger Williams， from their colony and made him seek the hospitality of North American sav ages，simply becanse be differed from them in matters of religion．$\Lambda$ bout this time some persecuted Catholics who had also had some experience with intoler ance，settled in Maryland，and not beiug very intolerant just then they enacted a Law granting religious liberty to all who would settle in their colony；but it must be said to the everlasting shame of the Protestants who settled there，assoon as they obtained a majority they digfran chised the Catholics and cruelly opress－ ed them．

In 1656 a law was passed banishing all Quakers from Massachusette Bay Colony，and inposing the penalty of death on those who returned；foar per－ sons were mardered in cold blood un－ der this act by people wbo claimed to he the followers of the meek and lowly meant by inwlerance in religion？It is that spirit of the devi！that creeps into the hearts of othervise well meaniug mea and women，and pakes them think that every person who does not believe as they do，is a blackened sinner， and that it is their duty to abase，perse onte，torture，and torment him，until be is willing to yield his opiaions and sab－ scribe to theirs．It doea not recognize the fect that a man cannot change his be－ lief by so net of bis will；it does not re gard the injunction of the Savior to his disciples to go into all the world and teacu the nations；but goes on in its blind career，trying to compel men and women to change their belief，something that is as impossible for them to do withont evidence，as it would be to stop the alternation of day and uight．
I would to God that professors of re－ ligion would notice these facts，and when any one，especially those whom you call brethren and sisters，does not believe and act as yon think he shonll，go to bim with the Bible in your hand，and the spirit of Christ in your heart，and try to convince him of the error of his way；and if you fail to convince on the first attempt，don＇t start out to see how many pou can tarn against him and col－ league together with them to etfect hin expulaion from the charch，but go home and pray for him，get others who are concerned for the welfare of souls to pray for and belp to enlighten him；and perhaps the God of heaven will hea． your entreaties and bless your efforts by letting the rays of Gospel light shine into，and there dispel the darkness from his benighted heart．
May God epeed the day when such shall he the $1 /$ dus operandi of all who profess to be Cliristians．
Lanark， 14.

WHAT IS PROGRESSIVE CHRIS TIANITY？
ну н．D．BRISKworth．

T11 E questiou at the head of this ar ticle has often beeu forcibly im－ aressed upoe my miod，and when I say tpon mine，I may also safely include muny others；for we have talked some－ times opos the state of the eharch mil tant．I haw compared its present state with its early origin，when
the great 1 lead was among his people， asd directed them，－then forther along siter the day of Pentecast，when the apostles labered in both word and doe－ trine；slaso along tbrough the different ages when councils were called to de cule questions that seemiegly convulsed the whole body，－and etill on and ou intil we find the persecuted obes，fleeing from their homes，aud landing upon American free soil－peligiously free－ prreecated for the Master＇s sake．Stil the spark of the Christisa zesl seemed not to diminish，rather increase，and those who once were together，becom－ ing scattered，there was again a necessi－ ty of coming tegether，laboriug to sus－ tain those principles that characterized the true believing ones．They labored then much agsiust these thiugs that caused divisions，schimens，beresies，yet with a strong desire for the good，the weltare，the naity of the chasen ones they rallied forth，fearing not to declare boldly the Word of God io its paity and simplicity，with power and earnest－ aess．A few，from time to time，feeling the necensity of a change in their relig ious practices，bave decided to follov their Master＂through evil as well good report，＂none bat him above，who at last shall judge all nations by his Word have gone forth boldly declaring their auderstanding of the trath．Since then the progress of the church bes heen rap id；thousseds now swell the number where a few years since，hundreds conld only bave been fouod；and with the rap－ d increase，there has also come，a mal tiplicity of troubles to somewbat vex the charch；notwithstauding it helped her to he ever on the alert，watching for the semy of their precious blood－honght souls．
The varioas movements hare，not withstanding the precartion taken，re sulted in the division of some qutil new ects have been formed；snd aew codes of aws；and some bave departed from the faith，giving＂heed to sedacing doc trines，＂yes，doctrines of devils．And even now smoag us at the present day we sue uomstakable evidences of a move which eventually may reault in $A$ divis． on of the body，（altbough we would gladly herald the time，when such things may not be known ampag us；） and the truth is becoming apparent tha progression in the divine life，and the prisciples of progressuve Christianity as dvocnted by many of its strongest co djotors，is jast losing its vitality，and is becoming less and less，in pablic renti ment，as the ground work of true holi ness and advancementin vital piety．
Thequery，naturally arises，Whatthen is progressive Christianity？Does it consist in denouacing in atrong and bit ter terms，those of our ancient father who bave labored ngainst ertor and ou－ perstition，sud broaght the truth as it is in Jesus，to our minds，so that we car comprehend the true fuluess of divinn writ！Shall we uphold the advocacy $\bar{c}$ hose views that tead to warp the young mind，and lead it astruy into the path of error？For naturally，nuless curbed， of error？For naturaly，uaiess curbed，
we will parake of smal lusts；being yet
caraal；theo if wesuldue oot，nad briug into suljectiou our innate thoughis and earual desires，oh how som we will fiad that thespirit of disohedienee which once reigned withiu，will again neore supreme sway；and the trine spitit of progressiou in Christinaity becomen snd－ ly wanting．Surely it may be mistaken for progression；but alas！we see rvilent fruits of retrogression from true spirit－ al progressiou．
Reader，pause oue moment，hefore hastily passing judgment upon these few lines，lest thoo miss the true intent and sprit．To discriminate theu between spiritual retrogression，ned advancemut is our desire and aim．May（God lead as to enter the stady of the same，with a desire for true spintual advancemant－ aud a greater degree of holy zeal in the cause of Cbrist．Does a zeal tor a de． parture－snd an encouragement thereof constitute an elemeat of progression？ Does the advocacy of these things com－ bioed enhance parity of purpese，aud advancement io the charel of the living God？
Dear Bretbrea，what ehall we do？ Where shall we go to find the bumble， confiding，trusting followers；Where？ We pause for an echo，and the reverber． ated sound is－Where？

Never find fanlt with persons sround about you，buk always with your own self，aad follow on，and oo；for though you eannot gnin the end ill view yon will gain a handred things that you do not think ahout．And，aboye all，when you shall come into \％ion，aud thall atand hefore the Lord，and he shall anvell your life，and dhow you what in the great silence of God＇s kingdom bas rp－ ally been the outcone of yonr example your fervor and your diainterested love， then you will see，as did he whose eyen the prophet touched－the heavens full of chariots．More are they that are for you than they that are againat you．The spirits of the just overbang you as you work．They are in aympnthy with those who are etriving to do good．Blessed sanats in the kingdorn of God kaow what is going ou in this world，and they sympathize with you．And if you arн faithful，when your hfe comes to be seen from the other side，as God sees it，spd as it is seen by all those that are there， you will find that you did not saffer and labor in vain．Be patient uato the end， and all will be well．－Beecher．

A very learoed man once asken Luth er how lie would be able in the day of jodgment to bear the responaibility of having rejected the opinions of so many learned men．With a emile he replied： ＂In this manner I will do it：Dear Lorr］ Christ，I will kuy，I well knew that they were all learned men，but I actrd so foolishly and bad sach confidence in thee，that thou，$O$ Christ，were mare learned and wise than they and th whole world．If thou then didst de ceive me， I am ther indeed deceiverl．

Professor Edward L．Morse，who holds a professorship in the univeraity at Yeddo，has delivered a lecture on the mauners and customs of that people．in whicb be allades to their careful trem ment of children，the invarisble clesuli－ nesa of their houses，resulting in the en－ ire abseace of diseases，such as scarlet iever，diptheria，and other ulfections so winou in this country．The peoply ate of gentle manners and particnlarly kind and careful of their animals．Dur． ing his residence there be uever hearda cross word uttered by a native，saw no fighting，and head no profanity．

## （The 免refluct at WVarh

 Publsiteo wrfkliyuntew mox
 3ntrede dor ont unnly
ancult of the writer．





 Bethhes at work

LAXARE，ILL．，－PEBRUSBI 17，158G\％
Ther burchat Waynedore．Pa，seves to be rapdly incrasumg in nunhere since the debate， Tweaty－thuee buve hecu bytizud suco J，muary sleveuth．

Trixge are a great iuntuy catib trom the poor for this purpose are extastried at present． Who will belp to lifl up？
in Bro．S．J．Peek＇s articlo last week we made bim suy he would nowe to Falls City in the Sprog，ountting 1851 ．He will muve fu the Spring of 1881 instend of 1880.
Is one of the Sunday－thchoois in this city，the
 who go to chureh sud tus．＂

Wh：lave beea notura ed that Bro R．H． Miller＇s daugher，who was fur some tive ill with cousumption，is dead．Bro，Miller and family lave our beartf－lt aymyathies．

The Prianitive Methodists is Eugland have preenented＂peition to Parlaayent，three
fourths of a mile long，nad migned by $1,000,000$ persons，nsking the passage of a law that will pruhbit the opeaing ot IIquor shops on Sunday．

Ix the death notice of Ira Forney iu Last num－ ber the age should be fen years instead of four． Bro．and Sister Porney have net witb a eevere est child oi the fumbly

The mail brings us the eleeful information that Bro．J．M．Siyder，who，for three weehs was in the cruchle wilh typhoid feever，ts able to be out again．How gratetol to God whould we be，wheu，by bis hirssings，we escap：long ab severe affictions！

Tux important question is not，＂Do you be－ liev＂in special provideace？or Do you helieve
in a gencral providence？but Do you belite iu uny providence at alt？Do yoo lempeve that be who formed as，provides for u．r tbat he besris our petitions and ausvers them？

Ox the 3rd inst，Bro Jobn Fitzacrald and Jesse Stutswan were at Hickory Grove church in the Mrumi Vulley Obio，holding some meet． forted by the word of Gol and Holy Spirit，so that grace and glory nuight abound．

Tra Fronch Freemasons hately passed an au－ thoritative order striking the nams of $\theta$ od from （heir ritual．This looks more like the precise thing．Let that which is idelatrous and atbe－ istre appeasr in its true color，and not deceive the people by a vain tue of God＇s holy nawe．

WE are not for schenes and plans which do wot epread the goxpel ut nill．Apostalic exam－
 Thy，greater self－denial，unore wnity，less hone，
mone do -L graud advmice by every member io piety，purity，sncrfice，－－very thing that is of God to man，and than there will be true work clean work，acceptabie nork．
Tne Hebrewn anuually celebrate what anoug them is kuown as the Day of At me－ w－ut＂One of the speccsl charactersitics of the celeliration，＂says anxchange，＂is the
mimble burying of all fantily feeds and person－ al dissentions．In this resp－ct our Hetrown C Ww－citizens set an example which the w wle world would do well to follow．＂

A cand frone Brother Stein dated 9tb inst AtFk，Dr Ryy＇s sperech has ugguin ful－d to reach non apprarince，Either the U．S．mail service in in fault or the $F$ Flag．We regret this spics－
in modic effurt nt written di－cussion，for we wish The work to he finithed this year Can not tho
Flag suns how blane Bro．Stem Gar Dr．ILay delay？＂Twoult be＂shifung the burdow，＂ 20

Tee latter part of la－t November as we wero traveling from Ryon，Wis，to Shuron，Mian We plianently pp－nt most of the tunte wis the cura reading Beer＇s＂Pussovet und Lord＂：Sup－ througi，was tho steond time we read ever．We do not lesitate io pronounciog it a
and good and ecmplete work npoon the sul ject，an ng ard it worthy the careful stuidy of all mb tove the truth．Brethren，can you not use it treely as a worker？

Tnk trial of faith is surely at hand．Not－ withstanding the poverty which holls rule leasting，reveling and carousing．The liesarts of the people are becontug harder and hare＇er in－ t．aif of soliened hy the blessings of civilisation， Poor houses are opend wifh a bull nud the
Cliristian Gocernor given a slart oft in bis man－ sou with a publie dance．God is noticing these shings，and will hriog them into judgneent at the last day．

Blabof Baker onee gnid：＂It is the glory of Methodism to contorns to the agpe．＂It is one hang to assume that the Chrintian eselems is sdapted to mau under all circumstances，and qute another to assume that the religion af Cbrint adapts itself to the various tastes of
mankind．Clirist gave the world a system udaptei to mau nuder every circumantunce，bu reader，do nat console yourself with the idea that it charyes．It is de signed to chauge gout and not you it．

Hy wes in a dilemma；yes he was．The ley－ on for Jiu．18tb was＂Jesus baptixed of John．＂ As he was fitst，last and nil the time in faror of
sprinklisg for baptism，he did yot know what to do．＂Sec here，＂snid the minister，＂there are aumb－r of Tunher hogs in my class，and bnw to mpet them next Suvday I do not know，for the lesson in on baptism，mind erery one of them is for iomprsion．I dan＇t know how to meet thens．What shall I da＂Dor Do the truth The Lord open blind eyes，unstop deaf ears，aod arouse the slepping，drowsy profesora．

We are thathfal to the many B．AT W． riends for their valuable contribations which they lave recently sent us，It seems not a few of you bave endeavored to send the very cream for our readers．This in as it should be．Press auch into afew words；fur we wish to give room to all who speak the truth in love，and Take time ayd care to say mucb an a little space， We bare gained much spiritaal strength ond comfort from your valuable essays．Look to cur
Edthier for your res ard，who io niivdtul of every Father for your res ard，who is mivdtul of every hers aud the conaforting of the sannts．

Ds．J．Parker，of the City Terrple，London， was reverely rebuked ia one of the daily papers ot long since for using tbis expression in a public prayer：＂Do not disgrace the throne of thy glory．Ramember，breals not thy cov－ enant with oss＂Other critics took is ap，and
the doctop＇was scored and lashed soundly for the doctor was scored and lashed soundly for
tis unequaied inpudence in thus addressing the Atmighty．They weat on in this way for rane time，and vied with ench other in the soverity of their canstic criticien．Finally the Doctor replied，showing that bis languago wat precialy that of the propibet Seremiah，（ $14: 2$ and ahded，＂This eonne4 of being too Biblica？ iu prajer．
A cheap Coarordance．We nuwaya recommend in the purchase of banke，that the lient he chro en when circumstanchs will permit．The larges dictionary is hetter thuo as suallar one，bat mall me is hatter than none at all．This trne of Coneordances．We wonld recomuend the largast and best edition，which cost． 8350 ． to all who can afford to get it．But ns ther－
are many who would like to have a Concord－ are many who would like to have a Concord－
ance who do not feel able to ray ${ }^{3} 350$ ，wo ance $w$ bo do no：feel able to pay 3350 ，wo
wonld recommend to them one not quite ssiarge whicb we can furnish at the rery low prico of 75 cents．There is not as mach difference in the hooks as there ig in the pricu．At this prico no ote who wishes to study the Bible needs of ought to be witbout a Concordauce．

Ip love expands and erelishne－s coatructs，it 15 essy to determine whether a cluarcl：is io as
expausive or contractile stat．Most thingo ara expausive or contractile stit：Most thingn aro
raceable to some cause，hence if u church i traceable to sorne cause，hence if a church is
found is cootract e ut．t：a hittle，ixploriug up
 make the water muddy

As a specimea bow the Buytiss uud＂Camp－ be＇lites＂love（？）each other，we clip the follure－ ing from the A $C$ Reviene of Jane 25 th 18 is ＇Drd not Campbelinm batch out in the bisk wooda of West Virglom？－Buttle Flag．And sid it u t begio to crow as soon as it was hutch－ d？－Braptist Roflecter．Aud has it not b－comi tery side of the crowing busaess？－Western arpist．
Are all these Hard－sbell Buptista，that tbeir Yngage is so towi？－Christion stamturd．
Yes，and because Altxabiter Campbe 1 clippea their ceclesaatical wings and boibed their the ologienl tally，all they can do ns to trat abost a moug empty egnshellis und encknl over tbe aon－ production of chicks．－A．C Reven：

Last week Bro．Mivure g．ve anime gocd reur sons why the Standing Commilter shonid nuret and hestin bu－iaress ou Pridny previous to open－ ing Qeneral Conncil；nnd now in this be pre ents the reasons of the Committee of Arrauge－ neats for the chapge of time in holding An anal Meeting．We believe this elange a wion one und those who li－e m this latitude will ap． prechate the good sense of the comanitee．We
know the Coummitec was slow to take the re－ ponsibility but alter bearing from a mujority of the Standigg Committee，and viowiag the field thoronglily，it deeided to mukn．the chaoge．It vere better to bend an old custom a littie，thun to have mpn and wowen exposed to the cold whicb we have mare or lees about the 20th if May every year．We hope，therefore that all of our dear brel hrea will aquieste in this work of the Committee，and prepare，by prayer and tasting，for carelal and wise delibs－
eration at the next Conference．It is not the day we worship，aor yet tho day which we es tean，but the Lard If wur hearts be set on him new moons＂and＂buly days＂which were figure of that whicb is come，will not turn any of us away trom the boly erjognent of kiudred spirits and the fellowship of love．
Atrentios is called to Bro．Eby＇s article．W． recognize the fact that too minch is said about Chriat Jesus．It is puiaful to oue peasoul long atticle，and in every line find self upper． most，and Jesus low down．The preacber will $t$ met him at the depot，how far he role iuto the
mean eountry，how ofen to preached，bow the pro． ple were moved to tears，the mighty impres－
sions made A c，and then when the editor dare run his pencil tbronga suols stutit，be will most sarely receive a seathmg letter．When an ed－ itor geta such letters theu he is sure he did right in knocking down the eaterpillars from the ar those who coruplaion hectuse the y say thbeod tiken out of their articier，plain－ hroad ruther than the cross of Carist．When we nake hold to keep out such uniustructive matter，we will be told by such preachers，＇．W will not work for B．AT W，any loager．＂Thin threat moves as not．If a twan is working for a paper for a selfish parpose，and gets angry be－ chuse the editors will not run bis pads through the paper，the soaner be ceases to work for the apaer the bett－r．We are trying to labor ac－ cording to principles；and to principles spe will cling though every man desert as，and we go down to zero in the estrmation of all who seed thoir own，and not otbers．We hope we may not have occaston to allude to these thinga any hore；for it is unpleasent to speak thus，but we nust for truth＇s sake．Give us good news；put esus at the top，center，and bottom，and you will be happy．

## IN THE CRUCIBLE．

AM now（Feb． 1 th）able to do some writing； just emerging from the $h$－ated walers：hav pent beveral days in tbo grasp of tbat consum－ ing disense－lung fever．I bites God that I ani able to resome aiy pen in d－ferase of bis beaven horn canse．By hiu mighty powers，bis grea： goooness and condesconding mercies I au It spared to walk and talk and sing and pras with the dear saints un earth．But iny preachio powers are etayed lor a zeason．My physicial ons，after a thorongh examination of my lang－ advised me to refrain from public speaking m － till next May at least；benco，you my dear
frends who have ss hivmikly emileatein we to conse and soj neru whil s－n a linte spawin，und anbor with you fir that meat nlued jur it aut，wall plense racuse me for a white．You eeot any landryeli ned probably will tur a youd parpoue：har huw viteo the we hearan thet＂mur ghat a till chas，whell mae hat ter a memenit
 eteraal alory．＂ 1 un very thashiol，thonsh， time noy hody，ny woma，woll an lirad enibion me Lu arrite；for the Lord huma pamana meto tak to Large evigreghion eath wevk．Athl num will on all phyy tor me？mal will？it hilpe ulowe
 trad the B．AT W．？Clame ht na fromin to gotber，then luretogether， 11 ei le taguther in the unity of the epint nud in the lemul of peace．${ }^{2}$ r． $\mathbf{x}$ ．

## CENSORIOUSNESS．

 distath not hat frome thonrk．At that time we frumed ibe


$\mathrm{N}^{0}$ sooner was our br ulding written than it －wha seed that we must be eat by our own datl．Vor in tho act of drapproving of achso－ rousness we become a ceasurer ombelf．We do the very thing ourself that we condemo to fil onar anvork matruction semins just lo fit our esee．That is，＂Payscena limal thy－ self，what thou coudenmst in otbers，thon dont thyself．＂Here then we have the virlfi－ cation of the truth，＂It wite eatier to trach twenty what wete the right thing to do than ohe one of the twealy to follow mine own teaching．＂To trequess in this wuy in very wrong．Its dire eloets are mucls eavier sen and felt than expressed．What impresesion doen a mineter make mhose lipa bave hardiy dosed from an meterversion with God that men and womea may becone less worlaly－mund d， placing their affictions nare on toinga nbove，－ who converses oaly upon the＂market ＂neigbhorliood gossip＂？Qive the Devil nongly ministers of such a churacter sud be ill give the work of grace，aneb a athock an vould horrify ue too much to tell．Muisters Who preach ons thing and do snother are such anonatrosity that nothing outside of Satan＇ kingdom eas be found that can at all be com pared with them．Now will this same iacon histeucy be apparent io what we say about con soriousness？Shall we be placed on tre name list as tbose of whose course we disapprove？ Tben we shall nat eensure，but simply inquire whether we are doing the best wo can．
Wheo an individual doen ns a wrong do wo ralize that lis sin ennoot harm us befure God Do we always think when a person naya evil bbiogs to us that it is not what he says that burts us，but what we say？Then whes we re－ prove a perion do we do it to make him bet－ er，or do we do it to have reveny，－to expose his sinfulaese，bis wickedness，his desigos，or pernaps bis ignorance？or do it to make him frel sed，gloomy，aod sick and tired of life？Do we show the same love and aflection when we bow people their errors that we do wheo we proise them for tbeir good traits and qualitiea Do we assure thera tbat though we can not ap prove of many things they do，that still we es teem them and have tender regards for them If we do not，we are certrinly not posseseded with Cbrist＇s spirit，for be＂came to seek and to sare tbat wbich was last；＂and if we do not bave Clurist＇s spirit we are nose of bis．This is pos． itve－it cuts close－it means sometbing．Eith－ or we ure Christs or we are not；either we are sured or we are lost．Do we not sametimes tell our friends tbat if they do not change tbeir courss that we aball cast tbem off forever，with－ draw from their society and try to inlluence others to do so？Aud perchance unr unfortu－ nate friend ahoold her in havivess do wen threat－ an lo take from bim oor trade and try to get athers tu do so？If we do this are we not so greatly in fanit ourielves as th need to＂pull the beam＂！Wbea we cannot correct the er－ rora of oor friend in a proper manner，would it not be better to ceiconrage him in ljis good werl，so that as ba increased in that be would hecome weaker in the other？Then by not knowing all the circumstances by which some are led astray might not nusch of the evil we see in them be imaginary？Would not the judgment wherewith we jadge condemn no？ Then bave gou not observed that ofientimes
thore who wee sin much wrong io otbers only wee whut in in themselves? Please panse and connider if snme of those who continually comphan and gramble are ont guilty of the sante thingu us those in whom thay fiad fault.
I hupe I may not be mind-r-tood as trying to suluce you to shat your eyes that you might not nee "the fruit by which yn shutl| know theta." Oo tibe other hud we would say awake, open your cyes wider, and have all the "bocous" cast out of them toat you may aeo clearer.
Muy we all seele to be more consistent, lo il-lu-trute mere our precepts liy example that othess sceing car good works mally glorify our Fatter which his io heaven.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE BRETHREN OR GERMAN BAPTISTS.
The Uujust Bolances Deteoted,-"Trine Immermersion Weighed in the Balances and Fonad Whantiny," Reverved. Proe, 11:1.
The earth also in defiled unter the Intin itins: thetrof; hecmise they bave trunsgressed the lins:
chnnged the ordin.ance, broken the everiastlageov changed the ordin.ince, broken the everiasimgeov-
enanat. Iherefae bath the carse deyoared the ennut. Thereme buth the carse devoared the therefone the onhalitunts of the earth are burned and few mea teft-1 Da at $2: 5,6$, 6
 to every cruatars- Its thakGelhereth and is hrip-
tized, shall he zaved; Lut he thas belleveth not shall lee dawnell."-\$9ak 10:16, 10.

THE DESIGN OF CHRISTIAN BAPTISM.

S
TOME poiut as to the dying thief as ou in umple, however, is irreleyant, because inabil ily to do a thing represents a case entirely unparallel to refusel or neglected ability to do it. Does the aslvation of an iufiant that is incapahie of repentance aud faith prove that an im-penit-nt unbelierer caa be saved without re pentance aod thath? God does not require im-
possibitities and not to do what he does not mpossibulities and not to do whati he does not ri-
quire, is not to disabey him. None but transgre⿻sors will be lost, and "wbere there is no law, there is no traungression." But the gospet reguires baptism, not of parnans dying on the erass, but of livng, active men, women and children, (not unconscious baben), who neglect
it not for want of ability, but becanse of a perverted, obstinate and rebellions will. But some tell us that to "teaeh haptism in order to retulssion aud yet admit cireanstaaces under which men may he saved without it, is incon sisteat." We answer this logie by annlugy.
Were it true, then to teach that faith and re peutuace are requirediu order to remision, and yet admit circumstanees (as in the death of infants) under which persons may be saved with out them wonld also be inconsisteat. "Physi cian heal thyself." A testator can do as be ploases with his own, hut after lis denth, hiserrations of his will, without exposing himself $t$ the penalty of untaithtalness. Salvation is of God, to bestow when, hove und ou whom be pleases. Cbrist could not only say to the thiet, "thou shalt be with me in Paradise," bat to the "rick of the palsy," "thy sins be forgiren thee," Bot when he dalivered his last will and sestameat, sealed with his hlood, in which be joint conditions of salvation, he who presumea to dspart from that plan, does so at hin own risk. Mr. Wilmarth (Baptist) says, "No one who accepted the guspel in reality was over known to refuse baptism; and as to exceptional ceaser, such as the inpassibility of receiviog the ordiunnce, be it remembered that God was then,
is zow, free to go before the letter of his gaspel promse, or to go beyond it, whenever, in bis owi sorereigaty, he may see sulticteut cauce for
 The apostles iutsecuting the Savior's will were first to disciple and sreond to baptize the na tions. Matt. 28: 19. Some ask us whether me baptize people to make them disciples, or beeause they are diciplea? We answer, Becsuse they are disciples. A disciple is a schutar a lcarwer, hat it does not follow that be wat he parilond. Judas, thuagh a "disciple" of Jesus "was a thief" and "denil" Jobn 12: $\pm 6 ; 6$ 70, 71. Oae must 1 - arn, heuce become a discipla before le can repent or believe. Elence
are not pardoned. Sorae ask whether a "proper candidate for baptism is a chald of God, betore haptisn, or a cluld of the derilf" Accordiuk
to the Master' (exumple, Mark 11: 28, 30, we answer by questroua of ammiar import. Was as Englixh diearter, daning the late war bee tween the Unated Shatas and Great Britnill. a citizen of the United States before be teok the athe of alleginuce, or a citur-n of Great Britanis' Wias be a Utited States suldier prior to his legal, formal iaductiva monto their army, or asol ing of Great Britan? Is he cither, in the trae reuse of the word? Are the bodies of the dend identifind wilh the fultare state beforo the rew urrection? or the present state? Can a son-stech noul before it trusts or cosfides in Chriest, be properly regarded either an a child of Gud, or a child of the devil? It tliey will enswer these discreetly they will 6ud a solation to their own. But some deaounce our views on thbs suhject as "a specien of Camphelifau" "Campbeilism ruu Mosced, etc. We reply, long before the days of
Mr . Campbell und the people called by his mape our brethren prtacied aud contended ear nestly for this dnctrive. Some cail it "an eleuent of popery." We ahower long hefore the riwe of popery and its abnses of bapham, thas Wias a peeniar doctriue of the early witarsses of
desas and his truth. Dr. Cave says of the primitave Clristiata, They reckoned no one could be saved without being baptized," Cave" Primative Cbristanity, p 145 Mushem speaking of baptism is the third century, sayy, "ith remission of siar was thought to be its ithaze
Diste and huppy frut." Musheim's Eicl. Hist (McLanes) p. 70. Tertalina who wrote aboat the begmoing of the third century, sayy, "Happy is the sacrament of our water, in that by washing away the sins of our esrly blindneos, we are set free and admitted into eternal lite."
T - talliau's Writings, vol. 1, p. 231 . Mr. Orchard, the Baptist historian in a pleface of han History of Foreign Baptists" as quoted by Di. J. R. Graves says, "It is stated in the most gutiefactory manaer, that all Christian commusities dariag the first three centurics, were of the Baptist denomuation, in coustrtutiou and practice." See Preface p. 1f, Orchard calls Tertulhan "a Baptist." Ibid p. 33. J. Nevton Brown ayss, "to them (the Baptists) helong all the Cbristiau writere of the secona centary, iucluding Juatin Martyr, Irenaas, Clewent of Alr audria, Tertullian, and in the pext age, Hypo igtas, and eveu Origin." Baptist Martyrs, 21. But Tertalliun, Justin, and all the rest of them were these old fashioned "Dippers," i. e. "Tunkers" who believed and tanght that bipfism was io order to t er mision of sing. Justan Martyr, a Clanstian apologist of the second centary who was beheaded for the witness of Je+ sus, says, "We chatain in the water the remisson of ame formerly comulitted," Jastin Martyr and Athenegom, p 60. Barnabas of the fire centary, (See acts $13: 2,3,46,47 ; 14: 14 ; 1$ Cor 9: 6), nays, "We indeed descend into the water full of sins aud defilement, but come up having the fear of God and trust in Jesus in our spirit." A postolic Fathers, p. 121. Hermas, of the same uge (See Rom. 16: 14). Says, "Betore a man bears the name of the Son of God he is dead; but when he receives the seal he lays aside bis water; they deccend into the water dead and they arise alive. And to thent accordingly was this seal preached, and they made use of it that they might eater into the kiogdom of heaven. 1bid. p. 420. We raight multiply quotations of his class to a great extent from the primitive times, but we forhear.
Some ridicule laptism in order to remission, "water salration." Sulvation is of God to hestow how he pleases, evel thongh it he in the water. Why not call it "faith salvation," hecanst receited in faith? or "repentance salvahon," becaused received in repentanca? Would the latter not be as appropriate as the former? must inkiatain that when God cared Namma of leprosy in Jordan, that it was a "water cure." That the salvation of the hitten Israclites who ad to look at the hruxen berpent in order to he bealed, Fas "looking salvation" or "serpent sal. ation, "or "brass salvatiou" instead of God" salvation. And when Christ put spittle of elay ou the cyes of the blind man and bade him wash, that it was "elay salration" or "spittle falvation," instead of Christ's salpatiou. Such the sophistry that denonnces conformity to God's institution as "water salvation." But say"
one," "Your comparison 15 out of place; becaus baptism is a physical netiou wbrlof faith is nuaral act. I answer, Is bapfisat an inumoral act? Are not all just, virthous, honest Christhan physical actoons moral? Aud do they not pitncerd from moral ol-ligation whether that obItgatson ari-es from the nature tf wowe exigency, or Irom pesitive proct pt?

## A LOOK OVER THE FENCE

"Abd that prephet, er that dreamer of drenam, ithell by pul to drath: becease to twh ypoken to tirn you awny
 iage, to thrust jou out of the masy wbichatho Lard thy gipd cutamaded theo to majk in. So shath thes pat the eril

IVE wulked up to the leace, looked over into the "held," aad what do you think we A prophet? No. A Samaritan? Not a Samaritus. A reed shaken with the mud? Yes, a reed-"a joung evaugelist" amusing the people. He had been eouverted uader Moodythe highest antirority nilre, for an "erangelist" who can drowe large crovels. Ho liad been tar, is chest, scoundref, drumkird-a worker ol evil in deas of infany, nud at Moody's meeting was prayed lor, "got religiun" in a sfocoud, und now he 14 over in yonder field telling his erperience, not in practical religion, but in the "gut ter," in the suloon, in the dark bolee of slum and debauchers; aud the people are delighted! Tine 'regalar pastor'-a mata of protound learnugg, noted for ins integrity, excelleace of character, and staiulens repatation, is thrust aside, and the "young evangehst" who knew nothing ot the Bible before his conversion (?) and stadses at bat little now, holds away over the peo ple, and amuses them " lu Dan. Rice and Rolison. Iustead of pointing the people to the Bi ble telling what it demends, be crailes them with his "macrow escapes," his "bravery," his "ekill," and the scores of thrilling adventare which follow in his footsteps. Aud the people are pleased! There was a demaad for a "tielsler," and he came. They wanted to he amused and the amuser came. They longed to be excited, and the exciter was at hand. They "hankered." after dreams, and the dreaneer was there "Away with the old story of the cross," sail chey, "and give us something nese and frash Gutter stories, adventures in places of vicc, are weeter than the blood of the Crucibud." Thu the upstart, the novice carries everything by storm, and the soher, the steadfast, the caln and the dignified are seat hack to lament that chey ever entered that field. Suppose they ohject tw the "loose" work, what thea? Then they will be dubbed "jealous," "fogies," "higoted," "uncharatible." If the "regular pastor" venturts to oppose the fast movement of the "evanyelis/," he will he told that he "better toep quiet;" bis "liread aud batter depends upon the "good will" of that eoogregation, hence between "principle" and "butter" he chooses hutter and mains passive.
Brethres, we must indeed he a dell people if we fail to prolit hy thase "dreanuers" and enthusiasts over in that field.

## THE NEXT ANNUAL MEETING.

WHEN the Annual Merting was beld in Northera Illisois, in 1856, it was so early in the season that many sulfered from tho cold and damp weather. So great was the suffering that many mombars then and there said that if the Aqoual $\mathrm{M}+a t i n g$ ever eame to Northern Illinois again it should be held later in the season.
There being nocall for the meeling at the clase of lest A. M., Northern Illinois, after consultation coneluded to take it for 1880, but did not, at that time, know that Penteeost comesso catly in the season is it does, or else we would have made a proviso. The natter was unakioned at our District Meeting and it was generally concluded by those present thes if Peatecost would coms early, the Amnol Meeting should be pat off a few weeks.
As Pentecost comes very early this gear tho Committee of Arrangements hare decided to hold the next Annual Meetigg the Ist of Jnne, which will he two weeks later than the usual itue. They do so for the following reasons: 1. This season, Penteeost comes the 16 th of Mas, and in this Northern climats the weather at that time is usually quite cold, damp, and often very disagreeable.
2. It is the general heltef of all those whe uderstand the uature of this clumate, that the areetitg should be put off at lebst two weeks.
3. It was thonglit, hy theso who attended our last Datrict Meuting, that if Pentecost came warly the A. M. should bo put off till the let of Juнe.
4. Thoso who att-nded the A. M. in 1856 vero fully consineed timat if the A. M. ever cume to Northern Illinois ugain it should not br held so enriy in the scason.
5. In all probubility the crowd at our next A. M. will be very lirge, mad shoulh the weath er he cold and damp it will he extremily dulit cult to care fur the people so as to keep them from suffering.
6. Pentecont conses right in the raidat of our corn planting, und dming the A. M, we wint ull the farmers to be through with their worlt so they can help fake carv of tise people and also g.t the good of the mectiog. Heace our next . M. will be held at Laoark, illi, commencing June 1at, 1880. By order of tho Committee,
J. H. Moour, Eecaetaht.

Report of B ethren's Tract Society. oentifiontes issuen.


| Jno. Brubakec.... | . 50 |
| :---: | :---: |
| C. C. Gibson ..... | . 25 |
| J. Gibsou. | 26 |
| D. Washturn | 1.00 |
| J. Metzotr | 100 |
| L. Hough. | 1.00 |
| J. B. Thompson | 15 |
| W. B. Yoang | . 80 |
| D. Kıngery. | 40 |
| J. O. Culter | 1.00 |
| J. Hendricks. | 100 |
| Previouslv reported. | 11.40 |
| Total to date. | 18.25 |

Total to date of all money receired.... $\$ 432.25$
8 per cunt. of 833225 equale $\$ 32.58$, amouat to be sent as Tracts, Papers, etc


CAs not some of our writers give attention sume questioun, and hope those who terl inter. ested will auswer aceoriting as the Lord giveth abality. That field we prefer to leava wholly
in the hands of aor realres aud contribatirs.
Much may he drawn. Much may be drawn out by means of questiones, and grat goos from you.
as bear Evzar society it seems, has those in it who
get the paper mania nt times. The Cfirietian opeake thus of its people-the Disciples. "Our people seem to have the paper mania,
if there be buch a divease. There is wnmo new if there be such a divesse. There is wime new
paper comiog ont almost overy quartor daring paper coming ont almost overy quartor during
a.h year. Daring the last three montha there bare been more than one for each month. All mast try a haod at the histaess. Irny. not beliere without sueing. Teatimony of oth*e never lesrn short of 1 x perience. Exprnirnce io this matter is the ouly remedy, it se-mas."

## 虽ome anil Tamito.

Hosbands, love your wives. Wives, submit sour-
dives anto your own husbands. Childreo, obey

 monition of the Lord, sorvants, be ob
theas that are your rasutera.-PAOL.

## GRANDMOTHER'S SERMON.

Tho supper th over, tho bearth is swept,
And th the woon drex glow The childrea cluster to hear
of that time, so long ago,
When grandmnmuang hatr
When grandmumuna's hatr was golden brown, Oer the fae that could scame have b

## er then Than no

The face is wrinkled and care-
And the golden halr is gray
But tee light that stone in the
Never has gone away.
And ber needles catch the fire's light With too clicking musio

## Sanping the stocking toe

and the wailthig children love it, to For they know the ntocking 500 g , Brings many a talo to granumars ai
Which they thall hear ore long.

## But it bringa ao story of olden time

 To grandmans inear to-nigit: Only a refrain, quaint and short"Lite is a stockiug." gracdima spya
"And yours is juat begun
Hut 1 ania kutting the toe of mine.
With meriy henrts wo begis to knit
And the ribing is nlmust play;
Some are guy-culored and some are white
Anl some are asten grtay
But most are mate of namy a hane, With ranany s stutch tet wrotg.
Anil many a row to te sully ripped Ere the whele is fatr und strong.
There are long, plan spaces, without a bleak,
Thut yu youlth is turd Thit in youth is turato bear,
And muny a weary tear io dropped
As we farbion the heel with care.
But the addilest, bippiest time is that
We court and yo would slinn
When ourt heaveniy Father lireaks the tliread
The children ecrue to say "goodnights,
With tears in their b i ighty young ey White in grandman' lap, witt brokev threar The finished stocking lies.
-The Chrielian.

## THE INFLUENCE OF MORAL CHARACTER.

THE good that bave lived and passed away have exerted an infinenco that will be felt by future generations. There is nohility and
true greatness in the good. and the good men true greatness in the good. and the good men of $G$ od. They way not be great in the eyes of the world; they may ocenpy the seluded places of earth, wad their quiet, anassuming labore may not attract attention, but the boly jufluence which emaustes from their pure and nohle examples, -their lofty aspirations and longing dilif fill live in tio higher and better sphere, will full like a tweet benediction upon those with fhom they ssancinte, nod will create within thom pure thoughty and a desire to live
unsullied lives. True, moral greatoess io subunsullied lises. Trine, moral greatoess is sublime in every aspect in which it may be riewed.
There is so much of the earnest of Hearen connected with it that it becomes a doubl objc ct of admiration. What a loath some sight is cl.aracter detitute of morals! Take away moral principle and what base we that is pleasant to adnire? Han is a wonderful being; God created him in His own likeness and image, but left bim to cuitivate his iutellect, which, if
properiy done, wil guide him in ways of parity and true holivess, or, if nuglected, will drag him down to degredation and nisery,
The mind thast is moved by a sense of morsi conviction seeks after pleasures of the bigher
kind, - those which are true and real, and afford kind, -those which are true and real, and afford plined hy moral promptings seeks those erotifieations which sre sensual, aud degrading in their nature. There ure thoughts presented to a pure and cultivated mind that are hesventy notwithbtanding the heart may not be renewed and regearrated. The tendency of morality refuing infurners of the Chrition selining refining infurnees of the Christian religion, and we bave a graud wad sublime character Such a spectacle God and the angels admire. There is something of God un every man, and
as $H e$ is euch a purs and holy Being, man
thould strive to assimilate with His ebaructer as nearly as possible. The truily mora! man or wornan wields an influence in society that will be ielt long after be or she has lef the shores of time. They do mot live in vain, for their life work will direct the footsteps of those who follow them. Their greatnees and moral conrage will be infased into the bearts of their fellowworkers and produce good results. Their ambi-
tion is a noble oze and well worthy of the tion is e noble one a
dirairation of othera.

## NO SECRETS.

THE momeot a girl has a secret from ber mother, or has received a letter ai-e dare not let ber mother read, or has a friend of
whom her mother does not know, she is in whom her mother does not know, she is in girl to have. The fewer secrets that lie in the hearts of women at any age, the better. It is almost a test of ber purity. She who has none of her own is best and bappiest.
In girlhood, bide nothing from your mother do nothiug that, if diacovered by your father would make yon blush. When you are married, never, never, never conceal anything from four husband. Never allow yourself to write a letter that he may not know all sbout, or recerve one that you are not quits willing be
should rend. Have no myateries whatever. Tell those aboat you where you go and what you do. Those who bave the right to know, 1 mean, of course.
A little seeretiveness has set many a scandal afloat; aud unuch ns is said about women who teil too wuch, they are much hetter off than women who tell too little. A man may he reticeut The girl who fuppicilon; not so a womain
The girl who frankly says to her mother: bave been bere. I met so sud so. Such and such remarks were made, or this or that "ray
lone," will he certain of receiving good advice and sympathy. If all was right, no fault will be fons. if the mother kuows out of her greater experience that somethiug was improper or unsuttable, she will, if she is a good mother, kindIy advise against its repetition.
Some mothers wheu they discover that their girls are biliog things from them rebuke or seold. Innoeent favits are always pardoned by You mav u
You mav uot know, girls, just what is right - just what is wrong yet. You can't be blam-
ed fur ruaking little mistakes, hat you will never do anything very wroug if from the first you have no secrets from your mother.--Sd.

## MAKE FRIENDS

$\coprod^{\text {IFE is very critical. Any word may be our }}$ last. Any farewell, e ezen among glee and merriment, may be forever. If this truth were
but hurned into our consciousness, and if it ruled as a detp conviction and real power in our lives, would it uot give a new meaning to all
our human relationfhips? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a reio upon our rash and impetuous spech? Would we carry in our bearts the miserable suspicions and jealof our loves? Would we be so inopatient of the failts of others? Would we allow trivial misumderstandings to build up stroug walls between us and those who ought to stand very close to us? Would we keep slive petty quarrels, yeur
after year, which a mauly word any diy would after year, whicb a mauly word any diy would compose? Would we pass neighbars or old friends on the street without recognition, being of pride, or some ancient grudge" Or would we be so chary of our kind words, our commendations, onr sympathy, our comfort, wheo weary bearts all about us are lreaking for just we have insions of interest or sppreciation

## A SCHOOL-BOY'S TROUBLES

S
HOCL children bave their troubles as wel as older people. Within recent times howerer, the rigid rales of school governmen fied, with prevalled bive been somewhat modiChiengo, we telieve, was the first considerable city to aholisa corporal punishment in the pub lic schools, and her example has been followed to 2 great extent all over the coustry. In place of tlogging, certain moral restrainte and punbeing the extreme limit of the from school being the extreme limit of the teacher's power This change of discipline in the public school a another indication of the growing sentiment of bursunity. The power of physical panishiment bas been freqnently abused by hasty and
passionate teachers, in many cases with po: itive
injury to the scholars punished and to the dicipline of the school, end the atolition of the rod will have the +ffret not only to suprove the character of the instructors, but to entab lish friendiy relatious between teacher and pupil, for ebildren, as well as dumb animads arwost easily governed by kind words and kua treatment--Sel.

## CAST A LINE FOR YOURSELF

I
YOUNG man stond listlessly watching sorme anglers on a brísce. He was poor filed with wholesome locking filt $a$ baske "If now I had these, 1 would be happy. would sell them at a fair price, and buy me food and lodginga.
"I will give you just as many, and just as good fish," said the owner, who had chaseed to verrhear he words, "if yon will do we a triting
"Aud what is that?" asked the other
"Only to tead this line till 1 come baek ; nish to go on a abort errand.
The proposal was aecepted. The old man was gone so long that the young man begas to et impatient. Meauwhle the fist snappe greedily at the haited hook, and the young mar ost all his depression in the excitameut of pulling them in; and when the owner returned he ad caught a large number. Counting oul from them es many as were in the baaket, and preyentiog them to the young man, the of Bherman said:
"I fulthil my promise from the fish you have eaught to teach you whenever you sen other fruing what yoll need, to waste no time foolish wishing, hut east a line for yourself."-

## THE MODEL LADY

CEE is truthful and honorable She reverences her Maker and is a Clristian. She has been itraproved by cultare, has a good lit rary edacation, und her household educution boroagh. She knows how to walk, and hold herself erect. If che is till or short she is act alhamed of it. Her dress is sulways neat, sim-ple--never superfluous. She has good nociety mamera, and hehaves herseli well in every are well choeen, and she never uses alage phri ses in her coaversation. Our model lady may be rich or poor; she is prepared to fill ally station is lifo; does not care for being ealled an id mad, and would not marry merely for homa or a name. The model lady makes th best of herself asd hor situation. She is abless-
ing wherever sho goes, and God will bless ber In this world avd prepare ber for a bette it this wor
world-Sel.

## Oni Igible (flass.

The Worth of Truth no Tongtue Can Tell


 the zame topne.

Win aome one please explate Matt. 11:27 and 24 And thou Capernnumwhich art exalted unt heaven sbalt be brought down to bell. for if the mighty works wbich have been done in thee ba eni dogh ha sudon, thwonia lave remnined unt his day. But 1 say nato you that it shall be mor ment than for thee."

## EASTER.

Fall your phenke explank, through the columns of your payer, why Easter Sunduy does sot come ar RuTul

HE word Elaster is derived from O,tera, the goddess of Spring, whose featival occurred hout the same ljowe aq Faster. The early Christians maintained that this day should h celebrated in commemoration of Christ's resur rection. After much eontroveary, the matt vas decidel at thefcouncil of Nies a D, 225 , that Foeter should wcuur on the first Sund fter the fint full oon the irsit sunday This accouns for the change- Thia ga 210 This accounts for the change. This year the rrat full woan is five dass after Mareh 21st, or on the 2fth day, and as the 23th is the firn Sunday after this fall moon, it is Elaster Sunday. Easter may come as nariy as March 22 nd or as int as April 25tin. If the first full moon after March 23st, were April 20, then Apri 25 th would he faster Sunday.
Some curious customs are in vogue in differ at parts of Christendom in respect to Easter In Russia, among the Greeke, Christians saluk
ench other with a kiss and the wonis, "Christ riseb," aud the response 18, "He is risen it deed." In other countries, presents of colond ggs are made to chillren, and with regret we ay paroals who prepeas to he very trathfil will do this and tell their childres that they arv rabbit eggs. Such deeaptins should be de nonnced if strong terms from every puipit in the loud. Gifts arenil right, but them is uo reed of entiviung faseboods around them. IVe bave mors than mawered your question, but We thagght it an excell-nt oppartnaity to let a hildrea.
child
M. M. E.

## ANSWER TO SAMUEL REAM

YANKTON, DAKOTAH,

$\mathrm{I}^{\mathrm{x}}$No. the of B. AT W. yon desire an anawer to the obarge agaiast the Brethran for ealecting to obyy the Bible in not anxisting their toinintars as the Bihle requires. We ara not ignorant of the teaching of the Bible enncerning the taatter. Both Jesus and Paul taught that the laborer is worthy of his lure or reward. See Luke 10: 7, 1 Tius. 5: 18. That the Lard ordained that those who proach the Gospel bhould live of the Gospel, the sume us thase who served the temple lived of the teniple, as taught in I Cor. $9: 14$, it would be folly to deny. That Panal and Barnabas bed the pow-r or right to furbear working nt Curintb equany elear from the simes chapter; neverhator sume with lis oun hande and thus party arned his own living, and what te tocked the irethren from Mucedonin auppliod to ere rolubed other churalies, tiling wase foren do the Coriathians service. ( 2 Cor. 8, 9) This he did hecausa they w. re out ot order and there. fore needed help und eorrect teaching, which he, as in fitithful orerseer of the thock, ounght to supply though it required his own labor, the liflp of the bretliren from Mncedonia, and the taking of wngrs from other working churches, beyond their alnitity to do it. They nust not be allowen to go to destruetion, but nust be foaght and helped. Paul, $a=$ a Fifithfultracher, pointo out to them their lack it neglesting to apprort the ministry. In hifs first letter to bem, chapter 9 and 17 and in the 11th ehapur be nots la fore them other posuty in whice they lacked. Are there brethren anywhere who think they have done their whole dusty to wards presehing the Gospel in all tho world by eisting a vote for a brollier or brethrea to the ministry and wiluess them installed into office and after that can sit with hands quietly folded and say they are now to go to tho warlure at their own charges? Are now to feed the flocte hut must not ent of the milk of the llock? Then thry beed an Aquills and Priseilla to pxpound unto them the way of the Lord more perlectly, r a Paul to point out to them their lack, and this rave them to a higher atandard of lite in Christ, even if it must be done at their own expense, by the help of the brethren of Macedonia, or hy robking othor churchey hy taking wages of them to do it. It munt be done. They must be langht the wiry of God mora perfectly. It may be that ministers in our Fraternity
have shomed to declare the whole counvel of God on this point, add are therefore to blame. It may be just to churge some of our brcthren with buglecting to obey the Bible in this, hat in by no meang just to eharge all our brethren
mod sintera thas, for we have many noble-hearied brethren and sisters who rad the Buhle for themstlves, and who are not satisfied with merely speing brethren eleeted to the minisiry
aud ordered by the eburch to preach the Gospel, but stand nobly by them and assist them in supporting ther familiea, aud in every wuy possible, giving them that bearty oympathy and encoaragement nepded in preaching the Goepel successtully, and in oo domg find themselves
richly rewarded by finding correopondiag growth in grace and knowledge of the tratb
both in thembelves and others.

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                                    Daniel Vamiman.
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## A RECIPE FOR COMPOSING

 SERMONS$T_{\text {into }}^{1 A}$the one Best Book; weigh them thoroughly; then divide them into three parts, for more dividiog is generally
thonght to crumble too wureh. Work theye thonght to crumble too mach. Work these well, and liande them neatly, hut neth a dae proportion of salt (Col. 4:6.) put in noth. ing that is too hard or difficult to digeat, but let it all be clear and candid. It ahould have nome fire, as that will raise it and prevent it frow retting oeary. Yon way garnish it witb a dew jewels, but not too thick so as to hide the substance. Take care that it be not an overdose,
for as it is the last thing served up it should the inviting or the compang will not parlake of it. In extreme cold westher it should be done in twenty minntes; in more temperata wrather, it mosy take half an hour. If it ia done in fifteen

# FROM PALESTINE. 


N leaving M. Hermon, our bext objective Pout was Damancas. Starting from Rusheya on the morning of Jave 20 , we rode
in one day to $M$-julen, a station on the turnpike from Beirut to Damescus, distant from the latter city about twelve miles. Here we otrucl the first good arlificial road which ne hai reea in Syrias and, indeed, it is the only one in Westero Avin. I will gave soma aecount of it bereatter. Oar camp was pitched by the pide of a fine spring which bursto forth from under the emhauk cunt of the turnpike, and
near hy, aloag the bauk of the stream which near hy, along the hauk of the atrean
rau from the spripg, there was a hetle grove of pophar trees, undre whose sbade we erjocyed a refreshing seat. It wes refreshing, too, to see
wagons and carriages passing along the turnwagons and carriages passing along the turnpike, sud aspecially so to hear the horo of the
etagedriver ay he approached the station, and to eee the large diligence drawu by six borses, dash ep to the stable, change horses, and dssh away agaio. It reminded ae of scenes often witnessed in the West, and it mosdo ut feel as if ation. Our route the next day lay aloug this turapike, and wo were anuoyed no little by the foolishuess of our horses. 1 suppose they had seldom or never seell a wagou or a carriage Lefore, and they were positivnly airnad of thems,
My horse, in spite of my uthoost efforts to conMy horse, in spite of wy uthost effiorts to e3a-
trol him, wuald shy off to the edge of the rosd, every tine we met a vehicle. The sight of these conveuiences of cwiliwd life was was strange to hink as it was familiar to me.
We were traversiog the elevated valley which Wes betweea the Libsation aud the Anti-Lerbanon mountains. The former rauge lies along while the later, with a valley frons eight to teo miles wide between the two, hes along the
border of the graat Arabian desert. The southra extremity of the latter range, and its highest elevation, is Mt. Hermon. This mountain extends about twents aniles northward, and beyoud it the range graduully descends until it appruaches the Enphrates, dwhere it reaches
the level of the desert. Across this racuntnin range we lad to make our way in approsching Dumnsous, aud ns we rode for miles with its qubroken wall before us, we felt interested to ee how a passage arould be eftrected. At last We entered apola astraight strele of ugne the the base of the mountain; but on nearing the mountain u narrow, wiuding gap opened he-
fore ns, whose bed was filled with the rerdure fore ns, whose bed was filled with the verdule waters of a hittle stresm. No one who has not ridden for many disys uader a soorching sun, with the glare of bare rocks or of a desert plau in his face, can reahize bow refreshing ing trees and listen to the constant murmurog of that little atream.
Wellisd aot ridden far bafore the rippling rivalet crossed our road and emptied its waters iuto a swift rolling river, and we found ourelves ou the right bank of the famous Ahana of scripture, ealled the Barads by the Arabs. Tho valley tbrongh which it flows is as narrow ass the oue by which we bas approacied it, beog often not more than one hundred yards wide, whild a maked mountrin wall several huadred fect trigh rises above it on either hand. By this puess the Abana makes its way through the mountains. Its desoent is very rapid, and its current remarkably swift, but so few are the obstroctions in its bed that it rolls on iv sileace, anl one might ride aloog its bank in the night and hear seareely a sound to indrcate its presence. It passes from side to side of ita parrow valloy and we crossed it frequently on well constructed stone brijges. We noticed, too, that in many places the side of the road was guarded agaiust it by walls of wood or stone, lest, in high water, it should wash the road amar. The growth along its banks is almast exclusively the silver poplar, which is plinuted in clumps and made to grow tall nud slind in order to furaish long poles rather than heavy timber. Occasionally, however, we saw Before wa pased through the frount trees. Befora wa passed through the mountaius ne
noticed that the river was much reluced in noticed that the river was much reiuced in
size, and that fully half of its water wwo drawn ato an artificial conumel which is carried aloug the side of the mountain on our lef. Haring a more gredual descent thao the bed of the river, this artificial chauzel Enally gained an aseent of thirty or forty feet above our
el to cesape from ito sude to water a narro $\ddagger$ garden along the hillside, or to niple through
the beantital grounds of dwellings whicb hothe beantitul grounds of dwellings which heFin to appear se we aavanced.

- taaly, the monutain gap throogit which We had ruddon for alusat six miles, opened upos a brostless plaso, and a half dozen the intervening fruit garduns, and declarivg Hhat Damasens was at hat is we approachdid the city we passed, on our left, well condracted baldings on our ief, well coagrounds and shade trees, the barracke and boepitale of the Torkish garrison. Richly dressed officers on haadsome horses were going aud coming. Oo our right and across the river from us, lay a scmooth lawa on whieh the dyers of the city sprema carpeta and other goods, and were sprinkling them with water from the tiver. This lawn exteuds to the wall of the city, and the firat building within the well ait that point is a yost moxpue corenng eight or ten acres of ground. It belongs to the howiing Dervishee, a fanatical order of Mobammedans, earrespondug to the monks of the Roman Catholic Church. It was once a magnificent saite of baildiugs, as its many domes and mioarees atill deciare; but like the order to which it helongs, it is now in a state of ruie. Passing into fhe city along the bank of the river, auil then tarming a little to the left, we halted before a door in a high wall which ros abruptly from the side of the street, and were told that this was our hotel. We had decided ing our stay in Damascus. The teonts, durtarge and heavy one, sbout eight feet wide, twelre feet high, and three inches thick. We experted to see it thrown open to admit us, and thought it likely that we could ride through it into an inner court. But we were requested to dismount; a little door about four
feet high and two feet wide cut through the feet high and two feet wide cut through the
large door wes thrown opeo, and we eutered large door wes throwa opeo, and we entered
owe at a time. Wo bad to stoop to get io. The little door reminded nie of cat holes that I have seen through the bottom of cabin doors, hy which the cat could go in and out when the door was abut. I atcerward saw many of them in Damascus, and some in other cities of the eatt. Atter pessing through the cat hole, we Get soursel res in a small oourt, about twenty cular fountaia in the ceator, a tall lemon tree, covered with yellow fruit, growing near the fountan, two or three doors of spartinents oocupied by servants opening through a wall leading into an louer and larger court, aud before us an arcbed opening through a wall lewi-
tog iuto an iuser and larger court. We passed log into an iwner and larger court. We passed ioto the latter and found it about sixty feet quare. A marble tauk thirty teet long, ten tweaty inchisee feet defp, and raing gien position in the center of the court. It was kept full of water hy a atreasu coastantly pouring into it from a metalise pipe, while the watar ran of through snother pipe naderground. Lemoo and orange trees were scattered about the coart, and the doors of the surrounding upartments of the botel opeued into it. On entering the apartments, we found the Hoora ored with pieces of thich Tarkish carpet, laud loose upma them. The furniture was Earopean. Such is the style of all the large houses in Damascus, varying only ia the costhiness of the material, and the gorgecumeses of the orasmentation. A few houses belonging to Jews of enormous wealth, arẹ so splendidly fumished and sogorgeously ornamented as to remind oue of the apleador characteristic of Arabiao and Moorish palaces when Mohammedanism ins in the bight of its glory. We found the sotel a coufortable and pleassut abode during the forr days of our stay in the city. It is call. d the Dimirri Hotel, from the name of the Grst proprietor, and it is now kept by his widababitants, and it owis its city of cho,00 visits of Eoropeans.
The objects in Damaseus which most intereat the tourist are the bazaars, the ancient mosque, and the street called Straight. The bazasra are only a repetition, on a lsfger scaln. of tho which we had seeu in every eity of Palestine. They are little stores, eight or ton feet iquare, with the front entirely open to the street. A large woodea door, made of several separate shotters, closes it at night, and is put out out of sight during the day. The goods are paeked on sheives around the ether three
sides of the lithe room, and the dealer sits on sides of the litele room, and the dealer sits on 2
rug in the middle of the floor. If husiness is rug in the middle of the floor. If husiness is
dull he goes to sloep, or visits some of the addult he goes to sleep, or visits some of the ar-
jining shops to chat with his neightors. He aiways asks you aboat three prices lor his goods, and expects you to quarrel with him loud aud
long in maling a bargain. Aftor offiering hin the most that you are rilling to give, whach he most pasitively refuses to take, you walh away; bul before you get out of night, be cs 1 l to you, or rums after you, to say that he will ido, you may be sure you have piid too onuch. The shops of the blacksmiths, coppersmiths, carpent-rs, ete., are constracted after the sram modal as those of the merchautor and the Workmen always remain scated, except, whea the kiad of work they are doing compels then to stand. I have seeo blacksmitbs seated on the ground and hamanering away at their an vils.
The old mosque, once a heathon temple, then reconstructed iato an immense Ciristian
church, and aftor ward remodeled ioto a Mohamuedao mosque, is in a good state of preservaton; hat there is less sanctity attached to it thes in former years. We had to leave our boots at the door, but were allowed to walk through it in alippers. We esw men asleep on the floor, and others were laughing and talking, while some were pedd ling little things to est Few if any, were going through the loug onteutations formula of Mohammednu prayers. W usceaded one of the three minarets which rise fran three coroers of the mosque, and obtcised front its lofty balcouy a complete view of the
city. The walls of dingy limestone, wurelieved city. The watls of dingy limestone, urrolieved ed roofs of of any knd, and the hat, cowentappearance with which we had been famulias in looking at Jerusalem from the Monat of Olives. The only relief to the eye was the minarette and domes risiug from many mosques in the green trees silling the inierior courts of the larger housse, and the rich vardare of the the city ou every side. Beyond theese, the brown monutring oa the north and west, and the yeltow desert on the soath, alded a sonaher variety
otlie landscape.
We fonnd, in
We fonna, in the structure of the honses of If tall poplars which we had ebserzel rearing the abseuce fiom the poplar groves of ayy tree large enough for the saw mill. The roofs and dioors of the houses, are supportsd, not by joint flose together. This hy uaked pophr poles haid young trees as soon tenas they the cutking of the and tall enough for this purpose. There are no saw wills in this conntry, aud the only plauk used is bronght, at great exponse frodit The stroet called Struight Black, Sea.
The street called Straigbt, in which Saul of Taraus spent three days in fasting and prayer, and where he was found by Ansoiss, runs entirely through the city from east to west, and is about a minle long. It has five slight crooks in Philadelple not be called a straight stree bty straight, for it is the only one in which you can see a hundred yards before you. A fire had recently swept along oue side of it for considerable distacce, deatroying the silk barast, and compelling the dealers io silk to find temporary quarters elsewhere. The handmale silk of Damascos, much of it intervoven
with threads of gold and silver, is very rich, with threads of gold and silver, is very rich
The eastern end of Struight Street passes through the Chuntian quarter, and there you are shown tha honse of Anauias (?) the man who bsptized Saul of Tarsus. This quaster ot the city was burned to the ground in 1860 , duriag the massacre of Christians in Syria and 6,000 of the inhabitants butchered in cold blood. Oar local guide, who showed us about the eity, was then a boy, and be barely escoped with bislife, nearly afl of his relatives being avolved ia the slaughter. The Freach army of 10,000 man, which marched to Damascus aud huag and heheaded many of the leaders of the persecution, taught the fusatical Moham-
medan population. As we were stepping orer medan population. As we were stepping orer and oceasinually kickiag one to malke him get out of the way, with os other reault than to have him look up as as, marely to ese who whas disturbing him, 1 asked Michael, our guide, why the aoihorities did oot bave these dogs throned out by killing some of them. He anwered: "That would be a great sib. It is all ight to kill a Christian, but a great sin to kill Wuge, I asked him what shonid be done if I killed one of them; and he said I would be ar-
rested and lirought before the city courts. The hyes of hoth dogs and cats are beld sacred by the Moslem.
Another proof of the bigotry prevalent here as given me by Mr. Phalips, an Inish Pres byterian missionary is the oity. He suid tha if a Mohanmedan deverts bis religion and beother Mohammedans to kill hime A fom year
agu, one of them became a contert to the Protestant faith, and after Beeing frum the city twica to escape plots that were laid to as assiuate him, and making preparations to flee a third time, he was found, oue morning, hupg ane motque, near the twah in which Jona ho Baptint's head is said to the buried. The homb is the handsomest thag iu the mosque and the tralition that Johu's bend is barred there, has culne down, I sappose froun the Whea Whea the guardians of the nosque were oalled pou to give aun aceonot of the hanging, thay Baptise, that the luwa was hung by Jofn the aphis, nud this auswer was so satisinctory to He city authorities, thut uo further all retw ts made to detect the murderens. From this the endar caa form some idea of tha olaytacla in the way of missionary work iu Molnamedan countries.
J. W. MeGaryer.


## (becresplandrute.

From Elk Lick, Pennaylvanta
Dear Brethren:-
HEElong looked for suow cume at last. WE have fine sleigling, and roads excel have hut oue case ji our villuge. ave hat ar villug
1st at Dule View it our congregatios Jan lueeting-honse in that part of the district of vitable size to bid part of the district, of a or the convenience of the agyd and infirm, and all who will serve the Lord. By the wount sulbcribed that day, we thiuk it will be a success. A house is much needed there, as the school-house in which we have wor sipped is unfit aud rather amall. We hope to Eave Brother Jesse Calvert here shortly to hoid a protracted meeting for us, (a good tima now) and hops his heallih and strength will hold out to enable him to come, as his services re much appreciated bere. The Lord heo sen good to us iu this part of his vinesard While mauy have heon called to eternity with the plague so previent evory rhere, we have The Lord has been truly groo. Bieqsed be the ame of the Lord. Amen.

S C. Krty.

## From Piae Creek, Indisna.

$I^{\circ}$thaten:-
re miving $\mathbf{M}$ commenced a meeting at the East Mreting-hoase, Janarry 17th ad cootiuned until the 28 th. Sixteea reeeiv. 4 hy baptism. Clased our meetings with indications of a glorious ingathering in the fatare-lorty-raven received by baptiam during the month of Janaary, and it reames as hough our labors were jast begul. May the Lord te with us and all of his children, that we may neither get proud nor feel richer and become selfish; for where these rule, churche o down.

Jacos Frtprabasa.

## From Landon West.

Dear Brethren:-
I HAVE beea bere for some daya, and baving good meetings. The weather has been quite favorable, and the attendsnce very good, with very good feeling. All are very kiod, sand seem to put more value on the Word of Trath, the more they bear of it
We leere await the coming of Brother Hixon who was to attend as through the valley, hut who, by labors in other parts, has been delay
There have bees some things to excite the velingn of our brethren throughout thin valley
but we believe qaito all take a proper vielp of hut we believe qaite all take a proper view of
the situation, and so let none of these thing the situation, and so let none of these thing the Son of God, mere romors do not ebake it. The Lord bless our Brotherhood.
Zimиееrnan, Ohio,

## From Cornell, Illinois.

$\mathrm{D}^{\text {Drar Brethren:- }}$ ROTHER James R. Gish came to da Jan, D 29 H , to hold a beries of meetinga; preach ed two sermons, and took sick. He starta home to-day, being very unwell. Hope the Lord will blese his efiort in trying to boild us ap. May more of our dear bretiorea do as mach. S. T. Swranht.

Reading and sriting are a great bieasing.

## （haspel Surcess．

AnD they that be wise ，whall thine tha the
origitneso of the frmament and they that turn ginhy to righteruan
over－Dan．12：3．

Somerset，Pa．－Doring my last trip seven－ teen were added to the church by baptisn．－ Hope they may prove faithfol and at last ob－ Hope they may
tain the crown．

Ablene，Kursas－Had two additiona hy bap． tism on Sunday，Feb．Iet．Both sistere and heads of fanilies．More say they will soon le ready．May God grant them his grace is my prayer． Jobn Formiz．Sen．
East Conemaugh，Ps－Bro．D．F．Ramsey of our own congregation has been laboring for us
about two weeks on Giffin Hill，one of our about two weeks on G．ffin Hill，one of our
bome spporutments．Ninetcen were added ty bome appontmenta．Ninetcen were added lil
haptism and one rechaimed．Meeting still in progress with good prospects．Our bome min－ isters have our sincere thanke for mesistance
rendered．

Wayneshoro，Pa．－Tmenty－one souls bare been added to the charch bere since New Yeur＇s day．Though mostly young in vears，may they early learn to grow in grace and always be wil－
ling to perform the various Christian duties ling to perform the various Christian duties
they may be called anto．Their work is just they may be called anto．Their work is just
hegun．May they become ehining lights in the Church slowing forth a life like that of Jesus－＂holy，harmless，unde filed，separate from sinners．＂

Laten－Al our coupeil meeting，（Jan．29th， one wis reclaimed who was out of the cluyrch fils－en years；awakened to duty by the death of naolher lyonug lady was baptized．Mar the anol hur fyoung lady was haptized．Mav thr
Lord grant sister Mugge proeious grace．

D．B．Mentzer．

## From the Limestone Church，Kansas．

BBG．Jonathan Lichty came to this arm of the chnrch on the 2 lit of Jaurary and preached the word with great power which hadd
effect on saint and eioner，but on account of the schoot－hoase being occupied，onr meetings had to be moved from place to place，conse－ queully not the good done that wo
heen lad we concentrated our cflorts．
On the 28 L ，the church met in council．Wil． ders Liebty and 1 ves were present．We beld a cboice for two minisiters and two deacont，Bro． Montgomery was advanced in the ministry Aher our labors were over and we were at the bouse of trother Gish，at 9 o＇clock at night one of the neightors came mad desired baptism． The brethren called a nieeting at 11 A．M．at thes bouse of brother Gish，where hrotber Lichty preached a good sermon，and one more was made willing to come ont on the Lord＇s side． Others were powerfully convinced．Brethren aud sisters，pray that these who are almost pormasded may not grieve the holy spirit away， but come now and serse the lord．And pray for those who hare beea chosen to the ministry to labor in the Lord＇s vineyard．The laarvest is great and the laboress few here，and we send a M scedouian cry，Come over frous the East and belp us．May God blees brother Liebty and his lubors，and may be come agsia，is the uni－ ted prayer of all．
Gur beloved ainistar，A．F．Deeter，is on the bed of sfllictiou and could not attend uur meet－ ings．Brother Jacoh Shuler buried bis wife and a sister during the tine，so they were min－ gled with a creat deal of grief as well as joy．
Yours in Christ，A．W．Avstin．

## From Mount Morris College．

$A^{\mathrm{s}}$
we somsetimes get letters inquiring about oar school we will give a description timee nsked whether wo thials the influence exerted here is conducive to the spiritual iater－ esta of our young members，aud what our edu－ eational facilitiee are．As to the latter，I think our college will rank as bigh as any other of its kiad in the land，aud as to the former， 1 doubt it our young members could be situated more favorably as regarda their spiritual wants．The moral aud reliqious influences that are exerted bere must cos
The three brethren who conatitnte the Board of Managens，Strin，Miller and Newcomer，are high－toned，pura－minded Christians，aud men who are an bonor to the Cburch．We Lav public preaching in the chapel every lord d day，albernatiog one zubbath in the moruing， the next in the erping．Every Sabbath after－
noou we hare a Bible－class where the Script－
ures Are read and explained．Every Thursdey evening we have a sacial and praver moeting： bere pasages of Scripture are read and com－ mentod on，Thene mertinga are iadeed ret from one to the other，and we bail their returi with joy．And last，tut not least，are oar chap－ conduets by bother Strin end are indeed conduetad by brouther Stria，end are inderd moral inprovemsent．W． rouren of mental and moral inpprovenisent Wife
are taught that the leaves of the Tree of bot
are for the bealing of the netions．Oar broth－ are for the bealing of the untions．Oar broth r＇s aptners in aelecting ench morning a leat ust suited to the time and the occasion，show－ how well be underatsods the anastive power of thase leaves．Euch morning a freshly－culled oquet，ail spurkling with the dews of beaven is presented to us，and its rich fragrance filto our souls and strengthens ba for the labors of the day．These exercises convitst of singing， resdiug of the ecriptures accompanied with ppiropriate remarks by brother Stein．These ppropriate renio to offurce some precione ruth，as an admonition，or enconoragenent to truth，as an edmonition，or encoursigenent by
virtue．Sometimes a truth is illustrated by virtue．Somptimes a truth is illustrated by
some beantiful anecdote．Thess services art some beantiful anecdote．Thess services art
rich and varied，and we do not see how stu－ rich and varied，and we do not see have sta
leuta who are blessed with such wholesom leuta who are blewed with such wholesom instructions every morning ean liflp becaning wiser and hetler．After the readiag a forrent these prayers will be answered，and that God bessiog will crown our institution we feel con－ fident，for the fervent，effectual prayers of 1 tighteous man availeth nuech．

Mattir A．Lein．

## Fram Huntingdon， Pa ．

0last Saturday evening we mel in the Normul chapel for Bible－cliss．The stu－ euts were oll preent except those who had gone to their homes．Nuarly all take at sctive interest in the Bible exereses，whiole we are glad to notice．The services are opeurd with
vinging and prayer，after whictu is roll－esll As suging and prayer，after which is roil－call os
the names are called，our tescher requats us to the names are called，our tescher $\mathrm{y}+$ quats iss hi repeat a verse of Scripture，whatever wuy sug
gest itsclf，which I tijink is very good ani appropriste．It is quite interabting to listen to the diff－rent Suriptures givel．They reveal some extent，the thoughts of the persons who repeat them．They are itheir fusorite pastages of Soripture，for mhile all Scripture is dear to us，there are certaus parts that mpress us more deeply than others．The mos！of those wha repeat Scriptare exhibits degree of intelligence in their selections，as they ard very appropriate and saggestive．I feel hike encouraging thi feature in Bible elasea．During the evesing two assays were read，one from the esubject，
＂Fear the lord and keep His commandments，＂ and another，＂The Joursey of Life．＂The contained good thenghts and were listened th with interest．
On Sabhath morning we met for Sulbath－ chool．The ustal number was present and we had an instructive lesson from the subject， ＂The Truly Righteous．＂After school，brother Quinter addressed us from 1 Tim． $5: 24,25$ ，aud in the evening brother H．B．Brumbuagh prenched from Matt．90：29．May these हeasson－ of worship improfe us spiritually；may tivey bring abont in us a bigher degree of holiness， increase our pity，and streagthon our zeal for the Master＇s canse．We notice that in many places the people of God are laboring to becotre hetter，and to benefit those around them．They eay，＂Remember us in your prayers．＂Breth－ my，Remembur us in your hyliabid threth－ the prasers of the righteous，and when such requests are mede，they should not be forgoiteo， requests are made，hey shouldinistern，and the
We try to rewember the min We try to rewember the ministers，and the
labors of the brethrea nad sisters，when we lators of the hreturen mad mern
pray，aud we hope you remember us

## Ella J．Bejugacer．

## From Union Deposit，Pa．

P ROTher J．M．Mohler，of Lewistown，Pa．万 has just closed a series of disconrees in this ohurch．He was here two weeks and gave the Pbilistinen a taste of Satrnoon＇s jaw－bone massacre at Ramath－lebi．He is not afraid to
rush mith the rehemence of Divine authority on the heat panopled brigudes of the deril．He was placed right in the beart of Pergamos， ＂where Satan＇s seat is，＂and the gates of hell trembled．Gideon＇s barley cake tumbled into the eamp of Midian，and there is so awfal pan－ c．Man made，creed－supporting pastors are basy sewing fig leaves for their naked，shiver－ g，deladed fellow－men whom brother Moble stripped of their priest－stitched vestments－ Four were taken into the ark，and many
are interesting the cables of sectarianism． are interesting the cables of sectarianism．
C．B．Bazsusco

## From Salem，Oregon．

W8 bid quite a storu bere on the 9th of January．The relocity of the wind wan sid to be 50 miles an hour，and in places it was more than that．In certain localities it anrooled some buildings，others wera blown down and a great smount of timber und funceng． In our nenghborhood not so mach damage was done；blew down about all the fences runniva east and west．We bave more wad，rain and spow than usuah，and more diseases than I ever knew of bere，bat mostly of a mild form．
Spiritually，we are getting nlong peaceably The members are generally in lore sud union， but atill the enemy is trying to mar our peace． Theruseems to he a growing interest in our doctrine．Our ministerial force is still entirely too emall for the demand for preaching．Soula are starving bure for the Bread of Life．Who
will come and help pa curry out the commisiou？ Our conntry is good enourh，who will eome？ David Browez．

## From Sterling，III．

F NCLOSED please find $\& 2$ his pay ny account L with you．I should lave sent it long ago， bat I have no excuse but poverty．I nam not a wember of any church．Thay say I was hap－ tized when an infsut，but cowmon sense hax tanght me that that makes no one a member of the Church of Clurist．I have read every num－ ber of your valuable paper with interest，and placed them oo file for reference．I believe the Brethrea are searec the true Church than suy ther－I ane sorry there is no preaching in Sterling suy more，lut hope the thme will come when the ministers of the Brethren will come and preach for as，not in a little isolated ball in the ontabirts of the city，but in the midet of tha thoroughfare in a hall large croogh to hold thousauds，that the aristocratio professors of Moker and fellom－men out of loge and fear，and unt only to profess because it bas become fish－ innable．

Hexily 8．Нолк．

## From White Rock，Kansas．

IISELF mud wife，accompanied by J．J． L chty，made a visit to the Limeatonn Cburuh，whers brother Lichty preashed with
power，and as usnal，the rauky of Satan were power，and as usnal，the rauky of Satan were
broken．Two souls coulessed Chrint and were broken．Two souls coulesed Chrint and were
baptized．Brethreu，think how moch good you baptized．Brethroa，think how moch good yoo may be the means of doing by lendiag your aim The same church met in council to elect some
to oftice．May God bless them that they masy prove failhful in the discharge of their duties and at last obtain a crown of life．

Gzo．Detarck．

## From Turkey Creek Church Ind．

$B^{R}$RO．Jacob Snell came to us January 2tth， and brother Jobn $\mathbf{M}$ etzler the 26 tb ．Held ur meeting in Nuppanee in the Uaited Breth－ to Gravelton and had eeven meetings．Brother Soell planted，brother Metzler wstered，and the Lord gave the increase．Nibe came out oil the Lord side，and we think many more wer nade to feel the nued of a Suvior．We think the word has been planted and will bring fortb fruit．

Dasiat Wyeozo．

## From New Enterpriac，Pa．

$0^{x}$$\checkmark$ the eveuing of the 21st of January，Bro． Jesse Calvert，of Warnaw，Iddiana，coms the 8th of February．－We had a glorious meet ing and were made to rejoice in the God of our aravation．Brother Calvert preached the word with grest zeal and earneatpeest and shunned
vot to declare the whole conneel of God．Thir－ not to declare the whole connsel of God．Thir－
$\mathrm{t} g$－pine precious souls were alded to the churcb． ty－nine precious souls were added to the church
Let us give God the prai－e．

Mharkl Kelerr．

We，the bretiren and sisters of Swan Creek Church purpose holding a ceries of meetingrit commencing Ftbruary 21 sh， 1880 ．Brethren and aisters，come and be with an，Especially ministers．We expect brother
D．Beakeyaile．
Delta，Fulton Co，Ohio．

## A Child Burned to Death．

$0^{-}$
V the 5th of Febroary a little girl was play＊＊ ing with fire and her elothers caught and boried her so badly that sbe died in a few bourn．This onght to bs a warning to parents not to suffer their children to play with fire．

## Tallen atsicen．

## 

LEVEL．－In Juhnion Co，Mo，Dec．29，1870， si－ter Mary J．Level，aged 3 y years， 9 mouthe． Funeril services Ly brethrea S．S．Mobler and F．Culp．
OVERHOLTZER－In Whiteside Co，Ih． Ftb．2nd，1880，Abaic C．，dsughter of Jacol and Harriet（iverbilitzer，aged 29 years， 10 moathe and 6 days．buneral services by Tabias and Jacnb L．Mvers，from Matt． 24 44．She was formerly from $\mathrm{Pa}_{\mathrm{a}}$

## （P．C $\mathrm{C}_{n}$ please copy．）

NICODEMAS．In Somerset，Pa．．．Dre．2nind Th，sister Poily Nicodemas，aged it yeara， 2 mouths and 28 days．

V．Bloveri．
BAUMAN－In the Fairriew Congregation， Appawoose Co，lowa，Jan．315t，1880，sishet Fandie，wife of friend Wim Bowman，nged 24 years， 5 moutha and 15 days．Funeral 24 years， 5 moutha and 15 days．Euneral Replegle to a large and sympallizing con－ gregation．
She eame to the church last April，during brother D．B Gibsominlabure；was eiuking with Consumption at the time of her haptinm．Sbe hore Ler afllictions with patience mid Chrivtian resiguation，giving evidence of being at pesce with God．She looked forward with hope to the time of ber dejarture．
CAYLOR．－Also in the same coogregalion， F－1）， 4,1880 ，Pearly U ，infant son of brother Wm．and bivter Mary A．Caylor，nged 1 month and 9 days．Funeral oecasion im－ proved by the writer and hrother Martio Replogle Eld Danszl Zook． THOMIS－In the Bleck Hiver Congregation Vuu Bureu Co．，Mich．Jan．25th，1880，Elder Jacob Thomins，aged 70 years Bro．Tbomans suffired much during the lint year，haviog cancer on the left hip．Funeral preached by the writer from Job 14．Gzo，Loso．
SPREG．－Iu the Mineral Cteek Cbarch，Mo Dec．13，79，our boioved irrother T．\＄preg， aged 65 yeara．
LIGHTNER．－Also Feh．2，＇80，our auch re－ epected mister Sopphiu Lightner，aged 63 years if monthn oud 13 days．Foncral serviees hy the brethrea．
NESBITT．－In the bound of the earite con－ gregution，Feb．5，1880，J．A ，son of hrothes Wm．Nesbitt，aged 19 years， 8 －months．

## 14．Cver．

BONEBRAKE．－In the brunds of the Autie－ tam Congregation，Franklin Co．，Pa，Dee．I 1879，Lurother Heury Bunelirake，aged 81 seart，， 4 monthe and 12 dasa．
Brotiser B．was born July 9th， 1798 ，and wbs a member of a large family．He was a member of the charch for mangy yean．All basechildren are grown to matarity．He leaves an oaly daugbter sad his third wife，a belosed sister， vealous and true in our faith．May the Lord hess ber and he to lier indeed the widow＇s God． The foseral service was held at the house，the text being these words：＂Lat me die the death
of the nghteous，＂\＆c．The remains were fol－ lowed by is large procession of friends and neigb－ hors to the family burying ground on the farna．May he rest in hope of a blisoful immor－
［Visdicator phaverpy］

## Chidren at Works

A

4.30
$=20$

J．H．Moore，Lanark，Carroll Con IIl．
W．U．R．R．TIME TABLE．
$3=$






Lanark, ill., February 24, 880.
No 8.

GENERAL .LGENTS
THE BRETHREN AT WORE
TRACT SOCIETY.


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A PLEA FOR THE RIGHTEOUS PRINTER.-
WY ALEA w. reesp.

TTHERE is no situation in lifo exempt from reaponsibility, toil and care. There is no pontion free frou the anvovauces noul petty
veratious that checker the puthwn of humau tile.

We can not, if we would, escape thisese trials that weet us ull, day by day, as we flow hown the atream of time. But human nature is not always sats ffied with its lot, and hence repizing and discoutent, and, as an iuevitable result,
unhappyiness-where this state of mund obtaips. One of the peculiar phases of the human mind is this; that men are prose to think their own particular lot the hardest, and to look opon the condition of others us far superior to therr own. They exaggerate their own troubles, aud under-estimate the trasls, cares and troubies of
others. They think every situation in life sumoother und easier than their owu. One of the wost common fallacies of this sort, is modern times, is the ides, eatertained by not a few that the editor of a religious paper has about the easiest and emoothest time of any that falls to the lot of maa. The editor they regard as the lueky ruan who shall

Bo carries to the skies
White ofbors iftht to wn the prie
Aod sull lirenga blooky nes.
This is one of the grandest mistakes that conld origiante in the mind of mas. People are, sometimes, anreasousble in their demands, Aud this otteu arises from iguorauce of the facts in the case. As the writer had considersble experience in bis "lright aud suany youth" in the olfice of au editor, permit him to detail afew of the ausoyances to which an editor is exposed.
It was a part of the duties of the writer to keep the books of the office, take charge of the subscription list, and the Pack Books-the latter contoining the Post Olice address of the subseribers, and used in mainag the papers. Bushels of hetters passed tbrough my hands in the course of my oficial combection with the office (the paper berug pulblished is a city of 100,000 iohabitants.)
Annogance No. 1 -[about every 3d mail.] V letter from - after an bours puzzie we
 officiul stamp-and ite locality indiested is a Birography that it would take the gegglen of Joe Smith, or of a Philsdelphia Lawger to de-cipher-and the letter, after much labor thereou, rendeth "thusly,"-Change my paper to Macedonia, Joho Suitk. State and County onitted.
Now see the lahor entailed on the unlucky editor by the staptidity of the aforesaid Jobn Swith of Blonk Cointy and State.
He must run over the whole sabscription list, from A to Izzard in search of tho abode of the terrible Snith. Think of that, in a laud asl prople, lesond all others, of the Smiths Susithy!
Periaps two or three hour are spent is this urretchei business, and then with uncertan resulis.
The wrek ed cditor would cuss Smuth all to picees but the righteous onedaro not. Fiiling, aftor frumtleys hoirs, to regooul to the Mascedonan ery, the editor gives ot up as a boc, job
aud then Suitl) gits mad aud etops bis paper. Aunoyauce No. 2 consists in usling uselens questous, and bardeving the patient editor with numerons small individual cowmissious in the city: thus imposing upon lim great loss of time, and an abomiant amonnt of rexation,
lubor, nud care! "-Pheave inquise the price of so and so, and "-Please step roto su and so's Commission Honsn-St-No- Nand ask him to shup
me a now sausage grinder."-"-Please send me, by retura mall, Blder
Blankl's late wiess on Public Dethate, ete etc.-" Many a weary tramp las the writer been compellell to take tbo ough sut-soorcted wiley thus krep peace in the faming.
On one meuorabie occasion a letler with an enclosure war received to this effect:-"Mister eddittur. I send \$s. too for the -- herald, and plesese seud for 1 tolor, 2 sam hux. Yores, Joba Smith.
The 'too dolors" weeteduly credited on the subscription account, bat what to do with the ramainder was for a logag time the profoumlest of human mysteries. My first mapulse was to go out and parchnse a couple of ssw bucko and much decipheration, two Pabhn Bouks were much
seat.
Annoyance No. 3 frequently comes in the shape of gratuitoos advice as to the best methohs of editing a paper, what ought to be put in the puper and wiat left out. One thinks your tembers are too grave, another too much gired to levity, anotber kindly informs you the price
of your paper is too bigh, and alvices a ruducof your paper is too bigh, and alpices a redue-
tion in the tarif, darkly intimating that unless you comply, many will stop taking it. Then agaid, he will say that you are making too much monay oat of your paper, and are seeking popularity because perbaps you do not come out loud in favor of some particular individual view. One will compliin betause you publish
too minch poetry in your colums, another that there is too little.
One requires more secular news, another blows yon up because you take any notice of worldily wants.
Avd so the changes are rang by these Job's Conforters 'till the beart of the poor editor grows sick, and his brain weary in the vain eflort to plense the Protean Musd of his patStras.
ne notions people have of editorial bif Nothing seemseasser, in the minds of many. than editiog a newspaper-especially a religious print!! And then it is such a lucrative business, besides!
Editors, we are told, live just like fighting cocks. Their very eyes stand oot with fatuess!

They are clotined in five liten and lare sumptuonsly every day, and Suuday moru so.
Showers of good thinge aro daily rained upon their heads. An editot, nccording to the public view, is the Prince of Dead Brats. Nothing coess birm anything! Whole hacon, bams and sacko of Hour, mackerel kits nad bugs of dried apples appear responaive at his beck.
Besides all thas, look at the perquisites of au editor's position.
Dead head tickets to all the shows, concerta, lectures, free rites on rail ruads mad sauple copies of all the late books sufficient to mako sang, private library, all free of cost, or mid for in the ensy way of a little puff in his paper Why its enough to makn everybody start newspaper!
But I find that I am exteodimg my remarks to a degree beyond the lumita of prudence, and
so, for the presme, will bid your rewiers adien, nud will reserve what I have yet to say on thrs sulfiect, for =ome tuture tivie.

TO THE EDITORS OF THE BRETHREN AT WORK.
Yo $\begin{aligned} \\ \text { п masuaveg. }\end{aligned}$

$0^{\mathrm{N}}$ lage 5 ot $\mathrm{Nu}, 43$, is an editorial that conly respmise. 1 am not certain that 1 apprehend the trase interl of tho Captiou-'Trrotucht at Contributors." It may mean your thaatwent of them, or thenr treatment of yous.
Motive is sometingg that it is bazilly safer to touch, save oar own, whelh wa caunot probe tou deeply. The manuer, the spirit, io whach a contributor receives the rejiction of an essay, reveale much. But the simplefluct that be is sorry, or even hart, is no evidurce that he is either uncliristian or uueducated. An artiel that may seum superficial aud yapid to an edi-
tor, may be the efflorescuyce of a long opeuing lud of lowe to Jesns and the promotion of HiCause. The words may have trickled on paper slowly, as thougb coibed out of drops of blood and tears. It may be the very essence of the
writer's lite, and may be no deepply his very self, that it would be strange if be could see it lightly esteemed witbout a pang. No Christiun contribator will be griesed on the ground of personal nothingaess, neither will he be "hlisconvert.
 exoz," But it is quito possiblo to be discon: certed for other rensons, if he las written in of Dimple love of trath and the conscionsuess wild speculatiopting. I do not refer to the wild speculations of theorists, who are so im-
pelld by devotion to a bobily that they lose aght of the plainest facts and principles, bat to such as confine themselves to the rigid philiosophy of truth altbough it way lie far heneath the sarfiaco of the letter. The bisection of articles not over "a column and a half," or their committal to the flames, mav be wholly a matter of indifference, which would be very unpleasant to an autipodal nature not less intrinsically noble. It would be impassible for me to write for Jesus and the parture of souls for bis eteruul kiugdom with sucb an unglowing spirit as to enable mo to suy in trutb, "if you do not lhee iर, please put it gently in the fire." What is wrilee with a high sim, and a burving heart for the sorereignty of Bumanuel, I would not like to have go to the flame, however gently. The act xelf woald leave no room for the po etry of it description.
Iou say you burve only one specimen of the wad type of correspondeuts on hand at present I eud, no duabt, muke a very fair guess as to the naugity conatritutor. He has the wellare of your pernodical at Leart, und warmly loves the editors, hut bas s peculiar Lorror of baring nis articlea bisected, or gently handed to the
devouring element. Piease refor his peculiarities to motives far ont of the clement of "selfconfideace wad sel[.-itupartance."

## STANDING COMMITTEE WORK.

## 

$B^{r}$I exparisuce, I, too, knuw sonething of tho Iabors of the Stanling Crumeittee, nud have been laboring to lessen it, but hitberto hive fables. Siuce Brothor Moore has brought it aflurds me au opportuaity to bo heard, and will eny, the plan suggeated will not, and can not, ens, the plan suggeated will not, and can not,
momedy the case, for the simple renson, there is momedy the case, for the simple raison, there is
not, and oan not be much luviurs lethore the not, and oan not be minch buyinss lefore the
Stauding Coamithe until thu Aumal Mrutwig is in seswion. The Conarittec now meets on Monday to orgunize themaelves into a working hody, and to tranawet soch buviness ne mayy flettern and petitions directed to the Standiag Committee. Somatinues it is voluminons, sund at other times it amounts to hat lithle. At the Anmual Mrectum of 1873, the Stauding Commultee lad nothing to do but to organixe on Monday; hat wheu tho metlang opened, thera Monday; hat wheu tho meetrag opened, thwn
cerne the business. Soit would bo if the Comernithe theoulid meet on Thoraday, Fridny, and Saturday. It necesanurly must bo idle-tall the tusiness comes beforv the public meeting. Then it rill be wren what an anount of labor the. District Mectinga have laid on the Sisnding Cowmittee, and how raany questions will be discusesd uutil the brethron ba perficetly at san, and allare arok and tired of nt, and to get sid of it, it is ousved, seconiled, qud passed, to refer it to the Standing Coumuttra to Iradie an mustrer, and at lust un hoar or two stroteled ont on the hloor with a little ntraw under you to do the best you cmu.
Brother Moore, I see but oue remedy, and that I have leen lahoriag for in the Cnumituve room for years; that is, give the Standing Cummittee the privilige, or authosity, (I don't ouro what it is called) to uppont sub-corumitten of Ihrce, five, or sevon lrethren to whom nuryhus husivess cas he eubmitted; and there are alw,yy, enough of the intelligent and experipaced who recomparatively ydle, and would be very willing louct. owern to tho papera submitted to thers atod reyart the same to the Standing Committeo, and it wouid report it to the public meeting; and In thin way the Stauding Cuanmittee coald rubmit husiness to sub-committes of as good and intelligent bret hreen as they themselves aro to such an extent as to relieve them of at least all night sessions. This plan would be just, and stretty parliamentary, and I think it would go a great way in removing the unjut prejudice aggiust the Standing Committee.
An Annual Meeting like our Annual Meting. nor one could not be beld without a Standing Committee; it would be like a ship without ${ }^{\circ}$ rudder to steer ber. Some brethren any beause our ancient brethren beld Annual Meethould pot a Standing Comnethen either don't look at the cave Irom the night standpoint, or they dou't know anything about ancieat Anvual Moptinga, The first one I sttendod was in 1831 . There the council was beld od was in 18si house ( $10 \times 55$ ) was pot filled, aud the public meeting on Sunday and Love-feast at nigbt was less than half of what many of our comruanion meetings now are; yet there is prejudice against the Standing Committer. To the experienced, the reasms are manifest.

Ayoyg the Feefes, brothery and sisters, brik consins, fathers-in-law and sans-in-law, moth-eri-in-law and daughter:-in-law are fortidden to speak to each other.

Tex Cottonwood Church, Kan, we are isfornoi, is in need of ministerial telp, and Bro. S. A. Smith, offers to sell his farn to sume one who may wish to locate there. Address him at Dumlap, Morris Coonty Kiansas.

King. When Mases and Elijah, representrug "the law oud the prophet," sppeared with Clrist on the Mount of (flory, Peter is his hewildermeot wished to have "three taheracles" and three great tescbers; but, "While be yet sprake, behold, a bright eloud overshadowed thom; and bebold a voice ont of the cluod, whicl said, this is my beloved Son, in whon I am well pleased; hear ye him." Matt, 17: 5.
The thire apostles arose from the earth, and anw no mas save "Jeska ony." , lestr only is our great teacher snd lawgiver, in the present diapenation. Some seem to think that because we are "oot under the law, but under grace," that we may diastgard the commande of Cbrist with impunity. It is written:
"Iletbat deapised Moses' law died without mercy under two or three witnesses. Of how much sirer punishment, sappose ye, sball be thought worthy, who hsth troddea under foot the Sion of God, and bath counted the blood of the coveoant, wherewith be was sanctifed, an unholy thing, and bath done denpite nato the Sjuirit of grace? For we know bim that hath ssid, vevgrance belongeth uoto me, I will recompeose saith the Lord. Aod again, the Lorel absll judge bis people. It is a fearful thiag to fall into the havds of the liviag God." Ileb. 10: 20-93.
The pronishment for the violation of the law of Chriat will he "mach surer" -much more terrible-than for the violation of the law of Moseg.
Paul says:
"All scripture is given by iospiration of God, and is profitable for doetrine, for repreof, for correction, for instruction in righteonsness:
That the man of God may bs perfect, thorougbly furaisbed usto all good works." 2 Tim. 3: 16, 17.

## Jeaus says:

"He that rejecteth me, and receiveth not my words, hath one tbat judgeth him: and the word that I bave apokeo, the same aball judge him io the last day,

For I bave oot spoken of myaelf; hat the Father which seat 10e, be gave me a commandment, which I shonld say; and what I shonld speak." Jobo 12: 48,49 .
The Holy Spirit said:
"For I testify unto every man that beareth the words of the proptecy of this book, If any mao shall add unto these things, God shall add unto him the plagues that are written in thia Book:

Aod if aty msn shall take away from the words of the hook of this prophecy, God aball take away his part of the book of life, and out of the holy city, and from the thiogs wheb are writtea is this book." Rev. 23:18, 19. Jesus Carist delivered the rule for personal offenses as follows:
"Moreover,if thy brother shall tre-p 189 agaiast thee, go and tell hum his fault between thee and him alone; if be shall hear thee, thou bast gaised thy brother.

But if he will not hear thee, then take with thee one or two more, thst in th. mouth of two or three wituesseb every word masy be established.

Aod if be eball neglect to bear $1 \mathrm{~b}=\mathrm{m}$, tell it uato the church; but if lie apg. lecta to hear the chorch, let him be uato thee as a heathem man and a publican.
Verily I cay moto yon, what-oever re sball bind on earth aball be bound io heaven; and whatanever je shall loose on earth shall be loosed in heavra." Matt. 18: 15-18.

In the execotion of the lawe of Christ,

Baptist churches phe grwat atrexs ou (ther rule. This abows that a lueal eberoli is the only tribunal in the kiegtore for the setnlement of diffeulties. To bave a centralized goveroment of that "iu matters of goverament and discipliur each jucal congregatioe is auhject to the whole body,' is treanon against the kiuglom of Cbrist. Aecording to this Puphish principle the Tunkrrs bave et* tablished a "National Cobfir-uce "to decile matters for wbich no 'thus anith the Lord' can he found." No sucb ahotaisable institution was known to apostolic cburebes. It was the local chareb that expelled the uuworthy Paul sail:
In the name of our Lord Jusus Christ when ye are gatbered together, and my spirit, with the power of our Lard Jesux Clbrist.

To deliver such a one unto Satan for the destruction of the flish, that tbe epirit may beabved in the day of the Lord Jesus. 1 Cor. $\bar{a}: ~ 4, ~ 万 5 . ~$
Thas is the practice of Buptist cburch es. It was the local churclues that restored the peniteut. Piul said:
sufficient to such a ruan is this punishment, which was inflictect of many. Sos that contraiwier ye ought ratber to forgive hin, and coufort him, lest perhaps such a one stould be swollow. ed up with overmuch sorrow. 2 Cor 2: 6, 7 .

This is the practice of Baptist chureb. ehurches. It was the local cbureh that elected its ows where. Sets 6: 4, 5 . The "wbole multitudr" "chase "the dencons to serve the Jerusalem church. It was the 190 original chmels mumbers at Jerusalem that "gave forth their lots" which eleoted Mntthias to the apostle ship. Baptist cburches elect their own oflicers according to the inspired exnm. ple. Baptists possess this jecoliarity, the Bille church goverament. Will Mr, \&. deøy it?

## A FEW THOUGHTS ON INFIDELITY.

iy p.c. suens.

$\mathrm{H}^{+}$OW can the great tide of skepticism and infidelity, now so prevalent, in same form or anotber, throughout our country be cbecked or averted? io a question of growing importance, and sbould bave the serious consideration and thoughtful attention of all who place a proper estimation upon good society, and what would the benefits and advantages arnsing or resulting from a proper administration of lawe founded in correspondence witb the moral sentiments, the bigbest and nobleat elements is man's nature?

It is readily observable from the teachings and demands of freethinkers, that the ame is to secure the sdoption of their theories by our legislatures, by baving them blended with our common laws-and as these olaims and theories are not based upon the principles of morality-but on man's lower and more depraved nature, suciety must, of deceasity, suffer much in case such enactmenta were passed. But let us bope that all such efforts may ever prove futile and unarailing.

It ean never be detrimental to the prospenity of suciety, or to nay veople, to be governed by just lawe that are fonuded on the principles of benevo. leace sad trutb. The rights of all must be kept iu view so long as their business pursuits of whatever description do not interfere with the rights and priviliges of others. But the advocates of a "new
way" come with a pretition to Congrean sking lenienay to, and the pardon of, those who have brea+ngaged in the puh lication and dissomination of intural literature and obscene pamphlets. Their cry is, "This is a frew conatry and every cm * shoald bave bis rights, and be per mitted to cobduct hi\& own basiness, atul the protected while engagell therein." Our government and laws are liberal erough to grast all this, if the businese is legitimate and bonorable, and pursued from right motivea, and the happi ness of society or individuals is not en dnagered, or their rights and priviliges are not imposed upon. But when a publisher ayks to he protected in thr publication of hase and immoral litera ture-a literature calculated to dejrave and nnimalize the youth of our land necessarily the decision of justice and right muat be, "you are violating the constitution, by endangering the moral bealth of the young, and nuswerable for the violation as a criminal."

There are iusane axyloms provided for those who may beemmednagerons to their frieuds and com munity thy caust of losing their reason, and for the protection of society ineane persous mitst be cared for at these institations. If an indocitual engages in stealiag or practi ers framil iu any way, he therehy lospo his claims for the protection of goverainent, and for the safety of society must be takem into custody, and placel in prigus, in order to prevent further vio lation.

So in the cases nfor mentioned The safety of society anl of indiviluals demands slant be be detainel or give se. curity for his disobedience to the laws of our land. In case he doea not give suitable assurance of cerasing this evil business, be is in no wi-e worthy of freedom.
It cannot be reasonably supposed that imprisoning the crimiual changes his moral character. It is tor the saf-ty of the community, in general, he is imprison ed, by preveoting bis malawful ac tions. Other influences mast be hrought to bear on the man-on his mornal character, in order that his moral nature be improved.
If the moral nature of the aforesai puhhsber could be awakened, and, witb intellect, could gain the predominance over bis lower nature, there would be no necessity of detaining bim in prison. Society would be in no danger from him, for he could no wore eugage in oucb itwmoral pursuit-his influence would be thrown on the otber side of tbu scale, nod be would then love and praise virtue, honor and trutb.

Let all that revere the Bible, and bave bope in its glorious promises, all that would bave the atandard of morality rased instead of lowered, and that would sbudder at the thought of sinking the state of eociety b low the unthinking brute, be unyielding in their deferse of truth, and ever bold aloft the standard of morality-not setting aside the lower order of faculties, however, but have them in subordination to our superior heing-our intellect and moral nature These are the claima nod teach ingo of the Gospel, and if we as a race, or psindividuals, lower the standard or ${ }^{3}$ appoistments of wisdon, the conseques. ces must be Yesrful to society, or to the individual who thus perverts God's arrangement. We camot with impunity reject the Creator's artangemzent. wor with suecess alter his divirelaw, whether revealed in his inspired word or writ té cia our constitution or nature.

HINDRANCES TO THE SPREAD OF THE GOSPEL.

## ny A. n. wompard.

AMONG the many things that ner detrimental to the canse of Ctris tianity and the free sprad of the Gus $\mathrm{p}^{101}$ of Christ which wight be remedied is light or triffing talking about those who have brea chusen, by the majority of the churcb, as being the worchiest to ill the reeponsible, office of the ministry. How ofted, perhaps on our way from churab, do we hesr some of the lnity makiug light or trifling remarks about the surnon they bave been livtening to, and tbat too in the preseace of those who tuske no profession of rel gion, and who probalily wrefe favorally impressed with the discourse.
Perhapa brother A. will rakke expres ions like thesp:
Well, elder B. got off some o his old fingy notions to day. Who cares for asels preaching? Bro. C. cut pretty elosen. Who was be driving at this time? 1 wonler if he meant that for me. He is Hiwaya throwing his darts at some one. I wonder if they expect us to owallow all they say, it
From thee uncalled for expressiona, athers, (wot the faitlfal ones) will tahe ap the hromou and critcise anel find all the fault they can imagine. Thus, in stead of leing "diffal and huilt up in the faith of the Gospel by the faithful laborof the servsuts of Christ they make themselves stumhling stones in the way of sherre, thus retarding the spreat of the Gospel.
Let +every hrother and sister leara th apenk well of their ministeos and their pr-aching, especially to those outside of the church, and we will see a mighty revolution in the charch. Coufidener will be established, tove gained, minis. ters encouraged, sinners converted and the Gospul spread

## Panna, Iowa.

## SUCCESS IS ALL OF GOD.

0
NE of Christ's brief, but sigoificant commands to his disciples, Peter and Andrew, was, "Follow me, and I will make you fistiers of men." It is a truth, which, while it bumblee the faithful minister, at the same time encourages and adimates him in his labor, that his sucerss is all of God. Yet be muat labor as if all depended upon his own exertion. The inspired Paul may plaot, and the eloquent Apollos may water, but the Lord alone will give the increase. The most stupendous miracles the disci ples of Cbrist ever wronght bever converted a single soul. The same divine influence which was effectual when the weakest of their contemporaries were preachers, way just as neceasary for their success as for that of any other. Aod at this time, when the moat able and faithful mioister on earth is made an instrument of saving grace to mankind, we know that "the excellency of the power is of God, and not of mas." Yet in the Gospel, as well an in the natural world, there is an adaptation, an well as a connection, between means and ends; a connection which is neither crpricions nor blindly necidental. The misiater of the Guspel is Gud's messenger appointed fur bringing men to the kaowledge and love of bimself, and which be hys promised to blias. And ibe more Christ like be is, homble, sinple, pure, and earnestly persevering, the larger, iu general, the amount of blessing which, upon every principle of Scripture and teason, may be antie pated.
"IT IS I, BE NOTAFRAID.

## ax Joserll sul-ouph.e

$W^{\text {IIEN }}$ gliding along on the emonth stream of time with apparent unconcern as to what is going on aronnd bia and what others do, the profesa. ing Christisn seems secure, so long as be meets with asmile of mpparent ap. probstion from every species of corrup. tion and allows to go noretmked every form of ain aud vice. Hle seems to enjoy the popular good will. As he does not cross the path of the froward he is not met with his frowns, nor the storms of bis ire; but let hom awake from bie lethargy and notice the deatroyer of peace the enemy of sorula, aud print out bis perficions work,-1et him begin to remouatrate ngainst subenaliom, fisbion, vice, or sin in any fomm, and voon he will hear the barking of Miltou', IL H1 buntude, the waves of sulversily will begiu to swell and the billows of perserention will roll arourd hum mountain-high, and like the disciples in the ship is tha midat of a rough sea, his beast will lorgin to fail. Me look+ and lehehthls ou his waik. ong over the waves, one who has sur monated victoriously nll sppminion.bere is hopr; Jesav isapproehum; har well nuderatanding the sithtion, rpeak the blessed words of assuranee; "It is 1: be not atraid".
Emboldened by the familiar toies, the Christiau, Peter lik", is realy to brave then dangers of the derep and mylies "Lord, if it be there, bial me cann unto thee on the water". Bat when lin swes the fierceness of the stormand theswell. ing of the waves, conrage faily and he hegins to doubt aud almost wisties be had not put his moval courge to a test so severe and juth ay but is nloout to sink beneath the waves of perspreution, Jenue stretches forth his hund, rescues hiur and shows him the great impropriety of entertaming a doubt. Rewered from what seemed imminent destruction, be can, with Muses lhe fitithful servade of the Lord, exclaim: "The Eternal God is our refuge and underneath are the ever. lesting arme".

## A PRAYER FOR THE TIMES

Lord shve me from the sinfulnens of my own bearc and life!
Save me from the false doctrines, false antborities and bigotries of sectarianism!
Save me from the ignorance, folly and iviquity of fashionable religiou!
Save me from the over valuation of noy thing because it as popolsr 1
Save me from the awfulness of iofidel. ity-from all forms of godlessness and hopelesanesa!
Save me to live and die a penitent, faithful, holy and bappy Bible Chris tiun!

Wicara med stumbleover strawe it the way to beareu, but climb over mountans in the way to destruction.

Tine Scriptures give four names to Cbristians from the fourcp Ninal graces: saints for thear boliness; be'ievers for their faitb; brethr'an for their love; dus. ciples for their knowbedge.

Don's murmar at yoar lot, thongh it may bea hard one. Rather backle to the work, and meet life's battles manfully, nad you will soon be in a better condition. At any rate, it don't belp ta be constantly complaining.

##  plibished mezis.

## 

## TME Eutions will be repponible only for the






 proper suize
narruw
puper



| hitethrex at work, |
| :---: |
| Lanark, Carroll Co., |

LANABK, MLL, - : febreary eq, 1sto.
Brother D. B, Gusson has cbanged his addrea from Norhorne Mo., to Cerro Gordo III.

Tus addresw of Brother J. S. Suowberger is
clauged from Mouticollo, Ind., to York, Neb.
Evbey inordinate cup is a curse, nad be who trinks it paye the peaalty. principal and interest.
THz cibildren are remembered in the "Home ond Fanill" departmeat.

Is Bro. S. S. Moher't commonication ar given in page aoven of No 6 , the name C . Horner slould hasf been E Hoorer.
Brother Basbor, like myself, is at bome on the sick list. Whea will seme of us learn that God took six days to do what he wight have done in that wany minutes?

Bro. J. C. Miller speut zone time in the Lord's work in Warren, Mahaska, Powesheik and Iowa countice, Iowa. We rejoice to leard of God's ministers being at work.

Brotura John Fornay is out in the mission field, and expects to remain from home about a month. When last heard from he was preaching in the town of Remingtob, Kan.

Movements in certan quarters indicate that the Pope of Rome will esrablish his revidence at Jerusalem. Hin advisers lave declared that this is the only step that will bring Romanism up to its former prestige.

Wren you are loss in darkness, and aome one olfers you a lantern, do you stop and ask what kind it is? Does it make any difference to you whether it be round, octangular or square? Is it not tho light you nemd, no difference about the shape of the lanters?

Bnother M. A. Fisemhour, Pls month, Idd. desires to change his location. He is a wagon innoufacturer. Any oae hnowing of a good locution abould correspond with him. He is a
minister, and might be of good servico to thoso tho are willing to belp bim bear the Lardens.

A MAN passing aloug the public raad found a piece of paper which contained a part of the Steio sud Ray Delrate, and be sent it to us desiring to know whether we are publishing a
paper in defence of our principles. We send paper in defence of our principles. We send
him specimea copies of the B AT W with the hope that he may learn more of God's etermal truth.

Says the predestiuarian, "If I awn to be asved, I will luesaved; if I am to be damned I will be damnel." Mr, Predrastinarian, why do you not go to your store nod say, "Well. if these goods aro to be sold, they will be sold; if they are not to be sold thes won't be sold." Youcan reason better than that on things temporal, but on divine things, you git noout that far.

Tue followizs is haw Dr. Ray appears through The Christian's spectacles:
"In this istue of the Brptiad Fluq, Feb. 11, "onsiderable space is deroted to The Christian, Campbeltites, and "Campbellism. It is too
low and dirty for our clanamox to be decent to
tonch. Please orcusu as. Dr. Ray. not go down after you. Too much mud and
filth there. It so the rood to heaven, and
it lall tritel notber way.

THE SPHERE OF THE OHURCH.
T is onr purpose in this article to show from
the Bible what the chan the Bible what the cbarch of Christ as such may do wod what it may not do. Harm is alwaye a resalt of not doing that which we nheuld do, or duing that which we should not. It would be diffictalsto sas wheh do the greater harm, but each do au untsld amount.
We learn from Col. 1: 18 that "Chrint is the hend of the hody, the charch." This sentence comprehended, eaforced and obeyed, and we Lave truly the "church of, God," becagse over it roigos the government of $G$ od.
The head, (mind) and body are very ciosely connected. The one cannot exist without the other. No hend, no body; no groom, oo bride no vine, no branches; no Savior, no saved.
Tbe beed never does the work of the body the greom, of the bride; the vin. of the branchos, the Savior of the cburch. To illuytrate: at the command of our miod our hand holds and wores a peo which writes the words you nom read. This order never can be reveroed, that ie the miad write and the band command. So
with Chist and the chareh: Clonst commands and the chureb obeys, and this can never be reversed, that is the eburch command and Clirist obey.
Here we seetwo powers, viz: a mentid and a physical, a commanding and ad obeying or legislative and an executive. While these powers are distinct and uulike, wether one is superior to, or indepundent of, the other. They are dissimilar in kiud and cannot therefore difler in degree, because obly thinge that are slike can ferior with which it is compared, and since thore is no similarity Letween a legislative and an executive power, between Christ and thic churcl, it cannot be said that one is superior to the other. However, it is geuerally said that
that wbich comesads is superior to that which that which comamads is superior to that which railroad is said to be auperior to the eugine which he controls; but they are dissimilar in kind and cannot therefore be compared to obtaia degrees of difference. Then it would be no of the engineer than it would for the engineer to do the work of the engine. In 1 Cor, 11: 11 Paul tesches this idea in what be eage about mat and woman. Man as man is different
from woman as womau, not in degree, but in kind. It would be so mora impossible for wo nasa to be mas than it would for man to be woman, and wan is no more ivdependent of woman than moman is of man. Therefore it cannot be true that one is superior to the other. However, it may be there is a grester demand for the power of the one than the other, and taking dewand for a basis of estimation, the one would be suid to be superior to the other In this way the conclusion is reached that Christ is superior to the church, hecnuse to man Clirist is needed more than the cburch, but to God, the
Between the mind oo the body and its memhers, on acconut of nearness of relation exista the greatest sympathy. This sympathy is so good that it is often difficult for each to act an it is desigsed. It is hard for the left hand to sever the right, becanse the welfure of the.one is equally Emportant to the other. Especially is this true of the mini and body. Weaken one and you weaken the other. Either withont the other is alike both powerless and useless. This sathe nearness of relation exists between Curist and the church. Ther are bound togethor by the strongest tien of aympatbs, and are very solicitous for the welfire of each other. They long to be together. Witness the sorCows, trials, suockiugs, abuses and persecutions Cirist endured that man wight be redeemed
from the curso of a broken law and reatord to faror and frieniship with God. Hear the wull of bis despairing soul as be contemplates the condition of Jeruajlem:
"O Jerusslen, Jerusalem, thon that killest the prophete and stonest them which are sent unto thee, how often woald I bave gathered thy children together ereń us a leen gatheroth her chichens under ber wiogs bat ye would pot." Matt. 23: 3. On the other haud was the unwavering, malisching devetion of the chatch. Nothing conld separate it or turn it aside Iroim
the grat object for which it was created. 0 ,
hear that devoted apostle, Pasl, when reviewing, no doubt, what followers of the Lamb of God wore edduring, exclaim it that heavenily elaquence which has beea the admiration of rhetoricians alikn of bellevers and ubbelierers.
"Who shall separate an from the love of Cbrat? Shall tribulation, or diatrese, or perswation or famine, askedness, or peril, averd? As it is twritten for thy sake are we killed al! the day long: we are aceounted as sheep for the slanghter. Nay, is all these things we are more than conquerers through bim that loved us; for I am persusded that neither angels, nor death, nor hife, nor privelpalities, Dor powers, nor things present, nor things to come, nor heights nor depths, nor any other creature shall be able to separate na from the love of God which is in Christ Jesus our Lord." Rom. 8:85-39. Hut while Christ has reest aympathy, teaches us to "meep with those who weep," he also on the other band tenches if thy right eye offeed thee, pluok it ont, and cast it from thee, * * * and if thy right band offend thee, cut it off aud cest it from thee : for it is profituble tor thee that one of thy members sbould perish and not tbat thy whole body ahould be cast into helL." Matt. 5: 20-31.
The body is only pertect whea it has all its parte and is then capable of doing a greater rork than when seme are lacking Neverthe less, an iveomplete body, without an eye or
arm, can do something while a perished body arm, can do something whilo a perished body
can do zolhing. It is also true that in the process of severing a limb from the body that blood from the seund part is lost. So it is in the church of God. It needs all ite members; hat if they becomeoffensive it is better to cut them off " " for it in more profitable that "one" thould perish than that all "eboald he cast into bell." Hut when a member is severed from the church, there is more of a loss than just smpiy that member, he takes with aim the influence of a part of the chureh.
As the mind direets and coatrols the physial hody io man. so Chriat directs and controls hin bods, the choreh. When it is necessary to change the wind, it is miand that does the work. So when it in uecessary to change the hody, it the body which does that. How absurd to think of the hand changing the mind, but still that not more so than to think of the wind doing the actual worls of changing the body. Could you imagine a mab who bad accertained that gangrene had taken place in his right tand, so attely destitate of common sense sa to cut it off" with an iastrument be was atlomptag to wield with his mind ?
The man is not an executive of the body, but its legisistor. Ont the other band the body posesses no legialative powers, bat all its power sre executive. So in the body, the eluarch,--it dofs not possess any legislative powers whater-
er, but it possesses executive power pertsining er, but it possesses executive power pertsaning abont what it should do. Could more insulting impudence be manifested to God than to set aside hin laws to sabstitate in lien thereof our own? It is practically sasing to God, You are not our head, you do not huow as well as we, what our wants are, and do not know there fore, so well as we, how to supply them. What the chureh in told to do. it sloould exert all its power to do, and what it is not told to do, it honld forever leave undone.
But sometimes the church and individuals cauoot agree as to what it is really commanded odo. Now which is to decide? which is to rabmit? It tometimes lappeas that the chareh has to oulmit, the whole, to a part; bat thst is nesther right nor natural. It is mathematically absurd, for the whole is alwhys greater than any of its parts. Then for the church-the greater-to submit to its part-the les-is unatural aod thereforo unlawfal. It is imposai Sle for any organication, religiona or political, lounded upon the prixciple of cquality, to erist when the fow shall arbitrarily rule the many Can we possibly bave "Individual rights" ano "Church rights"? Are rot the rights of oue the rights of the other? Can a cloarch prosper if
its menbere do $\mathbf{y}$ ot? Is it oot the members that make the church? Thee mast not the cburch be what its members make it? or is not the church just what its members are? If all are matual, bow then can we conclude they have separate interests and rights?
The apbere of she clburch then is to see that all its members present their "bodies a living vacrifice, holy and acceptable unto God, anill withdraw from all thets that walk dieorderls.

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE BRETHREN OR GERMAN

 BAP'TISTS.The Unjust Bolances Dotected.-"Trive Imaner mersion Weighed in the Batances aud Fonued "'antsing." Reversed. Prov, 11:1.
The earth a ito is defled yoiler the luhubitantis hiercor; becmse they have transgreseel the laws coant Therefornce, brok ch the everlasting coy earth, and they that dwell therre devoared the theye fore the inlabitinuts of weren aro desolate and tew wen left- - $10 \mathrm{a} 2 \mathrm{as:s,6} 6$ "Go yo into alit the world, masl prewell the gospel
 ahall be datmed."-Mark 10: 15 , 20 .

## TBE DESIGN OF CBRISTIAN BAPTISM.

J'
USUS says "except a man be bum of the water and of the spirit he bencru of the to the kingdom of hearen." - John m:5. Here we differ from those who hold baptisun alone to be the new birth and those who hold it to be the mere sign of the new birth. As in this life the body cannot be born of the spirit, so the spirit eamnot oe borll of the water, and as man is composed of body and apirit, both of which have been engaged in ain, the body (which Christ redemed to glorify God, as well as the spirit (Cor.ves 20,) most be given to him in haptism, wbile tive intelligent part must be renewed by the Holy Spint. Thia done "a man" is "born again, "born of water and of the spuriti.' Without which Christ sayn "Ho cannot eater inte the kingdom of Heaven." Shall we say be esa? Can one be bern of water without bapthm? or be pardoned without being born agaio? But some tell os that "spiritual regenerations $i$ independent of, and obviates the necessity of baptism." I conid believe this if it was in God's word. There is such a thing as a counterfeit regearration - a begettivg by tho word and traditions of men, which pervert the truth and lead men to death. If "born of God" we bave ween leyoter by the incorruptibie" seed-"the word of God."-(Pet. 1: 22, Jas. I: 18.) which requires baptiam as a part of the evangelizing
word of Goil's holy embessadors,-(Matt. xxviit: 19. Mark. xvi: 18. Acts, ii: 38). If that seed abides in us we do not transgress (Jobo. iii: 9, :18) The spuit that teaches men not to be haptized, ie uot of God.-(John. xiv: 28; Heb. :9; Jotin, ii: 3,4 . Some sak us whether we baptixe one before he loves God or after he loves him? We answer after he loves him. Just ns ruie citizenship is consummated after foreigner becomes attached to a goveroment, and as true marriage is effected after the parties love each ther, is which cases however weither the attaclmment nor love are perfected and unreservmarriage are celebrated. They then remind us that John says "every one that loveth is bore (yegeneetai, has been begotten) of God."-(Joha v: 7.) I answer John also nays "Who 80
keepeth bis word, in him verily is the love of God porfected: hereby know we that we aro in him."-(Jopn. in, 5) "This is the love of God that we keep his coumandwents; and his commandmenta are oot grievous." $v$, 3. The Saviour says "IIe that hath my commandocats and keepeth them, he it is that loveth me.' Johny. xiv: 21. Hut Jobrt also saya "whosoever believeth that Jesus is the Christ is Lorn (gewemeetai, has beea hegottea) of God." (Johb.

But remember, John is writing to those who hove overcome the wicked one", John ii: 12-14-who "keepo bis commandmente" ii: 3, who do rigliteonsness iii: 7-10. Now, if the pasage they quote must mean that all who merely form an attachment to, and reverence Gor God before that love is perfeoted by obedience, (which is supposition here) are born so as to bechiluren and heirs of God, must oot the quetation which I addaced mesn that all who give the mare tas ent of their understanding to The propesition that Jeenos is the Christ, before they rely on him in holy tabmissian, bo borv so as to bechildren and heirs of God aloo? Bat whatt would sach a conclusion do for ns? Were Peter's hearens ai Peutecost whoeridently cred. d his teatimony of Christ, when they cried Men and Brethren what nuit we do?" Zern u God betore they had eves repectel? or had they onty been partly begathen by the word? Weto their spiritual charnctere developed as get into the divine childhood and heirship? Are your unconverted ebildrea, frienda and neigbbore,

Who credit the fact that Jeasur in the Chnst, born of God, no as to he hrs chiluren and hirirs? Are
they pardoned? -racel? Was the onelean spinit that said to Jesas "I know thee who thoo art the Holy One of God."-(Mark i: 24) born of God? Are the Devils vioo "beliere and tremble" (Jas, ii: 9), born of God? Wrs either Barlam, Saul or bis messengers, who, on certain ocessions received the "Spirit of God." inno-
much that they not only credited the trath, bot prophesied (Num. xxiv: 2, 5-9, 17-19; 2 . Pet. ii: 15; Jude 11; Rer. ii: $14 ; 1$ Sum. xix: 20 24: $x$ xviii: $6,15,16,18$.$) born of God? Does$ all this not show that if the argument hased on the quotation, John. iv: 7 , proves any thing for our opponents, that it proves too mueh? Bat
the word "gemnaon " taelf is smbigmone. It somethe word "gennooon itelf is smbiguoss. It somehring forth." Hence one cannot detervine withont the connection which it is, since it ie used for both. " $\Delta$ braham $b$ ceyat (egcunerse) lyasc, and Isaac begat (egenneese) Jacob." Mast. $1: 24$. "Every one that loveth him that begut (gegennessanta, baving hegot) loveth him nlao that is hegotten (gegemmexmonon, having been begotten) of him" Joku v:i. Hero "geniueso is applied
only to begetting, not to birth. Jesus wan born (gonucethentos, being horn) in Betblebem" Mntt, if: 1. "In wbich time Mosea wns born" (egchnecthe) Acts. vii: 20 "I am * * *a Jew. Lorn (gegenmenarnas) in Tarsik" "A woman

*     * "rs soon as sbris deliverel (gennecsel) of the eliild, " remembereth no more the angui h, for joy that a man is born (egconeethice, was born)
into the world" Jolue xvi: 31. In these last riamples gennaoo is applied only to birth, not to begetting. From this it is clear that brgetting and birth are two events as distinect as the two
worda on oar languge wbich deseribes them, words on our langusge wbich deseribes them,
tbough nsually described by the sume word in the Greek New Testament in which the context determines the meaning, or other portions of the scriptares whieh treat the same subject. Many begettings and conveptions are followei hy mere abortions whiet never attain to child-
hool and lurirship, just as courtship may beget and conceive marruage between loving couples wheh is never matared, or as the kiud overtures and messages of a guvernment [winch for filnstration we will call the gospel of the govermment,] may heget eredit, attachment, the
abandonuent of opposition, etc., on the part of abandonuent of opposition, etc., on the part of
one who has been engasted io rebellion, but who may, bevertheless, never be hora into the goveruwent, weither fully love or trost it, on acrount of neglecting the reqoired rite of allegiance, and heuce losas citizenship, with all its inmunities.
But some tell us tiat hecause Coruelus and his frieods reecived the Holy Spirit hefore baptism, that thereupon they were born agan, pardoned and sarell wittout it. We answer, this gift of the Holy Spirit was not what is commonly called "conversion"" "regeneration," "experimenpartation of the gift of propbecy and tongues, like that at Peutecost, Acts. ii: $2,17,18 ; \mathrm{x}: 46$; ni: 15 , which things are for a sign, Cor. Xive not ouly Peter, but the brethren of the cireamcision generally, that the Christian dispensation was for Gentiles as well as Jews. Acts. x: 34 xi: 18 , are such.


## UNION ON FEET-WASHING:

## BY R. H. MILLER.

Introductory.

## 

0$\int_{\text {UR purpose iu writing this is two-fold. First, }}^{\text {to }}$ defeal our Anual Meoting in thi rree iphas pursued, and the decisions it hat muato on the subjoct of feet-washing. We feel this should be done because some have thoughe
it too liberai on this subject, while othera hero thought it uot liberal enough; and we believe a fiir investigation of the watter will stow tha Annual Meetiug bas done the best that could hure beep doue under the circunstances, and
the truth of the gospel has not been riolated by any of its decisions.
Second, we feel that there has beon too much excitemeut on the snbfect,-is some parts of our brotheriood,--tbut estreme riems or prej-
tidice bas grown op to war the feelings of brethrew, peace and union destroyed, that should abound every where in the church.

To allay this feeling that has grown so stroxg. fect the mode say more than the matter of who 5 one object of our writing. Believing that a shall baptize effects the mode of baptism foll understanding of the sobject will have s tendency to prudues forbearance in all mottere
of difierence and teod to nnion and barmony, we write for that purpose. It in sometimes the case that only a partial investigation or knowledge of a subject teads to prejudice, wbile a full knowiedge of it tends to unioo and barmony.
With this view we propose to examine care fully every part of it, and search for the true meaning and import of every importaut word, and circumstances cosnected with it. This we think has not yet been done ss it shonld have been done. And we want to notice the desigu and object of this ordinance; how that is the
ground on whieh the deeisions of Annual Meetground on whieh the deeisions of Annual Meeting may be defended. Our object is not to church; that wre hare tried to do in another work, but to make an investigation for the purpose of prodncing more union and forbearance than in found in some places among onr breth-
ren.
After baving atadied this subject for yeare and discoused it frequently with those who are opposed to the ordinanace, and at our Aumual
Meeting we feel like doing sowethieg yet, if possible, give more light, aud get a more pefeet understandisg of the subject among our brethen. We write this cutirely on our own responsibility, not willing that the chureh or any
one else shall be held responsible for the views and seatiments here given.

## Our Arguments.

The firat point on this subject dereaving bi ince in the common error in speaking of in Which tends to a misnuderatanding of the truth sid and published in oar papers, that we haye wo or even three modes of feet-washing in our chureb, and all sanctioned by Annual Meetiog Now if that is not true it is a pity to have it published before the world, for it misrepresenta beleve it is not true as a fair investigation will bow.
What does it require to make two or three to make tivo wasthimg wodes of baptism? one by immerrion, another by pouring, another by spriakling. That would be three modes of haptism. Tben how would we get three modes of feet-washing? One by putting the feet iato the water, aucther by pouning the water ou them, another by sprinkling the water upon then. Tuis would be three modes. But how oo get tbree modes of washing without applying the water in three waye, I cannot sef. Sure-
Iy we never bad anything like these three modes of feet-washing in our Brotheriood; we never had but one wole in suy case, that is to put the feet into the witer and we presume that wo one las ever ween any other mode in our charch. Then if the only way ever praeticed in the church is to wash feet by putting them into the water, it cannot be justico in the crise rashino has sunctionei three modes is not to be suatained by the facts; for if it should come up at Annuai Meeting to prour the water on the feet, or any other mote than putting them into the water,
we doubt not tbe Annual Meetigg woold table such questions without uay besitation.
But to make this matter plainer if poseible, suppose a minister would take one peraon down
into the water and baptize him by trine immersion; another minister takes three or fonr persons and baptiza them ty trine immeraion. Certainly no one would say tbat makes two modes of haptism, becanse one baptized one oniv, while the other baptized three or four in the
same way. Then If one brother washes the ffet of ong other by putting them into the water, abother washes the feet of three or four by putting then into the waler in precisely the same way, certamly there is no more reason for calling that two modes of feet-washing than the bther two modes of baptisul.
We presume there is really no difference at all in our Brutherbood shout the mode of feetwhshing, for we hase never heard of any oue contendiug for pouring or sprinkling water upon the leet; though there fo some difference about who shall do the washing, hat none abont how it shall be done, for all wash in the same way by putting the fert in the water. The matter of who shall wash the feet does not ef-

## As trere is some difference ahout who shal that

 wash the feet of s brother-not aboot the mode of doing the washing - we feel that when brethres write or speak on the sobject, they shooid be careful to say notbing inconsistent with the plain ficts. The Annaal Meeting does allow some liberty ws to who shall do the weshing; it allows a brother to wash the feet of one or of two or more, hat all the time the same mode as in baptism. It allows the minister to bapiza one or two or more, lunt the same mode in very case; bat it no more allows t wo modes in Feet-washing than it does baptism. Then in speaking of this matter do not say the Annual Meeting and tho Brethren howe two modes of feet-washing, but say they have given liberty to hrethren who do the work to wash the feet of one only, or of more; that will give the truth o the cass.But thare in a little matter about the mode of feet-wasbing that needs to be noticed here; not ahout patting the feet into the water to wasi them, for all are agreed in that, that some would rub tle feet as though the ohjirct was to clemose them from filth or dirt. As the Savior compares the washing of feet to haptism, which we will note hereafter, this comparisou shows that there is not any more need of rubbing in feetwashing than in haptisme. The design of the washing in boith casee being spiritnal, feetrashing as well as baptism is to represent a spivitual cleausing. Simply putting the feet into thy water and taking them out again in the mode of feet-washing, as it is the mode arission a triune setion is required, wbile in feet-washing there is no formuls requiring repeated action. We would bave feet-washing like all other washiogs for roligious purposes, simply by putting them iuto the water and taking them out again, like the Jewish washing for roligious cleansing. They were commonded to bathe their bodies in water. Nasman dipped himself io Jordan. In the New Testanent the apostle says they were "buried in bsptism and raised up agaia." He says then hodies were washed with pure water." No rubbing in any of these casen to put away the filth of the flesh; but siunply a going into the water and coming out again to represeat a spiritual clansing;
benco our reason for the same mode in feetwasling, because it too represents a spritual
We wish to remark before advanciog any furtber with our subject, that we also have hat one mode of washing, though we may hasve rome differenee as to who shall do the wiping. The thing being done the same way in all eases makes it the same mode, and the difference us to who ehall do the wiping does not effeet the mode, and could uot. unless the work wina doue in a different way, yet in this matter the Annual Meeting has allowed some liberty as it has dooe in wany other thinge. And we fe: 1 that it is right in allowiag liberty when the liberty does not involve any violation of the gospel or wake trouble in the cbureb. The work of the Annmal Meeting is to keep the great essential truths of the goopel establisbed is the Brother hood, and yet allow liberty when these trutbs are not to be infringed upon. This will be shown further before we are done.

## To be continued.)

The Proguessivs Christian has changed hands -Brother J. W. Beer stepping down, and Brother Howard Miller going into the banctum. We wish Brother Miller ahundaat saccess in his new field.

Elo Abrabam Stamy, of Dry Creek Church, Lisu Co., Iowa, bas been stricken dowa with a find of nearalgiac rbeamatism abont all Wiaer. He is fast ripening for the harvest of death. May God sustain and cheer bin during the dectiniug gears.
Brotare Laudon West and D. H. Himes hove their say in this issue concerning a meet
ing house for our Dacish Bretbret. We do not beliere Brother Rowlsnd shonld be further burdened, as his cares and responsiblitites are airesidy sutficient. We think we are safe 1. naying be will not nccept of furlier duties ju
Danish mattens, and it might he well to couDanshg matters, and it might he well to cou-
snlt him before going torther. We suggest solt him before going tarther. We suggest
that the question be beld at rest notd we cul that the questuon be bela at rest ne ned we caviu
have some conusel apon it We impresed with the ilea, and believe the chirdren can raise eoough to build the houst, bit
who shall accept and forward the moner must who shall acoept and forward the money mus
first be settled.

## (fhureh ifistary.

First Century.

Death of James the Son of Alpheus, A. D. 63 AMES the son of Alpbeus, or brother of the Lord waa ordained an apostle by Christ and seat to the Jewa. After the accasion of Clarish, he was regarded as one of the pillass of the church, (Mark 16; 15). The charch at Jorusalem appointed bim as its first deacon, and he faithfully performed his duties for almost thirty years. He was a true Nazapite io eating and drinking, as well na in his dress. It is enid he prased daily for the success of the ohuroh and the peopte in his community. He is tha author of an epistle in the New Testament which was ordained to the twelve tribes that were "seattered abroad." Пe hegao his letter, thus: "My brethrea, count it all joy when ys fall into divera temptations." Pious and geatla as be was the unbelieving Jews could not endure hie teaching, so Anasias, the bigh priest, had him brought before the councit, hoping thereby to frighten him so that he would cease teaching the people the way of life. But ho steadfastly refused to renounce Christ, hence the Seribes, Phariaees and high priest took him up on the pinanele of the temple during the passover, and there again besooght him to deny Christ before all the peoplo. He would not deay Christ, bnt with great frankuess preached that Christ svas the procised Messiah, the Son of God, and that he was now sitting at God'h right hand and would again eome in the cloude of heaven, to judge the quick and the dead. When he had thas apokes, the indignant rulers cried out, "Oh thie rigbteone one has aleo doceived yon! Let us put ham away; for he is a worthless fellow." Upon this they pushed him from the pinsacle, and he fell. to the ground, tat not being billed they weat sbout to atone him, and after haring stoved him awhile, and perceiving that there was still life in him, they struek him with a fuller's clab and broke his ekvoll. After he hal fallea from the pionacle
and broken nowe of his bones, he rested on his knees and prayed for his eaemies. When they beard thas they cried out, "This righteous man is praying for usi cease stoning him," and then one wio had a eluh struck send killed bim. Tuas died one of the purest of mies in defense of the truth which we now enjoy. He was sixty-aine yeara old at his death. It is nand the skin on his knees was quite thick and hard on sccoment of kneeling no wueh in prayer. $O$ what devce tion to God this boly mas exbihited.
Barnabas dragged out of the elity of Salamis and burbt. A. D. 64.
This devoat wan mas for some time tbe conpaoion of Poul. He in also called Barabbar turnamed Joseph or Joses or Justua. He was born on the Leland of Cyprus where be was tiiled. He was called the son of consolation, and to the poor saints was a devoted friend.Acts xi:24, vi: 36. He brought Saal, after bie eonversion, to the apostles, (Acta 9: 27) and declared to them how tho Lord had turned Stul fo nerve bim, Durng the famine, which was predicted by Agabus, he collected money for the poor saints at Jeruealem. On his return to Antioch, he and Paul were sent out lyy the Holy Ghost to preach the Gospel in many countries. He was a man of eloquences, and
convincing io his manner, so that the Lyeaouians said be was a god and called bim Jupiter. And when the proste brought oxen and garlands and were going to ofter sacnitics to him and Panl, they suid, "Sirs, why do ye theso things; we are also men on the prasions with
voor and presch unto you, that ye sbonld turn from these vanities unto the living God." (Acte 16: 10,15 ). He albo accompanied Panilto Jeraqaloun with some queatious concerning doo
trines, which some had tought at Antioch. After returking to Antioek, be and Panl concladed to go again to preach the Gospel, , hut not being Bble to agree whom to tase with them,
they separated, nod Barabas and Jobu went to the Island of Cyprus Here Barnabas strengthened the obureb which had been planted by bum and Paal; and in the course of time an old sorcerer escased hrm and strrred up the people againat him. Barnahas was seiz-d by
the Jews, and they were about to bring biun the Jems, and they were shout to bring bim
before the judge, but feanng the jolge could before the judge, but feanng the jodge would
not condemu him in his innocency, but relesse bim, they shamefully treated bim. put a cord around his neck, dragged hin out of then barnt him. Thus fell saleep in Jeans, this pions servant of God, and now awaits the | last day.

## 

## Humbiands, love your wives. Wives, subualt your- melrsi nuto your own lushiands. Children, ubey




## A PLEA.

Se not idile, noble brother, There is work enamgh to doWork for hourt and aind and muscle Wealth abil pride stilt walk together, Vlee and eftane are blighting sillt; But press onward, itm asd $f$-a leas Xul cane nguer if you will. All armund yos, faintlog, dying, See the sons nf sirruw lie, Whet thelr pite, cold, pleadiog faee Tirned to madses to the aky. Yon can aid thero, you ene cheer them Ant with hearts ren-w the atruge 'rill they gain the enyled prize.

Teater litin bates are weeprogFathres, mondiers in the grave-
 All undeng lifis rigged puthway. Serkug not tre worl is amylun Ploat pal: pleat for trath und yirthe Pread on for lacken's di wrotrampled lawn Sow pare speals of love and kiminess In the hatats of sinful nam: "Cust you-s liwal mon the wnters Bruther, thus I bid yor lation By the lave yan bear onr l.ord Ile will aid yon, lus will bless yon. Aud in heaven your tolls reward

SUNBEAMS
[For the Little Oaes]
D) yon knav that the wart words are the hright gense in apeech? Nit a fow men would have mare force if they would uve shor!
words in place of the long, hard oses. [but with the hand anes, they are so much like valves of a"gin" through which alt the steam gueout: flere the train
WThalk noluhicatrogth lies in the big roubil word, Or thet that brier onl p sin sowd be waik. The ery for help, tho tougue that all maen speak Whec wate or woe of fens is is the throat, So tha celh wash g haped oat is like a slariek Su0g by poeo foe or fiead."
D , not miny "He laid down on the grass," but "he lay on the grass." "The book dues ao lay on the table; "t lies there." Do not bis,"bave no doubt but he will come," but say, "1 have nu doubt that be will come." Say have," not "I hase got."

A word is one thiog; its meaning another We can sem the word, but not what it means. A gold dollar is not its value: the dollar we cas sed, hut nut its value. We see a man; what whe see of inio deez. That part of a man whicts we cannot see, pever dies. The ftower lives only a
little while, bat the law that governs is, uever little while, bat the law that governs it, never
ding. We see the arm that moves, but not the will that moves it. The hoy who cuta his toe cannot see the pain; befeels it. You cannot tatte or smell sound, but you can hear it. You caunot see wind, but feel it. You cannot do anything without nanner. How to do, and do ing are two thing4. You plant corn, but how do you plant? Why do you plant? "Prove all thiage."
"SThenotit and force are modes of power." A wagon eannot creale power; nor has it power of itself to more something else. It in simply a machine in the hands of men to carry other things. You hsve power to walk, but eannot walk unless you will. We canant get pawer over thinge, but we may get tbing, into onr power, You cannot get power ocer the rabhit. but you may get the rabbit into jour power-if you set the trap right.

Now dear childrea, on this cold Christmas day, 18t9, I feel bappy in writing to you. Many of you, no douht, had a "good time" to-day and may you more and more study to do good to your loviug psrento who have done so much for you. If I live I shall talk to vou again.

$$
\text { Uscles } M_{\Delta \times 9 .}
$$

## HOE-HANDLE MEDICINE

## $0^{\text {x }}$N a bright, pieswaut surumer morning

 throat, and a woe brgone look in bis pale fact, plied the big knocker upon the doetor's dwelling. A lady answered the summone, andinformed the epplicant that the doctor was in bee garden work To the garden the youug oog se.d is boeing his sweet cors.
"Well, anr, and what is the matter?" the doctor nsked, when the spphicant hat stated that he $h$ d come for medical adviee aud assnatance. "Well, doctor," with a luguhrious face, suld whisiog, marbiog tone, ": feel poorly all through. My head nas spells of aching: my appetite is puor; my food does not act well; aud I am very weak. R $\quad$ wally I need helps"
"Yea, I ree. Let me lank at your tougue. Aht yes. Now your pulse."
Tbe pulse was felt, and after due deliberation, said the dactor:
"Look you, young man, you do certaiuly nued help. Now, ser; I muat attend an imsportast case at 10 o'cloek, and 1 muat have this corn hoed before I go. So while 1 an gone, you tase my hoe and go on with ny worls bere. You know how to ure a hoe.
"Yes mir. My father was a firmer; but 1 "aven't worked on a farm since he died.
"Aud you haveu't worked much anywher was, I take in," the doctor threw in pleawatly "Nosir, I ans not obliged to."
"Very well. I'll warrant you the work here ron't burt you; en go on with it unthl 1 cumes
wk."
With that the doctor trudged off, and th roung man went at the wark of hoeing. H noed tut the end nit the row, aod there removerid the light mufll or from his neck Then be went at it ngsio. Half way doun the reennd row he toppodiand lonked up, but no doctor was in 4ght. At the end of hast row, is the aheent nue bad nol yet appeared, he prilied "fif bis onat: The third row he hord more slowiy, stoppiog cversi timps hrfore the end wisy rriched, bat fourth row. There was lat non more cow after thrs, and the fancy seived him to have it duno before the old man got lanck. It would dhno befare the old man got hack. It nould
be asaryises to him. It quickmed his pulars he asaryises to him. It quickemed has pulars
and ga e hiw reaswed vim. He had just comI leted the laat hill of the last row when the doctor came back.
"Well, w+ll, my young friand, bow are yon reeling now?
The patient realiy had to cowsider. He had berz lookiog to reo what the playsician had
brought with him of meducine: but be bad brought anthing. His hands were empty. "The work hosn't hurt you, has itf"
"O uo, sir," his five glowing with the exer-
-
thought not Let me feel your pulse again." He keld the voung man's annet for Hit has, worked then-
"It has worked to a charm. Now, sir, do you go horae, and repeat the dose twice a dry every morning and atternoon; do it faitbfully and be honent with your dast; doa't use tohac $\mathrm{co}_{\mathrm{o}}$, and if that divesn't work a cure come an let me know. My fee air, is one dollar. ${ }^{\text {h }}$
"Oue-dollar?" ga"ped the astonisted youth. "That is
"But, yir, in merey's name what is it for Where io your prescription? What bave I taken of yours?
-My prescription, my dear young friend, 1 gave you hefore I left yen bere with my hoes the medicine you have been taking in my place $\rightarrow$ health-portion which I should have enjoyed had I not given it up to you. And now, dem sir, 1 will tell you fraukly, you are rusting oat, literally tumblugg to piecee for want of eser-
cise of both hody and mind. That is all, sir-You can follow may preseription and be cured, or you can take your own way.
The young man paid the dollar and went his way. Not thra coald be be eheerful; bat af terward, when he had allowed reason fair play, and had come to prove the life-saving and the uew life-giving virtues of thedoctor's preacript ion he came and thankerd bim.

## OUR FATHER.

AGOOD woman, seareling out the ebildren of waot, one cold day last Winter tried hount, whon she heard a little voice say, "Pril the atring up bigh! Pull the string up higb ${ }^{m}$ Sbe looked up and saw a string, which, on being pulied, lifted a latch; aud she opened the door upou two bult saked childien, wll alone Very cold and pitifal they looked.
"Do you tisies eare of yourselves, little ones?
ked the good womun. asked the good womis.
"God takre care of 143, " sald the oldeat.
"Audare you not very coild? Nu fire on day like this!"
" Ob , when we are very cold, we creep under the quilt, and I put my amm around Tommy and Tommy puts bis arms around me, and we
the I It te girh.
"Aud what have you to eat, pray?"
"When Granny comes humes, s ie fetches us somblhing Granay saya Gad his got enough Granty calls ns G.ad's sparrows; oud we way "Our Fathur' asd 'daily bonud' tvery day. $\boldsymbol{Q}$. is our Father.
Trars carue into the grod woman's eyes. She hud a muntristmg aparit hersell; but these two little "sparrowns" proched in that caid apper chamber, $t$ uught ber a sweet lesson of listh and trust which she wall never forget
WEALTH DOES NOT BRING HAP PINESS.

TE troables bitrees the Czar of Rutsia and his कiff, have long beon a mater of pubho notorialy, and sure lime ugo the Czurna went to Camies, Framoe, onteasbly fur the benefit of her heulih, but really becau-e she could no longer live with her bustuud. An eff. rt is now being wade to potch up the difficulty hotween the ruysl pair, and of it is kuccisalul, the Caarina will appear at the celehrathon of the 25 th aanivernary of the Cann's nocesvion to the hiroun, whinh is sown to oceur We arn apt to thank that in the homes of the rekt and great, prace aud harmouy jurevail, but if wo conail suly zater these gild dod paluces we manl f find that the same exil passlubs an nt nork that are sometiuse found is the havels
ol' whe poor. Wealth and honor are good thans
 rues of Bod, they can go but a litile way to ward true bappintac. No homes are no full ot real prowe as thasat whires the religion of our tho make up the fimily ord te

## DON T DAWDLE.

The word "dawle" a eatis to waste tione, to trifle. Whan a boy does is thog in a puky, wy way, he "lawdes" ower it
It is a bal thug to fall into a dawdling babif, It helpe to nuse a boy unumoly and a gir uwomatly. The dundler's life is apt to be laflure. Hr does littlo for himelf ir vithers. In hooks, or heulthlu! pldy, he doesn't arnount to

Dou't dawdle. Do thingy with a will, and do them well. You nast nut splutter or be "fussy over your work. The fushy tellow cis wusttime in to hasle bs well as the dawlder in lis dow trilling. Hinve a quick eye and a ready hand and patient hemrt, alwnya.
If gou lisve wa bour in which to do a half hour's task, do it in that lohlf hour. Get thro on time, theu play with briskutss and aparhling enjwownt. Do jour errands prowptly, Brawh your bisir witb a lively hand. Streep the broom. Don't dawdle.

## throurcernems.

Notions shoald be briof, asd Friuten on
from all other butikeks,

The meeting of the Nurthern District of firdiana will be heid in the Uninn Church, Murvall Co., Ind, A pril 15th, 1880
A. H. Puternatog, Clerk.

The general Diatrict Meeting of Distriet No. 2, Virginia, will beheld on the 8th and 9th of April, 1880, with the brethren at the brick meatiog-house, Middle River District, Avgastu Co., Va. A full representation is greatly denir-
The Distnet Meeting of Soutbern Ind, wil be held in Clinton Co, in the old Middle Fork Cburch, March 2tth. Brethren coming by Ruilroad wall come on the L. M. and B. R. R. to Mulberry the day before and they will bemet and conveyed to place of aseeting.

Isaac Bilhimer.
The District Meetiog of Northern Iowa an Minnesota will be held ou the 19th day of Hurch in the Bretbren's meeting-house in Greme, Butler Con, lowa, on the Burlington. Cedar Rapids and Northern R \& to which wi xtend an invitation to all to ho present, and uspecially do we deaire delegates from all the charches within the distriet.

## F. Eikenezary.

Please announce that the District Meeting inr southera Nebrasks, Culorado and Northers Kanass will be held at the revidence of hrothel John Humbarger, fiur miles south erast of Abilene, Duckiuson Co, Kan., on the 10th of Muy. 8s5. Lovefeat to be held on the 8 h and 9 th Fur further information correspond with th writer.

## (0) ur Bulgef.

-Tue itss amen thmik, the mure they talk.
-Dienfaind a must be fanght to louk to Jusafor help, mutit to work out therr own salvation ...TweLVe hundred difireant kinds of threal are mede by the Willinantic, Cuau., Tiread Cumpuny.
-Maxy a sweetly fiahioned mouth has breu diwligured usd wade hideuns by the very tongue
witbiu. witbiu.

- A weak mind is like a microasope, which magnofits trillogg things, but esunot recerve great ones.
-Nrailiy furty hodus have been recovered rour the whater itc the fusal bridge of the Frith ot Tay, Seotland.
- Paue religinu shows itsell is every part of our coraduct; it is like the sup of the hyrigg tree whieh penetrites the most distant hougho
-A Christima prisye not ib the may bend the will of $\&$ nd wecordang to his uwh will, but in or-d-r that he way shape his will aceording to God
- There ix bat oue prioter Tarcoman book Bial- travished frum the Itassian. So tinat t seems thut the Russiuss have done more for Centrial A vin than the English lawe.
- Latuse religooarlinetly lua lasply been seeured in trieete thrmugh the eforts of the EuEhah Gorromeent, st the soliectation of the mivaionarice of the Eughale Preabyterian Chareb.
-Tue translation of the New Testameat iate the Corn an languag. is hult done. Tiw Cureans arr suppleed to mumber fitkell mallions, and they bave never lud a portuou of the Bible in their own tengue.
-Tusares great rivcontent in the chief eit-
 becounng Aisericanizal is Kissio, mul that : republac es in the vear foture.
- He that huth many things to irust to, io in oa-prowe whell fie should take buld of; but where there is but one left, whth what jreedWert wit be charp hold of that. God ents down -LbT thy conversation with men be nober and stecerer ; let thy derotion to Gud be dutilul aud drcent; let the ona le learty, aud not hunghty ; itt the ove by hamble and not homely ; 80 live aith wen tes of tiod saw thee; so pray th God as of wes heard thee.
--"Fon my own purt," gays Joha Newton "if my pueket was full of stones, I bave no right to thruw one at the greatest backslder npou earch. I bave either done as bad or worse than be, or I certainly should of the Lord had left me a hatie to my belf, for I am made uf just the anme materials; if there be any differenee it it whully of griace."
-Paivate prayes is the golden pipe through which the lord is grachaasiy pleased to convey spritual blessinge to the soal. He knoweth all our wauts, and without our asking bson, evaild rupply wll uur wants in the best possible time. But be will be inquired of by the bouse of IE riel, to do for them acpording to the exceeding great and precious promises he ba'h given
-Tre A meriean Bible Socuety, hy its preseat corsutation, ean only publish Kiog Janas Tent of the Bible. The receatly revised N*W of Osford und Cambridge, England, thin year and +fforts are berag made at the East, to have the British Socisty so change its constitution as to be able to pablish the revised wat well as the King James version.
-Old Master Hhooks says: ${ }^{4}$ If you only have candlelight, bleas God for it, and be will give you starlight; when you have got starlight, praike God for it, and be will give you moonlight; when you have got moonlight, rojoice in it, and he will gave you sunlight; prrise pum atall more, and be will make the light of mor sua an the light of arsen daya, for the Lord himself shall he the light of your spirit."
-Charles J. Faeryast, the man who killed his own httle girl is his religions zeal, was rarefully exsmined by many experto is anch liceases, and their unsaimoun conviction ia that he is insane in a zery mariced degree. He lonbts the idea himenelf of hia jonauity. He hoks jpon himself as the embodied Christ in his sec-


## (1)uc Bible blass.

## Tus digartuent ge drownen for makg wad ant





Wil sobe unep leuse give soa e light on the ohi Heconclle Math $5: 1$ 31th Luke 5-12-2f corrice

## DOGS-CRUMBS-MASTER.

Ple se explain Na't. 15:27; "Anal ebe naid trive Lordi, yet the doge eut of the cruat a wildel fall from ther mazer's thht

T"IE Jews werw a chesen prople-children of
Ood, Ood,-and they looked upon all Grutil antons us dogs. (1at. 57: 10; Pnit. $3: 2 ;$ Mett
$15: 26$.) Chrint bim wiff alluded to the Cauanuites as dege, and to 2 th vereeg he suys ho was not rent to wueh, but to the Jows only; therefore it was aot meant that this hrend of life sersing the cause fur whech the whe abont to brej cted, worshippall line, plosuding in the mow pathetic nuoner far the crumbe which might fall lrom the children's tuble, therethy exercis iog groat taith, and it was through fiwith ber
clald way heuled.
C. H. A.

EXALTED, AND BROUGHT DOWN
 And thou Capromnmp whech ort exated unt, mighy wooks wlich have bren doste in thee buat
 the day. But I say yoto you that th siall so mure arnt than fur then"
 hghway between Dumaseas and the Mediterrateman Sea, and was therelore of considerable
mpportance as a commercial point. it was highly favored ly the Lotd, breause he did many wouderful works there. But it sesued
the more he showrd ba power, the less wr ret he p-ople inclined to receve the truth; hpace the Savior brholds the farored cily ond say "Then Cap ronam, which art exalted unto ther citiens, eveu aboze Sollom and Goworray thall he brought down to hell." We thiuk the word "bell" here means, " $a$ hiding place," to put jut of sight. This prediction has heen literuliy fulthled. In the wars between the Jews and Rowave, Caperanum was utterly destroyed, and to this day at is not certaiu where this an-
cuent city wus locited. Tous it has been hid cient city was locited. Thus it has been hid
-has breu bruught down to hell, and none can find it.
Sudom was destroyei 1807 years before Chrset's incarnation. "It shall bo more tolera ble" for those who died tio sill befure Christ's to receive bim. The people of Caspernanm lisd every upportunity to be saved, but refused. If the people of Sodens had bees givea the ame chances, they wumid have secepted aud
 jecta the truth, is in greater danger than those
who kuow bat littie or notbiug of Jewus. Let as recapitulate. 1. Sodom diA wackedly, but was uot in possessioo of sasing grace, 2. She was destroycd for lier wickedarsa, 3. Caperns
win wus highly favored-the Truth being iu her ;aldst. 4. But the people persistewtly $r$ fused it. 5. Aud for this they were brought low-dedtroged. 6. Ot the two cities, Sodom has the most to jnstify ber befure the Lord.

## SMYRNA.

Siegran is one of the most ancient and important of the cities of Asa Minor. It conended for the houor of giving birth to Hower; nud ita titie is. by may thonght to b, the bat
fuuded. Thu Christasn church in Sournus wat one of the seven churches in Abia, to which be Apostle Johu was commaoded to address hu
pistle, Rer, 2: S-10. Putycarp is supposed at episteder. 2: s -10. Pus time to bare bren its pastor. The site it Sudinun, io which Polycarp is supposed to hare sullered martyrdow, is stall poiuted out. The presnut pupulation of Smy rna is cstimated ut
t 60 onf it contains sereral Greve, Armuntan
 homever, for the elkgnuke of its bailduge, thas
fur its situation, the ext-at of its comanerce, und

## FROM PALESTINE.

## 

## From Damasous to Beirut.

IVHES we mi- uotedour horsex in Damas ous, and slarted weetwaid, I I realized fir the firest time that we wire on eur wiy homewani. We were then lurthor away from home than at any time befure; but from that day we could sing, literally
"We nightly pilch our moring tent
A days mavch menrer howe"-
and we did ang it very ofteo.
Inalend of following the tarnpike to Beirut, Wr turned frim it to the nght in order to visit
the ruing of Bailbek und the ceders of Lebanon. aud ou our way to the former place we called at the wooderful fountaso which forma thr priacipal soarce of the river Aha-na. It in
fonnd on the northeru edge of the same narrow porge in the munutaio through which we fillinsed the bank of the river in approsching Oumsens; but it is some miles higher up thau the point at which we struck the river bunk. We reached it aboat noons, and spent nu boar or two in the donke and delightitul shade whit $h$
varrounds it. It is really a river bursting up iu a propemicentur line from the deep howels of the earth, and flowing off will a volune of wa Ler which wonld entule it to the uame of a riv-
er, weven in Anerica. The curreat rushes up with strob force, and from sueh a depth that the fountain causot by fithomed. 1 tried to sink heavy stones in it; but when 1 would cast in
oue us large av cay hrad, dashing down with on my atrength, it would suni only a few feet ere it was drited wide and lodged on tho verge of water in greater or luxs thau that of tive apring at $D_{\text {sn }}$, we could not deternune with sccuracy but the lattor is the only other fountain seen in our trave's at all conapsriblo to it. The wu-
ter is very cold, aod in us clear as crystal. The ibuntuin was fismerly cosered ty a small building constructed of susswe stoues; but the arch-
ed roof, aud many stoned frum the walls, have ed roof, aud many stoned frum the walls, have now falles into the river
Nrar by it stands a small beathen temple in which worship was once paid to the gods who wire suppased to preside over the fountain; and certhialy the people of Damascus, and of the entire oasis in which it stands, owe a vast debt thas foustain, that garden of delights wouh soon lee ns bare and yellow as the desert sauds which now spread sronod it. The fonntain is abont tex cuilea from Damasua, and is called hy the natives +1 Pjob and is the chiet source of the Ab-a-ne, supplyng two-thirds of its water. It
is not the head of the stream. On our way to Baalbek we followed the bed of its upper waters for a few miles, and camped that night at a
place called Suk Wady Baradu, where our lents were pitched on a narrow ledge with a precipi tons mountain wall bebind them, and in frout a deep narrow gorge with almost perpendicular aides, through which the stream flows. Among
the high rocky hills beyond this gorge, whose perpendicular walir ure slmost honey-combed witb sepulch-re, is shown an old torab called the tomb of Abel. As be was the second son
of Adam and the victim of the first nurder, we would bave paid biu our respects by wisiting bis tomb; but I was quite unvell that eveniug, and my companions were a little incredulous ua to the fact that Abel's boues were really interreä there.
OD the next day ns we descended the westers slopo of the Anti- Lehanou mountaius, we
pased the village of Neb? Shet, or the prophet Seth, the third non of Adam mentioned in the Scriptures. Though we bad slighted Abel, we atoue housp, oae story light, loug. low and narrow with a rude plastered dome at one end. Througha a door near this dome we were almitted by the keeper, after we had pulted of oar hoots. We found the tomb more than a humdreel feet long, about six feet wide, aud buit up about four feet ubove the stone floor of the
aitliu like room. Ita top was sloped thike thin
 of dirty mand fulled calioo with broas stripes of yellow, red aud greeo. I nuppose those who
builf the tomb and bumed it ffere Seth, imang built the tomb and oumed it ofer Seth, imarg-
ined that he wus one of the giants that wore in the earth in thoen daya (Qrn. ri, 3), and gave his tomb a co recponding length.
After reaching the loot hilis we turoed more to the rigbt, and our jouroey was without in cidents worthy of meutinn uutil we reacbed tow vicnity of Baalbek. In approaxsing Zhin town we passed the quarry whenea the great
rocks furnd in its termples were sated, and we itopped to exumine the rook yet lying to the
quarry, which so astunushes alf travelers. I wan curious to see this famous rock, not only bechume it is the largest one ever quarrie but becanse the menasiremint quite coutradictory. There was no dithiquite contradictory. There was no difthWe redt up to it, dismounted, wolked shout it, We red up to it, dismounted, wolked awout it,
climbed urer it and measured it its lenpth ie B8 feet dive inches, aud its tiuckuress lit feets ischet at one end, and 17 fiet 8 inches fet 3 other. It 18 this verying width whioh hus led to the concradichory bures mbove referred t Travelere have mesaurid, some toward one end, ad some toward the other, and each bas takrin but one meusurement, not observing or enspectober. This immense mavs hay been det he by cutting away the rock from all around it, and then cottiug under it. The noder cut is and then cotting under it. The uarder cut in
not coupleted; it txtends ouly one-third of the vay from ead to ond. The workm=-1 hat uuder he rock wbile muknag this cut, ond they would doubtless have placed props behind them if they nid advanced far eaough to need them.
Many have been puzzhed to know bow the oucleats succeeded til muving nata rocke. fo sexplained by the carryed slabs found in the temples of Nuevah, on which are sculptured representations of the entire process. The great rock was placed on trecke by meaus of levers, a large nuinber of surong ropea were ted to the ruek, f anoooth track of beasy tumbers was land und mea in sufficient sumber to move the mass were hitched to the ropes. Every muu woulh represent ahout 200 poulds of pulling etrengtb, vite weight which could tinue be moved wa hurited only by the number of men aud rop-n hat could be employed. Three rocks, quarried in the s ame place with this large ove, and but hitle inferior to it in size, were netaally muyed othe $g$ tat temple of Jupier, io Batbek, and buit nuto its walls ubout tweuty fatt above thir g-ound. They are each about un feet theck, and they measare respectively, 63 fot, 63 fee inches, and 64 feet in leugth. They are the hrgeet atones ever laid in a wall. Many other in the atane walt approwch that nize, and som of them are fitted so niwely that one can sesroer. y see the jointa between them. In one part of re wall 1 naw a atose which appeared to mur o be longer thun the longest of those above nentioned, and I was about to demonant in or in to an-asore it, when our guide 10 sist dd tha whe two rocks inatead of one. I ivensted this was ouly one, uutil he showed we the sesu

## 1 will nut attentpt to de

 emplew of Baslbek. When 1 say that the greal for the two templer was a 1,000 tert luag mi 600 feet wide, aud that aithough Thail read uaber of very elaborate descriptions of it,1 had irmed notbing lihe an adequate concerption ul to formand appearanoe, this reader will readity xeuse me from the attempt. loded, alt-r had gone through the rums, reating Baedel-r itseription, and studying his plan as 1 weut, Elll latled to noderatand it in some of its di the esterior, walk among the ruins, ait down here and there, ta gaza upon its more impreser Ve features; see the whole by bunlight, by twGght, aod by moonlight, and allow his mand eisurlyy to rebuld is aud ropeople it, ere be an comprehend it. Our camp was pitched inside the ruins, and as there happeued to be a photograpber in the lown, sent up from Beirut Sake up some views, we obtanned a pboto maphi ot our camp, with a porthon of the large the hackground. I promise the reader, in substitute for su atteupt at deteription, an enraving from this pbotograph, in the book burch 1 promise to poblrsh.From Baalbek we weat to the cedars of Lebanon. Oar route let us acrows tbe plaia whict eparates the Anti Lebanon mountrius, at the western foot of which Bullhack is situated, from the Lebsaont sad thence over the soow-capped ridge of the Lebalon, to an ext
the zestern slope of this ridge.
There ne found the largest remnant yet exathg of the tanaus groves from which Solo anis obtuined the thater for bia $t \mathrm{mple}$, abi from which Surguif and other kisge of Assyria trasported the long bramt for the palaces in Ninevalh. The cedars are grouped close togethir, and are about three bundred in number When yon first come in signt of them, at a di-wuch largor than mites, they appear mat deman's yand. But at you approach them they Truw upon wou, and by the time you have farr rat-red the zrove you begio to realize thrio hagnitude. None of them is less, 1 snppose thri a bandred sears old, and mapy of the in are of anage that cannot be estimated with any
approach to exnctores. Host of thou are Irom one to three feet in thickzess, but there are nion whicb are so moch larger, aind to neurly of ona xize, that they evidenth lelong to a vers dis tunct period. We messared soren of these and found the smailest 20 feet $41 x$ inches in ciroum ference, while the largerat was 38 feet 9 iusher These older trees have bruuches bear tha ground, and their topa have a lom aproading grouth. wale the trouks withose much younger grow straight sud tall. A st mee ehapel of the Greek church ytands in the midole of the grove, and in a latte depression nemt by is a hut, io which lives a autive whose ba ties it is to guard the trees agalust mijary at the hauda of ravel res.
Oa lesviog the cedars we avoided tha toils whech is followne sow the mountains to Berrat, whech is followed by most of the few traselera Who vast this region, aud returavd to the valley of the Bekai. Following this valley to pike and Fe Binut, uad followed it to the lature city. Found the turapike one of the smoothest and hest constracted rowds that we have ever spen. It was built sone twelve or Yourtven yeara ago uy a French company which still owns and oprrates it. Its length is seventy fiee miltes. A tage drawn by sis horest, three abrenst, pa-bea wer it hoth ways every day, and a emaller stage does the sanue every night. It is also traversed by teu or twelve freight traius, wach compoeed thwelve wagons drawa ly three mul-s each. Fhm three mules are driveu tanden, the one at the whitels being in shafts.
By thes traiby the imported merclandiese of Damascus is brought frow Barut, and her exportsare sent to the seashore, while ionvieerable trains of donkeys, mutes and camels do the carrying trade for the villages of the adjucont country. We reach did Berrut on the morning if July 3rd, and mmediately cailed at the conculate to get letters from bome. We fuupd Emge awating us, and we found the consul, Mr. Kentucky hirth while-hearted geatleman, of ight iu mukiry all Aucation, who take do bis office. He betowal on us a number of favors during ourstay io Beirut, for which he has our thawh
Beirut is a city of modern growth. It has a population of about 84,000 , maide ap of Syrians, Turke, Arabs and Europeans. Much of the jusiness of the place, ficluding all the braking and shipping, is done by Buropeaus, but Amer(cans bave the lead io educational and mismonsry entergrises. The Americsu Syrisn College, under the presidency of Dr . Bliss, bas buildanga and grounda that have cost more than 6200,000 ; it bar xhout 199 students in its classical departmeat, and a good attevduree in its medical dspartuent. All these studeats are natives, and they betong to the Greek church. They are all required to ntudy the Scriptures in Arubio, and amsy of theus leara the Bughesh lingmago. It was in the college that $A$ aysd, our drugonan, rceived his kuowledge of English, aud his retpectable atanments in the elementary branches of education: Oreat good, must inevitably
resuit from its work, Dc Biass kiadily showed resuit irom its work, Dc Biasy kindly showed
me throngh the buildiags, and gave me full intoe throngh the buildiag, and gave we fuli in and prospects of the college, sill of which are aucouruging.
On arrivigg at Beirat, we bade farêvell to tents, borses and muleteers. The muleterrs, five is number, were a quarrelsome set, olten rasing an uproar in the camp by their loud contentions, but they perforued their part in othr reep a a with a reusonsb'e degre of hidelity. They bad astruage notion that our borses would eatet cold at nigbe if etripped of the sad les; and cousequatetly our 4addies were D.t. er tukea off, day or apght, except wheu the horner were to be curried ur their sore bucks to bat the suddles ought to bo tskea off as aom as we dismounted; bat all our argumenta amounted to nothing. Oar way might do for Anerican horses, but these wern Syrian horsen, and this wat the end of the argument.
Our dragoman's home was in Beirut. He visited us frequently nt our hotel, and \#brn we wre about to suil be went with us to oor thip. We parted from him with regret. For 82 dags he had been our companion, our goide, our interpreter, and the raler of our camp, and in every capacity ho was competent and faithful. 1 think that any future travelera in Paleation will bo fortunate, who obtain the services of Axad Smart.
One more letter, brielly sketchiog my explo-
rationsin A-ia Minor, and my jorney bume,
will dow this zeries, and relieve the patienco of both editors and renders.
J. W. McGatizt

## FROM THE CHURCHES.

## PENNSYLVANIA.

## Correyville.

Brother Miozer visited the Clover Greek Chureh recently and preached the word. Two young meor renounced the darkness, came to the light ayd were received iato feitownip hy
immeraion. Brother Calvert wan expected but immersion. Brother Calvert wan expected hat
did not come: so oar home ministers weat to did not come; so oar home ministers went to
work. During these meetings Brother Caivert put io appearaoce, but was so extausted that he could only give as a fers sermons. But the labor was mot in vain, since eight more turned to the Lord to obeg his commandments.
D. M. D.

## VIRGINTA.

Greasy Creek.
We have had a ueasno of rejoiciug in our cougregation. Our dear brother Daniel Moomave came to ns on the 31 st of Jemuary and de-
livered six asermons. The result was, twelve livered six sermons. The result was many more almost persuaded. May God bleas our brother for bis zeal in sprendiug the good work of converting souls, and nay many more do like wise.
c. D. Hyltok.

## McDonalds.

1 have just returned from a mission to the congregations of Floyd Co., where I weent to assist the brethred in a serips of meetiugs. I Wes in the fiold eight days and beld fitteen meetings. On account of 3evero weather the
congregations were small, hat so excellent spirit prevailed. The dear brethren and sistere spirit prevailed.
worked faithfitly throngh prayer, and the Holy Worked faitufitly throngh prayer, and the Holy
Spirit nbundantly blessed us. A goodly numher mude npplication for mentership and others are about parsunded to be Christains. It was a joyous sight to see the ranks of Satan reel and
stargar onder the mighty blows of the Spirit of stargar onder the mighty blows of the Spirit of
Ged throngh the prayera of the church and the God throngh the prayers of the church sud the
ferble misistry of your frail correspondent. To God be all the glory. To the beloved brethren and sisters 1 hereby convey my aincere thanks for their many acts and expressions of lore aod esteem. My sprrit was indeed greatly refreshed, und, like the great Apoatle to the The sweet
thanked God and took conrage. The sweet thanked God and took conrage. Tree bweet
memories of those precious seasons will be fresh mewories of those precious sensons wht be fresh
and green long after the wyrtle bloons over my moulderiug remains. Snch angel visits we will remember when we get over into the Anther's
Kingdom.
Dear hrethren and sistors, tenderly nud losingly nurie those new-hors bsbes auid feed theni them meat until they are strong. If they should stumbile or grow wealky, bear thew up geatly in your arms of love and prayer. Dear con-
 Sufler not the flesting world to eutice you from the uarrow patts. You will need to deny yourself of many things which are pleassot to the carnal miud, but remember ahl the sucribices
yon make for the dear Jesus who bought you yon make for the dear Jesus who bought youn
with his blood, will be abundantly repsid when you get to his Father's hooso. Read the Scriptures much. They will teach you how to live and haw to die, if gou do whant it tenches. Those hlessed words will lend your soni to heaven if
you folfow where it leads. Make the Bible the gulde of your life, and your path will be strewn guide of your life, and your path will be strewn
with the flowers which sagets cull. Let the with toe lowers, which angels call. Let the
light of your life which you live by faith in the Soo of God, shed its benignaut rays on all your associates and $G$ od will bless it ns a ministry of love, and richly reward you therefor.
D. C. Moomsw.

## $\overline{\omega H O}$.

## Dunkirk

We closed our meeting at Eagie Creek yesterday, resulting in the accession to the church of two by haptism. Interest good; and others promised that they would come soon. 1 start on the Home Mission to Williams County on to-morrow. Pray for us in the great labors of the vineyard.

S T. Bossbanax.

## Daytoo.

Editors of B.AT W.: You suggest io a recent dum ber of your paper, that 1 be appointed
Treasurer of the Cbildren's Fand for the Danisk Church, but to the appointment I object, and my ressons are,
1st. 1 merely surgested the work for the consideration of all our dear hrethren and sisters who are pareots und guardians, aud 1 favor it very much for the benetit wil coler upan the little body in Deumark, and also for the
influeuce it will vurely bare upon the lives and
feelings of our littie opes. I did not seek appointment, wor do I yet.
2nd. I am a minister, ws yon kuow, going almost constantly from place to plaee, and the position of Treasuret I conld not fill, and on this acconot 1 must nsk to be excured. There are others who can fill the place mach better than myeelfand who will do it if saked. I suggest no one, as I think that you are best scequainted with the work in Danmark, and the care of the Mission. Should the suggestiou meet with favor in our rapidly increasing membership, I have no doubt of the favor from the bertaip, I have no douht of the favor from the
little ones, if they hear of the want io Denmark, and a move is made to collect and forward to Bro. Hope the offerings of innocency to the cause of salvation. I promise you that I will aid it hy presenting the subject wherever I can
be allowed to do so. May God hleas you, and be allowed to do so. May God hless
especially every worker for His cause.

Landon Weat.

## INDIANA.

Solomon's Creek.
The ark of God is still moving in this chureh. Twenty-five bave been received by buptism since Christmas.

## Colnubia City.

The members of Columbia City District conamenced a meetiog the 22 od of January. We ealled to our asgistance Brother Henry Brallier, who enme nod labored faithfully in the Master's canse. He presched oighteen ser mons in all. The resalt was, nine confessed their sinn and were received into tho fold by
baptiem; othen said they would come soon, baptism; othera said they would come soon,
while others are waitiog on thear companions. while others are waitiog on their companions. joice.
D. A. Womikas.

Uniou Geater.
The Lord revived his work agaio. Olivet Yount of Ohio was instrumeutal in his hand in conducting n series of meetings; five mado
the grood confession, and, like the prodigal, concinded to reverse their courso in life and direct tajeir ateps towards their father's boure. O the joy that fills the heart when simpers repent. But it seems iu this life everv joy is tollowed by sorrow. When I looked over the I was gation and saw many under conviction Was made to feel and, that intelligent being Sasan I fear will suatch away the seed sown, and hind agaill their hearts wita the strong fetters of sin. Brother Oliver worked earnestIy to get sonse. at lenst, to accept the Satrior We feel as stough the work done by the Lord throngh Brother $X$ 'g habors was well done, and we expeet to gather the fruit of his labora working condition. We arreed as a chureb to bave those meeting. This is the way it should We, for in union there is streugth.

Aabox B. Miluert
Ladoga.
1 am well pleased with what Bro. Landon West wrote in No. 2, Vol. 5 of the B. $\Delta T \mathrm{~W}_{\text {, }}$, in resard to bullding brethren in Deumark a meetinghouse, I bolieve the money can be raised by the children if a proper effort in mado.
First. Open a Danibh Cburch Fuud. Second, that brother C. P. Rowland of Lauarlk, Milinois, be general Treasurer. Third, that each State Rowland all mosey received for said purpose. Fourth, that every agent for our church papers collect the money doanted and sead to State Treasurer, then to brother Rowlaud. Fifth, that a report be giveo of all money donated
for the Danish Church for the Danish Church-houss every three or
fourmonths. Let ua try and see what caa io done.
D. H. Himes.

## Laporte Co.

Had council meeting on the 14th; beld choice for ooe deacon. The lot fell on Brother John Grove. We think it an excellent choice, hecruse be fis emiastatly qualitied for that office. May Godgive bim and the belov-
ed sister grace and atrength sofficient for thair ed dister grace and atrength sufficient for thair
arducus duties, is our nuited prajer. Meeting arducus duties, is our united prayer. Meetiog
at loosy Churct yesterday. One promising brother male the good contexsion and was received by baptism. May the Lord hiess him, that his bright example may win bis loved companion to a like precious faith, and thast others like him may "find no rest until they yield obedience." Tavestos Miller.

South Bend.
To the Bretbrea of the Northera District of Indruus and all others whom it may con-

Cripe who wasexpulied from the church about six years ago, aud wedt on preaching, and or wavized what he called the Reformed or Cougregat oaal Church, and being expelled from the church of his orgamization, be non bas applied to be taken into the Brethren Church. As we are informed that there are brethren "ho will not fellowship him uotil be makes ratisfactiou for some unselfish matter, we have Vpointed a charch meeting to be held at the Wenger church ou the first Saturday io March, when and where any Brethren who desire to show cause why Jacob C. Cripe abould not be received into fellowship again, are requested to appear, or forever after hold their peuce.
D. B. Sxubars.

## ILLINOLS.

Murray ville.
Brethren as Wohk, I received your eari in which you sdruonisbed me to ateadfarstness in the one tiith of the Gospel. I thauk you, brethren, for this mamifestution of concera for
my good and for encomragement which 1 so my good and for enconrugement which 1 so
mucli need, having fately eulisted in the cause of my Mastor, and alwost alone in this part of tho couvtry. I obeyed the Goapel on the 27th of January, nfter being a member of the Clarisbian Chured for many years. After liearing Bro. Vaniman preach ocensionally for the last Chree years, I becmane convineed that I Lad been taught wrong. I am now fitty-three jears old, and I fect that I have begun to labor in the rweyard of the Lard at rather is late bour; cau retura." I hopes, by the grace of God, to cantinue faithfui to the end of the race. Brethren pray for me that I may have a dixpresition to do my Mastur's will. I was a member of the Oddfellows for many years bat I cheerfully relin-
anish nil for Carist.
C. P. Loso.

10 WA
Grace Hill.
Brother Abrabam Wolf, with the rest of the brethren and sisters east of Brgitoth, Were made to rejorce with the angels over one penirent sinner who lately came to Christ. Aitor brother Woil presched on baptian we convened at the water which presented a very dangerous appearauce by the breaking and foating ico cakes, but all passed off plensautly aud quieth The people on the river hanks abowed much
respect to the brethren during the exercissa. All the men uncovered their heads while baptism wus being performei. Brother Wolf has been prenciniug at this plaee every third Nahbath in each mouth. aud has to travel sisteen niles on horseback or ou foot. Bro. Stephen Yoder's wife is in delicate health, and been for Sereral mouthas, but it seems she can besr ic Manty. Sho chu well ray whe of on Many long and wearsome nigate are appoiat co-Inborers in the ministry, the appoiotments a distance away mustly fall oo brother Wolf to fill.

Henry Ettea

## MISSOURI.

Brownsville.
Eeld some mectings near Cambridgo this (Saline) county. Oa the last day of meeting quite a concourse of people gathered of the river bank to witness the imwersion of eight precions souls. Two applicauta yet Amony those receired was a miuister of the United Brethren Ceurch. Good prospects of bailara
up a eluareh at that point.

## KANSAS.

Appunoose.
We are baving a soul-refreahing meetligg conducted by our mucb esteemed hrother, M. T. Bare, from Mapteton, Bourhon Co. He is giving us good dootrinal counsel. There io gentrul good feeling io the menting and good or of God. There is some prospect of an ingathing ioto the ehurch.

Fizd. Syerfy.

## Neoshic.

Bro. Martin Neher came here on the 27 th of January and held meetiag in the school-hoose at night, and in the brethren's housen in day time. The hrethrea met io council and diaposed of the lunimess satisfactarily, alter which fell on trother held for a minister. The lo seemed to incresse as the meeting continued mod we were sorry we bad to close. We believe that the good seed sown has fallen into good
and honest hearts, aod will hriog forth fruit not many days bence. Althougb no preseot
additions, the hrethreu and sisters were greally
eneouraged to press forwand nuere zealomaly than ever. Let oa "Pat on the whole armor
of God that we may bo of God that we may bo alde to stand agwonat the wiles of the deril," and "do nil things without murmurings and disputings, forbeoriag one awotber, and forgwing one anotber, and atove ail things, put on cimaity which is the bond of perfectress," Wx. D. Tromasox

## AEBRASKA.

Parple Cane.
We are still conteuding for the "good old way." The work of the "Western Ifome Missionary" is begun by the brethren or Northern Kansns and Sonthera Nebraskn. Wish thom Ood speed, and will join you, brethren, ir curriel oa according to the Goapel. We need belp bere, and none but those who have been on the frootier, cull tell how mach good can be done by a mission of this kind. Secing the great need of wore prencling we thonght to send for a munister. Brother John H. Filimore came aud latored with us eighteen days and prewchand atored with us eighteen days and prewch-werty-one sernons. 2he hrethren and sisters were strougthened and simners convineed. The
trath of the Goapel were ably set fortl. Will traths of the Goapel were ably sel forth. Will some ono else come now aud belpus more? Wo feel to thank brother Jolva for his labors of love with us and ark tho Lord to guide and proteet hitn in his old days. Will revew our call to brethren tu come West thinking you ewn do no befter elsewhere thau here. Tho people are kind and nociable and many calls for prewthing thut can't be filled. So comu ob, lirethrea, mid help us to carry on the home mission. Will say to brother Garbur of Iowa, we enn get youn wace. I wonld writo to you but bave loat your wadress; write ngaus; also any other brotisor
wishing my infornution. Brothuen truening in the West and passing through Bettere Co will fest and pasing through Butier Co. will find us two unles south of Rinuge
City. Whe will he the firat to como mui prunch City. Wha will he the firot to como muid proch to the paoplap The prospect is good tor a largo church at no diatant day; only bard work is needed. We huve five lind, good water, gooil markets, two Ruirunds, one from the Surtio and one from the Eist, and wo thenk thes wonld suit tho orethren in every respect. Our churect nnubers thirty nembers, une spenker und two terntory to Culoraio is great; in fart all th terntory to Colorado 15 vero if we eonld go.
J. P. Muwhaw.

## Guide Post.

WE "Colorado Ouid l'ost" is a nently gotten ap Bulletin of juformation concaumg that prosperous State. Bro. Flory, the nuthor, has endeayored to give in a "put shell" sloout all the intormation one would wish to know stited to the wauts of the capitalist, stockraier, farmer, zumer, busulter man, emigrunt, Iatorer, mechavic, de. Sent hy maif for 10 ceuta a copy by addreasing Hanc Mivror, Longaynt, Cotorado.

## Five Sundays.

I
SUPPOSE all dave noticed that this present Februsry has five Suudays, which hes not occared but hrre tmes in tuis the (nixpleenth) will occur four times, pamely, 1908. 1936, 1964 and 1002.
H. H. Aushoiz.



Addess, $\begin{gathered}\text { BiETHREX AT WORK, } \\ \text { Lanark, Carrall Co., }\end{gathered}$
Chidren at Werk.


J. ii. Moore, Lanark, Carroll Co., ill.
W. U. R. R. TIME TABLE.

M
poxy

 Passengers for Checazo should leave Lanark at
2:18 T, fi.; rut to the Weatern Linon Jinctiou; here they need watit but deve minute for the chi

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wat modil.


Vol. V
Lanark, Ill., Mareh 2, 1880.
No 9.

GENERAL \&GENTS THE BRETHREN AT WORK tract society.



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Founst Pade-Somethiag Alwut the Next An nunl Ateeting; Ecrlisiastical Ansumption; Can
Yon IIfy? Olem
Firan Pacis - The Design and Form of Charis turn Daytisio iss Tuybth nad Prioticed by the Histury: From C- II Hak-hsugh.
Stxta Pron-"Don't Go to Town To-night, Paps fls of Rohbers: Our Butuget
Severith Pare-T'reunal Yokugg Mathew V ant Luko VL., The Pasover; Fion Puleatiae Orplann'n IIobe
Eonetu Psos-Mabouiag. Ohin; Goshem; Car Ginard; Piseon Creek. Minots; Gmarison; Wa terlog, Lowa: Norborme, dissouti; Mupecton Apponoose; Whiteld: Maple Grove Colony,
Kansan; Whut Mistakea; Dansh Mismou Re Kansay; Whut Mutakes; Damsh Mission Re-
port; Danish Poot Fand; Southeru Kansas Misport, Dunish, Poot Fubl; Southeril Kansas Mis
ston Remont.

A PJEA FOR THE RIGHTEOUS PRINTER

## MY ALEX W. THESE.

$\mathrm{A}^{1}$some puint in my forver article I intended to say that I was not pecuaiarly interested in any newspaper-eitber secular or x ligious. Nrither an I pleadng any special ease anong our denominational eheets-I am simply writing on generul priaciples; oceopying a broad Catholie ground which covers the whole subject uuder diseussion. To impress truth, and do impartial justice is the whole object of these sketches
The price of a religious paper is frequentiy offered as an oljection, and pleaded as an exeuse for not taking it on the part of those whose moral duty it is to give the paper their support.

And I am ashamed to coufess that this objection is far more frequently urged by the rich than by the poor. "Wby?" says the brother (with s thousand busbels of old ema in his erib) "I did take the paper lasi year, but times are now sotight, and money so scarce" (the thousand boshels being beld for a bigger price) that I really ran not afford to take the paper this year! ${ }^{M}$ Comment on thisis needless. Anotb er says, "The paper is too high-especially oonsidering the snall size of It ! Why, $\$ 150$ is entirely too much! I can get the St. Louis Globe-Demacrat-the Wepublican-the N. I. Sun for $\$ 1.00$-larger japers, four timses as big as the B. AT W.-P. C, or Gospel Preacher-full of news of all sorts-market list-and everything that is a going on at home and abrond?
The answer to this objection shall occopy the remainder of this essay,
Let us take the St. Louis Glole- Denocrat is an illustration of the points we wish to present The City of St. Louis contains a population, in round numbers, of 450.000 . We will suppose that the circulation of the daily insue of the above poper, amounts to oue-foorth of this popnlation (and we think that a reasonable esti mate) equal to 112500 daily subscribers. But
to be on the safe side we rill ssy 75.000. The sulascription priee of the daily (whicb is confined chiefly to city sulscribers) is tharty cents per week or $\$ 1500$ per nazums. Tbis multiplied by $75000 \sim \$ 1,125.000$ The circalation of th daily is by no means, restricted to the limits of the city. It finds its way into hundreds of suburbay homes, aud is sold by the thousauds all along the great raliway hues leading out into the surrounding cuuntry. It 18 said by the bundreds here in TVarrensburg 215 miles west of St. Lonix. It issold, in immense bumbere, by every Nems Dealer, bundreds of miles away frou the great city
So we muy saffely add 20,0010 more copins the daily, st five cents per copy, makigg $\$ 1000$ wore for the regular Daily. \$122. $\mathrm{ro0}$.
Then there is the Sunday Deuty-a sprculty If which, perbups, 30.010 are solul every Sunday at five cents, equal $\$ 15000$, which multapla ed by 52 , equal 750000 . Regular Daly equa 1,125,000. Surn Total neoune from the D aily is sue $\$ 2,127$ m00,
The Tri-wechly Democrat is mailed to suberibers at $\$ 560$ perannara. The Semi areak y at 83.00 , aud the Weckfy it $\$ 100$. Suppose we put the cirealatson of the Semi-workly ut
3,000 equal to 815000 . The Triareckly at $\mathrm{N}, \mathrm{u} 00$
 820.000

The sum would foot up $\$ 75.0 n 0$ This, ulded to the income derived $1,125,000$ from the Daily, would rench the sum total of the sulacription list in the evormous amonnt of $\$ 2$ 202,000, or a'most ino and a ywarler million dollurs
Nuw the chief source of the mecote of a MI tropolitaw secular paper is the revenue derse frou its autevtaring cutanus. Let us glance for a momeat, at this-1st the legal advertise ments, is the shape of sheritt's sales. Adruin istrator's notices-Partitions of estates-3ivorce nits-notiees of attachments, suits peoding the various courts of reeord and etc. tte

## 2ud. Profesmonal eurds,

3rd. The advertisement of wholesale and retail business hotzes including auetion sales,

4th. Hotel, restaurant, saloon, and the wholesale aud retail liquor trade.
3 th. The adrertisenteuts of quack dociors and quack medicines.
fith. Miscellaneous advertisements, ineluding whole collanas of "Wanted" and "Personals."
The
The ineome derived from these combined reseurces may daily be put down at oHe million more- 10 tisat the total weome of a great He tropolitan sbeet will not
Now the chief expense of such an extablishment, after deducting cost of anterialete, is the setiing of fype. Printing, and folding, etc may be done by stean; but typs setting must be the work of human braus and humas hanis; for no iogenuity of wan has yet achieved the tri
umph of a mochine capable of reading Ms. and etting humani thougbt into type
Now it must not be supposed that the remiceekly, Tri-ncekly, aud H'emkly issues of great city Newspaper, eontaios matter out side of what appears in the Daily. It requires but little additional labor and cost, for sueb an establishweat, to issue these threo separate edibong. For example, the Doily Democrat for Mouday, Twesday, and Wedneeday constitutes the brst aumber of the Siemi-rechly The dially issues for Ihursday, Fridag, nod Sat irday cotistitutes number iwo of the Semi rerkily. The futily, for Konday and Tuesday enastitute number one of the Tri imehly-that of Wed-
nesday and Thursday number two of the Wri rrekly, etc.
The Weekly is made up by butehing the sov a issues of the Drily zato one Mammoti Sheet.
But little change is therefore made in these three issues, except to "koock into pi' some of the local items-the bulk of the city advertisements, and a few otber matters which would be of little interest to country readers.
Such, then, is a brief, but eomprebensive view of the inside workings of a great Metrop-
litall Nowspaper establishment. Now I deaign to contrust this with the studus of a rural, religious abeet; hut as I have aliesdy traspas:ed too anueb upon your columas, and the patience of your long suffering readers, I shalt defer what I have to say, until some time is the uigh future, when I hope to offar sume fian houghts upou the subject.
Warrensbnry, Mo

## MAN'S DUTY TO GOD.

EY NeLLEE A. Iteintur.
-And shen shatt tove the Lool thy God with all thy heirt and with all thy eoul, noct with ull tby ronnd, atad with all thy strength: the is the firat Thou whatht lave thy nelghtion as tomell There is none oflier roammulment greater than theses"-
' $\begin{gathered}\text { HESE words weru spoken by our Savior in } \\ \text { muwrr to an inquiry from ono of the }\end{gathered}$ miswrr to an inquiry from ono of the
ourilwe, who, haviug heaul from Jesus' rensontug with the Saiduces, and percuiving that he hul answered well, asked him the question, Whel is the first commandwent of all? Our Savior thus beautifally sums up the whole lasp of Gud in very frww words, and from these words wonld we senth to leara wisdom, wal by them to examue ourselves, and suo if by the light of the word we may have revealed unto us anythug in duly life, profession or practice, that would binder us frons anying, Atuen, Lord, thy commandm-sta do I keep.
In the first place we are to love the Lord with wll the heart. How reany do this? If the beat is the temple in which our Lord durgus to dwell, we thiuk it must be profectly pure. The great aud holy God does not dieell in impure hearts. Often do we hem thas tastimony irom the lips of on brethren and sisters, "I do love God with all my beart," Then it thig i wrictly true, God dwalls in that heart, and it must be purr. At the same time let me nsk that brother or sister, Do you love your weighbars as yourself? Ara you atrictly in every. thang doing unto others as yout would have them do onto yon' Does this blood which is applieil cleanse your heart from all sin? In your time, money, taloats, influence, and example in your overy day life wholly is God's hands? Are you willing to bear reproach, ani to have your reputation at stake, to have your
uame cait out as evil? If these questions ean b- answered from a lene heart in the affirmative, happy are ye.
Every one, sniul or siancer, is iacladed is this coromad. We would think it strange for a man to ssy, who was living in the Unitud States of Aneriea, that he was under no ohligations to obey the laws of our country. We think every hurusu heing is uuder obligations to obvy Giod's commands, and munt do so, or bring down upon bis or ber head the just wrath of an offended God. I bave heard men say that "God was too good to be unkind" and that "they had no faith in futare panishruent?" Yet the same wan would say, "If a man eom init murder let the laws of our country be en. forced." We know by this, that man's ressouing is not always cousistent.
What is it to love the Lord with all the heart? It is to let loze govern all our motives and actions, to be fillel wilh the spirit and mind of Christ our blessed Redeemer. When our hemrts are opened and Cbrist comes in with his energizing power, it is a comparatively easy thing to feel that we ean keep this great commandment.
It is only when donbls come iu, and we take some part of our connecration from off the altar and God's holy spirit begins to recede, that we begin to doubt the possibility of our being able to keep this law.
Oa my friends, It tue as one who lores your sonls. plead with yon, never duubt God's abili ty to keep that which he kas committed nn-
to ns; but rauew your consecration daily, atriving to make it more full and coaplete, opan your hearts, don't reserse any corner for the devil to creep into, but throw opeu seike the door and let the "Great Sesurcher of hearla" come in, and reiga soprene to tse utter amonslation of self, the coorlit and salim. On how easy for the leart thus, wholly given up to God, to say "Anen" to all the will of God. It wakes as willing to have all of our unchurit able feeling towards others revealed unto us aud we welcome all the light, God will let shine upon our ways, that we may Hemant trir ways unto the Lord," aud to troat him to "direct our steps," and we are ussured thut "woue of our stepa shall slide." Our mind must aloo be employed; there nust be a dispositiou to cullifato our minds to the leent of nur ability, that we insy be tbe better fitted to thind for Churst.
"Wibl all our streagtt." (and lus bleseed as with streasth of body, it seens for some pur-
phe In what way woy we luye Guil with our streugth? Sometiura I hear peoplo m) one, who, when speeial meetinge are it prog reva, is al ways at his or leer post of duty "There is no use of wasting your strength in gomig to elpurch all of thin thes youl crin be a Cliristiun at home, and thus nut expose yonr health." Hold, my lirotber, my sistor, that is Gud-given streagth, and we are commanded to ose it in hus service. "Woo unto you who are at ease in Ztisu." This argument is sometimes advauced, we are sorry to say, lay those who bare taken opon thomelves the name of Carist who eviace no depasition to do the will of God themselyos, and would seek to deter the earnest Christian workers from doing their duty. 0 wherever yon are, in the church or out of it, hemare how you dare to stand in the way of these "Iitlle ougs=" It is enough thut the world is curned by your hypuchitu al manaple; it is cnough that you are maceendiug in making skeptics sud iotiauls, and the wreat thing for you to to do is to get out of the way. The car of eslvalion will move ou in maswer to the pragers of these faithiul ohildrea of (tod und you are io danger of being ground to powder beneath ita wheels; "For fhe truth will tri4mph over ecror.'
The second eomuandment is, "That we are to love our veighbori as ourselves." Hy friendy, there is a world of meantug in tha short sentence Who is our neighbor? Is it of necassity the one who lives next dour? or the one whuse society is most congenial to our refined taste? Is it the one who always suh mita to our ways of thinking, belongs to the name church that we do? Reld the luth chapter of St. Luke, 30th and 37th verses .nelusave. Find how that "Loe man went dow from Jerusubem to Jericho, and falling aruopy thieves was atripped and lelt bulf dead." The priest who sav him, passed by ou the other sade," and likewise the Levite eame and looked on him and he too passed by on the otber nife. But how the good Samaritan felt his beart of love and sympathy, going out to him; he saw in this poor unfortunate a broman being, a vellow traveler to the bar of God. In fact he recognized in that poor wounded and faintiog man, his neighbor. Methinks I can see kim, as he bathed his wounds, his looks of love and aympathy as be poored in the oil and the wine, and at the same lime be must have realized is lis own beart the glow of love divine. as be ministered to the wants of this sufferer. We find that the wicked lawyer who was trying to tempt the Savior, had no dificalty in unswerivg when Jeans asked hia the quastion "Which of the three, thinkest thoa, was neagabor unto him that fell among thieves? Tor ouswer eame, "He that dhowed aercy on him." Mh. Morris, Itl.

The Lord loveth the gates of Zion wave than all the dwellings of Jacob.

UNION ON FEET-WASHING IL

hy a $\sigma$. miller.

THE upecinl design of this ordinance of feet-wsshing needs further notice bere, because on thia master a full underetandiag very much depends. Every ordinsnce and command bas its special design and object, sod'tbe design of all ordianances fa for the spiritual benefit and blesaing of the cburch. The design of baptism is spinitual; so is the bread and cup of communion as well as siogiug, prayer, and faith. All bave tise apiritual desigd or blessing for the aithful who observe them.
And when we come to feet-wasbing it is like all the other wasbinga of the old and New Testament; for legal or piritual clesnsing. The Jewish bathinge and washinge were for a legsl or apiritual, not a literal cleansing. with bnptism; it is to represent a spiritual cleadsing, not putting sway the filth of the flesh. And when the Savior connects the washing of the feet with the wushing of baptism in John 13: 10, saying, "He that is wasbed, needeth not save to wash his feet"-when the sis. vior says, "He that is wasbed" (leloumenos) he alludes to haptism, becsuse be naes the same word (louo) used when the apostle saye, "wash away thy sins," and "your bodies washed with pure water," "washing of regeneration," showing that the Savior refers to bap. tism and when be says, "peedeth not gave to wash (nipsasthai) his feet. This washing of feet is here applied as ad additional wasbing to baptism, and to be applied only to those who have been haptized, sbowing its relation to baptism such as to make it a wasbing of the same pature; and when the Savior adds, "but is clean ever whit, and ye are clean but not all, for be knew who sbould betray him, therefore said be ye sre not all clean," he unkes it more evident still that feet washing is desigoed as a spirittal cleareing, applying only to those who have been baptized. Further, it is a clearsing to the eleven, but not to Judas, beeause of his uphelief.

Anotber thing connected with this sub. ject to prove that the object of the feet wavbing was a spiritual, and not a literal cleansiug is, that our Savior wasbed the feet of sll the disciples while his own feet were not washed. If the, object had been a literal cleansing, the Savior's feet would bave needed and been wasbed the ssme as the others, but as the object was to represent a spiritual cleansing from sin, the feet of the spos. tles only needed washing, because they, and not the savior, peeded cleansing from sin.
Some bave thougbt the design of the feet wasbing was to teach bumility; but for two ressons we believe it is not currect. First, no wasbing in the zanctuary is said to teach humility, but always a cleansing. Second, the Savior says nothing about humility in connection with fet-washing, but speaks of it as a cleansing; and we cannot see how feet washjug could teacb humility any more thau bapcism or nuy other wasbing. This iden of feet-washing being designed to teach humility, is sdopted hy most commentators because it opens an easy way to set the ordinance aside with this kind of reasoning. First, humility is the ob ject of it; second, the bumility is not meutioned by our Savior in connection with the subject; third, humility is sp. plied to every act of obedience and kindness, bence no need of this special nct of feet washing. In this way has
the feet-wssbing of our Savior been set
aside eatirely by many who have been uistaked in the desiga of it. How the Savior ean teach bumility as the desiga of this ordinance when he says nothing ahont it, is sometling that we cannot

This brings up anotber feature of tbis aubject deserving our notice. It the design of this ordinsnce is to bless and apply to the one who does the washing, then its ohject may be to teach hromility: but if tbe design of it is to apply spec ially to the one who receives the wash. ing, then its design is evidently to represent a cleansiog. Believing the latter position*to be true, we will illustrate and prove it more fally. Under the Jewisb law the man bathed or washed bimself (Nsaman dipped bimself), but under the gaspel it is not so; one man baptizes snotber; one bresha the bread to another; one wasbes the feet of another; that two are engaged in the obsery ance of each ordinsnce, ove to adminis ter it, the otber to receive it. The ques tion then to be settled is whether the design of the ordioance is to benefit the one who administers it, or the one who receives it; or does its design spply to botb. Tbis question must be settled by the Noriptures themselves to place the subject in its true light,
In the ordinauce of haptism this sub. ject is made very plain. Baptism has its specisl design, that is for the remission of sin, for a cleansing or purification. But this design does not apply to the one who administers the ordinance, but to the ove who receives the ordinance. It is not to pardon or cleanse the minis. ter, but the subject of it. The same is true of feet-wssbing; its cleassing power applies to the one who is wasbed, pot to the one wbo does the wasbing. It csnnot be a cleansing to him as be is not washed, and it can only apply to bim when be be wasbed. Again, the bresd snd eup of communion are designed to beuefit the one who receives and eats it, showing the great truth that those who receive God's mercies and commands in every form, are blessed by all they receive of God, thougb they he through human agevey or nature's laws.
And it is because this doctrine is trne, tbat our Ansual Meeting and general Brotberbood are justifiable in the position taken on this eubject; tbst is, every one partaking of the communion must have their feet wasbed; for that is the ordinance, and like baptism every one must receive it. With this view of the subject, it is not any more essential as to who washes the feet of a brother thsn it is to wbo baptizes him. But the extreme view of some breturen that they will not commune unlens every one engages in tbe washing of anotber, has oot been sanctioned by the Annus Meeting, because the design of the ordinance is in the receiving of it, not in the administration of it. Upon the truth of this doctrine tbe sisters receive the conmunion, but do uot admivister it.
Another thing to prove our position and to sustain the course of the general Brotherbood is found in the example of our Savior. He washed the feet of all the disciples. Surely they received the blessing of the ordinance, thougb none of them did the washing; ret they could psrtake of the communion because they received the washing, not because they bad washed the feet of anotber, for they had not. Had those who hold the ex treme view that they will not commune unless all engage in the washing, been there, we presume they would have minuned once on the principle for which we are contending. That it is
essential that every one recerve the or diaance, but not that every one sbould do tbe washing. Then when we speak of union on the subject of feet washing, we mean to unite in the doctrine tbat all must receive it as we unite that all wust receive bsptism and the commueion.

Another thing wbich goes to prove that it is essential to receive the washing will be found in the language of our s a vior to Peter. When the Savior cams to him, Peter anid "Thon shslt never wash my feet." Jesus said to bim, "if I wasb thee not thou bast no part with me." H-re the Savior puts the peualt y on the matter of not receiving the wash ag, showing clearly that the essentin work in the ordinance is io receiving it and any one refusing to receiveit is con demned by our Sbsior. But he doe not iutimate that ooe should be con demned for not doing the washiag at that time, for that would have condemned tbem all. Then from this example we would at any commaniou object to any one who was not washed, but no to ode because be had done the waybing.
It hecomes necesssry bere to notice anotber feature related to this subject that 18 , the relation of tbe one who is commanded to administer the ordiaance. Wenotice tbst commands are alway giveu to them, bence the disciples wer commasder to preach, and to haptizeto feed the Lungry, to clothe the naked to entertain strangers, to wash feet, ia all these cases the commands are giv on to one while auother receives them and their blessiugs. The one who does the work fills an official position, not working for bimself nloae, but for the Lord and his church. The same is the anture of the blessing be receives for ev. ery duty; it is not a blessing to bim alone, but also to the chureh. As the blessing the minister receives in admin istering haptism, is io common with the one who is baptized, for be receives the design of the ordinance; bis blessing is special, while the other is common like the blessing for aoy otber obedience. The same is true of feet-wasbing; the disciple is commanded to do the wash. ing, for that obedience he receives blessing it is true, but it is in common with the church like if be would bap tize or feed the bungry or clotbe the na ked. But the blessing be receives for doing those tbings is not the same ss the one who receives them, and cannot he compared with them without destroying the design and object of the ordinance or command.

## A FINE SERMON "SMASHED"

Ithe Sunday Magazing the follow ing incident is given, which is illus trative of the moders practice of spirit ualizing texts of Scripture and giving them a meaning foreign to that intend ed hy the imspired writer:

A joung preacher, a graduate of one of the thelogical schools of the country preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, tbey cas four ancbors out of the stern and wisbed for the day." (Acts 16: 20).
Said the young preacher: "The sbip represents the Church. The four snchor are faith, hope, love, and prayer. Cbristians are the crew. Tbe sea represent. the great ocean of life. The storm tbat prevailed are the trials to whicb we are iocident here; and the Island of Melita, where sll are escaped safe to land, means Heaven." He dwelt with becoraing fervency on the importance of casting ont
the ancbors, faith, bope, love, nad pray er; the necessity of nhadiag io the ship D order to be saved; aud the coosolation to be found in the fact that not a hair of their heads should be hort, but they the memhers of the Churcb) should all reacb shore in safety. The preacher con cluded by asking one of our aged preach ers, whom be had invited into the pul. pit, ont of respect to his gray brirs, to close the meetiag with a few rewarks. The old brother arose and placed his band on the young theologian's bead, as if giving bim a pbrenological examination, and proceeded, io his plain, unedu cated style, substantially as follows:
"My young brother, you have preach ed us a mighty purty discourse to-dry hat I'm afrsid you've some nwful hig mistakes. You said tbat the ship mennt the Churcb. If that's ao, we haveu't got any Chureb now, for the sbip was sll smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, aad prayer. If that's so, we haven't got any faith, hope, love, and prayer in the Church, as they bave beeo cast out. And you say that Christians are the crew. If that's so, they are a mighty bloodthirsty set, for they wanted to kill Paul. You tell us that the Island of Melita meaut Heaven. Well, if that is true, Heaven must be a mighty snaky place, as a snake bit Paul as oon as he landed.
It is stated ss is historical fact that that young preacher was never known presch that "purty" diacourse again in all that region of country.

## historical

## by D L. saxtua.

I HAVE not yet met the mad who was familisr with the following history. I bave seen some grod historians entirely ignorant of it. For the benefit and information of your readers I trans. cribe it, if not too lengthy for your colunns.
"The reiga of Justinian was marked also by great calamities. The superatithous people were appsilled by the sp. pearaace of comets of prodigious mag nitude. Exrthquakes anil pestilence ad ded their real scourges'to these terrors. In 526 an earthquake at $A$ ntioch destroyed two bundred aud fitty-thousand persons. In 531 the aacient sad noble city of Berytus was shaken to the esrth. Constantinople suffered severely, and a part of the cburch of St. Sopbia was thrown dowI. Id 542, a terrible plague, which originated in Egypt, awept over the Whole koown world, and continued its ravage more thao fifty years. It is asid there was not a apot upon the earth, even to the mountain tops, that was not visited by this dreadful scourge. Dor ing three montha, the mortality of Constantinople was from $5.00 \% 1$ to 160000 daily. Many districta in Asia, depopalated by this visitation, bave remsined waste to the present day. As tbis is the most wide spread and destructive pestilence that ever visited the earth, pas far as we are able to learn from history, we subjoiu the description of it fornisbed by Procopius, who resided at Constaotiaople, who was an eye witness to this terrible calamity, and from bis condec tion with the Byasutine government, possessed the meass of lesrning all that could be known of its origin, progress, and effects. The account of this writer is as follows.
"At this time (A. D. 542) arose a pestilence which slmost destroyed the whole buman species. It traversed the whole
world, attacking all nutions and tribes of meu, sparing neither sex aor age. No diveraty of climate, lutitude, diet, habits, or mode of life ohstructed the progress of the pestlence; all varities of mankind fell prostrate before its aweeping mareh. Some coastriee were ruvaged in Summer, others laid waste in Wiater.
"It first arose iu Egypt, among the in habitants of Pelaeium, from whence pro ceeding into separate router, it ravaged Alexandria and the reat of Egypt, on one hand, and on the other exteaded iato Palistine from which conntry it spread over the entire world, advancing io uniform rapidity throughont the whole of ite progress. It did not auddenly exhaust its venom in any spot, but proceeded with regalar steps, and continued in every place along its route a certaiu space of time, marching thus deliberately to the very extremities of the earth as if determiued that not the most remote corner of the universe shonld escape its ravaging search. Not even en island, s avern, or a mountana was spared. If aby spot was passed over lightly on its first vigit, the pestilence was anre to return, and fall with fatal đalilignity upon the people whom it first spared, wot leaving them tull it had swept away the full proportion. It alwaye begas oo the sen coast, and spremd into the interior.

In ite secoad year, nbout the middle of spring, it reached Constantioople, where I happened to be at that time The plague broke ost in this maoner: Maltitudes of diabolical spectres were seeu, having the shape of some haman figure. Whoever met one of these spectres seemed to be strack oo some part of his body, nud was oo the inatant takea ick. At first, the persons who saw theae spectres attempted, by prayers and de votions, to free themselves from these at tacks; but all in vaia, for the very temples to which they ras for succor; they fell dowa dead. Then they shut themselves up in their houses, and if their friends called at the door, they refused to see them; not the londest knocking would be answered, for every one feared that some demon was in pursuit of him. Some were attacked in adother way; they fancied in their sleep that they beheld these apparitions, or heard oices crying out that they were numhered with the dead, sad straightwa they were attacked by the pestileace. Others aeither saw the spectres, not drenmed of them, but felt the disease approach io a sndden fever on awaking from sleep; some were seized walkiog, others while they were about their occapations; they did not change color, or feel a violeat heat or inflammation but from moraing till evening the fever woreso mild a character that veither the patient mor physiciae was alarmed. But on the first day, or second, or not long after, swellings arose in the shdomen, uuder the aras, behind the ears, and on the thighs. These particulars were common to all who were attacked by the plague; but there were diversities in the action of the disease, owng eith er to the different labits of body in dif* ferent iedividuals, or to the sovereigo power of him who sedt the calamity.

Some fell into a beavy lethargy, others were seized with a furioas madneas. In their lethargy, they seemed to have forgotten everything, like persons laried iu eterasl sleep; and unless attendant. were conatantly at hasad to supply them with food, they died of atarration. In their madness, they never slept, but were contiunally frightened with apparitions, sod fears of being murdered, they utter-
ed borrid cries, and ran hither and thith er, to save themselves by flight. If the sufferings of the sick were drendful those of their friends were hardly less so, for they were distracted with the la bor and anxiety of watching over the miserable $\mathrm{f}^{\text {atients. }}$

The disease was oot propagated by contagion; for aeither physicians dor other persons caught it by toweling the hodiea of those infected; and moltitudes, who pursed the sick nod buried the dead, escuped ita attacks, while others, who were in no way exposed, took it and died.
In their delirous ravings, they rolled themselves on the ground, threw themselves from the house-tons, and plunged into the sea, not from thirst, bat impellod by an ungoveroable prey. Many, usatteoded, perished from hunger, Those who escsped the lethargy and de. lerium were carried off by excruciatiog paius in the swellings.
"The plysaciads, ignorant of the oa ture of the disorder, imagived the cause to be in the swelliugs, and therefore dissected these tumors in the bodies of those who had died, to discover the secret of the malady. They foned them to conkist of coals, or block lumpa, coatain. ing so malignant a poison, that many of them died immediately from the effecta of it. Some found their bodies covered in black pustales; these died within an hour. Many were killed by saddea vomitings of blood. Some, after living in great extremity, nod being given over by their physiciaas, recovered, to the astonisbment of every oue; othere, who seemed quite safe, and were assured of their recovery uuexpectedly died. Haman skill and homan wisdom seemed uterly st fault, for all things were at contradiction. If oue man was belped by the use of the bath, another was killed by it. If some perished in an extraordinary manser, others escaped us wouderfully. No remedy for the disorder, no preventive against it, could be found. When a man took the infection, it seen. ed by chance; when lie eacaped, it hap. pened he knew oot how. Children born of infected mothers were anre to die.

The plague prevailed four months at Constantiaople, and during three months it raged terribly. At first, the number of deathe was but little above the ordiasry proportion; hut as the epidemic grew more aetive, they increased to 5.000 a dey, and atterward to 10.003 a day, and even more. At first, every one buried those of his own housetiold, aod such dead bodies as were found here and there; bat afterward everything was left to chance and disorder; for servants were left without masters, and masters withoutservauts. Houses were left des olste, and the tenauts remained anburied. All the tombs ia the city being filled with bodies, men, were sent into the fields in the aeighborhood to bury the dead there; but the aumber of the corpes increasing more and more, they became tured digging graves, and piled ap the bodies in the towers of the city wall, by taking off the roofs and throw. ing in the hodies, till the towers were full, when the roofs were replaced. A fonl sir was thas driven by the winds over the city and added to the infection.
"No fuseral offices were performed over the dend; people thought. it suffi cient, if they were able to carry the bod. ies to the shore, and cast them by londs into the boats, and let the waves transport them wherever chawe might direct. All factions and dissension were bushed is the city; people assisted one another, and buried one another, without thiok-
ing of of their enmities. Vicious and abandoaed mea, struck with horror at the asfol death which menaced them, became suddeuly peniteut and deront; jet, ns the danger passed away, and the fears abated, they returaed to their old ways, and surpassed their oll deeds in mipuity; so that it might besaid, and not without truth, that the peatileoce eitler by chance or the will of Provi dence, bad spared the very worst part of mankiod.
History of all nations. By S. G. Goodrich, pp. 802, 803. Chapter CCCL XII.

I sead you this historical extract for the infurmation of your read ers who may pot have access to books, de. Aad for those brethrea who are diviag so deep into the mysteries of the Book of Revelation, and the prophecies as to venture to explain the deep thing of God, to tell me through the B, aT W under what seal, trumpet, vial, or woe this plague or calamity bad its falfill ment. I wish to know. Certaiply plague like this ilid not escape the ootice of the Spirit of proplecy.
If ad earthquake, and a plague one teuth of the raagnitude of these here giy en would now occur, these wisseres who see a sign for the immediate appearing of the Soo of man in almost every thing that occurs, would certanly have signs enough ia these calamities for his imme diate appearing.

## THE INNER CHAMBERS OF IMAGERY.

4. a masmavom

To Sinter Emaly R. Stifter, of Holli adgkung, $P a$.

H(MAN mature is identical to all ages and climatros and latitudes. The feartul picture of Paul in Romans first and third chapten, faithfully repre. sents the tendency of slienated souls, and the law of apostasy and ever deepening dugradation. Judicial, moral callosity is the natural aequence of penitent violation of law. Note the word "becauso" in Rom. 1: 21, and the word "mhere fore" io verse 24, and the words "for this cause ${ }^{\text {¹ }}$ io verse 24, as comoborations of this fact. In Ezekiel 8: 10-12, we bnve the same truth presented in a no less startliag form. "God is a Spirit, aud man is his image, and no worship can be fit for Gind to receive, or for msa to redder save what is "id spirit and in tratb" This is the great want of the age. There is ample room in the church for evangelical labor so far as the character of true worship is concersed. There is pressing neud of extendiny the kingdom of (rod; bat more urgent need of deepeniog and spiritaaliziog the work at home. The very wor 1 nebigion has in these days become a mockery. It meana, in popalar pariunce, belonging to a sect observing certaiu regulations, exhibitiog a certais ecclesiastical badge, and uttering as uameaning shithboleth. The church mast be our horne, the ordidsaces of grace must be honored, true discipleahip has ita divinely sppointed criterions, and they cannot be dropped from the test-words of Istael. Judges 12: 5 . But all this we may have, in form, and be the childrea of the devil. Religion is relation and character. Wheat we are not where we are, is fundamental.
Baptism is less than a commog beth if it be oot "into death." Rom. 6: 3,4 . No sister goes down into that laver with Christ, and rise with him to "wa'lk in nersneys of life, brioging up ber little daiaty hat out of Carist's sepulchre, evea if it he leas expensive thas a Chistian
corering. Whoeter pleads for what belongs properly to the sin life, is an ene. my to the cro:s of Christ. The church may have no right tonny what may or what may mot he worn; but she has a right to guard the pearly cntrance of the Temple, and see that liaptism meons haptism. He that is dead with Clurist, buried with him, risen with him io perfect accord of sonl with all the self-slaying, and God. assimilating principles of the Cioss, will no more hanger for the vapities of the flesh, than an angel will crave the fonl ness of their uceursed sia-glatted compeers. 1 Cor. 10:31. The 22ad verse in the amme chapter is a profoundly seeded study for all who wrap a filthy, sindallyiog heart is a lamb's flecee, and for those who make the paraphermalia of the Mother of Hell the symbol bolivess Rev. 17, \&. It is pitiful weakuess, to say the least, in any one to plead for indul gences which have their root io a feel. Ing, which had Christ admitted into his heart, would have made the fucarnation and eracifixion a oullity.
The priuciple which we caanot hod estly admit an an element in the life of Emmanuel, cannot be allowed as an element of Cbristiaa character. Sin is uo mistletoe. It is oo surface lepross. The heart firse longs for the advancement of the flesh: A plais dress, simply put on ia not Caristian any more than a stylish one. "IL-reb thowsecn what the ancients of the home of Isred wo in the Dabk EVERV MAN IN TIIE CIIAMBER OF HIS JMAtiERY!" Ezek, 8: 12. Now we are at the hottom of the matter. Let every reader "dig a hole in the wall," and be may see the "ahomination of dee olation standing where it ought not." Ez 8:6-10. "The depths of Sataa" are not ensy fathomed. Rev. 2:24. The fountain of our owa sinfuines is aot ensy sounded. "The beart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. Whan God shall strip off all habit and conventional ism and pious mimicry, what io the onkd reality that slaall he revenled to the gaze of an neseralulell universe? Whateven it will bethat will coner for relighon or the want of it. Before the flaming eyes of the Omnisciedt, the vital pulse of thought and conscionsmenslien ever bare and it is the office of the Holy Ghost to howns to ourscloes, and coufigare ua to the Pattera of him whom he represeuts. Johe 16:13,14. Self kaowledge, is the counter purt of Enmanuuel, is the masterkey that anlocks the mysteries of Deity and bu manity. Unlesy we know God as ao in Ateshed verity, the life of oar life, the thought of our thought, and the feeling of our feeling, the Alphs and Omega of our aspirations, our religion is no more than a mockery of God, and a fatal imposition on ourselves. If this central truth could be more fully wrought iato the life of the charch, we would have lit. tle trouble about the gewgaws of fashion. The Cross would be the symbol and power of oar new-heing before bsptism add after, and the thoughto of the onils and thorn crown, would constrain us to give head avd hands and feet to self-renanciation. The Cross makes the separation here and the decision hereafter. That lifts to endless glory, or thrusts to remediless perdition.

We shonld aceastom ourselves to ien those above us without admiration or enry, and never look upon those below us with contempt. Little sonls fall dowu ad worship grandenr, without re-A-eting that admiration is due anly to virtue and goodness.

##  poblisbed weehls.

## 

## CABHANAL PRHNCIPLES <br>    <br> Thy prose of Tideratis  <br> Nair retw whike <br>  <br>    <br>     in lafality y th <br>  <br>   

Audress all communimation.

## RESHREN AT WORK

 Layark, Carrall Ca., III.
## LANARK, HLE, <br> MAREH 2, $1 \times 41$.

## Now is the time to sead the Baerraen it

 Wonk to your truends as a gift,Fatanes, if you wish to bring up your soms in the way they should go, then go yourvolf in the way the sons should.

Brotesr Edmund Forney veral days with Bcethrea at Arnoldda Grove Frow there lee weat to Huckory Grove.

Anrabayt Tas a good man; Joba patient uas; David a devout man, and Solownon o wip naul; lout Jesus possossed sil these charactoris-

The brighest orowns that are vorn is he.syen have bean tried, and smalted, and polisised, and glorified througb the farnace of tribulation
Weare glad to learn that the wife of Broth-
ov J. J. Emmert near Sft. Carrell, Dliwois in ble to be abou! agaio after an illuest of sever al weeks.
We shall continue to give interesting aretioles un eastoru castoms, liabits, religion, ※c, so that the conelukion of the McGarvey correqpondence will not be the last from the land of tiee Bible
Ducron J. B. Jeter of Richmonil, Va, died Mebruary 18th. Be was one of the ablust debaters and writers in the Bastist ehurch, and was regarded ns a model preacher. Bo was senior cditor of the Religions Herald at his deatlis.

Tur Brethrea in Southern Hinitois are puttug their Orphan Home project into practical shape, and these of Middle Indiana bave also made a move towards caring for the bompe oss. Rogit, brethren; Eartminly God will not

Do you want a daily paper during luext Au:ual Heeting giriag a synopsis of apeeches, nown, etc.? Then send ninety ceuts and a noune, or two names for the B. AT W. and 81,50 . The paper will be mailed to you each day during the meeting, and ere your friends return to tail the news, you will know it all.
Is taking charge of the Lutheran and MisIonary, Rev. Dr. Kirotel in his introductory aikorial bance the following remark, applicable aike to the Buktursex at Work.
"Our renders know that the editor alone cannot make the paper a anccess. If they look for wrticles fall of in struction, they tuast hear in wind that the able writers of the Charel, should feal themselves bound to anrich oar columas
by their contributions. We eatreat them, hy their contributions. We eatreat them, uot ruly for our sake hint for that of the paper, and
toe Church, to use their pens to instruct and to toe Church, to use their pens to instruct and to

Wa prefer post-ffice orderd, drafts or bual notes to postage atamps. Silver may be seDt if placed in paske board so that it camout move about in the letter. For one subacriber, an excellent was would be to aned a ove. dellar bill -90 ennte for the B. AT W. and ten centa for some good pamphlet.

In No. 6 Bro. Howard Miller was made to say he would atts pd to Railroud bunintes fur indiriduals. This is all wrong; he meant that he would not be able to attend to such business. But be will make arrangemeots for those who will attend Aunual Meeting. All such arrangements will be puhlished soon, and then each one will know what to do.
Brotara Lemuel Hillery started the 24!b ult. for Urbana, Iltinois, has future home. We are sorry to see him go from on midst, as sev. eral years' acquaintanee bas knit us together is the Lord's cause, and fach partiogs toneb our rery affictions. We wivh hitu abundant krace in his neer field of labor. Parties wishing to address him con do so as above justead of Shannod, Ilithoia.

In the next issue J. W. MeGarvey's correspondence troar tite East will close. No doubt ranoy of our readera bave been highly entertained by bis letters, aud have received impertunt information from them. He is engaged in pationg his travels in book fortu, which will contain a great deal more information relative to Bible countries than was found in his letters. The book will be kept fur sale at this otlice when ready.

Brothen Rese puis the truth together in a sparkling manber. He opens the doors ward windowa and lets the birdir out just as they are. We are glad of it, for many have hegun to gazn upon priuting institutions me being exceeding If corpuleat thing-as being little thronewhere somebody site is all spleador, free , trouble, vexation and cares. Let blind eyes see that too wftrin where imagiastion belrold.
"lataes,", the very bones are protruding. "hataes, ", the very boups are protruding; and most abundant.

## SOMETHING ABOUT THE NEXT ANNUAL MEETING.

1 ANARK, the place at which the next Gen1. eral Conferonce of the Brethren is to be
held, is sbout out handred and forly puiles due west of Chieago, and eigbteen miltes east of the Mississippi Biver. Alout fifty wiles Irayel noriliward would bring one into the great of Wiscousio.
As to the number of people who now live in Lanark, we, with the rest of mankind, must wait and learn from the census taker, who will pay us a visit during the Summer. Coneerning the generosity of its people, the attractions and loveliness of the place we can only ssy come and see next Juus. From the depot a grod view way by had northward to Cherry Grove. The comalry in that direction is mout y awned by Brethren-old settlers who through thrill and induatry now find thein elves eomfortably sitnated.
After alightugg from the cars a pleasant walk of one bulf mile dowa Broad Street will bripg you to Brother Isaze Rowland's farm where the work of Conference is to be doue. An orebard by the roadside will afford shade for the weary and serve those who with to engage in social conversation an excelient retreat.
Oaly a little distance from the road is a luau tiful revine or rather basim, three sides of which bave been admirahly fitted by mature for the council tent. The other side will he put in order by the teat comuittee who under tand the things committed to them. Over this basin a canvas teut (tabenuscle form) one buodred feet in diameter will be erected, and seats arranged so that a harge number may be sccommodated. The sides of the tent will be arraiged so as to be opened or closed at pleasure. The Standing Committee will be given seats in the center of the labervacle, so tbat the Moderaor and Clerk can be distiactly heard in every part of the tent. The hoarding tent or refresh ment roous yill be made of canvas and lumber. Its dimeasions will he $160 \times 62$ feet. There will be twenty doors oa one side for the admission of malea asd treanty on the other for the admission of females; guests will go out at the same doori they enter. The isternal arrango pents vill be simple and convenient, wad arranged to give comfortand enterkainment. On the side for males there will he twenty ta-
bles euch thirty-two feet loug, and capable of Lolding 640 persons. On the other ride there will le twouty tables ench tweoty-two feet iu length and will accummodate 140 persons; in all 1080 guests cau be entertained at once. Brtween the tables for males and fomales there will be an aisle eight feet wide for the use of waiters.
At oue end of this tent will be a cook and store roore where all food will he prepared and delivered to the waiters. The cook department will be under the control of Abralam Grater. The diaing ball will be under the supervision of D. N. Wingert, Beojamiu Swingleg and Sumuel T. Pcice of Mt. Morris. This leat will be located a short distance froms the council tent, and is desigoed for members and ach as are recommended by them. Eyery male guest must purchase a tieket for 81.00 . The ticket will admit the bolder to all meals during the meeting. Females are permitted to go in and dine free. However if twey wish to contribute anything towards paying the expenses they can do so on the presentation of ickets to theio hy the treasurer.
In aldution to thia dining hall, a lunch tent one bundred feet loag will bo erected on the grounds for the accommodation of such as may desire refreshments at little covt. This is es pecially designed for those who are not mem bers of the Brethren ehurch. Good, substantial food will be provided at reasonable rotes. This departineut will be ouder the care of E P. Livengood. No sutoxicating beverages, nu tubseco or anything that will sipaly surve to gratify the palate, will be sold. The committe will provide no luxuries.
On the whole we nuticipate a pleasant nocial intercourse with our beloved Brethren who tany come among os at that timer We shatl rejoive if we will boenabled to say that loye and good will claracterized the Aumal Meet ug of 1880 . May tile Lord help us to labor to thes end.

## ECGLESIASTICAL ASSUMPTION

A WRTTER quoted in the - Lurvican Bapltst A Fiag of Feliruary 18, 18so, says, "On the 28th of November, 1807 , Waiter Scott baptired the first pentent believer for the remission of sins io modera times." This is only oue of the ten thousatd instaness iu which men speale voulideutly of chat about which they are appareutly tgooraut. Wall the Flag inform the writer thut the Brethrea (ox Tunkers) bave in the Uaitel Stabes for uraye than a howdo thycers prior to 189\%, boptized manty thonsrads of pessitent l-lierers "for the remtission of sins." If he is so ignorant of what has existed in his owu country for over a ceutory, bay be not possibly be just as ignorant of rwast has existed is all other countries in all modern times? Sueh declaratious, to say the least, are ery presumptive, but becone wicked when made the ground of imporiont ecelesiastical arguments.

## CAN YOU HELP?

T
HE price of printivg pajer bas increasp about tifty per ceut., and the result is, scription. This the B. AT W. does not wish to do, bunce in another calumen we offer an opportunity for every one of our mbscribers to assist us. Our paper hill will be several hum dred dollars higher than last year, and we believe our numerous readers are ready to do their partcheerfully aud promptly. We otfer gou a rare opportunity to do so; and lope that many of the trial subscribers will be retriond next year, thus in a measure compeasatiog us for whatever ancrifices we make this year. We have not, like most paperz, a large income from advertizements but must depend wholly apon subseriptions. We think you appreciate our circumatances and will mork accordingly: We do not ask you in every issue to work for us; we think you would soon tire of that, hut now beseech you in the name of the Lord Jesus to seed thoosauds of Worss into every nook and corner of free America. You have friends, you have aeighhora or childreo, who
would, wath plossure, rad the paier: now is would, with plessure, rad the pojier;
the time to send it to them as a giff.
In sending uames of subyeribers, also send the Wonk, and we will sud them do not take the Wonk, and we will send them sumple conduring the month of SIarch towarde the eity of Truth.

THE BRETHREN AT WORE, ONLY SEVENTY-FIVE CENTS FOR NINE MONTHS.
$\triangle$ BARE CHANCE FUR ESEKY HOM O PROCLEE A GOOD PAPER.

A Free Paper During Annual Meetlug'
Now is the tius to wonk!

1)Buen to increase the usefniaess of the Buethaes at Wokk, we hereby call mpe ou all of our readers to help extead its circula. tion, by making this special olfer to Triat Sthacrasels. The terms are so low that we think the one who sees the size and character of the paper can refine to "try" it.
It is reasozable to avsume that if the paper re beneficial to one timily it will be beneficial to any number of fuanines Kaeh one cau do his part, and as a compensution for expease and trouble, we make the following libetal offior:

1. Tonny one sending us one subseriber and 90 ceats we will send free a Daily Baper during bext Annual Meeting containing a 4ymopsin of its proceediugs, uews, etc.
2. Auy one sendiug uy two subseribere and $\$ 1.50$ will receive a Daily Paper duriag Auusal Meeting, free.
3. Any one zeuding ua len subrcribera and 87.50, will rective the Buetuafa at Wouk Iree for nive moatbs.
4. Subseriptions to begia April 1at, I*s0, and end Jouvary 1st, 1681 .

## EXPLANATION.

It taken no more type, no larger press ok engive, no more maclunery; rtquires no more labor to prepare "copy," ret the type and Fanten it on the prest; and costs no nore for rent and fien' to prout 20,000 popers than to print 100. He ace you see after we are ready to print the first paper, the only udditional expense is for presw work, paper, iult, foldiog, masling, ond postage. Then we expeet the majority of those who "try" the paper to hecome regular subacribers. So all thinga taken together, we do not, is the end, expect to lose anything, although our nutes hure aro below the wetual cost of the paper if culculated on all the ruberibers
Now we hopectery reader will try and get ull the trial subacriberd he can at 75 cents each, for vine months. This is at the rate of 81.00 a sear. If proper efloot be aude we think our list can be doubled. We are laborTug to make the paper ua earnest expooent of vilal Christiunity, and bope to place it within the reach of all. Dear reader, a little hard work on your part will tell wonderfally.

## PLEASE OBSERVE.

WE do not claim that our paper is absolutely perfeot, bo paper call be so; but there are a fetw fealures of the Baythana in Wors to which we eall your atitention.

1. If mechontam. We are using number obe nems paper. The elear type, courenient arm, order aud neataess of arrangement conmend themvelves. We are trying to put out a clean paper.
2. Its hifer
3. Its hiferury tone. The editors are not only williog to lay their best results before their readers, but have ao able esrps of writera to wsist them, and "still there's more to follow.
This part of the paper in vary promsing.
4. Its yospel balance. We alosto give freely the primal doctribe and duties enjoibed by the Bible. How to get saved and to kecp saved, are vital questions which the Wors will endeavor to hold up before all its readere
5. Its church news. It is not only willing to Netp with those whs weep, bat also seekn to rejoice with those who r-joice; bence it shall bear the glad tidings of sinnern saved to all who love to hear of Zion's jnerease. "Preach the Gospel to every creature." has lost none of it 3weetness to the Cbrintian. As a scorker among the anssved and a comforter to the elect of God, the Woak need not be sabamed. We hope its field of usefulaess may be very greatly extended hy its readers and workers.

THE DESIGN AND FORM OF

CHRISTIAN BAPTISM AS TAUGHT AND PRACTIC. ED BY THE BRETHEEN OR GERMANBAPTISTS.

## The Unust Butancry Drowed. Trine Inment

 Wanting," Reversed. Prov. 11: 1. "The earth atso bs defled uoder the intastitats therroof; becanse they hive transgresed the law3, changed the ordinance, lizoken the pserluating cov-enint. Therefore bath the curse deveured the enant. Therefore lath the curse devaured the
earth, and they that dweli therein ure desolate: earth, and they that dwell therein ure desolste: thereflore the mamutants of th
med fow men left -1 nin $24: 5,4$
*Go ye into all the world, and yreach the gospel Lo every creatare. He that, boliteveth and is wap thall be dumped.- Mark 10: 15 , 10.

WE have previonsly obown that the spirit of God with gifes of prophecy has not always been confined to God's troe children, but bas nometiones been bestowed by God upon wicked mpn to ntreat their conrse and magnify the divine purposes. Num. 2: 2, 5-9, 1i-19; 1 Sam. 19: 20-2t; 25: 6, 15, 16, 18; Matt. 7: 22, 23; 2 Pet. 2: 15; Jude 2: Ryv. 2: 1t raculaus gifts of proplaecy and tongues as wero beatowed apon Curnelias and friends the quath fieations that men now require b-fure baptisu? bave like gilts ever bren required as prerequisites to buptian? Do thesso who wifir thas an
 this case ayuils them notbing. But let ur exmine the example forther. Cornelius previous to his vision waq a derout, God-fearing, almsgiving man of prayer, (dets 10: 2-4.) whom many would now take for a regenerate ond ssved man, "whose prayers and atms camo up for a mismonial to him. What for? To $t$ til brom he a vision to hime. What foned?-saved? a ao, but to tell bus 0 send for Peter (3:5) "who" (to ase the aulgels own ladnguage hs "rebearsed" ly Poter [11; thy honea sball be saved." Acts 11: 14. "He wall toll thee," said tha angel, 'what thou ughtest to do." 10: 6. Notice, notwithastanding his piety and excellence of charscter, be had yet to be saved not by being a "Hearor ony," but also "4 doer of the work." Ho had to fore are wo all here preseut before God, to heor all things that are commanded thee of God." 10: 33. And when a command was issued what wasit? "He commanded them to be bupkized," etc. 10: 48 . Was thas command not a part of God's word to them? Could Cornelios anve been "born ggain" without being begotiucorroptible seed of the word of God? 1 Pet. 1:23. The fuct that Christ united fiith and baptism in the word to bo preached-Mott.28: 10; Mark 16: 16-that Corneluas and Lus friends were saved by the woris which Peter preachel--that he presthed to them baptisn as a connaud from God, slows that they were
not saved without haptisan Had baptsm not been necessary, that wis the time and jlace for Peter to have said so, but he was oue of those old fathers who woald prench bsptism for the femission of sins and talk about people being soved by it, (1 Pet. 3: 21), aud if some of his expressions were in the writings of the spotbas, insteud of the racred canion they would be sepudiated to-day ns heresy

## gallantry

THE river was fromu aver at ench side, but open in the middle. The lanies were taken apen water. The ice was uot considered stroms enough to put horses on it. Here the ladies crawled out of the sleyghs into "boats" and rowed across the open water. After feaving the host each oue has to make bis way nshore afoot ou plank laid on the ice for that purpose. There were only three ladies. Ope was young and sprightly, the other two were aged and feeble. The young was gay mind baudsome, tue old bure the marks of toil and care
As soou as the ladies alighted upon the plsuk from the bost, a yoang and sprucy brakeman terdered his assistance-:o tie decrepit, wned and tottering? No -to the lady of anviable and gracetul mien-the soung lady who was nibnudantly able to walk by benelf and no doubt would much have preferred to do so, as it would bave asved her the speer and derisive langh of
eby-standers, as it looked ridiculous to se ond lefing lady assisted and the old nezglected and lett to plod their way alone. "See that
gposen!" said the condactor, "why doesn"t he help those old ladiea? The old ladies would feel gratefol for the uttention and the young lualy hotter without it." True gailantry in at elepient of Clristianity, it "maketh not arhumed. It sids where and is neeled. God belp ull young men never to expose themselves to the jus criticisen of a cold sod formal world.
Soon after we crossed the river two very animble and medest young ladies came abourd the train. Thay took the same seat; and fromi they resemblauce to eacin other, we inferred they were sisters, which we soon afterward
learned wan true. The conductor came along nod anked the one next the aisto for ber ticket. She said beer sister bad tickets for hoth, but he should wail just a few moments as their bonse was near the ruilrosd and they would scon pase by, and their pareuts would be on a poreh next the railroad aod they wanted to wave their pas rents good bye from the window of the cosch In less time than it has takeu to write this wi were to the pluce and passiog it. There the fond parenta, borne down with the weigit of time, atood to ansser their danghters. When the daughters waved their bandkerclisfis, the father navwered with his bat and the motber wath her ayrona. Teare at once tiled the eyes and rolled dowa the cheeks of these tender hearted girls. They tried hard to dry Hem an and clooke down their sobs, but coulo not. Daring this time the conductor stood waiting for The tickets, and althougla hardened by a serer pabific life tears formed and rolled down bis cheeks. Grief enuing from the hearts of the very rosebnds of innocence bas a power which cannot ensily be resisted. We sometiues droop in sainess and our spirity sink within as in sor-
cow aud deepair as we contemplate the charities of a cold and indtfifent world. But here and there we see examples of pare sffiection. Parents mourn for thoir children, and children Wetep at the loss of their parents; the bueband weeps at the bed-side of a dying wife, and the
wife mourns at the lose of her turiand. cach one is entwined in the affections of all the rest. When one is happy all are happy.
After looking st this matter in a personal and restroted was-Irom the stand pant of time and sense, it then seemed to foreshadow scenes
whificb lie beyond the tomb-scenes far more whicb lie beyond the tomb-scenes far inore
jutence in interest. We thought of the time when all, both great aud small, riels aud poor, high and low should stand lefore the bar of God.
Separation to this family was a bitter thongbt. Although these lodias were learing home for good purpose, and at the request of their parents they were starting for nctionol. They were lesying bome to take a course of instruction which would develop their mind9, and thus hether fit them for their rocalion in life, and their pa rents, no doabt, enjoyed the satiefaction of be ing able to supply their daughters these sdran Whand hineuts know thes were appreciated. Who can tell how much trouble some children have caused their pareuts by manifesting ne adispasition and dislike to etndy.
Althongh it was the mutual desire of the parents and children that the latter should leave to attend school, still it was hard to be denied each other's compsuy and association, and the thought of it touched the cords of syms pathy, and the mingled emotions of joy and
aladuess sought expression in the tears which tlowed so copiourly.
The thaught came pressing to us then, it seraration be wo bard when it is for the good of all conceraed, what will it be when those that are Christ's are separated from thase whieb are not, and the parents at the rigbt hear the aw ful sentence pronomnced to their ebildren, "Depurt from me?" \&c. What will be the emotious whea they wave to each other their everlasting farewell? 0 thiuk of thent to see their childrex borne awny by the power of eteraal there ia no light but all is gloom sud sod d apar!!

Os the 25th ult, wo were able to go to the comfore to Mra. Geo. Lattul', of dnita, Iowa rad her friends, na she tenderly lavi her child in its last resting place. Mra, L, is a daoghter
of Bro. and asister J. R. Ehy of this plics. Bless. od thought that Jesus also died for the "lites opes" The pareats have our beart-felt sympa-
thy in this their bereavement.

## (fturech figisfory.

stmber vis.

## First Century

Mark Gruelly Draggei Through the Street of Alexandria until ho Died. A. D. 64. U $\begin{gathered}\text { ARK, surnawed John, was a nephew of } \\ \text { Barnubas. His mother's uape was } M\end{gathered}$ She dedicated her bone in Jernalen Christian wor-hip (Acts 12: 12), and like her on zealously mantained the principles of her Redeewer. Mark labored with Parl and Bar aahas, and finally left them in Pamphylia Afterwards Barnabas wisbed to take bim along again, bat Paul would not give bis consent and the differences heing of such a charactre to binder their working togetber they sepaanted, Baroabas tnking Mark and Paol Silaz Panl ufterwards recamcended Mark to the Brethren at Coloase, and urged them to receive him as a fellow-worker, (Col. 4: 10). Ho also requested Timothy to bring this sume Mark with him, statiog that be conid be profitable or the ministry. Ho cunverted many to the fisth in Aquila, and ordained Hertogeneas as whop of that charch before leaving. From there he went to Africn, preastred in Lybia, Marmorica, Ammonica, aụd Pantapolis, and at length returaed to Alexauiria It is said that in the eighth year of Nero, when he reached a sermon at the celebration of Easter commemorative of the sufferings and death of Christ, the heathen prients attacked him in the matst of the crowd, witb hooks and cords, and drageed him ont of the congregation hirough the streets, and out of the eity, till the losh stuck to the stones, and his blood flowe upon the eartb, then he commended his spirit ato the hands of the Lord with the dyin words of the Savior."
Peter the Apostle Grucified with bis Head He was firt called
Cephas or Peter. He stod Athis ard postless. Ho dloof at the heeld of the Three thouasod preaching ou the day of Pentecost. "The
calling of the Gentiles was revenled to him in vision:" and numerous miracles attest the diine authority of his calling. Being in Rome Nero decreed be should be crucified; and regarding hinself as being unworthy to ouffer in the manner that his Savior did, he requested $t$. ha crucified witls his head dowuwards, whici vas granted bim. Thus did this zealous unlinching worker yield up bin spiril aftet hirty seven years of earnest, active labor hehalf of Cbristianity.

## Paul Beheaded in Rome. A. D. 69

It is worthy of notice that the two most emient apoatles-the two who had perseveren year aifter year toturn the bearts of the peopie to Christ should seal their work with their blood the same year in the same place. Paul bimself declares that 'bive times received I fort Sripss save one. Thriee was 1 beaten with ods, orce was I stoned, thrice I suffered shipwreck, a night and a day bave I been in the
deep; in journeyings often, in perils of waters, iu perils of robbers, in perile hy mine om countrymen, in perils by the beathen, in per Is in the wilderness, in perils is the sea, is erils among false bretbrea; in weariness an painfuluess, in watchings often, in bunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11: $24-2 t$. Besides these offlictious he was thrown among wild beasts a Ephesus, hut God delivered him; for bis end vas not yet. The most autheutic records say tat be was hehesded on the road that lear from Rome to Ostia, in the last year of Nero's eign.
Aristarchus, Killed in Rome A. D. 70.
This companion of Paul was born in Thesst onica, and was beloved by all who knew ti ovely disposition. Paul an bis letter to the Col lossians mentioas him, and declared that he should salute them. Ho was finally imprison, and, like his faithful hrethren, elain for the witness of Jesas.
Onasiphorus, Tied to a Wild Horse, and ragged to Death. A. D. 70.
This disciple of Jesus was torn in Ephesuas, and early devoted his life to the promalgation of the Gospel. He risited Panl while imptis oned in Rome, and ministered to his wante By some it is sald that be was bishop of the
charch at Colophon. He and bis fellow-servant, Porphyry, wore beatru with mayy stripes at the Heilespont, and "aflerwards dragged and torn to desth," by the cruel hands of anbeliov. ers.
Andrew Craoified at Patras. A. D. 10
This follower was called to be an apoctle shortly after the beginning of Cbrist's ministry. After the asceusion of his Lord, he visit-
ed Byzantinm, Thrice, Macedowia, Achaica ed Byzantinm, Thrice, Macedonia, Achaica aud Theessalonica. Fually by order of Aegena, the Governor, le was ordered to be orucified. He was saspended threo duys apon the cross, and as long as he could apeak be taught those who stood around him, and praised God that Le was conuted worthy to suffer for the truth.

## FROM C. H BALSBAUGH

Dear Bro. Eshelisan:-
GURS of 11 th inst. came doly. A roble Chriation missive. Tuke good care of the Ceruple of the Holy Glost. Whan the casket shoken, the inamortal occupant is impotent. In this life the Divine is circamscribed by the physical. Take good care of your mortal tabernacle. Turn every physical law juto a reli-
gious institute. tious institute.
Theeditorial in No. 7 , page 4 , Brd. columa, relerring to brothra Bby's article, I judge to be from your pen. It has all tho bervisa of a martyr. So do, and you will have a paper which will have the endorsement of Heaven and all Clirist-loving anals.

Terit your neighbore aboat the seventy-fiveent paper
A*D what is the law of love? Is it the law of Moses? If it be Moses' lav why not ray the law of love is the law of Moses? Is the Law of love the Gospel of Jesus Christ? If so, why not say the Goaspel of the Lord, Christ? if the law of love is not the Gospel, tell wh what it is, who revealed it, and when. If the law of love is of human origill make known by whom and whern dopted.
Eldea W. A. Jakiablh, of the Baptist Church an written a paruphlet kgeinst John 13: 1-17, and 1 Tim. $5: 10$ and his ground will be examived iu B. AT W., commene ng April 1st, and ruaning throngb eight numbers, The papers containing these reviews rhould be extensively make extra eflorts to introduce tho Wonk.Eider Jarrell is a "xtrong mana" among Baptista, and presenta as fair a showiag against Christ'e doctriue of feet-washing as any man we have read after. The light, however, will be let in on his ground, and then all can nee bow vain it is for any man to oppose what hiss been set ap by divine suthority.

Tur following should make cevery inactive member go th work, lest bis righteousness be found bylow the one wio thua writes un:
"I am not a member of any church but I want some of your works. I bind some of them and they are doing a great deal of good, and I keep them moving afound, especially Trine Inmersion Traced to the Aplostles. I do bope orm; it and Ray demato will be put in book book form will do a great grood if ouly brought hefore the people. I have of late heen confirmed as thin thought in my immediate neighborbood. There have been three different meetings beld here. A man profesed and was about ready o unite with one of the charches, but be was not sutisfied with the subject of feet-weshing, and ahout the time they baid tslked bim out of bis viewn 1 handed him a copy of the B. at W. which contained a sermon on feet-wnshing and it confirmed nim in bis belief; therefore I send for some of your works that people may read if they will."

## TO CORRESPONDENTS

L. A. Kasaz-L. E. Arner can not "chroniclo" gain if the Lord permits.
S.E. M.-Railrond srrangements for mext Annual Meeting will he pablished as soon at very thing is ready. It

Mangaeet A.-Gf conrse it in all wrong to work in the dark, bnt in due time it will seveal itself. The City Mission Board are doing all hey can: it will he slow work at the beginaing, but the Lord will open ap the way as it may sceas good to bim. Let os be patient and rast in our Master.

## Tome anil Tamily.


 that are your masters:-Paul.

## DONT GO TOWN TO TO-N1CHT,

 PAPADon't go to town, to no night. pap $1^{\prime \prime} 11$ miss you and not sleep; Soar manuma does no weep.
$\mathrm{Ob}, \mathrm{Pa}$, why is the saloon wo much Sore ner thint your ows honier feet From me and Ma to roam.
Se sick, a ad ata so thin and pale very ghest she seemy The angels of my dreama.
Don't frowt and spits so, Ph, and watetry So close the old etock a faces;
You'll see ita bands strd bear its tick, tick Right
tight there in that same place,
Long arter these tulo hands, with the beart
Fnat "tioking" my life ont now. On the little billeck's hrow
I am going soon; t faw Jesus last mught. $\Delta 0$ I see you, papa; Bat oh, so phorions to Letelveld, bit rober manay a star
His ejes meiting with
$A s$ He looked on me
As He looked on me; ; And His lips dropping loim and dev,
With their meloly, He tol
 With the Uirst faint gletum of

## The hilltops ofer

And take uy home from want anil laily, And long. lone nighta of woie That drip with teans of mother'a und wives, By drink-bells mate to thow Don't, don't go to town to-nigh
For Jesus coures, you know. nd fe mustat soe you "out of the wil) As 1 have seens yon
Bo bere to weicome Ifur, papa, And then- ust- $\mu$ ust -quit trut, wad seek
By home beyond the skles.

## GOLDEN DEW-DROPS.

## .0 how it rains! <br> "What in rain?"

Drops of water
Well ; I they pade? louds?
"Yes; often." Those clonds are made up of fine particles of Water-something like $\mathrm{fog}_{1}$ which rose from the
ground or streaus of water. They are warm as they go up, but at hast they get up so very bigh that the cold air takes hold of them. Thes clonds are made up of willions of litto babbies
which the cold air breaks, and then masy little bubbles ruib together and form a drop of rain, and this you see. It weut up in the form of fog, now it comes down in the form of rain: and this it does year niter year to make the grain,
and grass, aud trees, aud animats and little follts grow. Sown of the rain that comes down to day will go back to-morrow to get ready for an other time whes it is reeded.

## "What makes it go up?"

Water, in the form of vapor or fog is lighter than air, hence the air bears it up. This is what makes it go up. God kueve hew to arour whole beart for his kind to

One tine a ehief at the head of his baud in Scotland fell plereed by two balls. His $m+n$, seeing that, their lesder had gone down, began to be afraid, and were abont to ran when he rased himself upon his elbow and said: "I amu not dead, my childres: $I$ au looking at you to tee if you do your duty." So with Jesus. Although be was cut down by wicked hande, be till lives, and is lookiog to see if bis children are doing t.
his notice.
"What wakes the groins of corn grow?" Heat and motature
"How does the hest make it grow?"
Well, you see the griin of curn is mude up of two things, the enabryo, and the allonmen. The and saparate and the enbryo sends forth a little shoot, whioh is fed, first by the albumen and afterwards by the food that is in the earth,

If you will notice when the corn is tasseling here is a sind of duat falis from it called pollen, his falls upon the zilk of the ear that is forme ag, and by the silk is conveyed to the grains of corn. By means of the pollen, life is conveged to the groin of corn, so that when it is pianten it will produce grain. In this way eorn mixes.

There are some large families io the world, and sometimes one or more mast go from home and stay awhile. The ove who is gone gets gnite homesick, and a good way to cure him in to pablith a weekly paper and send it to him.

Pablish a paper! ${ }^{14}$
Yes; let one of the number edit the paper one week, another the next, and so on, each doing his part. During the week-every day-let each one in the farnily, father and mother too, write the neres of that day in the pages you poblisis, and at the end of the week send it to your absent brother or siater. You can fill two or three pages of feolscap every week with good things that way and it will make the one who s from home feel good, and you will feel good too. If you know how, you will get up aprightly paper every week.

Unche Maye.

## FOR DAUGHTERS.

$I^{s}$your mother aliva? Do you love her? D you fredy and pronuptly obey her kind poeninhly - and fretfully suy, no, when you ought to say yes? Look now at your kiud, good nothor; see how she toils and labors to make yon haypy and comfortable. Ah! whe could not love such a mother? Sue is tird. All day long
she worked to have your room look neat and cozy while goo-ah, what were you doing? Did not your neighbors see you parading the streets with sbowy dress and mincing walk? Were you not seen in the social dance, in the gay throng, while your good old mother was at home knitting and sewing? Poor mother! Her aiffections and cares are not shared ry y
thay das when you can do it; but revelry and amosemeut are your chief delights. Kuow you not that there is more happiuess found in maKing yonr dear mothor happy, than in chow, and danee, and reverry? Bat sonn the shroud
will endose your mother, the coffun hide her, will enclose your mother, tho coffin hide her,
and the grave reccive her, and theu you will bave no patient, kind, loving and noble-hearted one to provide thiugs for you. Thes you will seo your follies: bitter tears will dampen your pillow, and the now unconcerned face will tell
andiferent story. Yot'll think of poether, and say. "0 if mother was alive, how difterently 1 would act! Id uever disobey her; I'd love ber as I now do. 0 my mother, wy poor mother, why did I not love gou then as Ido now? Come back, mother; come to our home, aud let me token of ny alfeetiou for you. Will you not come, mother? 0 come, conse. Motber camo cowe to our home. She rests; she sleeps; peace he to her athes. Otber daughters may learn a ap, 1 pointed down, and down I went. When she ssid, Go to the right, dear child, 1 went to tbe left. When she pleaded in tender tones for we to stay at honse with her, I weat out. - wiv give me no comfort, und ny poor mother's good advice burns in my heart for I obeyed her not. 0 daughters be kind to your mothers! Eeed her counsel; give ear to her prayers; let her direct your steps, and then when she is goue, no
pangs of regret, no tears of sorrow, no tortared ponseicree will be thine

## IN PERILS OF ROBBERS

IF roun a letter of Rev. J, W. Plekett, saperintcudint, dited at Cheyenue, Wyoming, July 27th, on Aluericar IIome Missiunary Society to the Blact Hills.
UST after dark of the day I wrote you from Jenney's Stockade the coach arrived without a passenger. Itook the inside for whe first tea miles. The bight was dark, with a fow drops of rait. The cotchanab, 1 lits, scemed lonelf. As I spoke of the jolting I was getting he said the outside was the place for ine to ride I saw he wris nervour, and as be was about to pass through the region where all the robberie had becu commited, Ih night. At midnight I came to the place where the three men were shot, three weeks ago, while he was driving. The borses wero very restive at this point. We soon eame to the spot where Hawley, another driver, had told me of his being shot last seasoni. We passed through "Robber'a Roost," and

Were within two miles of the station at Old Woman's Fork. The horses were wulking up left front seid. "Bold up there ${ }^{\text {rr }}$. The horse left front said: "Hold up there!" The horse stopped, and six robbers emerged from the thicket, leveling their Winchester rilles direct ly at us. I said imroediately, in a full and somewhat pleasant voice: 'Gantlemen, you an in poor lock tomaght. Only two persions on hoard-the one a dnver ond the othet a preach-

The response caree from the captain: "Get down from there!" "Which side?" said 1 "Nigh tide." I stepped down and the rohber came up. As 1 got down, the water which had beeu cellecting on my hat commenced running off. I reached up one hand on thought to take off my hat. They evidentiy tbought it a move for my pistole, at firat, nad pointed all the guns upon me, I did nat gre-
tend to notice them; bat taking of my hat gave tead to notice them; bat taking off my hat gave it several vigoreas shakes. As I put it on, the leader asked: "How much money have you?" I said, "three or four dollare." "Is that all?" asid he. "I guess I have about that," was the reply. Seeing all the rides pointed at me, said: "I have no fire urms. Never carry any." They then pointed away trom me. It was now raining harder, and 1 said: "Driver, it is raining so hard that I will not get on the box with you: but will get inside as soon as these gentleman will tet us off." At this the leader said: "Get " there! " I thanked him and entered the cosch" The robbers then passed to the otlier side of the coach. The leadar reached in and begun 0 throw out the mail bags. Be tonehed my alise, and said, quite pleasantly, "Is this your valise?" "Yes," said 1. "Valise and blanket. What have you is it?" "Some elothes, ehirt adi a Bible." It was the last words with min Humming very low an old tune, I sat half an hour on the zuddle seat, lookiug ditectly down pon the robbers, as they poared out the conents of the mail bags upan the ground, lsept the registered letters, tore opan those supposed thave monep, put beols all they did not nso ad banded into the coach the mail bage, which took and laid down. Taking a hatehet from he driver, they broke open tho express box, in which they found uothing. Throwies back the boses, potting in all the bsgi, the leader ald; "Go on" It fook no second command kend the foar horsys dushing down the road. It esared with out beiog searched.

Never part without loving words to think of during your abseace. It may be that you will bever meet agan iu this lite.

Evenk day briags its own dutien and carries them aloner with it; and thes are as wavea broken on the shore, many like them are coming after.

## Tallen Astecp.


WELBAUM-In the Solumon: Creek Charch, Ind Dec, is, years, 7 menths und 8 days.

KinaERI:-Iu the B,achetur Rut Cangregation Carroll Con, Ind., Fob. 11 th, 1850, Lalu Elien, onKingery, agod + menths and 2 dags. Funer Kervices by the luretliren from ? Cor, fis MAatisa HV MHERH.
YODEIR,-In LaGirangs, Ind, Feb. 18, 1sso, Elixabeth, wife of Elf Yoder, aged 2f yeara R inonth and 21 days. Funeral servies Iram 2 Tin, N. H Sil

MAKTIN. - In the Wooster Chareb, Obio, Feb 15 1500, sister Sardh, wife of brother Ebrinuel Mar tin, aged 6 y years, 11
friend 1 dorot alds the writer.
POHN-Near Tiptod, Cedar Co, Iowa, Jmuary 17th. 1850, Ellward, sun of brocher Dabiel iud alt ter Caroline Spobn, aged +1 years, itmontbs and days. The cbild suffered intensaly about a year with 1 growage tumor on his bots, waico, athe entees pounds
S. Mfe-selmas.

EBBERT-In the bounds of the Ahilene Church, Kansas, Nov, 7, 1874, Sister Sallie Ebbert, aged 10 years,
ELLIOTT - In the same chureh, Feb $p(8,18+1$, gis ter Mary Pllioth aged ar yeurs. She was a winlow
eightoen years, caun from Wiscoasin or Kan ia eightectsears, cand ronsistent mealier, Funeral service Ly P. B. Wrightsman of Indianh, abd

## (1) ur Buigef.

-Inowfehent.

## -Maxy are acting tbms.

-Ir degrades the whole mat
-Because it deprives him of eternal life
-Cneist gave oo steh example to mankind. -Netruer should hus diseiples spread sueh a disease
-Fon every one must give an necount to God for his deeds.
-IV Holessome sentiment is raia, which mukee the field of daly life fresh and odorous.
-A NEw Rassian Church temple is to be dedicated at Moscow in August next, It whes hegun in 1833, and will cost over $\$ 13,000,000$.
-Unirid Statea pays over $\$ 700,000,000$ a year for mpiritous sud fermented liquora, and $\$ 48,000,000$ for religion.
-Gon makes the earth bloom wilh roses that. ve may uot ho discontented with our sojeurn bere. He males it bear tborns that we may learn to look for something better byyoud,

A Recknt writer says many people regard religiou very much as they regard smallpox. They desire ta huve it na light as possible, and are very onseful that it does not mark them.

Tre foreigo legations in Washingtou have information whech lewis them to look for a gevernl war in Europe at no distast day. The great prwers are all renly and only waitiug for some one elxe to begin.
-Ir is a fict not perhapa geverally knowa that Washington drow his lavt breath in the last bonr, of the lart day, of the last wrek, in the last mouth of the year, aud in the layt year of the last century-Satarday wight, twelve ©clock, December 3i, 1799.

Fasseryon is never so successtial as when the baits her hook with truth. No opunions so fatally mislend us us those thast are not whelly wroug; as ne watches so effectually deceive the
wearer, as thinse that are sometimes right.
-Treare are a grent many people in the world who are bound by the close ties of hlood to the man who said that he had hifl up tivo thillings, our for "imself and one for the ford but the one he bai intesded for the Lord had been lost in au unfortuate speculation
-Tuere are about 60,000 M-nnonites in America. They have 500 meeting-honses, ond eighth of that number being in Carada. They ahstain from tuking the onth, do not inflict pueishment, do not accept pablic office, and never so to law. They aro nearly all farvera.

- Cenastoriman Cownuts had no direct male descendanta, but of collateral desceadants ther are now hiving Dou Diego Colonab, gentleman of the hed-chamber to King Alfonso XII, of Spaib: Don Ferdinand Colomb, deputy of Posto Ricos aud Cristole Colomb de la Ceda, Murquis of Juanaic
-Suree 186. Indians in Texas bave killed 407 men, women, and chilltren, wounded 70 , carried off 8 j women and ehildren, stolen 33 392 cattle, 20,521 loorses and mules, atd 2,430 theep, besides many other deprellations. Since 1874 there have been 150 bands of hestile fudians in that State.
-IT is stated that the south who wrote a threatening letter to the Queen of Sweden has, by the orders of the King, hem liherated, and his Mujesty, returning gond for crill, ia going to charge himself with the lad's farther edueation, as he alleged that it was want of means to continue his studies which led to his crime
-TiIe populatiou of our Globe, estimated at sbout thirt sen huodred millions, is ruled by 12 Emperors, 25 Kings, 47 Prinera, 17 Sultass, 12 Khans, 6 Orund Dukes, 6 Dukes, 1 Vice-kiug 1 Nisar, 1 fadai, 1 Imaz, 1 Bey, and 28 Pres. dents, besides a large number of Chiefa of wild tribes. Of the Republies, nineteen are found on A merican soil, leaving only nive for the reat of the worid.

What awfal panishments are ioflicted in Russia for small offeosea! An arehbishop and two bishops, whose sole crime was connection wnth the sect of Old Belierers, have been in Confivement in a fortiren in the Provico of Vladimir between 18 and 26 gears. The archbistop his beea in prison for the donger and the of the bishopa for the shorter period. The Givon, of St. Petersburg, for calling attention to the case and reaturitg the supposition that the prisosers had bren forgotten, was depnived by the minister of the interior of the nisht of polutiong hivertisements for a moun. ${ }^{\text {an }}$ rer-avail- to remeds such terrihle abuse of power.
"How does corn mis?

## ( ()ue gible filass.

'The Worth of Truth no Tongue Can Tell."


 the same tople,

## Wil some one pleane kive soane light on the oth fhapter of Reveiationas? DAsIEE. W. CRIFE.

 Tell us aomething about Gen. a: 15 , whech reods na follows: "And 1 will pat eumity hetween theeond low woman, and loetneen thy seed and her seerl; it shull hrwise thy be wh, and thou shat t tralse
bis heel."
E.

## UNEQUAL YOKING.

"He ye not onemully yoted to gethor witt unbe
Hevers, for what fellowalipp hath righturesuess with Lhevers, for what fellow ship hath, rightewsuess with
unrifhteousnoss, aud whal comunuion hath MIght with darkness $\mathrm{r}_{2}$ Cor. 014 . Does this h nee to the charch or mar riikge relation.
opivion is that it has reiation to every-
thang in life. (Deat. thang in lite. (Deut. 7, 2, 3; 1 Cor. 5: 9.)
if it so happeas that a believing husband But if it so happeas that a believing husband
bas nn unuelievng wife, iet him not put her has in beenuese of her unbeliof. 'For the unbelieviug huaband is nanctified hy the wiff, and the unhelheriag wite is sanstified by the hualhund. (1 Cor, i: 1t.)

## MATTHEW V. AND LUKE VI.

Reconsfe Math. ©:1 with Luke a: 12 -90 correct-

T"HE Soriptures referred to by our brother do not seem at rarisuce with ench other; ble.
In Luke $\pm: 14,15$ it is stated that he taught in the synagogues immediately after his return from the place where be was tempted: and in verse 16 mention is made of his preaching in
Navarath. In versce 31 it is recorded that be "eame down to Capernaum " $\hat{\beta}$, and tanght them on the Sabbath days." Here are neveral inatanees where he preached brfore he donver-
ed his menorable sermon on the mount, as given in Matt. $5, \mathrm{f}$ and 7; hence his sermon ou he mount was not the first
Luke 6: 12 tells of has gong into the mountrin to pray and of his continuivg there sall sight. The next day be chose twelve apostlen; after this choosing he and his disciples eame
down and ntojd on the plaio where os great dowu and ntord on the plain where "a great zultitude of people" came to hir "to he heal-
ed of their diveases." Here now Matt. $(5 ; 1)$ beg ins his narrative. "Seeing the multitude be weat ap into anoundain," while Luke says nothing sabout going up into the mountain after he had beaied the people,
Carist liftiang up his eyes on bis disciples and Clarist liting up his eye on bis dibelpits and
preaching to thero. Matthew onits the healing of the people, but tells of Christ's going into the mountam where he delivered his sermou, whale Luke tells of the healing, but omits
the fact of Jesus gong hack to the mountain. the fact of Jeaus gong hack to the mountain.
This seeus clear to us, hence not inhisrmonious.
Let us now turu to Matt. 5: 1. It does not say that Jesus spoke while sitting, but that while be was sittiug his disciples come unte him. "When be was set his disciples came unto him. Whether hespore the them in s not nay, luat it does say that when he was set not hy, hut it does say tual when he was set
his disciples came unto him. Hence when ke saw the multitode and healed the disensed, be stood on the plein, bat when he prencted on
the mount it was to his disciples, Luke giving the sermon without teling of the going up into the nooutsin from the multitude, and
Matthew giving the sermon without saying auything about bealing the peopite on the plaiu before he preacheei.

## THE PASSOVER.

$A^{s}$$S$ the dizciples increased ia the early ag: 0 nfrou Judea to Actioch, suind taurht somut thiuys that were not just rinht; which thiug. "trouhied the disciples," nud they woucluded "troubied the disciples," nod threy toucluded salen.
There ara likewive, at present, certain disci ples in Northeru Iddinus, ns well as elsewhere. who have been troubled by bearing certain thingo tavelt thy the disceples which seem to be not jost rufht, and quite ively their matter will bo "sent up to the zeneral council" of the diaci-
ples; and thooe disciples also sre in trouble and
beseech all the dieciples to "pray earneatly," that the "moeh disputing" may he diminished, at teast that it may not reault in "the overmoch." A cratain one of those concerned in
the matler has almost heen "swallowed up in the matler has almost heen "swallowed up in
overuuch sorrow," hecause he fears that wome of the disciples will be too oucharitable when they "come to consider of the matter." But another disciple feels much encoaroged baving
litely met with a number of dinciples whieh lately met with a namber of dineiples which look at sueh matters like Paul, Baraahas, Peter. Ihis discuple, hy the permission of his fellow disciples (Ede) deciras to set forth the matter for the consideration of all concerned.
The master is this: Many of the divciples are teaching or rather denying that Christ ate the passover at the time he gave the communion,
bat those disciples who are in trouble about it, bat those disciples who are in troubie about it,
asy that the Lord ate the passover, and that the Scripthres do so teach. Are there any of our
brethren that can give as "a thas saith the brethron that can give
Lord ' in referense to it?

## FROM PALESTINE.

## ntwer xint.

Homeward Bound.
ATE in the afternoon of July 7th we ped from the pavement in frout of our hotel in Beirat, iato an Arab row-boat, and
were soon on hoard the Austrian steamer Eltare (Hector), which rode at anchor about a tare (Hector), which rode at anchor about a
mile trom the shore. At about $\&$ ocloek we mile trom the shore. Al a sout sod cherk we
ses sail, full of hope as we looked forward to set sail, tult of hope asd we looked forward to
our distant homes, and moved with inexpressibie thankfaliness, as we looked hack over ou: travels in Palestine. We had seen the land of all lands, aud from its hills and plains there had lisoo reflected a new light upon the pages of the Book of all books. We had ridden on horseback for cighty-two days under a sun
which seliom failed to whine all day, and had alept in teats heneath stars which seldom falled to shiue all night; we had ridden over mountains ten theusand feet above the sea, and through valleys a bousuad feet befow the ure in many ways; sad, although sickness had many times invaded the camp, and death bad ouce stood at the door of my tent, not a day of the cirbty-two had heen lost from travel be-
eause of sickuess or aceident. We had nightly eause of sickuess or aceident. We had nightly
worehipped together, with reading, singing and prayer, and we had rested from travel every Lord's day. Whenever we could, on Lord's day, we had attended puplic worahip in the unissionary chapela; and when we could not, we Lord had a chapel of one of our tents. The Lord had beard our priyens, and blessed ua with implicit confidence on the contionance of his protecting cne as wo turved our faces toward our distant homes,
Our ship touched at Larrica, on the island Cypress, the only barhor on that famons island of which is now s soat of commerce,
Salamis and Paphos, the two prets visited by Paul, have lozz siuce passed into oblivion. Cy. prus appears to be a white elephant in the bauds of the British goverament, drawing into it; hat in a generation or two, if British rule shall continue, a great change for the hetter must certainly take place. We saw in the harthor boat--loads of watermelons just received from Joppa, and great pilen of thew lay on the
streets. Thay are grown in grest abundance streets. Thay are grown
on the plain of Slaron.
The aext point at which we touched was the Celebrated eity and island of Rhodes. We went on shore to see some of the sucient city, and found it replete with the rewains of dwellings, palaces sad churches, onee the property of the whose mouth the famous colossus, one of the seven wonders of the ancieat worid, once stcod astride, is now filled up, and the modern har-
bcr is too shallow for any but the smallest ves. hor is too shatiow tor any hut the swallest ves-
aels. Here we found the first ripe gropss of the senson, and a fev ripe ligs.
From Rhodes we salled along the castern in Greck bistory, and often seen by the apostle Paul, continually in view. Among othere, $\pi \mathrm{c}$ had a distant view of Patmos, where the visions of the R-velation appeured to the apostle Johu sun by day, and a hright moon by night.
Oa Friday, July 11th, at abont noon, we steamed into the harbor of Solyrna, haring been about three days and a half on the rny-
ago from Boirot. Here I had deternind aggo from Boirot. Here I hid determined to
stop, in order to visit the sites of the seven stop, in order to risit the sites of the seven
chnrches of Asia, while my companions, pre-
ferring to spand the time in certain parts of Europe which I did not intend to risit, determill the afternoon of the next day. So they
till tils the afternoon of the next day. So they
had time to go mith me to Ephesus. A railroad runs from Srayrna to a village near the ruins of Ephesus, which are distant about fify miles, and then passes on fiffy miles further By chartering a special train on this road at an axpenseo of ten dollars pach, we were able to go ont, examine the ruins at our leisure, and return before 1 o'clock. It would require an en- $^{\prime}$ tire letter, the length of this, to tell what wo saw at Ephesus. The ruins are far more interesting and extensive than I had supposed, many of them having been brought to light by the explorations and diggings of Mr. T. J. Wood, of the British Museum, within the last few years. Suffice it to say, that I walked among the broken columns of the tempie of Diana, and throngh the theater which witnessed the mob of the silver-smiths. I stood on one of the high tiere of seats in the theuter,
and repeated to my companions the spech and reprated to my companions the speech
which the towa clerk delivered on that Which the towa clerk delivered on that occa-
sion. I also pointed out the very spot, now encumbered with broken masses of marhle, where I think the clerk must have stood while delisering the speech.
On our retarn from Ephesus, my companfons returned to the ship, and I was left alone, to find my way, as best I could, in a country of which I knew hut little, and of which I found that the English and American residents
of Smyrna knew almoat as little as I did. Bur of Smyrua knew almost as little as I did. Bur I suecreded in finding a Greek dragoman, by the name of George Fedros, who, though but partaily acquainted with the places I proposwith a fair knowiedge of English, and able to converso with Tutks as well as Greeks. With him as a companion and belper, I accomplished my purpose; but in doing ma, 1 passed through an experieuce more varied and trying, rious part octs, hau 1 bad seen in the prenot iring this almost unknown and unexplored region, possessing an absorbing iutereat, both to the elassieal and Biblical stodent, be fore my present readers. The best that 1 car promise them is a general description of the country, and a particular nceount of the sites of the seven churches of Asis in my forthcowing volume.
On Monday afternoon, July 21, I went on hoard an Egyptian stenaper, hound for Constan tinople. This vessel and its crew were striking. lyilluatrative of the chans which now reign in Egypt. It belonged to the Khedive, but it was huilt in Scotland. Its captsin was an Aus. trian, its chief engineer an Eaglishman, it doctor a Russian, its ntemard an Italian, it crew Egyutian Arabs, and its pasengers mixed muititude of Turks, Jews, Negroes Italians, Greeks, French, English, Germaus, and one American. Noiss and confasion were the order of the day. The captain stormed at
his crew, the subordinate officers at each other, and whena group of seamen were at work moving froight or furling suils, every man wat giving orders. I was constantly reminded by contrast of the perfect order and discipline which prevailed on the Penssylvania, under Captian Harris.
One of the curiosities on board, was the ha rem of some Turkibh offeera returning froma Ahyssinia. The women might have been seen hy other men than their husbands, bad they been allowed to occupy rooms below deck; so to prevent sueb a calsmnity, their beds wer pread on the deck, a lieve of suil eloth abou eight feet wide was hung around them, and the two jealous husbands of half a dozen or mort wowenstood watching to provent any mar from getting a peep behind the curtain. I fett hat they might have spared their pains, so fia as I was concerned; for unles the women brid
been fairer to look upon than any Tarkish blood that Ihad seen, I would not have trouk led them much by gaxiag.
It retived strauge memories of my earls readinga, and gave me a better realization o some events in recent history, to sail througl he Dardanelles and the sea of Marmora, the raouth of the Bosphorus, with Scutari on $m_{i}$ right hand and stamboal on my left, and the to tarn westward into the Golden Hora, wher our ahip east anchor in the very midat of th great enty of Constantinople. The Golden Hut was crowded with shipping; the great bridg Which spans it just atove our anchorage wn. crowded with an almost solyd mass of human
heings; small steamboals crowded with pess-
engers from the suburbs were coming and go ing; and the sorfoce of the harhor not occupied by the large vessels, was ative with row boata trausp
shore.
I remained two days in Constan tinople, dur ing whieh I saw the priacipal monuwents of her antinuity and of her uodern aplendor. I rode on horseback all aver the city, and almost around its walls: sailed up and down the Bosphorus; made n pleavant visit to our miniter, Mr. Myyaard, of Tennessen; ssw the Sultan and many of bis ohief officera, imeluding the Pashas Osmasn and Hobart; and ohtained full information concerning the American Bihle Publishing House, aud lobert Colloge. I Iearned enough of the religiou, condition and prospeets of the city to eatisfy me that Brother Shinshmannau's chosen field of tahor is a good one, and that the hretliren may suyport it with he coufident assurance of good results.
At sumeet on the 26ich, which was F'riday, I set sail ou the Austrian steamer Hunguria, for Atbens. Ou Sanday morning I was transferred, in the harior of Syra (a city and island which is a meeting and crossing place for the various lives of ships in these watera), to a smaller vessel which plies between this port and thast of Atbens. My new vessel was not to sail tiil 8P. M. so 1 spent the whole of Suoday in port. I went on shore, and walked ahout
the clean ond bratiful town, but I found no place of worship, except in Greek and Latin churches.
J. W. McGaryzy.

## ORPHANS' HOME.

$A^{x}$
The District Meeting of Southern Minois, there syas a Board appointed to talke of decensed memhers, and other orphan children frm. The Secretary of the Board was author sed to appoint a meeting, wlich was held at Carro Gordo on the 16th of February, 1890. Accordingly the members met at the time,
except T. D. Lyon and J. R. Gish. Brother except T. D. Lyon and J. R. Gish. Brother
Lyou sent Brother John Y. Snavely io his tead. Brother Gish sent no alteroate. O the morning of the 16th, the Board met at the Brethren's meeting-bouse in Cerro Gordo; and in the ahsonece of Secretary Lyon, John Wise was appointed Seretary Pro tem. The meeting was opened with devotional exerecises in the presence of mentbers of the churches of Cerro Gordo, Blmine and Okaw, when the
following was adopted hy the consent of all $\stackrel{\text { resent }}{ }$
Whereas the Distriet Meeting of Southera for the purposo of sdopting measures for the erection of an "Orphant Bone" or Asylum for the orphan children of poor deeezed brethren and Eisters and other poor and intirm, we the raid Board, adopt the following

1. The Board shall appoint three solicitors to Yiait the different congregations in Soothern
Illinois District, and recerve donatious, an free will offeringa from all who may fuvor the enerprise, which fund shall bo applied in the purchase of a tarma or tract of land with suitabie buidings tor the ahove purpose. The said
farm or tract of land skall not be less than tghty aeres.
der the control of fivereditamenta nhalil bo uming as Trastees, wiose duty shall be to anper intend the husiness thereot.
2. The sud Trustes shall be appointed hy
the District Meeting of Southern Nllinois, and the District Meeting of Southern Mlinois, and sial hold their ollice one year.
under the iumediato care of 4 hoeth shall be under the iumediats care of a brother and sis. er who hation selected hy nald Truates, and Trustees.
3. We appoint Bro. David Kuns of Milmine hatl recelve and take care of ail the contribo ions for this enterprise until a parchase shall be made.
4. As soon ns a sufficient amount ahall he coilected, ehia Board stail appoint a com zuittee
ot Ave bretaren to be a locating committee, to select a suitablie place, purchaso property, and evect buildiags, kce.
T. The Board appointed John Metzgar, John Wise and Jamen Rt Gist solicitora.
8 Kesolved that the ahove proceedingo be
published in the Brethara ar Woris and published in the B
Primplice Christian
Primzitize Christian.
It was thougbt pron
og queations:
When sholl the donations be paii?
Abswer. It is quderitood that the solicitor will cazvass the District, and os soon as as sofficient amount shail be subscrilied the solicitors Werhaps about the time of our next Duatrict Merriaps
Shoall the firstranvassing fail to obtain a attictent sum, what then will be done
Answer. Try agman. This mather is in the SUCCESS.
We furtherrenark we shall very thabkfully souept donations from any parlus ontade of to contribute to so noble an enterprise.

## FROM THE CHURCHES．




## ohio．

## Mahoniag．

Four mode the good confession and were baptized．There is joy in this church and in heaven too．

H．E．L．

## West Cairo．

ds 1 an surrounded with almostevery class of people of which not a few do evil，and to be honest I must say with Psul，I am chief，but I have made a resolve this morning to amend my ways．I am not acharch member，and when I am it will not be in a populat church．Cen almost every railroad train we hear people of almost every denomination and sect railing out on In－ gersoll，and I firmly believe popalar Christian－ ity is no better．I would sconer besr wen deny Christ and his word in their apecaking than in their actions．The tormer is bad bat the latter is worse．There are a great mady things that are erih，littie things of every day occurrence，so smull they can scarcely be detec－ ted；but ah！the meaning a little word or action if not done in the right spirit，may seal our fate．I aun a coustant reader of your valuable paper，nud ean zcarcely wait until it cones， 1
like to rend the debate． 1 like your paper he－ cute it is cleon．I heard a mon say a fow day： ago that he likes tie Doakard Chureb because it is a clenn eburch，and I don＇t think the could have assigned a better resson，and I hope，dear friends，you will keep it so．The dress question is receiving considerable attention，prrthaps too much；better let good encugh alone．Tuo mueb controversy in the church is aot so good．I think if the spirit of God directed the peus of sowe writera they woald not say，＂Let us dress in popular style．＂Of course they do not say so，but their actions appear so to me．Ingersoll is abused by every one，but a great many are following along in his tracks，bowling＂stop， thief，＂and they bave the sheep and Bob the lombs．Better pull your owa harque to shor oud then call for Ingersoll．

## INDIANA．

Goshen．
The members of Rock Run Charch，essist－ ed by brother Benjamio Leer，beld some mect－ ings begiuniog Feb．6th，and closing the 15th． Three were added unto the churcb，and wo indeed had a season of joy together

Ienyie R．Myeas．

Oarroll County．
Had meeting in Lower Deer Creek Church from the 7th of Febrnary to the eveniog of the 15th．The weetiog was couducted by brother Samuel Ulery．Had large congregations and the very best of order．The results were，ton
were added to the church hy haptism．May God who giveth the increase bleas the labor．

David Buickenstafp．

Piercetol．
This oburch（the Spring Creek），is in love and abion and is moving ouward in the good cuse；struggling manfully for the adrance－ ment of blesding Zion．We have meetwe rag Savior in his moat hauutifol form We hare not had many accessions duricg the past year， not had many accessions duricg the past year， we will have a general ingsthering．
Our Destrict Meetiag is past and we bad a very plussant meeting．Among other good thing done，was laying the foundation for on Orphan＇s Home，where poor memhard and members children can be pored for．This， 1 think，is a move in the right direction．The matter was pretty well discussed，hoth pro and Con，and the brethren showed much spopathy or the cause，Many tears were shed while relating the circomstance which made it neces－ ary for sach a Home．There was out litte this Home is not yet an established institution， so indead，bat the brethren heve said that they will make an effort t，estahlish a Home for the needy．May God help them to make a grand in Mixipe．

## Union County．

Arrived here yesterday．Expect to hegin the Master＇s couse this evening（Feb．7th．） Shail remain a weelk or tan days，and look a
the scattered＂sheep．＂Heard there are ten or
＂ twelve here who are as sheep withont a shep－ herd．It is clnimed that the Brethren who firet settled on Illinois soil，lived in this county，and yet there is no organization here．By the help of the Lord there shall be one before many years．How it would expand the minds of some who live in wealthy churches，if they were to spend a few years in God＇s work in ploces like this！

Grard
I jast returned from eburch couneil where we had a pleasaut meeting together and were encouraged in the Master＇s canse Let us endeavor to forget those things，（work of the flesh），which are behind，and reach forth unto those which are before．Let us be eu－
gaged in the frait of the spirit，which is＇love， joy，pence，long－suffering，gentleness，goodness faith，meekuess，temperance，agniast such ther is no law．＂The third chapter of Colossians was read and some remarks made thereon，and in re－readiug this chapter to－night we feel as if it contained more than any other，referring us to the daties of wives and husbauds，of whildren who may be under our care Let un not pul too much stress on one passage of Qcripture，for ＂all is giveu by inspiration of God，and is profit－ able for doctrine，for reproof，for correction，for instruction in righteousness，that the man of God may be perfect．＂Suppose a mau had two sons and be would respect oue more than tho other，don＇t you see that he would get into trouble？But should one go astray he would be engazed both night and day for the welfore of the erring．
Sunday night we were at meeting at the Un ion church house．I dare nat say union church，tor there is but ono union chureh ou this earth，for the minister had an applicant for membership and received her by pouring water on her head for baptism；and is the presence o a large assembly，denied the wat：r laptism of the Savior，partook of what he called the sup－ per and commanion of our Lord at 19 o＇clock had collection after serrice，slao one to－night His plea is，＂They that preach the Goopel shal live of the Gospel，＂，and the laborer is worthy of ths reward．＂Now let ns hear Paul．＂Wbat is my reward then？Verily that when I preach the Goapel I may make the Gospel of Christ without charge that 1 abuse not my power in the Gospel．For though I be freo from all men yet have I mude myseif servant unto al that I wight gain the more，＂－1 Cor． $9: 18,19$ Now let us hear St．John 10：13；＂The hirelin fleeth because he is a lireling and careth not for the sheep．＂
I think here at the Union hoose is an open－ itg for Gospel preaching．Oh，will you not come，hrethren？The doors are open ond there are precious souis attending meetiog night of ter night and Sunday after Sunday，and wo think thore are some convicted but not con verted．May God bless us all．

Samum．Frantz．

## Pigeon Creek Church

Brother C．S．Holainger commenced a se ries of meetings in this church on the 17th of Junuary and preached eleven sermons．Threm were added to the church by baptism and one wore made application．The pluce where he preached was a nev one，and the doctrine was new．He had a work to perform which took labor，but the hrother did it with a will，an tian man laboring for the good of souls．May the Lord help him still to continue to labor in the cause of the Master．I heard that some yaid he preached the trath，and 1 think there are good prosprects for members here．Six have united with us sinee hrother Holsinger moved owong ou， 80 you see，by the assisting grace of God，the work is still moring along．Lat us， press on toward the mark for the prize of ou

H．C．Lono．

## Garrison

## IOWA．

Spiritual health in this church good．One applicaut for haptism yesterday and good pros－ pects for more in the future．An excellent worker came among us a few months ago，and his labors are heing appreciated． 0 for mor such worlers！

## atarloo．

The meeting of Bible School workers in S．

Waterloo chareb，Iowa， 20 th and 21 st ult． passed off pleasantly．The exercises were both interesting ond instruotive．With a fow excep－ tions，sothing was snid which conld is the least he regarded as radical or＂fast．＂In faet there was no bitterness there；but love，peace，min brotherly kindaess prevailed．It was the desire of this meeting that nothing should be done that is not in keepiag with the prineiples of the Brotherhood All seemed to want to work rith the church and not against it，to burld it 40 and not to pull it down．
The brethren and sisters came together sim－ ly to compare viewa on the various questions hich come within the sphere of thase who teach the Sciptares，and to devise ways an means best adapted to prornote union in thot muportant work．Certainly it is wuch better for brethren and sisters to comis together mid alk in love over the great question of how the way＂teach all nations＂＊＂＂tesching then to observe all things，＂＂preach the gospsl to treyy creature，＂than to to take the saute time in visiting in nerghborhood gossip，or by grat ying the luats of the flesh by the＂flesh－pot of $\mathrm{E}_{z} y_{j} \mathrm{t}^{\text {．＂}}$

## MISSOURI．

Norborne．
I and family are jast on the point of lear－ ag for our new home in Illinois．Hold meet－ ugg a feur eveaiugs previons to our fisewel meeting．Baptisn yesterday，and last ought Feb．22nd，）bade adica to my beloved hrethro ere．

D．B．Gutos．

## KANSAS．

## ppancose

Have gaod newa for your colnaus．Bro M．T．Baer，one of our evangelists for the outhern district of Kansas，cume to us Jawury Soth，and remained in our conyregation two veuks，preached sisteen serwons in all at difier－ nt places．His labors were mostly at one place．Ruar were received by baptism and the charch much onconraged．He has been out unce Jaunary 1st，and will，if health permits be out till April．

F．B．Sиения．

## Winfeld．

On the 11th inst．Bro．Geo．W．Thomas of Pabody，eame to us；remaised antil the 18th and preuched nine sermons，Seven mont vere made to feet the weight of sin and Hee to Christ for refuge and were hoptixed．Tpo more applicants．We expect brother Bauram to conte and water the seed which has been sown Cails for preaching are increasma，and more aborers are wanted to feed the starving soulo．

J．J．Thoxec．
Mapletor．
Meetinga closed in Lyon Ca．，on the even－ ing of Feb．23nd．I nu now on my way hom The cause of my quitting the mission field，$t$ which I had been called hy the Board of Direc cors，will be made known at our next Diatrict Heeting．A foll representation at that neet ing is very much desirei．M．T．BaEh，

## Maple Grove Colony

We have glonous news to tell you－hews that ronde the angela rejoice．We closed a se－ ries of meetings on Suoday evening．Feh．15th， and that night will loug be remembered with oy and thanksgiving．Oar dear elder having poken on the ordinances of the howse of God， a practiced hy the Brethrea，it the foreaoot， the services at night were beld more especially or the henefit of the little folks，and after in－ tructive addresses to pareuts and ebildren，an invitation was extended and twelve precidas monls gielded to the wooing influences of our hesreoly Father．We have now sixtsen appli－ cants for baptism，and there are three more that， will apply soon．Our only son is une who has declared that he would serve the Lord，so you see the Lord is calling those of the tender age of welve to three－score years． 0 ，what a rejoicing mong the asints bere！Fathers were made glad to see their dear companions snd children，and mothers their children and their hasbands tarn way from sin aad unto the kord．We con menced our meeting on the ereuing of the 7th， and our home miaisters worked nobly to defend the Gospel in its primitive purity．Oar elder ahored with his might，hut his vole is giving way．May God in his mercy strengthen and restore bion to hss former health and enable him to he instrumental io saviug many souls．The church is in love and noion．
We are
We are enjoying bedutifal winter westher． The roads are dry，hard and smootb．Healih is good．All seem satusfied with this conatry．The
B．$\Delta T$ W．is highly estoemed among the colony

IAVGHABLE mortifying，droll and sorious 11 I woador whether 1 anu respowible for that occar in my articles？
Sometimes the seuse is so completely de－ stroyed that it is utterly beyond my power to upply the correction，as in No．6，page 8，in the letter ontitled，＂Giviag us God Gives．＂
lo No．7，last page，Qud colnmo，lust line，a word has been introduced that wast doubtlear seen queor to the roader．For interesting，read armistivo．Then it will not only make senoe， but furnigh a siguificant hgure

C．H．Batsbavon．

## Danish Mission Re ort

Pekia，Illinofs，
Two bretioren，Franklin $\mathrm{C}_{0}, \mathrm{~V}_{1}$ ．
B．Sheides，Rashivile，Ohio．．．．．．．．．．．．．．．． 12.00
Bethel Church，Hudsou，111．，．
Urbusa，Ilinois，
Militdgevilleg Chureh，Illmuis
Auglawel Chureh，Pa，
P．S．Rapp and wile，P
Beaver Dam Chureh，Iuduan
Bro．Leckrou and Eanuly，Olsio，
Hetty and Mary Kingel，Mil．，
Schoykill Church，Pa
P．Rowbano，Treusurer．
Lanark，Ill．，Itcl．2fin， 10 os
Danish Poor Fund．
Stillwater Chureh，Ohw，
Hetty and Mary Sugel，Md，
Lewurk，$I l_{n}$ ，Firh．3ith，Lo大i）．
Southern Kansas Mission Report
Lsibutte Clureh，
Indeppadeuce Chareh
5.00

E．HupyzeD．Treasnter．
Western Home Mission．
From James L．Switzar 88.00

Wayne Guumu Treasurer．

## BOOKS WANTED．

Wwish to correspond wath thote who have old or rare works，which they do yot wiah to keep，etther in Euplish or Gorman． In writiag please state，

1．The title of the hook and nathor
2．When and where publenked．
3．In whus laogruge promed．
4．How wach you want for it
Address Brethmen ot Work，
Limark，Illinolw．
Now Tuns and Hyma Dook，－Hulf L－atoar，pugle，po A sioglo copy，port pasd，itico．Ier sozen，by expres．






> Address, BRETHREX AT WOHK, Lanark, farroll Co.,

Childrea at Werk．



J．H．Muore，Lanark，Carroll Co．，IIL．
W．J．R．R．TIME TABLE．
蹋
$2=$

Passengers for Chueago should leave Lanark at
19：18 P，M．：run to the Western Unlon Junction；


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# hrethren 

## GENERAL IGENTS

THE BRETHREN AT WORK tract society.

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First Paor- $\Lambda$ Plin for the Righteous Printer Tlwughts on the Word; Anaual Meetling Cbange. evono Paoz-Pierced Hearts; Inion on Feet washing
Tumd Phor-The Holy Ghort.
Yourtil Pane-Disctssion Wanted. Tbe Olory had Power ot Unity; Good as frohl
Fiftar Page -Reat, Rest; Temperance; Decline of Chrlutianity; Might Livhig; Desigu of Christian Baptism; Correspondents.
suzth Paog-Biad Habis-llints to Boys; Squect Blossans; Hints to the Young: $\triangle$ Little every Day; True Courtesy; Young People he Active; Our Bualget.

Sevexan Paon-Put Enpity; Mammon; From Palestine; The Cassel Library; Tliey Have Left us.
Etohzil Paci-Maple Grave Colony; Kansas; Cires; Weoster, Ohio. Milford, Ind. Cumpleil. Mieh. Raymonal; Champalgn Co., III Waterloo; Brooklyn; Waterioo. Lowa Plate Valley; Neb frit chlidn. Literary Notice:
Va. A Correction. Watel Him.

## A PLEA FOR THE RIGHTEOUS PRINTER. II

by ales w. meesf.

TE thoughtfal reader will perceive that the great Metropohtan aheet, devoted exclusively to secular interests, bas a tremendous advantage over the rural priat issued as a detender of the frith, and whose circulation is almost or entirely limited to the membership of the church.
The religious paper isexcluded from the prolits of odvertising patrons. Here an immense reve nue is eat off. And this "aching void" must he regularly filled with solid reading matter And this is constantly to be sapplied. The religious press has no "Dailies" to rehash for the beneifit of country aubseribers. Each succeeding week its columas are to be tlled with "bran new goods." The bricks bave to ba inade, whether there as straw or not; and its subscription list is the sole source of income of the weekly church paper. And this lint-how heggarly it looks beside the priacely columns of paying names found on the hooks of the Manumoth Uity paper!! No wonder the Big Secular Weekly is put at $\$ 1.00$ per year, for it would pay at 25 cents a year, while the chureh paper would starve at 81.00 .
But let us took at this question ayide from ils financial aspects. Let as examiae it frons a moral standpoint, and see which of the two is the more deserving of patronage by those who protess to be the followers of Christ, wnd whose duty it is to "shun every eppearances of evil."
What is the literary character of the great, leading, secular priats of the present day? Look over their columis, and what sort of resding matter do we find? We fied them full of the srimioal transactions of the times! It is a long, blaek, sickeniug chronicle of crime. Murders, sedactions, rapas, suicides, larconies, ombezelmepnts, forgeries, elopements, incendiarisms, burglarins, drunkenness, debauchery, letchery, profligacy, brutality and lust; these form the great halk of the reading mattor fonnd is the columns of the Great City Weekly!
"What a dainty dish to set before the Queen of the domestic cirolr, and to feed the toadir sinda of the "rising generation"!
And ohserve what feehle and dingayting Irash is also served up in the sturies and tales that diversify the shove mentioned butch in choice "news"-thus engeadering and pander ing to a siekly, wishy-washy sentimentalism, unworthy of the dignity of a normal intelleetual ism.
And eveu the advertising columas are made the corumon channel of imposture, immorality and vice. Look at the hraz:0 nasurance of the quacks, palming their vile and worthless coraprounds upon the credulous and unsuspecting children of afflictina-thua robhing them of their money had the dregs of remaining health? Look at the bold and anhlushing cards of thinly disguised abortionists, with their "Fernale Pills," and shameless bids to "the unfortunate" -to allure them to their dens of intamy and erime! Look at the vile, old hags who profess in the public prints, to consult the atars- proeticesorcery, witchersft, and tell the hidden secrets of the fature, for money! Looh at the doutful "Personals"-the suspicious "wants"and the not doahtful "Medical letreate" "where skillful treatment and eareful nursing-with entire privacy" are guaranteed to all" who may favor them with a call." What are all these hat the ontcropping of the moral rottenuesss, and foul putridity that seethe and feater beneath the surface of Metropolitas life
Why should "the chuldren of a King" breathe these foul eructations; these putrid exhaltatous, rising like deadly miasm, from a loathsome cess-pool of moral pollution and Eilth; these mephitic gases helched from this dead sea of rottenuess and corruption?
Why should our chlidren be pollated and corrupted by the loathsome details of the "Beecher" mactiness, and the thousand vile acenes of that ilk depicted with such minuteness in the daily priats? Why should the youthful mind he tainted by the stinking dis* charges poured from these viaducts of sin aud contamimation?
Why should theso disgusting nicera-these hideous loprous spots upan the hody, politic be exposed to public virw? Why seek to open up the secret sins of Sodom and Gomorrah?
Shall the spotless vesture of the soul not he stained aud sullied hy these apatherings of mud from the passing wheels of guilt and shame? "Can a man take fire in his bosom and not he burned ${ }^{\prime \prime}$
Listen to the solemn warning of Holy Writ; "Evil commaniestions corrupt yood manners?" Familiarity with these shocking pictures of crime gredually, but surely, corrupt even the purest mind.
"Vice is a monster of such hideous mien, That to he hated needs but to be seen; Yet seen too oft-fumillar with her face-
We lirat eadure, then pity, then embrace."
Let us beware, then, of impure reading, though it come under the guise of "the latest news." Let ns have a high, and a pure monal iterature wheh. by Gods's blessing and grace, hatl exert on enaobling aud sauctifying influence upon the home circle, and upon the hearts of our fellow men. As followers of the meek and lowly Jesns, as the defeaders of "that form of doctrine ouce delivered to the sainte;" es parents and as lovers of our kind, there is a higb moral obligation resting upou as to encourage the hearts of our brethren who are eogaged ie the great work of supplying the chureh and the world with a pure aud holy litrature from week to week
Their's is an ardacus and responsible worh. It is heset with many cares and aoxieties of whieh we scarcely think. Help them with your ympathies and your prayers. If God has giv on you intellectual ability belp them by pour pen, and lend them material aid, even if it does cost yon filtr conats a year more than the grest Secolar, Dollar, Mammoth Sheet! Fiwis!

## THOUGHTS ON THE WORD.

by nellie A. medewn.
"If ye were of the world, the world would tove Is own, but beomuse ye are not of the world, hint world hatelli you
[HUS speaks Jesus to hia disciples in the fil A teenth chanter of St. John, 19th versm worls which none hat the Son of God.bad a right to appak. "If ye were of the world, the rorld would love his own, but se are not of the vorld." What " privilege, to be chosen uf Sequg, and this did not only relier to the twolve, but it applusa to escry desciple of Chanst, of Whatever nivne or uation. Jesus speules to those alone who have "come out of the world and are yeparate."
The professed Christian of our day, unlens ha 'bears in his hody the marke of the Lord Jesus,' is not the one who is chosen of Jesus. Letno worldy-minded professor, no matter how loul the profession, tiatter hiveself that hecau escape the condemnation of Christ. "Ye are ms friends of ye do whatsoever I commund you, says Jesus.
Let as review a few of the ahsolute command of the worl of Gud. "Lave not the world, neithor the things that are in the world. If any man love the world, the love of the Father is not in iom." "For all that is in the world, the lust of the flesh, and the lust of the eyen, and the prild of life, is not of the Father, hut is of this world.' "Who+oever abuleth in him sinneth not; whoso ever simneth, bath not seen him, neither known him." "In this the children of God are manifest, and the children of the devil." "Whasoever doeth not rigbteousaess is wol of God, neither he that loveth not his brother.
Huudreds of professed Christiaus of $\mathrm{tc}-\mathrm{day}$,do not act as though they believed the Bible wits true. They say they make no preteasions to a mere lifo; forgetting that it is positively kpyum ED that they "be not conformed to thie world;" rememhering that "the servant is not greater than his Lord." "They who live godly io Cbrist Jesus shall auffler persecution."
How many of the above nomed class are suffering for righteousness sake? Do they not go through this world, within the polas of the visible church, as it were "on flowery beds of ease;" dress like the storld, uct like the toorld, talls lihe the Icorld, rushing eargerly with the world into places of ucoridly amusement, their bibles at home gathering duat for want of use? Xet When Sabhath comes, this spurit hy force of the will and habit, is subeluerl for the time being, and the profession is put on, and they are often gratilied by bearing the popular preachers. Thank God for the way in which he is leaüing his people. Oh, we neei mininters who are not af raul to face the congregation and the world and tear off the natsk of hypocrisy, and expose the hidden sin-men who will dare to preach the word of God is its purily, and who will not Sorbear, hat will cry aloud and spare not, re gardless of popularity or pocket book.
We know what it is to be "hated of the world." When we say this, we mean the world, whether in the church or ouf of it. And I think that the humble follovers of Christ, will bear me ut io sayiag, that the persecutipn, in the main, comes from professors of religion. A nodly life cannot fail to bring into condemnation, those who "bave the form, hut deny the power; ' it is a eonstant reproach to suea.
"If I had not come and spokes ubto them they had not had sin, hat now they have no cloak for their : m ."
It is every professed Christian'd privilege to he able to live, so that his or her life will bs the searching light of the Bible; aod it is the only satisfactory way of living, and the only way to heaven. Let us see to it that we are Followigg the footateps of our Master; and the way is attogether too narror to take any part of the
"Lat us lay aside every weight, and the sin that doth so easily heset us, and let ue run with patiences the race that in set befors uc, looking unto Jesus the suthor aud faisher of cur faith."

## ANNUAL MEETING CRANOE.

EX RNOOH Eny.

THE rensons for cbangiag the time for holding the bext Annual Meeting huve already heen set forth in former aunbers of most Annual Meeting will ho none the loss intirent og aud prohtable to our heloved Brotherhood, because of the changp; for I ank foreed to beheve when the reasous set forth hy Brother J. H. Moore, our secretary, are prayerfally coustilered it will not evil affict the minde of any of ur dear brethreo and sisters so they can not conse and enjuy the mevtiug. We are as much w-dded to oar old time-honored cuatom of holding our Annun\} Meeting of Whitquutide as perhaps any brother in the Brotherhood.
It may be said, however, that wo violate a decision of Ausual Meetiog, which nsy $=$ no chauge. Ses Miantes of $185 \%$, Art. 34. We thrak Hot, if we understand the Art. referred $k 0_{\text {, }}$ for that asks for a permanent ehaige. In order to nuet ach an emergency as the present, we do not usk hat; I for oue would be much opposed to it, but heing present at the meeting in Northeru Ifinois in 1856 when sowe suffered moch becuuse of the cold and rain, and also in Wrst Maryland, in 1857, and after bearing the deliterations, 1 pro. and con., I feel contident that if the query would only have asked the privilege to chavge when the Annual Meeting is in our old north-west climate, and Pentocost ear ver than the first of June, there would have beeu no objection. From the ahove cousideration we felt that we were violating no decision of Anuna! Meetiog, for we do not feel to lay dowm any sucb precedent.

But there is another point I wish to call attension to. Some oue should see at the several District Meetinga that each delegate as well as all the membars be duly notified of the lime as well as the place of Ansual Meeting otherwise our time-honored custom might, and would likely bring many together on Whitmuntide; for there are many members, and even churehes who do not get the peper, hence not informed of the change; but through the Disrict Mretings they can all be reached. I knew hrother a few years ago who went to the wrong State 10 Aonual Moeting, simply becanse be look the wroug Minules for reference. It is important that our memijers, especially delegates, be properly informed when changes are made

Some Christians are jost what all who profeas godliness shoold be. They are "steadiast, an movable, siweys abounding io the work of the Lord." This quality of stealfasthese in something admirable in every ehurch of Christ there are some who porsess this noble quality. They are the burdea hearers. They stand to their post, especially when everything is sad, trying, and dark.

The manner in which the truth is presented often has mach to do in determining whether it will be accepted or rejected. All who iahor in the great canse of reform should study to beenme efficient workmen, that they may whomplish the greatest possible amount of good, and pot detract from the force of the trath by their own deficiencies. All the vigor of a coltivated intellect and a well-developed body is called for to do jastice to the work of God. Men of aarnow minds, who feel no necessity of becoming eflicient workmen peed to bave this trath apon them.

2

## PIERCED HEARTS

WHAT if our hands onwillingly Have planted io some loring beart thora; and driven to its core,
Nor fecl it writhe, our cruel bands
That heedless hold the wounded thiog Until the lips graw mute and white And from the eye the light takes wiag.
Then, for each wasted, scarlet drop Of life, what paeless tears we shed And crave to have within our own The wound of whicb the poor beart bleed:
Mine onee to hart,-ne'er miue to heal, Nor breathe my soul's deep peniteace: Mine, sorrow's keenest edge to feel But anke no worther recompease.
The God of love for Clurist's dear sake Accepts nore ministry from me,
My prayers some freight from heaven's gate Across the silence bear to thee.
Aud silently for him 1 biod Hurt that thy lips are faint to kiss; Thy hands to other hurt they find May minister an mine to this.

For ah, oot one, hat myriad hearts Under the great world's keeming calm Writhe, pierced by myriad poisoned darts, With nowe to bind nor briog them balm.
Heart, of the world, with ancient wound finthering anew its weight of pain To bieak at last-wouldst thou be whole Of pain, of sin, of scar, of stain?
Behoid the Lamb of God! Behold Life's fouatuio gashing from bis side Thy hart, thy otain, though agee old; Though thou art dying, faint and coldThough thou art dead a hondred-fold, Life, health, are io that crimsoo tide.

UNION ON FEET-WASHING. IT.

## wy r H. maler.

Wnow want to look at adother feature of this subject no less important in settling this matter. That is the command given by our Savior when he says; "ye slso ought to wash one another's feet." If this commsnd to "wash one another's feet" means that the disciples sball wash the feet of one ooly, then stop and let snother do the same, that should be the only practice in our Brotherhood. But if the language "one another" means that one disciple shall wash the feet of more than one, that may be the general order of the Brotherhood. The meaning of this language then bas wuch to do if notaltogether in settling this matter.

Here we propose to get if possible the precise meaning of the language used by our Savior; we will see pronominal sdjectives, "ench other," and "oue the oth$\mathrm{er}^{3}$ is used when the action or relation includice two only, one subject and one object, and the pronominal adjective "oue another" is used when the action or relation includes more than two, one subject and two or more objects. If we learn this then the Ssvior does not in this languagetesch the dieciple to wash the feet of one only. We purpose then to refer to grammar, to the Scriptures, and to the Greek, in order to get the true menning of these expressions.

Brown, in his gramonar, page 164 says, "The reciprocal expression, one ano ther, should not be applitd to tioo objects, nor each othor, or one the other, to more than two; becuuse reciprocity between tro is some act or relation of each or one to the other, an object defnite, and not of one an other, whick is indefinite; but
reciprocity among three or more is of reciprocity among three or more is of
one, esch, or every one, not to one other solely, or the other definitely, hut to others, a plurality or to an other, tsken indefnitely and implying this plurality. Here we have one of our best
ion one another, as including a plorality of more than two, while the expression one the other includes tiwn only. If the Ssvior had commnoded the disciples to wasb one the other's feet the mesuing would be different; for that expression would give a relation or act between two ouly, proving what has been called the single mode. But one another is slwsya used to express an action or relation to a plural number of two or more, beoce it cannot mean the single number in feet-washing.

We will now look to the commoo use of the expression one another as found in the Scriptures. The disciples are commanded to love one another. Here the meaning evidently is that more than one is the object of the love commanded. It does not give the idea of loving one only. Agsio, they sre commanded to exbort one anotber. In this an indef. nite plural number of more than two is iucluded. "Greet one another with a holy kiss;" here we have the indefinite plural of more than two. "Pray for one another" is of the same import, and the lsoguage in all these cases like the command to wash one another's feet, includes more than the siugle sction or re lation between two; it means an action to a plursl namber, not to one only.
But noother thing to be noted bere i that while one another means an indefinite plural, it includes, of course, the sin. gle in it; hence the latitude or liberty granted in all these cases For while the holy kiss is commanded in a form that expresses the plural number, we all admit that there is no wrong in observ. ing that ordizance on the "siogle mode" as it is called, where ouly two are included. And the same on exhortation, though commanded in that plursl form one another; it would not be wrong for one brother to exhort one person only. On the other band, those who are conscientious on what is called the "single mode" of feet washing, practice all the other ordinances and coumands given in the lsoguage one another, or the double or plural mode, "greet one snother." They do not apply the single number only to that ordinance, but prsctice it on the double mode. "Exhort one anotber;' they will obey that on the double mode; so with "love one soother," and with "pray for one anoth er." If, then, all these csa he observed on what is termed the double mode, why not accept feet-washing on the same mode when it is commanded pre cisely in the same way, with "one another."
Here it wonld be in place to examine the Scripture meaning of the expression "one the other," and we will find it used exclusively when oue object only is refered to. "For either he will hate the one and love the other, or else he will hold to the one and despise the other." Two sons, "the one on the right hand the other oo the left:" two thieves "one on the right hand the other on has left;" "the one a Pharisee, the other publicau." Here we aee the expression, "the other" quecifies one object only, showiog that the Sripturesuss these pronominal ad jectiver in the same rense given in our grammasts, "one the other" baving but one definite object when "one another" has an indefnite plural of two or more objects.
Now let us look at the use of these expressions in the Greek. Alleclon, the word rendered one anothor occurs one hundred and four times in the New Testament. It is plural in sense in every case except one, and it may be even in
more objects. We will cite general cases to prove this. "Ye ought to whah one
(alleelom) feet (John snother's's (alleelon) feet (John 13:14). "That ye love one another" (allectous); as I have loved you that ye also love one soother" (alleelous). "Salute one snother (alleetous with an boly kiss:" "be ye kind one to soother" (al leeous) (Eph. 4: 32); "exhort one an other (alleelos). More might be given but these are enough to ahow that al leelous in all these expresses an action referciog to a plural number of more than one, andnever meads an sction to one object ooly. Hence the langrage of our Savior in giving the command of feet-washing as well as these other commands does not in any sense reatrict them, or any one of them, to what is termed the eingle mode.
The Greek word allos meavs other, or another when it is not connected with the adjective one. It occurs sbout one bundred and fifty times and is often ren dered another, but not one anotber. Al Tos simply means one other or ocbers and not reciprocsl, while alleel $n$ means one another and is reciprocal implying a plarality of more than two.

There is snother Greek word deserving uatice bere becanse of its definite meaning; it 18 heteras; used to denote one only, or a defiote number of more thsn one, as "seven others:" "other fif. ty;" "other seventy." This word occurs abont one hundred times, and is as "hate the one and love the other" ( the heteran $;$ ) or "hold to the one and despise the other" (tou heteran)-Matt. 6: 24. "Two men went up to pray; one s Pharisee, the other (a heteras) s pub-liesn)-Lake 18: 10." "One part Sidasees the other (heteran) Pharisee"; "Seven others (heteros) -Mstt. 12: 45 And the other (beteros) fifty-Luke 7 : 41 ; sppointed other (heterous) seventy, Luke 10: 1.
This is enough to prove that the Greek term heteros denotes a definite number of objects, and is used when onc only is the ohject of the action. Hence we conclude that of the Savior had intended that a disciple should wash the feet of one only, he would have used the word heteros instead of the word allee$l u$, because tou hetcros means aomething done to one only, while alleelou never does. If the Savior had asid, "ye alao ought to wash one the ather (tons heteros) feet," then it would be plain that we should wash the feet of one only, and there could be uo dispute as to the meaning. But when the Savior uses the Greek term alleelous (one another) which is not applied to one object only, we cranot see how it is possible for those to be well founded who say they will not commune unless the order is to wash a single number.
Now on the other hand see how the Annusl Meeting and the general Brotherhood atands in the liberty tbey have allowed. Feet-washing is commanded by alleelou (one another) and it has been allowed to practice that on the single number on one object alone. So is the sslutation commanded by alleelou (one another), and that is practiced by the single number as it is passed round the commucion table and on many other oocasions. So with exhortstion it is commanded with alleelou (one another), yet it is not wrong to exhort one brother alone. The same with prayer; we are commanded to pray by the word allee. lou (for one another), yet it is permitted to pray for one brother when circamstances require it. We might refer to more but these are enongh to ahow that
while the general Brotherhood buw beld the meaning of "one another" in sll these cases to teach no obligation to sll, given in the plural indefinite form, yet in each of them it has allowed them to be observed in the single number. If the Brotherhood has beed liberal, it bas been conaisteot; fot it has allowed the same liberty in all commands giveo by alleelout. We would he glad if sll our brethren would he ss consistent, and while they practice all the other commands given by alleelou on what they call the "double mode," they might al. so practice feet washing in the amme way; for it is commanded by the amme word. And we would say the same to those, if there be any, who espoot conscientiously wash feet on the "eiogle mode" as it is termed. You practice all the other ordinsoces on the "so-called single mode;" you will salute one brother only; you will exhortone only; you belp one only: you will pray for ode only; all these you will do on the "single mode" or siagle number when circumstances require. Then can you not with as much propriety wash feet or the siogle number when circumstances retuire? For all these sre commanded in the aame way with alleelou; and there would beno more inconssiatebcy in practicing one in the single number than the other.
The reason why this is true is because all the virtue, the design of the ordinance, is in receiving the washing, bot in administering it. Hence there is no word used requiring the single number on rotation in administeriog the ordinance. If the Savior had nsed a word requiring them to wash the feet of one only, it would have been inconsiatent with his own example; for be washed the feet of more thsn one. And the word alleelou, ove snother, is the only form of giving the command consistent with his example; sud we feel that bis example and the scose of that word show: clearly that he did not require the disciplea to wash the feet of one on-

There is another thing in regard to this command which deservea notice in order that the course of the general Brotherhood be suataived. That is the command itself. When our Navior aaya, "If I your Lord sad Master have weshed your feet ye slao ought to wash one another's feet." Here the command entiraces the washing and no more. The command does not say, "ye also ought to pour the water, gird with the towel, wash the feet und wipe them. The commnnd is not given so as to include all this; yet some treat the subject as though it did. The command is, "ye ought to wash one another's feet." The fore-going language ahows this to be all that is iocluded in the ordinasce. "If I your Lord and Master have washed your feet;" nothing about pouring, girding or wiping, but the washing only; because the design at the ordinance is in $2 t$. . Thed we have good resson to conclude that the command and the ordicance is in the washing. There is no princuple of law or of flir interpretation that would make the commsod embrace more than is expressed or implied in it. And this language does not expreas more than the washing; how it implies more we cadnot see.
Other langunge may he added to give more, hut, this language does not; and We muat be careful to know that if more is added by other language it must be dune on fair and just rales of interpretation. "For I bave given yon an example that ye abould do as I have done t to you. This language by some is
thought to eojoin more than the washing. That might evea be true, sod yet not make it a part of the ordiasace. Some think becsuse it speaks of his exsmple, it iacludes the pouriog water, the girdiag, the wipiog of feet. If it does we are not willing to admit that it makes them a part of the ordinance for several reasook. First, the design and object of the ordiannce is in the wawhiog, to represent clesasing or purification. Secoad, the commsod only includes the washing,and itisalwaysdoubtful and dangerons to put more in spy commad than the inspired writers themelvs have done. Third, the pouriag of the water, the girdiag with a towel, and wiping the feet are oaly contingent or necessary circumatances sttending the ordinasce, and not a part of it. Like preparing the candidate for baptism. Going dowa into the water, the coming up out of the water, and even more are necessary circumstances atteoding the ordinance of baptism, but not a part of it. We should not put these atteadiag circumstances on equality with the or dinasce.

From this view at is rensonsble that the Annual Meeting should allow some liberty in these atteadiag circumstances; because they do not constitate the ordioasce. I belitive we can agree is the important design of the ordinance to represeat a spiritual cleansing. We agree that all must receive the washing. We cas agree too that the ordisance. consists in the washing; sud when we speak of union on the subject of feetwashing we mean a union on these es. sential truths in the ordinance itself, and forbearace is the sttending circumstances that will preveat the extreme view on either side that will keep brethren from commoning wuless their own opinions of these circumstances prevail.
The important duties of Annual Meetiag in reference to this subject, and many others like it, 18 to keep such union and barmony in the Brotberhood that all may worship together as breth rea. It is sometimes difficult to preveat the different views of brethren from causiag trouble in the churches, and even from becoming the parent of division, and the lead of a party-all the work of preventing these troubles often falls on Annual Meeting; for they are all together tbere for settlement; and it is not reasonable to expect thatany settlement will suit all. For this resson many times the Annual Meeting is complained of when it has done the best that could have beea done.
When all these important questions comes before the Annual Meeting and it must decide them, we believe the Brotherhood should regard its decisions, and not let the epinion of iadividuals have mure weight than the counsels of the whole Brotherhood. The controll. ing power of Anausl Meeting has held our church for more than a century, and we are constrained to believe it is God's appoiated plan of church governmeat. If all wur hrethrea could fully appreciate the difficulties attending the labor of Annual Meeting and more fully apprecinte the greatobject for which it works, the union and harmony of the Brotherhood, we believe they would be more in. clised to surrender iodividual opinion for general counsel, and work more for the great objectof union in all essential truths, and forbearance in mere mastters of opision that have not been condemned in the couacil of Annaal Meeting.
If esch brother or church should datermine that his owa views or opinion on every thiag should be bis law or
rale instesd of the conacil of Annual Meeting we would soon have not only one but many divisioas to mar the peace of the church. If the controlliog influcoce of Annusl Meetiag were gone sad esch church set up its independeat goverameat, it would become so weak and feehle thst the world woald mold them to the popular religions of the age as it has done the few parties who have denied the suthority of the general Brotherbood. Uaion is power, pesce and victory; division is weakness, trouble, and desth.

## THE HOLY GHOST.

if c. a hatsbatoa.

WNDERFU L, above all thinking of man or angel, is the nature of God, and the economy of Redemption. A poor lifeless, joyless, religion must that be which fiads its truest expression in the Ephesian acknowledgment, "we
have not so much as heard whether have not so much as heard whether Many might be pertiseatly asked, "unto what then were ye baptized?" It is a most blessed possibility that our relig. oo may be better than our theology, Were it sot so, I would be constrained to entertaia but poor fath for some of our speakers and writers who theoretically anaul not oaly the agency but the personal existence of the Holy Spirit. They represeat the Paraclete as a my thical something, or nothiag, somehow inwoven with the literal message of
Revelation, asd not the living emhodi. ment of the Eteraal I AM, who as a Person expreases the will of Father and Son in all that pertains to human aslva-
tion. Whes the Word was made flesh, When the Word was made flesh he assumed our nature in its reality, just as we have it, yet without sin, but not
without the liabilities consequent oa sin So also he employed our alphabet, in all respects usiag letters as we use them, only making them vehicles of higher truth. What he asid of the flesh by its elf, is equally true of the letter. Joha 6 63. "It is the Srimis that quickenella." Any other cbsracters, conventionally es tablished, would serve the same end. Not so with the Spirit, not so with Emmanuel. "Oae Body, Oae Spirit One Lord, Oae Faith, Oue Baptism, One God and Father of all." These central realities stand in units. There cannot be two of each. "The Lord is that Spirit." 2 Cor, 3: 17. No Holy Gliost apart from the Divine Personality. He is the Gift and Represestative of Father and Son. Joha 15: 26. 16: 7. His office still is to testify of Jesus; to "reprove the world of sin, righteouspess, and judg meat;" "to bear witaess with our spirit that we are the children of God." John 16: 8. Rou. $8: 16$. This witness is immediste, coascious, personal. The letter tells us about God, but it cannot communicate the knowledge of God, "Ye bave an unction from the Holy One and ye know all things." "The anoint ing which ye have received of Him abid eth in you, and ye need not that sny man teach you." 1 Joha 3:20, 27. This is more thas the letter. It is but a rep. etition, on a miaor scale of Acts 10:38. "God anointed Jesus of Nazareth with the IIoly Gliost snd with power." To Him He "gave the Spirit withnut measure." John 3: 34. He wss God of God, and consequently " 10 Him dwelt all the fulness of the Gadhead bodily." Col.2:9. To us He gives "according to our several ability" Matt. 25: 15. There are diversities of gifts, hut the same spirt," "Differences of sdmiaistration," "diversities of operations," "wisdom, knowl-
edge, faith, miracles, tongues, discerniog of spurits;" "all these worketh the one and the selfasme spisit, dividing to every man soverally as He will." But the manifestation of the spirit is given to every masa to profit withal." 1 Cor 12: $1-11$. There are no plurality o Holy Ghosts. One person needs but oue suul, and ose God ueeds but one spuit. With the letter we caa desl all our lifetime sad be neither wiser nor better. But no one eas become familiar with himself without fiading the Spirit in advance of him, ready to sharpen his vision for deeper introspection, and a personal, saving acqusiatnace with Jesus. "He shall take of mine, sad shall shew it unto you." lu this way is Je${ }^{\text {sns }}$ glorified in us by the Holy Ghoat. John 16: 13,14 . This is the "unction from the Holy Ooe." This is to know God, and His Archangel or chief seat One. Joha $17 \cdot 3$. Thas is to be a tem. pleof the Holy Ghost, a reservoir wheace flows a river of water of lift clear as crystal. 1 Cor,6:19. Joba $7: 38,39$. Without a Persobal Spiritual Ageat, the letter has no more power to quickea and renew than $s \therefore$ almsnac. But the Om . nicient heart searcher can manifest His power through the braying of un ass, or the crowing of a cock. $\Lambda_{s}$ a Reconciler Jesus is the Servant of the Hely Ghost As a Comforter and Dispeaser of Grace the Holy Ghost is the Servant of Jesus.

By the word were all thinga made and without Him was not any thing made that was made;" and all things were so made as to be capahle of demoastrating the Diviue sovereigaty. There is authing that the Holy Gbost canoot employ for the illumination and conversion of souls. Butio all He "tes. tifies of Jesus," sad. "glorifies Him." There is no excuse for a siagle soul on earth. Rom. 1:1920. If Christ 19 not in us we are reprobates; and "no man can say that Jesus is the Lord, but by the Holy Ghest." 2 Cor 13: 5. 1 Cor. 12: 3. Were not the Spivit a Person endowed with Omsiscience, He could not possibly represent the Kiag of kiags in dispensing the fulness of Deity in the manifeld necessities of all ssiats and sinners ia the church and in the world over the entire areaa of redemption. And get this is His mission. Christ's personal mioistry on earth was local. "I sm not Srat but anto the lost sheep of the house of Israel," Therefore it was "fxpediont" that He withdrew, and take His seat as Medistor at the right hand of the Majesty oa bigh, so that as iovisible Ageat may take His plsce cspable of as ecumenicsl ministry, haviag all the ubiquity of Jehnvah. Now no longer to Israelonly, but "go into all the world, and preach the Gospel to every creature." "Lo, I am with you alway." "He shall teatify of me." He shall draw up. on $m y$ fulaess, in all $\mathrm{H} s$ ministrations He candot touch ssiat or sioner with the faiatest breath of comfort or reproof without "receiving of mine and showing it uato you." Ia Him you have my presence. Without the persoasl trans. action of the Holy Ghost with our souls, we can never know Jesus as the idwelliag Emmanuel, mur Savior, God in ou flesh Without Jesus the Holy Ghost would have nothing to tell us, nothiag to reveal, nothing to commuaicate, that could imbresthe a new life, or inspire abiding pesce, or support with the sntepast of" an laberitance that fadeth not away.'

What more momentons question than this: "Have ye received the Holy Ghost siace ye believed ?" Acts 19: 20. "Ye must be born agaia." Here is a case
absolute. Ye must. "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Not of corruptible seed, but of incorruptible, by the Word of God, which liveth aod shidetb." Not psper, parchment, and ink. "/his _Vano is called the Wonto of Gon." Rev, 19: 13. In Him was Life." John 1: 4. Born of water sod of the Spirit:" geaersted by the Everinstiog Father, and ushered into "the household of faith" by "the Bride, the Lamb's wife." The contact between the IIoly Ghost and the soul in regeaeration is as direct nod personal, as between flesh and flesh in uatural propagation. 1 Cor. 6: 16:17. He that knows not the Lord thus, knows Him not at all in a saving sease. In the matter of self-duplication, the word know involves the deepest elements of personality. Gea. 4; 1. John 17:3 Oaly those who are born of the Spirit uaderatand this last passage. The kaowledge of God which means salva. tion is the actual incomiag, and instay. ing of the Holy Ghost. "Ye know Him, for He dwelleth with yout, and shall be in you." Joha 14: 17. This is the sound Spirit that eageadered Emmanucl, sus. tained Him through his eatire muadnae ministry, and is His and ours forever. more. This at oace strikes at the roat of undue dependeace on external thinga whether ordsined of God or msa. This gres baptism its true position and vela. tions, and settles the dress question forever. This shows what God thinks of belly worship whether in the form of law sheltered csraality, or iaordinate table iadulgence, or the foul hahit of tohscco defilemeat. If we wish to kaow what kiud of characters isstue from the generation of the Holy Ghost, let us coatemplate the atream of glory and purity that rolls between Nazareth and Golgothia. "Behold the Man"! No tobacco in the mouth of Deity. No con-acience-trampling, soul-ciadering greed for ${ }^{\text {si }}$ filthy lucre." No flesh lust that cal. cines the bigher life into the ashes of bell. No hankering after the flesb-psmpering, pride-gratifying fashions of the world. He was the first bom among many brethren"-all like Him. He is "the brightaess of the Father's glory, and the express image of his Persob," hecause moulded put of the very easence of Divisity. Heh. 1:3. All the sfter-born are patterned ufter the same lineaments of eteroal purity and beauty. Rom, 8 29. O how wofully dissppoiated will not a few of us be, conservstives and progresaives, when He shall reappear to "judge the quick and desd," whose Name we professed and whose character we shamed. "If Cbrist be in you the body is desd because of sia, but the Spirit is life because of righteousaess.' Rom. 8: 10. Blessed are they whe bave an hoaest, God-accredited smen to this glorious truth. Let us all strive to share the one matrix of holinesa, so that we may be "builded togetber for a hab. itation of God through the spirit." Epb. 3: 22.

Ministers should stand erect, and speak sluwly, firmly, and distinctly, let. ting the vaice go dowa deep, taking a full inspiration of air at every senteace, and throwing out the words by exercis. ing the abdominal mascles. The cheat will thus become broader, and by edu cating the vaice, the spesker need sel dom become hasrse, even by constant speaking. Instead of our ministers' becoming consumptives throngh speaking. they may, by proper care, bvercome all tendency to that disease.

## The Zorelliren at JJorh. <br> rtumsing wiza.

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Evear worker to bis post: $\quad$ c

THR best preventives of jealonsy are trath and confidence.
Berdsveas are frequently humbled because they are not humble.

Nothiso ean be love to God which dues not slape itself into obedience.
To appran just as we are is far better than to attempt to uppear what we are net.
Brotuen D. Elyen Wour is publishing a very ueat and iustructive monthly ut Bagerslown, Md. Price 50 cents per. unnum.

THE man who covers himself with costly apparel and neglects his mind, is like a nan who Hurminates the ontside of his house aud sits within in the dark.

Ther are miserably cheated who talte laugting, shouting and rejoicing for true $j 3$. Trae happiness is serene and sober, and duoul of the spssmodie and wierwittent.

Tur Holy Spint gave the hucoan Family a yotem of religion which is couplete und aut thoritstive. No part is grenter than the whole $\rightarrow$ nor wore significant than any other part.
THe debate came too late for its aceuatomed place on pages two and three, and baing ton lengtliy for first page it mast go over untal the next issue. We hopo it will reaeh us ragularly hereafter.
Broteren W. H Ronsy of Pierce $\mathrm{Co}_{4}, \mathrm{~W}_{\text {IB., }}$ is lyiug in the Rome, N. J. Bospital, afllicted with cancer. He lans had a portion of his nose aud face removed, and now is bopefal of a speedy eure.
A s.apaxese pablisher receutly printed in his malave country an cdition of the book of Gesesis in the Chinese languagp-the first publications of any portion of the Seriptur
allowed hy the Jopanese government.

A buserar physiciau oamed M Malarovaky, bas satisfied bimelf, by experiments with fifty permons, that if oooks were printed in white tuk on bouck paper, the strain apon' reader's
eves would be less, and short-sightedneso not so prorralent.
Deprakela, is its most malignant form, is rigiug is Waterloo, Iowa, and surrounding country. Those who take it die within four or five days thereafter. Persons of all ages are suljeet to it, and when it once talcas hold, it is almost inpossible to cheek it.

Tuseditor of the Goypet Ranner recently Isited his brethren-(Mennonites) in Cauada, und they gavo him
ing bousc at Gorbeb, Indisam.

A Geveres Mormon colouy has been discuvered on the Big Saody river, K-atucky, with about fifey membera, and two young renen preaching the doctrines of the Latter day Sumbs.
Brother David Brover of Salem, Oregon writes: "The Lord bless you in your noble work.
May the readers he nuch benefited, and sinMay the readers he nuuch benefited, and anmeeting lait Sunduy one aoul made upplication for meraberehip."

We believe in "much water" in thia part of the country, but not enough to have five wells for the use of the A. N , as stated in No. I1 of
the Primiliue Christion. We presume it was a the Primilise Christion. We presume it was a
slip of the type. Our committuc intends to slip of the typ
dig two weils.
Buo. D. N. Forkyta har been conductiog a meeting for several weeks in the Wooster Clurch. When last heard from upwards of twenty bed eonfossed Cbrist, with a good znter-
eat prevailing. The mectinga are ranorted as heing weil atteaded by bethren and othera.Preacher.
A com oir "Shaker Theology," by Elder H. L. Ends, is bufore us. It is the best exponent of Shakerisa we have yet sean. The Eld. gives a chapter or "Infidel Mistakea" whith we pronounce "sonod." The hook may he had by
adiressugg Shaker Manifesto, Shakers, New address
Matrhew 5: 44 puts Cliristians under abligations to do four things, Pirat, to love; sccombl, to Utess; thinl, to do yood; fourth, to prany. The
renson assigned is, that they may bo the chilyenson assigned is, that they may bo the chil
dren of onr "Father which is in heaven." These commands are enre guide-beards to eternal life.
Oor estemed brother Enoch Eby renched Ripon, Wisconkis, the 28th nit, and at last occounts was baving interesting meatings. Bro.
Jesse Calvert was expected to reach the name Jesse Calvert was expected to reach tbe name
place the 3rd inst. and help in the work. The City Mission Board has ordered this field to be worked, Hope grent good may be done in behalf of many in that eity.
Thisae is great diatress in Ireland and Silefia at this time. Fumine is staring many in the face; but Amenca, which has beeu so ricbly blessed the past year, is sendiag great quauti-
thes of food ond money to the pershing. This is right: let none of us say we "ure increased in goods and bave need of uolhing." for' we, too, may be hambled for our boasting and arrogance.
Faom the Brethren's Aldvacuta we laam tbat the wile of Dr. Q. W. Boteler of W ayneshoro, Pa, died February 2146. We sympathize with our beloved brotber is this his deep sfllintion. May the Lord hlers bis bereaverneat to the goed of the ones who yet remain on earth. We tcarned to love the doctor aud his family when we visited the pleasant city where be reandes, and lave ne

Pensecution 10 Bobedra couthaues. Not loug rgo thirts-ane persons were fined $\$ 150$ each for being ot a Bible service, and the leader was fined $\$ 12.50$. No one is alloved to atteud any religious meeting except the State Church. A neightor dare not visit another and rend the Bibie with him. In thes conntry where we can go when and where we plesse, even some "good
Cbristians" think it quite a eross to attend services regularly. If they were compelled by lav tostay st homa, they would feel very mueb liberty-inelined. Let us praine God tor the privilegen we enjoy.

Resera is in a terrible ferment just now. A seeret party called Nihilists are spreadiog circulari and books everywhere, demanding reformi and the Car refuses to be driven. Repeatod attempty bave heen made to kill fim. A ruilroad traus wiss blown to pieces, the Nihi-
lists supposing tha Czar was on it, but be baplists supposing tha Czar was on it, but he bap-
pened to be oa the next train whieh followed. Recently a part of bis winter palnce was terribly shattered with dynamite at the time be and his ffymily were, to pass through ous of the rooms, bat being a little labe were spared, but six soldiers were killed and forty-five wown-
ded. Letters and circulars threategiag bis life appear on bis table apl ao one kwowz how they get there. Every means have been taken to ferret out theno plots but so fare they have faded. It is supposed that the Nihilist-are very strong. und that the Czar must finally yield.

## DISCUSSION WANTED

Idat ithformed that Mr. Thomas Black, of A ahurn, Illinnis, is boastug of the manner me on the eammissiou, wecives mo to others of wiparalleted dishonesty, ete-; saya be has elal lenged me repeatedly, ete., ete. I do not kaow Mr Black, have had no discuesion with hin, weither do I aecept chailenges from unknown parties. I have never accepted a challenge ex cept from parties knowis, and when I felt that my tine justified it and $m y$ lirethren requested is at Ey baods. I supposed Mr. Black was a Baptist and bence when he filed oljections to certaiu peints in tie debate I requested him to send his objections to Mr. Ray, let bim bring theos out, und thon 1 would bare time to disenss them. From his letters it seems he has tried in unin for as good while to get up a discussiou with different Brethren. My impression is that if he will present testimonials from bis shurch. endorsing himself or some one else of bie brethrenns a true obristian gentleman and scholar, and present tbem with his challenge to one of tbe Brethren Churches, that they will find a man to diseuss the analyeis of the commission with him fnlly. Until he pursues such a course, his private abuse, reproseh and reviling will meet with what it merits.

## Mt. Worris, Feb. 27, 1897).

THE GLORY AND POWER OF UnITY.

## uYc. A Matanamot

Ellitors Brothren at Work:-
HAD forgotten all about my conjectures relative to your editorial in number forty ree of last volume on "Treatment of Contributors." My kuowa repuganace to some things mentiuned threin led me to appropriate rour strictures.
Did we all know ourrelves, we would so well know each other, that we could deal as har-
woojously as the fanily triumphant. The woaiously as the fanily triumplant. Tbe right hand never pinetea the left, neither doen one fout trad or kiek the other, nor does a person hox his own ears or plunge a stiletto under his fifth rib. "Chere is no schism in the body. "The members lave the same care ono for another." They are under one head, one heart, one life; have one sim, exalt cach others weal, learn each others disabilities and sufferibys. What a chorch tbis typifies! What beauty, grandeur and power in such barnany! Wbat sympathy and inter-dependence among the members, and what dependence of the whole on the Head! What sermons would be prenched, what essays would be written, what lives would be lived, what Divine Glories would be revealed in us and through us; what a revolution of personal labits, what an upsetting of woney-tables: the Lard's Trensury never empty; the white-robed, light-crowned Bride always shiuing, aisays beckoning, pleading, laboring, sacrificing for the Glory of the Brdegroom and the rascue of the perishing.
We can never underatand the pregnant term "Son of Man," until we get bold of the Major Factor, "Soin of God;" and this is the reason wa are so self-ignorint, self-deluded, self-consequent and clansy. Self knowledge is essentiol to right-heing and right doing; and this is found ouly in knowing the Infioite Mind, the Infibita Heart. "Oar life must be bid with Cbrist in God," before we ean know our pince, our capacity, and our dignity. A right minded mau is the glory of God, sad this is "The Man Clarist Jesus," and all who ure generated in the same matrix, "Incrense in Wiadom, and Stature" under the same tuition and divecipline, and know no purer joy, no higher sim, no stronger molive, than "EVEN SO FATHER"

We mant all the gonl news from every cburch in the Brotherhood. We all have sym pathelie natures, and when these have been moulded anew in the matrix of Deity, we need the food that holds together and nearishes-Paul said to his hretbren, "I have planted, but God gave the increase." I Cor. 3:6. It muat Gave beeu joy to bis brethren to hear that he plauted, and still greater joy to hear that Gow gave the increase. So may we noloiee in bear ing that God increased the number who worship him, inereaved the members in zeal, love, piety and godliness. Thes is the kind of new we want, and the kind that doea no injury,
 (toil, and go forth tw thocentilet. - Hoptiot Piag Certainly they shandid: and rould if they could Will you, Doctor. go to Mark 1:18, "ropunt and belove the (tuspel) shen to Mlatt. 2S: 19, thence to R-w 16: 16; Juke $29: 19,20 ;$ Jolu, 13: 4,17 ; Row. 1:2: 1, 1 , nud ,o un step Joma 13: $\pm, 17$; kous. 12: 1, - nud ,o an step
by step na an olindirnt child of God? In that way you may soon get on the wholn arnor of (hod; ond being a leader of a tlock, muay others aight he coastraised, by your "gachl works" to "glorify our Futber in heawn." Now, no "pud," Doctor, but "come follow" Jesus.

In the 13th ehapter of 1st. Coriathinna, Paul bells what lore will do, First, "safters lougi" second, "ts kiud, "third, "rejoiees in the truth:" fourth, "lears all things" jifth, "believes wll thisgs," sirth, "hopes all things"" servith, "endures nil things." Nine things love will not do. First, "euvies not;" encond, "Yauntath not itself;" third, "is not putlid up;" fourth, "does not behave itself nuseendy ${ }_{i}{ }^{*}$ firh h, "seeks not it own;" sirth, "is net phesly provokedi" sercuth, "thokes no eril:" righth, "rejoioes not in imquity;" ninth, "never fails.; Thin is the brond basis of avion anoug Christ's diaciples. Ifevery oue will persiat in loving meording to bis rule, ull bitterkess, and wratb, and mager, and malice will be pat without every comp.

Jesr before going to press wo received tho fullowing from Brother Stein, datnd March 2nd. "It has now been ahout two werks since my last ( 7 th ) segative was sent to the Ploy. It has not yet mude its appearance, neither lun Mr . Ray's 8tb altirmative reached me,"
Seventh Neg, oume the 2od inat, hat too late for pages two and three, Ofeuurse the readern of the Flag will think that Bro. Stein ia delaying, wher the fact is, the fault is at the Flay offiee. It arpears strange to ns that Dr. Rey can not treat an opponent lairly. Why does ho not say to bis readers that he is pageoa-boleing Bro. Stein'e manuecript two weelss at a time? We again assure our readers that with the exception of one week Bro. Stoin has heen prompt in aouding his manuscript to Dr. Ray. It does not take unie tenth as loug to reply to the Doctor as he would have his readers be-

## GOOD AS GOLD

THE farth of penitent helievers is not and L never has been in dispute or a matter of doubt. The memhership of believers is not and never use beeu in douht or dispute anywhere. Gospel faith is dispnted by nohody.
The repeatance of those who have changed their life by order of the Gospel is not in doubt or dispuete by any oue. The membership of him who has atrictly changed according to Bi hle rula is questioned by nobody.
The haptism of pocitent believers "into the asme of the Father, and of the Son, and of the Holy Ghost"-once into each nume, nat once into al! the mames-is potin douts or dispute nor never was. Allthe douhts, disputes, fesere", and questions have arisen ahout a baptism not into the name of the Pather, not into the name of the Son, but inta the name of the Holy Gbost, separate from the Fathor and the Son. Here in where the whole controversy sprutg up, and to this it is confined. The consciences of those Who hare been baptixed "into the name of the Father, and of the Son, and of the Holy Ghost," aro at esse. All such have received the answer, heesase theysolved the problera according to the rule. The memberabip of such is not and hever has heon in doubt or dispate. Why should any one deaire a doubtfal baptism or aembership when the genuine ean be had? Now, friends, who is to blame for the dispute. those who practice what has never been in doabt, or those who are anoug the uncertain? A penitent believer is net approrad in believiog obly, nor in repeatance and belief, but when be has reacbed the point where God promised to approve of him. Thes stadent is not approvd when he begins to etedy, nor in studying alone, hut whea he has studied and recited. His ipproral is at the end, of hip recitation, not at the begianing of atudy, nor at the end of stady, wor at the heginning of recitation, hat at the exd. So with the penitent believer. He is approvel of God, not in faith, por in faith only, nor in faith and repentwioe togutber. nor ita the beginning of hantism, but at the edd. This is the gold whitb lies in the treasury of God for every one who eomplifs with the sonditions.

THE DESIQN AND FORM OF CHRIBTIAN BAPTISM AS TAUGHT AND PRACTIC. ED BY THE BRETHREN OR GERMAN BAPTIBTB. $\because$ The tiynust Butlawer Detented.- "Trine Inmuermervinu Wrighed in the Batunces and Found "H'antong," Reversed. Prov. $11: 1$.
"The earth also is defled noder the inhabitants bereof; becasse they havo trassgreased the laws, changed the ordinance, Lroken the overlasting coranant. Tlereforc hath the curac devoured the ath, und they that dwell therein are desolate therefore the iohabltunts of th
and few men left-1sis 24:5,
"Go yo into all the world, wid peuch the gogped
hevery creature. He thatllelievelh and is hapoto every creature. He that,jrelievelh and is hapshall be damned."-Mark :

P
2TER sad to those at Pentecost who enquired what they must do? "Repent and be haptixed every one of you in the name Jences Ohrist for tien remisaion of sibs, and y nball receive the gift of the Holy Ghost ${ }^{4}$ Acto 2: 38. Do our opponenta, when anxious on quiress ack what to do, ever answer tham nu buptism are convected tagether for the sume end. The derign of one is the design of the other. Our oppounnts can't tell sometimes they muat do in urilat to be suwd? or what they must do becurase lipy were naved? it the say the latier they get ina sived before repen-
tance-have Peter commauding furdozed men to repent-if the formier they admat bap: isun to
be in order to the romiveiou of sius. Heace be int order to the ramission of sins. Heace
they try to acparate repentance and baptism by showing that "repent" and "be baptized" have different onomiuatives, and taen tha ellipses "ye" (allipses don't suit theu when found io Matt 25: 19, understood in the Greek, is supplied. It may be read "Repent ye and be baptized every one of you" therafore "nod" don't connect the verbs "repent" and "be baptixed." Graut the critiessin to be correct, what does it amount to but a sophistival effort to push the truth out of aight? The case remains unaltered. Our position is shora of none of its streagth "And" connects thatwo similar expressions "Re9 pent ye" aud "he haptixed erery one of you," together. Both are still required of the samu people in answer to the same question. Both are related to rewission precisely abke. If one precedes pardon so does the other. If one lollows pardon, the other does also. But some think to separate them by showing that those who were baptived had "glarlly receised the word." Aets 11:41. Can they show that any person ever exercised true, gospel repentance
who had not also "gladly received the word? Gospel repentance is not a mere state of pedance, mostification, regret etc. (Metamelos from metamelonai) such as Judas bad when he repeuted (melanielcetheis) and lung himelf," Matt. 27: 3.5, but a state of perception
fion and change (arelonoia from
Hence repeatance is not ouly a change from dend worke, or an exill life, but a conversion unto life aud living works. Peter evidently required this wheu he suid, "Repent," (melanoresate). To say that joy and gladness never pre-
eede pardon is a mere assumption. Puranit, prospect and hope certainly afford gladness, though not to sogreat a degreo us possession. We must not forget that the exiotional part of man is the same whether etiryed hy naturel or piritual influance. Are the young man and maideo not glad at their prospects of conjugal rolationship? Does uot the rebel who sees the importnuce of reconciliation to hiv governmeut, gladly raceive the word which stipulates conditioas of pardon, hefore he receives the pardon? How much more should the awaleved sinner be glail at the prospact of pardon? Does not the Savior represent a man rejoicing in the prospect of owning the freasure likened to the kingdom of heaven before it is really bis? Mast. 13: 4t. This subterfuge on the part of our opposents then is a failure. Peter expresses the design of ropentance and haptism in the sanse language employed by Mark mid Like to ex press the design of John's baptism. Mark I: 4. Luke 3: 3, all of which are expressed in the very ideutieal words employed by Jesus (is appears both in our version and the origianal) to express the desiga of the shedding of his blood. "This is my blood of the New Testament which is shed for many (risuphesin hmaarilon) for the remission of sing." Math. 26:25. Did Clirist shed his hlowd becouse men's sins were already
remilted: Oar opponeats cannot deny that this language means "is order to the remission How is it leen that bey require the Mark 1:4, Lukv 3:3, Aets 2: 38?

A man is in a light place when he does not roow when be uaderstavd, his friends, of whether his friends ooderstand hin. When his friends understard hum, nod he does not underitaad thea, be is (morally speaking) ia tho dark of the woon. When his friendn do not anderstand him, nud he understands them, then thry ure in the dark of the raom. This is a sort of paychological pazxle. We explinid the puzzle hy presuming that one party is north and the other south of the equator of as unerevenled truth. One travels hy the "right declension" astronomically speaking. The fact is, like tbe earth revolving upon its uxis at an inclimation of wonty-thres and a balfitegrees,these two part es have constructed a morat aphera at ubout the ame iuclination, one loeativg himself at the north pole and the other at the south pole; and coasequently they will never know each other and see by the same light, uutil they meet

## REST: REST:

Belored M. M. Exhelatan:
AMd deeply sorry that you are in the crucible. Sulfernig is a oatnral necessity. Can you Oh, for a month or two, give joursalif to muscular Christimity? You doubtless perd mental rest. Lat the great pivotal trath of redemption aver reign iu your mind and heart. I an weal. and in eoustant suffermg.
C. H. Bulsmaveh.

Geographacally we are eight bundred miles apart, but in suffering we go in ond out at the same door. Thanks for your willingaess to come to me via. Luke 10: 33, 34. Rest! Sweet rest! I need thee, or better still, thou shoaldst have me, but now I see no open door to get to were I to seek would soon claim ma and mine am almost a wreek, and very light labor out dors would add somewhat to the wasted powrs. But with pen in hadd, fifteen hours out of twenty-four, I cas barely make "both eads neet," though we practice the strictest econony. How would it he were I to lay down the toolsp Think ye that. Mutt. 95 : 40 has ont loimant in 1880?
Sbonld the Lord give strength and life, I shatl eadesvor to spend a few montha iu the East after Asuual Meeting. If a way were opeu,
months at the "Mountion Park Home,? near Wernerssille, Pa. But untess some sympz thrivg soul will arise in bis might and lead the way, I cannot. I an as thon art. Thonn
understaudest. In affliction, but bopeful for the crown. Yours is Clivist.

## TEMPERANCE

T
EMPERANCE is an all-ahsorlung theme of many faithlul workers for the, good of our
But tbe partial work teaves all in foult. To reform a wat in drinking, and leave bim atill to practice swearing, gambling, and many other sias, is ouly a partial work, that reason and expertience proves to be a geseral failure The practice of other eval, soos destroys all
the power of lemperance virtues, and leads the power of lemperazee virtues, and leads one sin begets another; for the weakness of this partial reform in drinkiug onfy, the Mar phy movement, in blue rithon societies, makes an excilement that dies soou, to be reneved by another when jatemperace has takon its level
with kindred evils. The true priaciple' of tes form does not atop with the evil of intemper ance ulone, bat takes ail siu and every appearsace of evil A thorough work in anything is the ouly assurance of success. If a mann has half a dozen ferofalous sores, to heal one only amounta to little. Clearse the whole system to unake a eertain cure. So in reform, to take oae evil oniy iv likely to fail, hut cleasise the community from all the evils which att-nc places of drankensess, and we have a solid retorm becuse the allurements are pat away. L-t our eiforts in reform be on Gospel grounds, to put down everything that tonds towaid drinking and all the erils that are associated with it.:

DECLINE OF CHRISTIANITY.
THAT the leuders of the great manses who profeas uiliggiance to the Lord Jezus are Darwin, is a fact paiufu? to ell lovers of the Datwin, is a fact paiufur to ell lovers of the
great prineiples of Christianity. Io Gerioutay the belief in a "suptrior elemest" in the onga of Christianity snd the creation of the worid, is aluost wholly ohliterated. The importance of Cbristianity as a restrainiag influeuce is admitted, but the doctrine of future ponistunient is no longer pronulgated frotu the pulpit by the leaders. In England the religions element in driftiog iato the same chaunel, though not quite so rapidly. In France there is also an unwillingness to stand by the former thinge. Need I tell you bow it is in this country? Do aot your eare thear the sound of the trampmg of matariulists? Do you not hear the ery of "no bell" theory, an outgronth of Darwinisu stalking to aud fro is the land? "That "brond charit!" which refneta to place justice on the other cad of the senies, lase arrogated to itelt the right to declare what is, and what is not truth as revealed in the Oracles of God. It has assumed muele to itsolf; and now hear the remalt frum ulending writer in one of the most popular joursals of the day
"One suggestive circumstances is seen in the almost total disappearanee of the old fishioned doctrinal sarmons trom a largo elass of ourr fashtounble pulpits. A beathen desiring to learn the doctriues of Christianity night atteod the best of these churches for a whole year and not hear one word of the torments of hell or the agger of an offended Deity, and not eaough of the fall of men or the sacriticial salferings of Christ to offend the most bigoted disciple of evolution. Listening and observing for himuselt, he woold infer that the way of salvation consisted in declaring bis faith in a fow abstract doctrinea wbick both preacher and hearers seemed quite ready to explain away as far as possible; lecome a regular attendabt at chureh and church sociables; put tomething iuto the contribution-box every Sunday, and in every way behare as much as possibie bike his neighbora? Why is thas? Simply becnuse the demand for doctrinal preaching is dying out. The ermo hpply mil demand in our time controla ons aswelf has Hur-doctrioes as well oods. Men have ceased to believe in them nut because they have talken the first step toward uabelief by losing their interest in them: Their faith is dragging its anchors without their knowledge.
Now all this can be aceounted for only on he ground that ministers bave hean, and are emporizing with the fashionable theory of erolution, Evolution, then, is directly opposed to orthoioxy which teaches that "man was created in a state of moral perfection." The theory of evolution maiutains that man was at ereated at all-that heis simply"the descendant of an improred race of apes." To this opinion many, who are regarded as wise thinkers, have drilted, natil C'bristasnity has almont heen wallowed up by the inumaral doctrine. The hip is dragging her anchora before the rising gale, sud who shall tell bow wuch farther she may be driven P" To the leeward ara rocks; to the windward are mountains; materialism, septicism, evolutionism, atheism, pride, jealonsy, strile and every evil mork are the rochs among which the old ship is now sailing. among the learned of the worid the Star of Belhlehem has sunk low down on the horizon
and the red gtare of the atheistic lastera is shimng boptlessly on the sand apan which the tructure is founded. Institations of learning, ven those which aze supposed to ho quite sound," are annuatly sendiply out scores of yonor mea and women deeply tainted with erolutionism.
There is a tendency to evale the plain fact of revealed truth; and instead of giving the peole sonethiug to belierce, their emotional nature is largely cultivated, so that the forces withun
are not fustly batauced. Insteai of caltivating the whole man, and forming the charaeter with the doctrine, precepta and tsets of the Bihie, the emotious are simply wroaght upon.The mind must bave something to bolieve; and sthe theologian bis not presented the thing: which are most essential, other fields are sooght and as the theory of exolation is "pleasant to believe, it is necepted mont readily by the neg. leckid mind. The charms of music and the forms of wormhip are accopted for the real reli-
gion itself Under these errammannces is it any wopler that semu-mitidelity perrades every ook and corner of the labd?
If the preseut religinia systen fails, it will not he by sttacks frout utidels, but by the worm of u ahelief which is guawiug its rery ritals. Erolationism is runk materialism, and bis appeurs it so many forms that ouly by tho wivdons which is from above, cau the Christian hops to keep thens ont of his tubernacle. "If ha present state of things goes on, eveu the sunday-school selolar caunut fail at last to notice the abretee of the difference hetween the dectrines of the catechisms mad the nots and eelings of the world." The rewards of the rithnows, the puwiskment of the wieked, the origin of man, the true nature of right and wrong-all tanght in the oraclen of God, are rapidly disappearing foom the teachinga of the great body of professing Christiau*. Where will his thing stop? To day few can tell whet prinples are fuadmantal and what are not. S reat has been the departuro that meen duro not orea alk one abotter questions on fundanemtals, Lut hipo read who ramueth, Few of the and armber really nee tho terriblo abyss over which they are being led. As a body professing Cbristanity we need to guard well the precious trutirs of the Goepel as they have been givell us by our Master. We wed to watch, for

## RIGHT LIVINe

0
NE friend writes to another, neither whom is a member of the church
There bas been a series of neetings going on at the - cburch since Jest-. They bave heen beld day and night and will continve ubTil to-morrow evening, and perbsps longer They are conducted ly - 1 have heea attend ing the meetings quite regularly, hat bave no made up my mind to choose the "good part."
Mr.-bas made it his buriness to call on some of us, trying his best to get us to join church, hut has uot succeeded yet.
A man that does not make any effort to pay his boncot dehts, cannot make' much impression on my mind when he taliks to me. Tbe Bible sayw, 'Be trathful, honest and upright in all thinge."
How frequeutly do we find a gainatying world ahle to teach those who profess to "preach the gospel," "more perfectly" the waye of the Lord. Here is only another example of how futile the effurts of a bypocrite are.
But on the other hand, does our frieed not reaize that in standing in the world he stonds with the wort of characters? He certeinly could not join any church whose society is more corrapt than that to which he now belogga.
Agnia; theso bad characters in the sburch cas never be with the righteous in beaven, bat
will be disowned by the Ssyior; and those who be to and an trenity with the very charseters whose society they could not eudure in the church during $\begin{array}{lll}\text { their sliort stay in this world. } & \text { S. J. H. }\end{array}$

## SEE last page for apecial terma.

Thuth should never strike her topsails in tompliment to ignorance or sophistry.
Ir every preacher will wake his firat, last and every appeal to the word of God, his work
vould be more successful. He may not build or rapidly, but to will burld more surely. "He that hath as ear, let bim bear what the Spirit saith."

## TO CORRESPONDENTS.

Isace Purce. Thazks for your excellent letLearned unch from it. Write again, and say more ahout that sabject.
Stsaxis 1 B. Dear kister, we can make no reduction in prioe of B. AT W. because a
mat is a preacher: it is wrong in principle. man is a presber: it is wrong in principle.
The poor we bave ever tried to favor rad shall The poor we bave ever tried to favor and shoil
continuo to do all we can for thenis. If a prenchcontinuo to do all we can for thens. If a prencher is poor, then we faroz him; not becanse be
happons to bea preacher, but because be is neely

Joax G. 1. Yes; every one who seads a subscriber, or whoever sends his own bame, will recive the daily during Annual Meeting. 2. The daily will be aboat half as large as the B. AI W. and perbnps as large. 3, It will be ent to regular subseribera four dase for twentyfire gants, Further notice goon.

## Thome and Tamitu.

Hapoands, love your wive. Wives, submit your-
nelves unto four own heabonds. Children, obey

 BAD HABITS-HINTS TO BOYS.
"My lads, I've something here to asy To whom it uny concern: Fleako heed my earpest words to-lay. And priceless wisdow learn Some faults I've seen io nome of you,
Would thut they were tot slikhtly true sometimes have 1 benn much distressed
To sec our thle boy
spending God's sacred day of rest In ninful mitth add noise. Upon God's Holy Sabbuth day, Remecober yon mbould dever play. A vielous praatice, tellitigg lies: Tis sinful I contendi
The truth be sure and not disguise And thus deceive your friend. Tonnuast not thank it simple spor To spread abrawl a falee repare Tls yerv bad for gou to swe It often gives me paia To take God's name in vai Thee all hacur a heayy blame Who thua blasplueme God's holy name.
Tis wickel too for ane to stasi. Like some that 1 have knowd
The wealth of others to conce And use it na their own. On boysil 1 hove sor'tl deeply feel
What Ged hath smil, "Thur sbalt not steal?
Tis bai to amoke and worse to ohew Habits that I deplore Oh bossal 1 fondly hope that y what I'ves sidid give nerious And never use the filtity weel.

## SWEET BLOSSOMS

Bnus Maria Scharman, a little girl of six ummers, was the bonst and pride of Germany. She could cut in paper the prettiest figures, und at eight yeara sho learned, in a fow days, to paint the most beautifal flowers. At tea she readily learned to emhroider in less than six houls. When she was twelve yeara old, she showed grest powers of memory. Her hrothers would read over their lessous in her prespace, and after they wers done, sholk and perfectly understood German, Low-Dutch, French, English, Latin, Greek, Italian, Hetrew, Syriac, Chaldean, Arabic nnd Ethiopian langanges. She pades wax figure of herself by the belp of a mirror. She wes a great musichin, and in post of the fine arts had thorough knowledge. But she studied; these things did not jump anto ber mind all at once

The little fish called Herring, is found in Scotland-hence their name "Scotch Herring." Enough were osught in one year to fill one million barrels besides those used at home. Ahout fourteen huudred millons are caughi each year. One would think that there would
be none left for "next year," hot it seems many ebe none left for "rext year," hat it seems many
"bittle ones" ars growing up oll the time, so "bittle ones" ars growing up all the time, so
they nerer get all. But man is not the only crealure that eats them. Larger fishes, sea birds, and seals, eat wany millions of them erery year. One female fish lays over thirty thousand ezgs at once; so you see they increase very fist. Do yon not think the rivers, boys and girls where they live, would soon fill up with these little fishes if they were not used as food for man, birds, seals, tortvises and other fishes? If you do not know what they are, go into yome grocery and asik for "Scoteh Herring," and if you have a penny or two, the storeheeper no doubt will gladly take them for one, and
then you can take it home sad carefully examine it.

I must tell you something about cork in this letter. The cork tree grows in Spain, Portogal, Italy and Algeria. When the tree is fifteen years old, tho bark is taken off in hlocks, and out of these hlocks are manufactured cork for various purposes. It is used to close bentties containing liquids; to make life-preservers for those who are driven from vesels hy fire o shipwreck. And recently in this country, they are cut into shavings for sleepiag purposes.They are much better than straw for bed-tieks and are rapidly taking its place.

March is the third month is the year. It used to he the first; but January and February ware added or placed before Mareh. The Englisb legal year began March 25 th, bat wai changed in 1752. An oid Eoglish and Scottish

## proverh says: "March

 spril, and they are ill.The first, it shall bo wind and weet; The next it mhal be maw and sleet: The third, it shall be hike a freeze:-
Sall gar the wirds stick to the trees."

Unole Mays.

## hints to the young.

NOTHING can be a greater mark of ill-manners than to remain sitting while your $r$ is standing before you talkivg to you. Rise and offer your seat or another, at once; and never lounge ou the sofa or take the easiest chair, while there are those in the room whose 4, gives them a better claim to them. And always be polite, respectful and modest in your demeanor to every one, especially to yonr superions, remembering also, that there is nothing more disgusting than to see yonng people assume an air of self-importance and disrespect owarde any one
Never atare peoplo in the face. If you are talking with any one, it is proper to look at them-eye to eye-with a cheerful, dignified assurance; but to stare at any oue, as if you asw something peruliar ahout him, is nxeedingly rude and impolite.
Do not eulkivate clownish or monkeyish manners. We bave seen rude boys, and even girls, who seem to take pride in antic gestures, foolish jesting, huffoonery, or what is styled "drollery," and who took great delight in using odd expressions, thinking that it made there apppear interestiog to the lookers-on. Such bebavior may excite the laughter of the foolish"for the mouth of fools feedeth on foolishness," hat every sen, ible person regards sueh conduot
with disgust and ahhorrenee. And every youth with diggust and ahhorrenee. And every youth who thus acta the huffoon lowers bimself in the opinion of those with whom be desires to stand high. Be gentle and quict in your move ments.

## A LITTLE EVERY DAY.

THE longest life is made up of simple daysfew or many; hut the daya grow into eare, and give the measure of our lives at the The li
is at the last what the days have sen. Let the children, therefore, looks after the dayo-one day at a time-and pot into each one something worth rememhering, something worth imitating by those who follow us.

1. Every day a little knowledge. One fact in a day. How small a thing is one fact! Ten years pass hy, Three thourand six bundred and ifty facta are not a snasl thing.
2. Every day a little self-denial. The thing that is difflcult to do to-day will be an easy thing to do thres hundred and sixty-five day hence, if each day it shall bave heen repeated What power of self-mastery shall be exjoy who looking to God for His grace, seeks every day to practice the grace he prays for!
3. Every day a little hopefuloess. We live or the good of othera, if our living be in any Fense true living. It is not in the grest deeds of philanthropy that the only hlesaing in found
ra littlodeens or kindness,
repeated overy day, we find true happiaess. A bome, at school, in the street, in the neighbor' house, on the play-ground, we shall find opportunities every day for unefulness.
4. Eyery day a little look into the Bible.One chapter a day. What a treasure of Bible nowledge one may acqure in ten years. Ever lay n rerse committed to memory. What olume in the mind at the end of twente-fito years!

## TRUE COURTESY.

"IBEG your pardon, and with a smile and a toweh of this hat, Harry Edmon handed to an old man, against whom he accideatally stumbled, the cane whioh he had knooked from his hand. "I hope I did not hurt you. We ere playing too roughly.
"Not a bit?" said the old man, cheerily. "Boys will be hoys, and it's best they should be. You didn't harm me"
"I'm glad to hear it:" and lifting his hat gain, Harry turned to join the playmates with whom he had heen frolicking at the time of the accident.
"What do you raiss gour hat to that old felow for?" asked his companion, Charlie Gray "He is only Giles, the buck=ter."
"That makek no difference," naid Harry, the question is not whether he is a gentleman, but whether I am one; and no true gentioman will be less polite to a man becacse he wears a shabhy coat, or hawks vegetnbles through the
streets, instesd of sitting in a counting-house." Which was right?
Those who possess kind hearte will treat everyhody with the respect that is justly dne them. They will not pass beedlessly hy the aged and poor to greet the rich and aristoeratic, nor will they treat those who may be their inferiors with disrespeet. It does not cost auything to he polite, and the Bihle teaches us to "he courteous." Manners are an index to
oharacter, and if people are rough, cold and obaracter, and if people are rough, cold and
suappish, they lack that true gentleness and kuappish, they lack of heart that so beautifully adorns all. Persons who have had the proper training will speak to their inferiors in a gentle tone, and if they lack in this respect they are not true gentlemen and ladies bowever fine and gilded their external sppearance may be. Harry was right, and a hoy of his stamp will make a nohle man -one that will be an ornament to society and a blessing to the world. We edmire such dignity and we should all strive to become more dignified in this respect. Be kind to everyhody and you will never want for true friends.

Wealthy A. Clarke.

## YOUNG PEOPLE, BE ACTIVE.

by susan sala.

II
ANY young people think an idle life muet he a pleasaut one, hot there are none who enjoy it so little and are such irurdens to themelves as those who have nothing to do; those who are obliged to work hard all day, eujoy their short period of rest aud recreationso much that they are apt to think that if their whole life were spent in rest and recreation it would he most pleasant, but this is a sad mistake ns hey would soon find out, if they made a trial of the life they think ;so agreeable. One wh never busy can never enjoy rest, for rest implies relief from previous labors, and if our whole ime were spent in amusing ourselves we should find it more wearisome than the hardest day work. Recreation is only valuahle as it unbends. The idle can know nothing of it. Maby people leave off business and settle down to a life of enjoyment, but they geverally find that they are not nearly so happy as they were before, and are often glad to return to their old cccupation to escape the miseries of indolence

Hene is a good tonic for dispouraged miserable people: The hest receipt we know, if you want to be miserable, is to think about yoursela, bow nuech you bave lost, how much you have not made, and the poor prospeot for the fatare, A hrave man with a soul in him gets out of such pitiful rats and laughs at discouragements rolls up his sleeves, whistles and siogs and makes the hest of life. This eartb was never ntended for a paradise, and a man who rises atove his diecouragements and keeps his manhood will only he the stronger and better for has adversities. Ming a noble ship has beer cargo, and many a man is better and more humane after he has lost has gold.

## IFallen asitep.

## ries abould be brief, writlen on bot tue side of paper, and separait from all ether busigese.

BOWMAN,-Nvar River Falls, Wiscensin, Dec 10, '70, aister Jubin A. Bowman, aged 45 years months and 19 days. Funeral cocasion Impreved by the writer to an attentive audience.
Sinter Bownan was a consistent member for mony yeark- She expressed a willingarse to depart and be with the Master. She leaves a husfand and six ebildrea to mourn their loss.
S. H, BAKEK.

ThAYEll-Near Cariton, Nebraski, Feh. 7,1880, Bre. Eustrayer, aged ss years, Ho calker for elders of the churelt and was annolnted. He died Io the hope of eteraal ife. S. 8. HoLsinoze. sea.
R. Holsingek.

BURKHOLDER.-In the Coon River Codgregation, Iowa, Aug. 20 th, 79 , Enma C., youngeast
danghter of brother Coreeliua and sister Elica. diughter of brother Coroehus and sister Elias ea'e diptheria Funeral services by the brethrea
J. D. Hacontelin.

## P.C. Please Copy

DA RBY - In Marsball Co, Illinots, Feb. 10, 1850 slater Emily, wite of Bro. Solomon Darbs. WORKMAN.-In the Danville Church, Knox Co, Obio, Feb 15,1550 , siatar Rebeeca, daughter of brother Cathbert and nister Naney Workman, ral services by brother Henry Keller and the ral services by brother
writerfon Rev. $14: 13$. Jums Woekyay.

James Wonkyar.
KELJER-In Hagerstown, Mule Dec. 16, "id, our dear and muct belosed sister 2habla Cosz.

## (1)ne builgcf.

-Soyethino about first things

- Exselorka were first used in 1839.
-TH8 first air pump was wade in 1550
- Anampilesin was first discovered on 1 s4.
-Tios first halloon ascent was made in 1783
-The entire Heb. Bible was priuted ie $13 t^{4}$ -THE first iron steamship was built in 1830 . -Sarrs were first "copper-hothomed" iu 1783
-Conozes were first used inEagland in 1504
-Tue first horse railroad was builtin $1825-7$
- Tota was discoveral in Califodia in 1818. -THE first steamhoat plied the Hudson in 1807.

The finit watohen were made st Nuremharg, in 1478.
-Onmibcaes were introduced in Now York in 1839.
-Thy first aewepaper advertisembat appeard in 1658.
-Kebosene was first ased for lighting puroses in $1+26$.

THE first telescopo was probably used in England in 1808.
-THE first savi-maker's anvil whe brought - America in 1819.
-Tae firnt use of a locomotive in this country was ia 1829.
-The first almanac was printed by George YonPurbach in 1460
-THE first cbimneya were introduced into Roune from Podua in 139s,
Tue first priating press in the United States was introduced in 1619.
Tur first stean eogine ou this contiant was brought from Eugland in 1753.
-GLass windows were first introduced into Eagland in the eighth contury.

The first complete sewing machine wus patented by Elias Ifowe, $\mathrm{J}_{\mathrm{r}}$, in 1846 .
-Trry first algehra originated with Diophantus, in either the fourth or sixth century

TiIs first socioty for the promation of Cbristian knowledge was organized in 1698. -Gas was frrst used as an illuminating agent 1702. Its first ase in New York was in 1827.
-Tar frat attempt to manufacture pins in this country was made soon after the war of 1812.
-Ginss was early discovered. Glass hends were found on mummios over three thousand years old.

Tue first glass fuctory in the Uaited State of which we have definite knowledge, was built iu 1780 .

Tue first temperance nociety in this counary was organized in Saratoga county, N. Y. in March, 1309.
-Tre first compass was used in Fratuce in 1150 , though the Chinese are eaid to have employed the loadstone earlier.

Tue first machine for carding, roving and apiuning cotton made in the United States, wa: manufactured in 17 N 6.
-Tay first society for the exclusive purpose of circulating the Bible, was organized in 1805 , under the name of "British and Foreign Bible Society."

Tes first telegroph instrument was saccearfully operabed by S. F. B. Morse, the inventor in 1835, though its utility was not demonstrated to the world until 104!!

Trr first daily newapaper appeared is 1702. The first newapaper in the United Stales was puhlished at Bostou, Sept 25, 1709. The first religious newapaper, the Boston Record, wa religious newapap
-THe firat Uaion flag was nufurled on the 1st. of January, 1776 , over the eamp at Cam hridge! It had fourteen stripes of white and red, and retsined the English cross in one corner.
-Dravcron Gould, of the astional ohservatory at Cordovia, Argentine Repohlic, tele

## (9nr Bible (f)lass.

The Worth of Truth no Tomque Can Tell."

## 

 der to promote the Truth, will questions stould be

WiU somo one piease kive some light on the otth
Chapter of Revelations?

## PUT ENMITY.

Tell ns oomething about Gell. 3: 15, which reals as follow: "And 1 wnhl put eanity hetive en thee
nadd the meman, and between thy seed and her nad the muman, and between thy seed and her
scell it thall luruise thy hesd, und thoil shall bruise bis lieel.
"This

THIS is n generic history of the entire contest
for power in the worid from the introducof sin antil God's final victory. Serpent und woman, though real beings, ure used in whole passace would he ridiculous. Sir parties are mentioned in this serse.
 The serpeat und the wousu are placed an-
tithetic. The serpent's "seed" and the woman"s "seed" are sutithetic. Tbe sorpent's "harad" have ranged on one aido the serpeut, his seed and head, and on the other the woman, her seed and Messial. The bead of the serpent (the devil) stood foremost on the serpent's side while the Messiah stood foremost on the side of
the woman. "He" (Messiah) represents one the woman. "He" (Messiah) represents one
power sad antithetic to bim is Satan who represents the other power. The serpent represents the false religion introiuced by his bead, the Devil. The woman represents the truc religion introduced by her hesd, the Lorid governmeots, sud "her seed" reprecents troe eivil government. The sed ot the serpent is not the serpent itself, and the seed of the woansa is not the womat. Hence each of these atand as representatives of something. The which is false civil government; the woman represents trae religion, out of which springs true civil governmeut. There has been perpet-
ual enmity between true and false religion, ual enmity hetween true and false religion,
hetween trua aud falsa civil polity er er sinco between trua aud
the fall of man.
We do not regard "her seed" as meaning the Messich, for in that cose we would have tolook for " peran descenied frons a serpent, au
satipode of the Messiah. "He" undoubteily refers to Christ, ss "bead" refers to Satant hut we maintain that "her seed" also
sbly refers to trno eivil government
The Devil's first greath scheme
The Deril's first great sckene haing false religion, and the serpent heing next to him, it
properly represents that religion, and as bis properly represents that religion, and as his somethiog, and this is talse civil governmen. If we trace the elementary stages of true religiou and true civil government we will, in due tivie, see them with proper representatives-ther. Moses stood foremost in ous, Aaros in the other. In the huilding of the temple the represontatives of troe religiou and true civil goveromeut were kept hafore the people by the two pillars, Juchiu and Borz Here I shall top until ealled out aggin.

## MAMMON.

Wins ome one pleaso expluin how the mannon


Tils pssange is found in Luke, 9 th chapter
and 16 th verse. Mammon is a Chaldee and $16 t \mathrm{ta}$ vere. Mans. Crist scens to teach word signifying riches. Chisist scems to teach un so to live before the worldy people (or the
nimmion of unrighteonshess) that they may receive us into their hathtations when our
strength foils us, and we ars unable to talee strength foris us, and we ars ungble to taike
care of ourselses. As a geueral rule, if a mam is fiithful in tis profession and shows no signs
of hencrisy, the same man who derided of hypocriay, the sarse man who derided
him in prosperity will be first to belp him in him in prosperity will be first to belp him in
C. H. A.

Treve who are best sequainted with the sub. joc till us there are over 362 different lang uages and dtslects amoge the races of mankind. A1realy the Bibla is tronslated into 280 of these lauguages nud bids fair in the wext decole or
tmo to speak in overy dialect of this many
tongued earth. two to speak
tongued earth.

## FROM PALESTINE.



A
RUN of ten bours, the next nig bt brought us into the harbor of Piremes, the seaport Athens, sboot sunrise Monday morning. From the momeat that my eye caught sight of the Acropolis, distinctly seen and ot once recugnized hefore we reached the harbor, objects of classical interest gathered so thick around me that even to mention them all, in a proper way, would occupy too much of my space. I rode frous Pireus in a carriage, ulong a benutifal turnpike road ahaded by a row of trees on each side, and took a room in the Great Britain Hotel, where my window opened apon the grounds and palace of the King of Greece. Starling out after hrealifast, withoot a guide, I wended my way to Mar's Hill, the most interesting object to me in all Greece. I cliabed the very steps, cut in the rock, by which Paul ascended this hill 1800 years ago, and I stood, and sat, for hours ou the summit, stadying the surrounding scenery and meditating upon the eventa
whose remembrance crowded upon me. 1 had whose remembrance crowded upon me. I had
resolved that I would stand on thas rock, in the resolved that I would stand on thass rock, in the very spot, as near as I coold determine it, where
Punl stood ; wat before we, hy imagination, the philosophers who constitated bis andieuce, and repeat that wonderfol speech on the Unknown God. But my heart was too deeply stirred for utternace. When I realized that I actually tood on Mar's Hill, I trembled with emotion, and sat down and wept. I had visited no spot all wy jonruey, which impressed me nor deeply.
Atter spending two days in Athene, daring whieb I saw all of its ruias, and visited Mur's fill a second time, I was taken siek with malarial fever,from which 1 suffered continuously for two days. It bad been my intention to go from Athens across from Corinth, and thence to Venieet hat my sickness made it important that I shouid get to sea as soon as possible, so 1 set sail on Friday morning, thongh 1 had senreely etrength to get to the ship. Daring the voy ge of six days around to vere spent in the ports of Brindivi and Bari, on Italian const-1 graduaily recovered mus trength. After one day of sisht-seeing in Ven. jee, 1 went on to Milan, where 1 apent a day;
and theace, without other delay, to Paris, Here and theace, without other delay, to Paris, Here
I remained from Saturday the 9 th of Aogast, till Wednesday, the 13 th, when 1 started for London. I have given a brief account of what Is saw at Bro. Delaunay's mission in a separate article, and will not here repeat it.
After spending two days in London, daring Wiver, St Paul's Cathedral, Westminater Ab bey and the British Museam, I was taken sick again and contined for the nest four days. I Las just finsted examining the Alexandrian masuscript in the library of the Maseum, when I felt the upproach of a chill, and returned to wy hotel.
Brother and sister Black abd brother Rotherman ealled to see me in my room, but of the
other bretiren I saw none; and I was not able to gu to charch on Lord's day. I had made ar appointmeut to visit brother Earl at Southmaptoo, and hrother Moore at Southport, but my sickness corripelled me to withdraw both appointmeats, and"on the afterooon of August 191 bad barely streagth enongh to travel to Livericol, whence my ship was to sail on the yorning of the 20th. Brother Taylor had
joined complany with me in Longou, to remain with me until I seachei home; but Frank had engaged passage ou a ship of the Loman Live, and we parted from bim in Loudou. Brother Earl had preeeded us all to England, having heen called home by the sickness of one of his Oor ret
ot murben royage across the Atlontic wai not murked by any stirring incidenta. The Weather was disagreeably cooll and damp, hut to keep nealy to keep nearly in of the sick list.
We landed in Pbiladelyhia about sonset, on Sanday, the 31st, after a poynge of eleven days. After supper we went ap to the church, but Foutd it shut. We went to brother Vau Calin's and learued that, owing to the temparary absence of hrother Lokinger, the night meetiogs were susp sanded Alter a vary pleasant evening with brother and sister Van Culib, to whom we are indebted for many favors, we were off for bome on the fast tran of the Pennaylvania railroad, I reached home on the morning of Sept. 24, after au absence of six monthy to a day. The and between the meeting of my family and the grecting of hundreds of brethren and sisters
whom I dearly love, I was hept in ${ }^{3}$ whirl of
excitement for several daya, which sbout took away my powers of thought. I was overwbelured by a sense of the goodress of God and the good-will of his faithful serrants.
I am now at work in the College of the Bible aod io the palpit, eadeavoring to make good use of the information which I bave gathered, and $I$ om devoting every bour that $I$ can command to the preparation of the volume oo Bible onder, which is to be pahlished as soon na the manuscript can be completed. It will eontain all the matter of permanent value which bas appeared im my lethars, and some of the letters entire. In addition to this, it will contain a
complete description of Paleatine, asytematicalls completo description of Paleatine, systematicolly home o large collection of photographs, from Which we expeet to have original engravinga xecated especially for the mork.
To every patient reader, who has followed we through the tedious occount of my long journey which I have given in these lettere, I now make my torest bow, and return my wormest thanks.
J. W. M-Garvex.

## THE CASSEL LIBRARY.

Th ue prranaently looated at yt, yorais, ${ }^{\text {illinuts. }}$
B
ROFER A. H. Cassel, baving devoted a large portion of bis life to the work of Cilecting Books, Pamphlets. Maunseripts and Periodicals, now proposes to donste the greater part of his life-work to the Charch of the
Brethren. In his library are to he fooud many rare and valuable works, hoth written sud printed, relative to the early history of our Chareb in America; worke that can he fourd nowbere else, and heace are invaluable to all Who desire to learn more of our Holy Brethren aho lirooght to this country the Primitive doctrine of the Churcb of Cbrist. The Library contains searly twenty-eight thouaand Books, Pomphlets, Manuseripts and Periodicals, nad is especially rich in old and rare works. In it ia a copy of the "Uralte Bible," hearing date of 470. It is printed from wooden hlocks, apon which the letters were carved hefore the invenwith a pen, after it eame fromitais were put in with a pen, after it eame from the press. The
onls other copy of the "Uralte Bible" in Awer on/s other copy of the "Uralte Bible" in Awer ad was obtrined by him at a cost of $\$ 3,000$, ,There are also many old Manuseripts in velluw anted in the 16 th and 17 th centuries, lather's Autograph Bible, the first Bihle priuted is America, by Bro. Ohristopher Sauer; also Bro Sauer's Almanacs, the publication of whici was hegan in'1798, and continued for 40 years AII the early literature of our Church, compesed of Books, Pamphlets, Paperi, Masuecript letters rom Alexumder Mack, Manuscript proceeding of our early Annual Meetings, \&e., sc. History,
Science. Divinity and Art are well represented. science. Di rinity and Art are well represented.
Taken all together, this is one of the most vol. uable collectioms of books owned by apy privato individual in this country.
In order that it may be perpetuated in out Brotherhood, brother Cassel will appoint Truskes, who shall be members of oar Church, and it, at any time, from any eause, may. Trastee thall lose bis membership in the Church, his place on the Board of Trusters shall be declared acaat, and his suceessor shall be oppointed by the remaining Trustecs. Upou the dcath of Tustee the surviving members of the Board tall appoint his saccessor, but no person sbal he eligible to the office of Trustea unless he haill be a member in good standing, of the Church of the Brethren. By this meaus the
Library will be held in trust for the use of our Lihraty will be held in trust for the use of our Church forever.
Brother Castel desires 85,000 to ba placed on interest to eapport bis declining years, In order to raise this sum it is proposed to sell life thereof the full beneft of the Library free duthereor the fuil benest of the Library free du-
ring their life time, and the privilege of bering their lif time, and the privilege of be-
queathing it to one of their children. Lifemembers will he allowed the privilege of takitnt out hooks to read, execpt suct rare and valuable works of which no duplicate ram ho obtained. Books can be taken out ouly under such reatrictions as may be adopted by the Board of Trusters, but only life-miembers will be allowed to take books out of the Library. The mones received for yearly dnes will bo osed in pasiong a Librarian, and in defraying incideotal expen-
We appeal to all our dear brethren to lend a helpang hand in this good work. By takivg a lik-membership you secare to yourself the great benents of the Library, and yoy bequentit
to posterity a hlessing and a benefit that nit to posterity a blessing and a beoefit that nit
remain with them, and do them good when we remain with them, and do th

## They Have Left Ux

HOW dear to our hearts are thase fries ds and associates, especially those who have
so kind and good to us in guiding our footsteps, ond in directiog as to the Lamb of God; but with all the affections and atrong attuchments, it becomes necessary sometimes for us to part. What! sball I say partp Yes, part in hody bat not in mind. Here 1 foel to tay with the poet:

## That will not het us part <br> Oor bolies may tar off remiove,

But still we te Joined in heart.
Well do these lines exprese our sentimente in respect to our dear frieods, brother Snuwherger and fomily who have lately moved to Nehrnska. TLey were all earnest workers in their Master'a caase. He was our elder for a number of years; earnestly and faithfully has be lahored ior n4. His zeal sud euergy in the work of the Lord was uatiring; always ready and willing to labor for his Master. and calmly and deliherately he would submit his will to the will of hin Lord and Master. "Thy will, not mine, he done," seems to be the firat thought in his mind, for he patientily bears his chastisement and amid hin trials snd troubles always seemed thankfal. Well may we profit by bis examples, and not only so, hat by practicing the precepts that he has stamped apoas our minds, and eapecially those of who are young, for who among us has he not admonished and instructedp Not one, for be has sown seeds of kindness in every heart. He hav stamped hie amme upon the hearts of his dear brethren and sisters never to be erated. We may wander over hill and valley, throagh meadows and wildwood, yet will we zemember our dear old brother. We never can forget him and we hope that he will remember ue, and out of a heart of love will still pray for the little flock at Moaticello. Pray for ns, hrother John, for rest tassured that our prayers will he in beltalf of you and family. May God blesa us all.

Frane Fisela.
Monticello, Ind.
an

Is there is rusic of love in gour heart, there will be joy in your face, joy in your worde, joy in your ways.

## 


The miecting of the Northera District of Inliana will be held in the Uuion Church, Marhall Coo, Ind., April 15th, 1850.
A. H. Puteriaugh, Clerh.

The general District Meeting of District No. 2, Virginia, will beheld on the 8th and 9th $t$ April, 1080, with the breth in the hrick $\mathrm{Co}_{\text {H }} \mathrm{V}$ a. A full representation is greatly denirLevt Garaze.
The District Meeting of Southern Ind, will he held in Cliaton Co., in the old Middle Forlc Cburch, March 24th. Bretbree coming by Railroad will come on the L. M. and B. R. R. to Mulberry the day before and they will be met and conveyed to place of meeting.
tsasc Bthinsame.
The District Meeting of Northern Iowa and Minvesota will be held on the 19th day of March in the Brethren's meeting-house in Greene, Butler Con Iova, on the Burlington, Cedsr Rapids oud Northern R. R. to which we expecially do ve desire delegatas froon all the especially do vee desire dele
J. F. Ejefmbaray,

Please announce that the District Metiog for ponthern Nehraska, Colorado and Northarn K asasas will be beld at the resideace of brother Jobin Humbarger, four miles sonthereast of Abilene, Dickinson Co., Kag., on the 10th of May, 580. Lovefeast to be held on the $/ 4$ th and $9 t h$. For further information correspond with the writer.
S. A. Btrient

Tbe District Meeting of North Weitern Distriet of Otio will he held, God willing, with the brethren of the Logar Charch, Logan Co, Ohio, on Saturday April 2sth. On the 23 rd, thers will be a meetive of Miscioviary' worlsers, commencinc at 1 oclock. There will be conteynnce at Bellfontaine and ot DeGraff on Thariday and Belifontrine and of DeGraff on Tharaday an
Jridag. L. Frastz.

## FROM THE CHURCHES．

AND they that be when shuml suite at the


## VIbginIA．

Green Forest．
Intaresting meetings of the brethren were beld at the Mountain Braoch school－house du－ ring the latter part of Janourry．Bretbren Ken－ dig of Augusta Co．，and Crosswbite of Esst Tranessee were with bs．Their sermond were impressive and much good resulted there－ from．One was baptized．The peopla of this conmonity are greatly aroused to a sense of their doty in regard to the salvation of the soul． May the influence our dear hratbreb exerted in tbis osighborhood find its way into every heart．We hops we may see many sonls come to Cbrist and belp as fisht the bsttlea of the Lard．Hopn vur brethran may accomplish much good ns they ssil on the ocean of Time and though atornas may coms and their opiritual aky bo darkened，be who stilled the tempest and walked on the watere，can land them sofely on the other shore．Brethren，let ns labor more earnestly for the salvation of souis．All around un are nouls parishing for the Bread of Life and wa should try to rescus them．

J．M．Hayslezt．

## OHIO

The Board of Evangelism of Nortb－western Ohio met at Dunkirk Fab， 26 th，and disposed of business in a satisfactory manner．There being sufficient funds in the treasury to meet the deniands，the work was urged forward．At prasent thare are six evangelista in the field at work，and calla are coming for more preaching． Apparently，the people are，＂hungering and thinsting ofter righteousnesf．＂Though this work ia yet in its inffacy，the prospects are be－ coming better as it progresses，and we thiuk the time ie not far distant when it will be what it was intended to be lisy the autbor．

S．W．Lindower．

## Wooster．

Our meetings comaenced oo the ith of February and elosed on the 24 th，with twenty－ thres additions．The mestings were conducted by hrother D．N．Workman．Quite an interent was mavifested by professore and non－profess－ ors，and after brother Workman had delivered a discourae on the Brethren＇s platform，many ware made to acknowledge that it was a sound obe，hat would excuse themselves by saying that many were not on it．Admittiug it to be the case，let us，brethren aud sisters，walls clo－ ser to the profession that we have made－keep right on the platform and let our light so shins that we miny not be stumbling－blocks to the world；that those around us may see our good works and tbrough our influance and the grace of God，wang more be parsunded to torn from their evil ways and unite with the psople of God．

## Milford．

indLand．
Our meeting is still going on near this place．We hava bad twelve necessiona，ons applicsot and two reclaimed．One of these troo had been out of the church thirty years．Yes－ terday I bsptizad Professor H．S．Bortner Pricipal of tha Syrecnse Normal School．

Јевк Nıobolson．

## MICHIGAN．

## Campbell．

The Thornapple Charob is in peace and union as far as 1 know．During the last year there were elevea added to our number by bap－ tiam and sixteen by letter．On the 14th alt．， brother Emanuel Hoover of Miami Co．，Ohio， came and pranched foar sarmons，and on the 22vd，brother Gideon Bollinger of Medina Co． cams and preached six sermons．Bro．B．has visited three churches ia Michigan and will visit two more if nothing prevents before he leaves．We bave had a very open winter．The past week was Spring－like．Last night we had a beavey thunder shower and to－day it ia coll Health in general，good．J．F．Ratacer．

## illinvors．

## Raymond．

Brother A．S．Leer and the writer beld a series of meetings ahout eight milos south－cest of Nocomis，．Montgomery Co．，in a locality
was new．Oar labore resulted in one being baptizod．Another made application but he cause of poor health was not baptizod

D．B．Stownaker．

## Chompaiga Co．

We hare had a soul－refreshing meeting at this place．Brother J．J．Kindig of Woodford Oo．，preached ton sermoas for us and gave ne good doctrinal counsel．Thare was quite a good
feeling throughoot the meetiug：also gaod or－ teeling throughoot the meetiog：also good or－
der and attendance which is very desirable with der and attendance which is very desirable with
the childree of God．The people semped to be very much interested and we think thera is
ver prospect for doing good if we could have regular preaching．The nearest church is sixteen uiles away，bence we feel iaolated．Thera ace seven members in this vicinty．Mnistering breth－ ren whan traveling throagh，plasas stop and preach for ub．

Sabal Cellza．

## 10WA．

Watorlon
Bro．E K．Buechly writes：Diptheria hat taken away quits a number during the Fail and Winter in and around this place．It haf－ fles the skill of the physicians and proves to he quite fatal．Middle－aged，youth and children are its victims．＂Thus saith the Lord，set thin 2 Kipgs，20： 1.

Brooklyn．
Brother Solomon Stamy came here on the 14th of February and beld a few meetinga．The interest was good，and although no pressent ad ditanos，the brethren and sisters were grehtly
encouraged．
Vioca Mrics．

## Waterloa．

Brother J．H．Moora labored with the brethres in South Waterloo Chureh from 22nd ult to evening of 24th：Subject Sunday morn－ ing，＂The office of the Holy Spirit in reproviog the World，＇Suoday aftersoon be preached to the little folks．Sobject，Sunday evening，＂Sal－ ration．＂Monday evening，＂Non conformity of thes Hearl．＂Tuesday evaning，＂The present，
intermediate，and final state of man．＂
Being present at but two meetings it is only those of which we can give a synopsis．On the＂Non－ conformity of the heart，＂Rom．12：1，Bro．M． aaid oon conformity should bs from the heart Non－couformity of the booly and not of the hearh，is not Goopel；it is not being tranaformed hy the renawing of the mind．If a person＇s body be conformed to this world it shows his body，it is since the heart non－conforms the and cbanged，for when the beart is changed it will change the body．Bro．M＇s last sermon bere was on the three states of man．
1．The first state of man in bis existeace from bin birth to his death．
2．The second state is man＇s conditioo be－
tween death and resurrection．
3．The third atate is man＇s finai existence atter the resurrection．
Man in his first stete is composed of body and spirit．Wheo Moses died his body was buried ia the valley of Moah，and bis spirit went to God who gave it．The soul of man is Cbrist talked with Moser intormediste state，for ny hoodred yeare after Moses＇hedy bed re－ ny hodred yeare after Moses hody hed re－
tarned to dust and befors it bed beeo resorrec－ turned to dust and hefors it bad beeo resorree－
ted，showing Moses was conscious between ted，showing Moses was
death and the resarrection．
Again，Clurist said to the thief，＂To－day shalt thon ba with me in paradise．＂If the soul of Christ was conscious，so must the thief＇s have been，for he mas to bs where Cbrist was．Peter tells us Clurist preached to the spirits in prison， abowing their conscionsness，and therefore the consciousness of tha soul betwesu death and the resurrection．Again in Lake 16，Christ，fors the first tinse，lifts the veil which excludes the intermediste state of man from the view of the living．A rich man aod a poor man died．This ras as far as those who knew them coald fol－ low them．But Christ now lifte the veil and Leto them see what became of them after death． Their bodies ware buried．Lazarus was carried by angels to Abraham＇s bosom．The rich man lifted up his eyes in bell，being in torment，and hes stw Lazarus，and ha eried to him for a drop of water，thua showing again the coneciooshess of the woul between death and the resurreetion． Third or final state of mso is bis existence after judgment．The righteuns thee isherit ternal life and the wieked go into everlasting punishment．

S．J．H．

## Maple Grove Colony

The good work of the Lord is prospering int this part of God＇s sineyand．Iesterday．Fob 23ud，was a day long to be remembered．Twen－ ty－one precious sonla were mode happy in being received into the church by holy baptism．Oh may they all rejoica ever more in tha love of their dear Savior and hold out faitbfal ninto death！There are two more appliconts，nu others aro deeply impressed．Whes bles the Lord for what we have seen and beard durimg the past fow weeks．We desire the prayers of all God＇n childres that we may all hold out aithfol and receive a crown of life．

S．R．Holsikgpr．

## NEBR．18KA．

Pleste Vahey．
The membere of the Platte Valley Church in conncil uaanimously agreed to make further inquiries concerning the＂Western Honpe Mis－ sion．＂Give us，Jlease，the rales，as we wish to ba represented in the work－not as donors， but as a poor，soattered flock，which has hat one minister，and he has a large family to look afier，hence cannot fill near all the oalla for preaching．Good prospects hare for true reli－ gion．Conse over ioto＂Macedonia and help， is．＂Any brother or brethren cotning West will please give us a oall．Will the Primitice Christian pleasa publish this also？
J．P．Moenar，Rising Gily，Neb． Eli Baingauras，
I．M．Wive．
J．B．Kelten，
Prupple Cane，
David City，
Bens．Kylem，

## Certification

WE，the Mussionary Board of Sonthern Lowa，hereby cartify that brother S．A Garher of Leon，Decatur Co．，has been duly appointed as Eraugelist，and we Leartily rec－ consideration if the Brotherhood．Calle for missionsry lalor should be sent to him or the Board at Mit．Etua，Iowa．

J．B．Beahd．
A．F．Tzomas．
J．M．Maxamezd．

## A Correction．

$T^{\text {P }}$ERE is an error in B．AT W．that I wiah yon to correct immediately，as it did not come before my notice until to－night，The
essay entitled，＂The Way to be Happy，＂was selected hy me and given as such，（at les thinking I had）；now it appears in wy own name which is the printer＇s mistake．In the January number the author bas accused me very hard for re－writing his article and giving it as my bwn，which would be wrong for any one to do．

Piebe A．Frintz．

## Watch Him．

Belond Bro．Mfore：－
${ }^{10}$ DAY there was a manat my house who calis himeself John VanDame；he claims to him．He said $\mathrm{D} .-\mathrm{M}$－gave bim one receipt $\mathrm{m}_{\mathrm{t}}$ cure Hog Cholera．He anid you know him He clams to be a larother，and says he was ta－ kan into the church at Dutchtowa，III．He says he knows a good many up there and tells hard stories about bretbree and sisters．HB had his back hroken and waliks vary mech bent forward．Do you know such a mao，or is he for ward．Do you know auch h．mac，or is he
an mpostor？
$\begin{aligned} & \text { J．Y．Ssavely．}\end{aligned}$ Hudeon，Ill．

Yes，we know just such a man．He is a member of the church，and our impression is， the less you have to do with bim tha better you will be off；at least that is tha experieace of the people in and aroond Lanark．He came near makiog considerable tronble in an adjoining church，and to our knowledge，the people here have no confidence in him whatever．We could tell a good deal，bot presume a hint to the wish is sufficient．

J．B．Moone．

## Iifeary Notice．

The leading articls in the North Ameriean Rericie for March is by ex－Judge Jere S．Black and is entitled＂The Third Term，＂being a re－ ply to ex－Senator Howe＇s paper on that anbject in the Review for Pebrasy．Mr．Black holds that to elect General Grant to a third teru of
office in the presidential chair would be a vio－
$\qquad$

Intion of a custom that as stronger thau aily Inrss or constitutions whaterer：that sould in ulfect be the ead of nar $k$－pmilicican watatutions． and the enstallurot of＂empire．＂Hon．E．W． Stonglton foilown Mr．Block，tulkue previedy the contrary rient，that not only is a third taru not a thing to be depmeciated，bat that it io enu－ ineatly desirabie，enpecinlly if，as in Geveral Graut＇s case，an interval of time has elapd bo－ wrean the reenud torm anul the third．A tinuly article by Duvid A．Wells nizus to prown that a discriminating incone tax is essentinlly Com－ mioniem，and that this is sp cially true of suct an ineome tax as wat levied in the United States by acts of Cangress in 1 cets and suceed－ ing years．The fourth artiela is by Rev．Dr． Beilows，and treats of Civi）Scrrice Reform． The author recomats what has leee done in Britain to reform the civil service of that coun－ try，fnd shows how the experience of British statesman may be turned to advautage by Anserican lawnakern．Professor Simon New－ combls，in aus article on＂Our Political Dungers，＂ cinls trihuanal for the aned of some non－polit－ dectious．He looks on the prinain of contested toctious．Ho looks on the presidentint atrug－ gie of thres yeurs ngo，and the recent excite－ meat in Maine，as symptomatic of a disensed political condition which calle for remedies very diffarent from thoon which have hitherto been employed，John Luncaster Spralding， Bishop of Peoria，wakes as sprited reply to Froude＇s recent article on＂Romaminm and tha Trish Race ia America．＂The noticea of nave tooke are by Mr．E L．Didier．

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Lanark, Ill., March 16, 1880.

No 11.

GENERIL IGENTS
THE BRETHREN AT WORE tract society.


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$\mathrm{Y}_{\text {unse }}$ Workere
Wan-In the Begraeration, Willing Sccond Prag-Heaven is my Howe: Stoln and
1ray Dethate

 For hits Paob-EDiterlal Xotep. Dedine of Chis-
tianty, To Correspuddents.
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 Balge
 Let Brotherly Love Coutinue




## IN THE REGENERATION

MY D. P. saylor.
"Aid Jesuas snd nuto thern, verily 1 say nutd you,that ye which bate followed me in the regrner-
ation whina the Son of man slanlis at in the throve pation whan the Sot of man shallis st in the throwe
of tios glory, ye ilso shall sit tupon twelve throucs. jutgivg the twelve trlbes of lannel.- Matt. 19: 28 D EGENERATION meaus, ts generate or bettor statate; to reprodace. In theology the word is applied to be spiritaully born anew, to becoms a Christian: to renew the beart, \&c. Different views are beld by different persons on the application of the word regrucrution in the text. The word eccurs only here and in Titus 3: 5, in our Eaglash Testabueut. There can be but one view an to the meaning of the word, as our knowledge of it is derived from the sume standard lexicone. 1 don't pretend to know any thing of Greek, and 1 lave never beard two nusu agree on any disputed poist where the Greek was referred to, nuless they belong to the same church association. I take our Seriptures as we have them, courparmg, if needful, the different trauslatiou*, and then refer to standard Lexicographers for the meaning of words.
The diflrent views on this subject, lie in the application of the passage. Some punctuate it thus: That ye who have followed we in regeneration. This convers the idea that Christ bimsalf was regeuerated. Thus punctuated, no other conclusion can be drawn from it. Aud this thought is absurd, and dare not be eatertaived. I once beard a good and mach loved brother preack from this subject, and be read it under this punctuation. I had my ears set to hear what he would make of it. He said the thought that Christ was regenerated in the sense om which we ose the term, was absurd, honce we could not follow him in th, "But," said the deargood hrother, "Christ was haptized, and we can follow him in that." Sone of ns smiled at the brother lifting himself out of one dilemwa, to fall into the equally ahsurd one of baptisnal regeneration. Another brother on this suljeet, said, "Clarist must have undergone a kind of regeneration in lis conflict with Satan in the rilderness, and his forty days fast, sud eaid by faith fully resisting and orercoming temptation as Christ did we followed Clrist." Of the two viows this was the better one, but I think neither correct. Al. this comes from
punctuatiog the passage. Punctuate it, That ye which hare followed mer, as do all the cupies of the Englinth Testament which I bave and ass do the German by Lutioer, the Swis Germaan by Frohlhone, and the Awerican revised translation.
The applieation of regeneration here will bo the resurrection from the dead, to the time of recreating and renewing of all things, sud wot to the regencration of the simner to spinitual Lhe Aud this view is perfeetly consistent with the whole subject. Peter said to the Lord, "Behold we have fursaken all and follored thee." The young rulor's deparbare from the Lord, and his observations upon it led Petor to ask the
question, "What shail we huve thereforu?" There was no spiritual regeneratiou in them when they folluwed the Lord. The idea of a teuporal greatness oceupted their minds. They cuuld not audertand what to converted meu now are the siupleat Caristiun truths. They wanted to sit un his right band
and on his left hand in his king. dom, chief men in the ealhiaet. And in this view thiogs at that time looked gloomy, therrfore Peter called the attention of the Lord to the fact that they bed forsaken all and foilowed hien, und having done this, "What shall we have therefore?" A fair and honorable
question certainly; nad Cbrist nuswered the question just as fairly as it was asked. "Verily I say unto you, that ye which have followed re, not now, but in the regeneration, when I will make all things new, will recreate you in
the resurrection from the dead, aud change the resurrection from the dead, and change
your vile bodies, whea $I$ will sit in the throne of ny glory, not as you now thiuk in a temporal kungdow; there you shall hase your reward, und that will be, ye also shall sit upon twelve thrones, jadgiag the twelve tribes of Israel."
This ja common sense vew of the subject, This is a common sense vew of the subject,
and $j s$ the view sustained by consmentators, Scott $53 y s^{2}$, "If mo join the expression, in the regeneration, to the preesing classe, it may wenh the regenerating work of the Holy Spirit ou their bearts, disposing them to obey his call. But it may, aud prolably should, he joiued to the sulsequent elaute; and the it refers to the time, when the apostles woald receive their full recompense, even wben the $S_{\text {on }}$ of man shall sit on the throne of his glory. Then he will wake all things new; and they will he bis assoeiates in jodgment; the world aud the ctureb will he judged according to their doctrine; and they will appear distiuguished in a special manner from all their hrethren in Clurist. Soma reference may perbaps be had to the establishment or the Cluristian church, and the condemation of the Jewish aation in consequence of their ministry; bot the day of
jodgnent seems uudouitedly intended. Judus, was at this time one of the number; hut he hat never truly left all and followed Christ. When ho by transgression fell, anotber was appointed in his place, aod the number twelve was continued. In the day of great restoration of all
things, when the elect shall enter on a new life of ouspeakable glory, even that great and dreadful dav, wheu the Son of Man shall sit upon the throne of tugests, to judge the quick and the dead; then stail ye my aposties, who are
now despieable and mean, have the honnr to sit upon seseral thrones, to second and assist this awful act of fiual judgments on the rebelhious tribes of Israel."
Dr. Clark punctuates the passage thus: "Ye which hove follored me, in the regeneration,
when the Son of man shall sit in the throne of his glory." And says "the punctuatoin which I bave observed here, is that which is followed by the most emivent critics; the regeneration is thus referred to the time when Jesus shall sit
on the throne of his glory, and not to the time of follosing bim, which is atterly improper. The regeneration. Some refer this to the time in which the new heareas ond the new earth shall be crested, and the soul and body united." Matthew Heary, "Tho date of these however,
which fixes the tize when it should commence, not immediately from thedsy of the date of these
yarsons. But when the Son of wan shall sit ou the throse of his glory; and to this some refer that, in the regeneration they will be thu diguified. Christ's second coming will be a regoneration, when there shall he new heavens and a new earth, sad the restoration of all things. It is certamly to have its foll sceomplishment at the second coming of Jesus Cariet, when the saints in glory shall jodge the world, uud the twelve apustics, espuciaily nassociater with Christ in tha judgment of the grest day when all the world shall receive their final doom, and ratify mud applaud the seatence."
I nave given the understanding of these three earned meas on this sulject; bat I did not obtain my understanding from them, but from a common sense view of the Scriptare as we bave F. First piew. This was a question asked by Peter for the twelve alone, "Behold we bave for saken all," \&c. Aud the answer is to, and for thera alone. "Verily l say anto yoo, that y which have foliowed me," \&c. This is apecial to, aud for them, none hut they will be thos honored and digoified. Second view. To reai it, ye that hare followed me in the regeneration makes no sense. The Son of man never heing regenerated, it would be absurd to say wo fol low ham in it. And to apply this sitting on thrones, dc., to the preaent time, would be qually absurd. Here the Son of man did not it in the throne of his glory; all admit that is yet in the fature And the twelve which were as lambramoug wolves; buade as the filth and olfieouring of the eartb, a spectacle for the world, for men, and for angels to look at, certainly did not sit upon twelve thrones, jadging the twelse tribes of Iarael, which I presume Had as zouch to do in persecuting aud killing them as the Geatiles hed.

## WILLING WORKERS

## BY WEMTITY A. CLARER.

$G^{O O D}$ accepteth what a man bath, and requires does nct give according to our ability. He comanand is, " 6 o, work is my vineyard." He says "It is more blessed to give than to receive," and this laugunge will apply to oar work in the Church as well as in any other department of labor in life. Our earnest deare should be to iry, io some way, to wia souls to Christ. If we $f_{\text {fel g glad that we entered the Kiogdom, should }}$ we not want others to enjoy the? 马ame blessing: aud privileges? There is a great work to do -all around us souls are perishing, and we who profess to be hright and shining lights, aro the ones that should try to rescue them. Wo annot sffurd to fold our arms aod rest at "ense in Zion." Jesua saya, "My Father worketh bitherto, and $I$ work. His eyzupathiving beart was moved with compsssion towards the lost, and he wept over their sad condition. His uitesion in lifo was to do good unto all classes of society. Not only did the righteons claim His attention, for $\mathrm{H}_{e}$ says, "I came not to call the righteons, but siuncrs to repentance." He was pure and undefiled, and yet He associated with sinners that He raight do them good. This is a thought we should not overlook. We should never slight those who are ontside the fold, hut treat them kiadly and ondearor to lead them to Christ.
Willing workers are needed, and auch will labor more successfally. We must feel ready and willing to lahor where the Lord directs as. True, we cannot do mach, but by the hlessing of Heaven, we can, perhapa, accomplish a little good, and Inspiration teaches ns that "even a cup of cold water, givon in the name of a disciple, will not lose its reward." If, then, "Oas Father" regards such little acts of love, how much more will He aid and hless us as worker in His rineyand of we go forth in His strength!

He also assures us that if we lack wisdom, He will give and upbraid not. 0 , what eacouragement we have to work for the Master, and we allould lisbor to faith fully discharge every Christian duty devolving upon us.
The Sabbath-school 18 a vast beld of lahor, and one in which we cas all work. If we have one talent, let us improve it; if five have heen committed to our charge, a greater work will be required of us. Wo need not go to foreign lands to fiud something to do; here at home is a work that is calling loudy upou us for our nssistatee. There are little childiren all around us vhoso mivds are sasceptible of great caltare and improvement, and they should be gathered in from the streets, and wherever found. They wust be taught, and to us they look for teachers. Their hearts are yet untainted with $\sin _{1}$ aud now is the best time to iuplant religious. inpressions. In ths way, if we work diligently, we may accomplish a great work for the Church. In a few years the silvery hesda will he lying in the ailent tonab, and the children of to-day must bill their places in the Cburch and in society. Now is the time to prepare them for the responsihilities which will fall upon them, and we should not neglect it.
Young hrethren and sisters, to you the command, "Go, work," applies with force. You are youtbful and strong, and capable of perforaing acceptable labor. While in the morning of life, ho active, diligent and earnest, is all things showiug a pattern of good works. In this way we can be helps to those who are oider and wore experienced, and thus, as workena together, can more successfally further the Master's cause. But we mast be willing uorkerg. We want toacleers to instruct the tender minds who feel the importance of their work, and who are ready to sacrifice their own pleasure for the good of those entrusted to their charge. The magnitude of the worl requirea earnentuess and promptaess in those who are teachers, and we must endeavor to win the affections and confideuce of our pupils if wo would bave our efforts crowned with snccess. Our influence must he for good if we would impress their mind* favorahly. Little chridren are close observers, and thay very readily discover whether we are in earnest in our work, and whether wo use partiality. We must love them if we would have them love un.
Fathers aud mothere in Zion, you can help us in this work by your presence in the Sah-hath-echool. Your words of eneouragement atimulate us who are younger to lahor more dligently, and uspire us with renewed coarage. Thea withhold not your sympathy, hat come and help us, and we will try to train the teoder lambs for Heaven, and when we are doneteaching bere below, we may have the pleasare of seeiog sheases we were instrnmeatal in gathering into the garner of the Lord.

If among the older people,
You may not be apt to teach.
"Feed my lambs," eatd Christ the Shepherf,
Place the food within their reach
Add in may he that the chidron
Will be found among yourling band
Will be found among your jewels,
Lanark, $1 a$.
Sowetimes the hlack storms of tronble hlot out the bright stars from the edky of enjoyment, ud then the fuint heart feels the blackness of darkness overwhelming it: hat just then the Savior rehakes the wiad and bids the watern he still, and faint heart ntarts anew on ite journey to the celestial city.
Wrex Clrist was about to leave the world, he made bis will. His soul he committed to his Father; bia hody be beqneathed to Joseph, to be decently interred ; bis clothes fell to the soldiers ; his mother be left to the care of John ; hut what did he leave to his poordieciples, who had left all for bim? Silver and gold he had fnitely better-his peace.

HEAVEN IS MY HOME.
By s. w. -uctawoon.
EAVEN is a place of reat, Beaven is my home; the Savior dwelth,
He, who the sorrow quell
Of all the rassoca hlest Heares is my home.
Heaven is a happy place, Heaves to ry home;
$\mathrm{In}_{\mathrm{n}}$ it the blood-bought throng
Sing the redeumiag soag.
Ind nee their Savior's face Hearen is my home.
Heaven is a place of love. Heaven is my home
In its 4 godea urred
Where bappy asints shall meet Where bappy ysints shall orec
And live with Christ above, And five with Christ abe
Heaven is ruy home.
Heaven's where King Jesus reigns, Heaven 15 my horne;
Im tray'ling bere below
in sickiens, pain and woe.
ha heaten there ara no puitus
Heaven is my home.
Then cone what will to me, Heaven is my home; Il hut live and die As taught by Cluriat ou high, then stall know rud see, Heaven is my home.
If God will only say, Hraven is my home; When judgment day is post, Then 1 shali dwell at last Then I shalidweencul's etemal day, Hearea in my home.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which estitle then to be regarded as churehes of Jesua Christ.

## D. B. Ray, Affirus.

J. W. Steis, Denies,
J. W. Stein's setenth negatise.

## $\mathrm{A}^{s}$

 looking plaio questions, I ask him the seventh thus if Baptists can engage in war without doing those lusts of the flesb, viz: "batred, variance, wrath, strife?" Gal. 3: 30. Hesays: "I write my name in the book of the Fatber and of the Son, aud Holy Spirit." His ladguage calls for three books. 1st, "the book of the Father," or the Father's book; 2d, (the book) "of the SoD" or the Son's (book); 3d, (the book) "of the Holy spirit" or the Holy, Spirit's (book). In these equivalent forme, the sign of possession or authorship occurs thrice. Covel says: "Nouns, denoting a possessive relation ts the same ohject, have the sign (') annexed to the last obly; as Mison's and Dixon's line; mouus denotiug a possessive relation to different objects, have the sign (') annexed to each, as Adam's and Jackson's administration, i. e., Adam's administration and Jackson's administration." Digest of Eng. Gram. Mr. R. cannot transpose his sentence ao as to give the sigo ('s), (which is equal to "of" in his example) to the last nown ouly, bence, his sxample is a failure. My example was analogous to the haptismal formula sod correct. The "Fatber," "Sod" and Ho ly Spirit though one, are also "three;" and assuch weare commanded, Matt. '28: 19, to baptize intu their uames. It is a privciple of the Greek languag", that When two or more nouns of the same gender, number and case, connected by the conjunction kai, denote the same person or thing, the Article is prefised to the first only, as "O Theos kai Pater tow K'uriou emow;" i. e., "the God and Father of our Lord." 2 Cor. 1: 3 ; see also, 11: 31; Eph. 1- 3; 6: 1; Tbess. 1: 3: Col. 1:3;1 Tim. 6: 15; Heb. 3: 1 ; 13: 2:1 Pet. 3: 25: 3 Peter 2:90; 3: 18; Rev. $1: 6,9$. When they denote differ ent persons or thinge, the Aeticle is pre.fixed to each noon (unless omitted bufore all, or prefixed to the last ooly). as "hot te'onti kai hoi harmartotoi," i. e., "the publicans and sidners," Luke 15: 1, 2; 20; 1; Acta 11: 1; 26: 30; 2 These, 1:2; Jas. 1: 1; Rev. 22: 15. Dr B. H. K-nnedy, profies or of Greek in the Uuiversity of Cambridge, kays: - Un doubtedly the presence of ton in Matt. 28: 19 hefore Patros, Uhiou, and Magion Pneumatus makes them three dis tinet personalities, whatever therr rela tions to one another." Letter from Cambridge, Eog., dated Dec. 24, 187 s .

Mr. R, koows that vessels usually sink by repented efforts. He thinks the breast milk," and "Egyptian ointment" was a mixturg. Thon it would have beed something else, i. e, the name of its compound. Mr. R. can't prove that "ebaptisuto," 2 Kings 5:14, is not frequed tative. "Heptakis" ooly limits the num ber of its actions. He misrepresents Chrystal and bis authorities hy garbled extracta, Clurystal says of the fathers who speak of trine immersion as a tradition: "They believe it to have been derived from Christ or his apostles, but to have been baoded dowo by tradition.

* Basil an I Jerome hoth derive the trine inmersion from a divine on apostulie source. " *S Sogomen ex pressly calls the trine immersion alone the divide baptism." Chrystol's Hist. of the Modes of Baptism, p. 159, 160.
Gregory Nyssen calls it the tradition of the divine institution." Bingshm's Abtiquities, vol, 1, p. 487. Eunomius, the inventor of single immersion, was not a Catholic, but a reputed heretio, no "Arian," Sogomen's Eecl. Hist. p 263, 290-294; Sucrates' Ecel. 1 List. 1 12.

My 5th reason why the Baptist churches are destitute of Cbristian bap tism is founded upon the consideration that, if sivgle immersion was first practiced, the genersl church would have had to chsoge the trine immersion be forc the third century. Clement, of Al exavdria, born ahout A. D. 150, address. iog the Christian churebes of his age, says: "Ye were conducted to a bath just as Christ was carried to the grave, and were ttrice immersed." sco. Wibey on Bap. P. 328. Mouulus sidi, A. D. 256 : The true doetrines of our boly mother, the Catholie chureh, hath alway*, my
bretbreo, been with us, and dotb yet abide with us, and especially in the Artielo of Baptism, and the trine immersion wherewith it is celebrated; our Lord hariug said, 'Go ye and baptize the Geotiles, in the name of the Father, and of the Son, and of the IIoly Spirit."' Work of Cyprian, part 1. p. 240. Mr. Ray says truly that "when historiads use the term, Catholicechurch, with ref. ereace to these times-about the third century-* * *, they only intend to refer to the church in geveral." Bap. Suc. p. 159. Therefore, sceording to himself Monnlos declared trine immersion to have always been the practice of "the church, is genersl." Tertullian, who was born about A. D. 160, and baptized isto the Catholic (i. e., general) church about $\Lambda$. D. 185 by trine int mersion, declared it to be the Catholic practice. He says: "We are thrice dipped," * * *. Tertulliadus De Coroba, sec. 3.

My sixth reacon is that Baptists, themselves, testify that there was no change in the mode of of baptizing during the first three centuries. Orchard says of the second century: "Although unwarrantahle costoms and ceremonies began to prevail at the conclusion of this cen
ets of religion were not altered from their s.riptorsl sulyent, which is sup. ported by the hest bistorians, as it dues not appear by ady approved nuthors that thre was noy mutation of variation in baptism from the former century. Mag. Cent. 2, In Deno., p. 39," Orchard's Hist. of Foreign Baptists, p. 26. Of the tbird centory, he says: "Tbe most respectable historisos sffirm that no evidence exists of any alteration as to the subject or mode of baptism during the third century. 'We have no testimony as to asy slteration as to the rite of bap. tiam." Mag. Ced. 3, Dano. p. ${ }^{\text {62 }}$. "They generally dipped them thrice in Du-Pin Hist. Cen. 3. "Idem. p. 35. Du Pmesays they did this "in the three flest Ages of the oluurot." DuPin's Hist., vol. 1, p, 589. Orehard says of lopptism, during the three flrst centu ries: "It should be remembered that there existed a karmony anong the churviles on the mode and sulject of baptism, and all part es were regulated by the soriptures." Hist. of the Baptists, p, 38, 39. According to the foregoing, there was no baptism for the Arst tlree centuries but trine baptism. Eunomius hadn't invented his aingle dip yet.
Irenarus, ove of the most distioguished Cbristian writers of the second century, who was io youth, coutemporary with Polycarp, a disciple of the apostle Joho whom he heard, to nse hisown laeguage, "speak of his familiar" intercourse with John, and with the rest of those who had seen the Lord, and how be would call their words to remembrance," dee, writ ing, A. D. 185े, says: "Polycarp was not only instructed by apostles, and conversed with many who had seen Christ, but was also by apostles, in Asia, appointed bishop of the church at Amyrbs,
"; and when a very old man, gloriously and most nobly suffering martyr-
dom, departed this life, having nlways tnught those thiogs which he had learaed from the apostles, and which the church bas haoded down, and which alone are true. To these things all the churches of $A$ sis, testify, as do also those mes who have succeeded Polycarp down to the present time"-(i. e., A. D. 185, about the time 'Tertullise received baptism by trine immersion). Writings of lremeus, vol. 1, p. 155, 159, 262, 263. Such statements certaioly support Mr. Orchard's.

My 7th reason is, that if a change was made from siogle to trine immersion, it was 8 ) unanimous that the whole Christian world of that uge, of which we have any account, never raised one protesting voice aganst it. Think of the creum stances. 1. The Gospel bad geaerally prevailed. (Col. 1: 3, 6; Tertullian vs. Marcion, p. 469). 2. The churches were republiead. (Mobein's Ecel, Hist. Cen. 2, part 2, ch. 2, see. 1. Neavder's Cb. Hist. 1, p. 179, 184. Rob. Eecl. Res. p $50,122-124$.$) 3. They were the$ martyr churches of the early persecntions. How, then, conld such a change bave been wrought?
My 8tb reason is, that if a chsoge was made from single to trine immersion, it was done so quietly all over the world that the most ecelesiastical writery of the early ages, such as Cbryanatom and oth ers, never found it out, hat, without con tradiction, attributed trise 3 mmansion , as we bave already shown, directly to Christ.
In view of the foregoing facts and an guments, such a change as that from siagle to trine immersion appposes the whole martyr church of antiquity to be guilty either (1) of losing their semsen or (3) of combining to palm a forgery
upou all *nceee ling generations, w lich could not have tween done.
My 9 ch reason why the Bupuiat cburches are destitute of Chnistian lasp. tiam, is hased uprou the consilderation that they Lave changed the primitive and npostolic method of baptiziug by a forward posture to a hackward aetion. To this their owu church -historinns tes. tify. Dr. Robruson sajs: "The very plain manzer iu which they (the Englah Bap. tists) haptize is a high degree of proba. bility in their faror; but they ap pear to have varied a little from the original form, which, however the free constitution of their churbles allowa theru any day to alter. * " " They baptize trausversely by laying a pernon backward uoder water," (HC. Hist. of Bap. (Lod. Ed.) p. 545.
Dr, Judson says: "Immersion, however, maintained its ground, until the middle of the reventeenth ceutury, when the Westminister assembly of divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists bad formed churches in different parts of the conntry; and having slways seen intiuts, when haptized, takes in the hauds of the administrator and laid noder the water in the taptismal font, and not baviug much if any communication with the Baptists on the Contineot, they thought, of courar, that a candidate for haptian, though a grown person, should be treated in the same manoer, nod laid backward under the water. They were prohably confirmed in this iden by the phrase, 'buried in haptism.' The consequence has been that all the Baptists in the world, who lave spruug from the Englisb Baptists, bave practiced the hack. ward posture. But from the begioning it was not so. In the apostolic times the administrator placed his right bund on the head of the cavdidate, who then, under the pressure of the admuinistrator's hand, bowed forward, aided by that gebuffection which instunctively comes to ove's aid wheu attemptiog to bow in that position, until his head was submerged, and then roge by his own effort.' Judson on Baptism, pp. 112, 113.

Thus the Baptists, according to their own testimony, have varied from the origual form, i. e., they bave changed the ordinance, (Issi. 24:5, Dan. 7: 25), and justify it by "the free constitution of their churches." Churches of Christ keep the ordinances as they were delivered. Baptist churehes do not keep the ordinances as they were delivered. How then ean they be clumehes of Christ? Their back-ward calult baptarm, was seg. gested it scems by infout baptism, is a modern invention, and according to the date of the rise of the English, Dutch aod Weleb Baptists, is not yot four hun. dred years old. At least Mr. R. can't produce a case of backward adult haptism prior to the 16 th centary
My 8th general degative argument is founded upon the consideration tbat Baptist churches are destitute of the Lord's supper. (1) "The Lord's supper" (deipDOD) is a meal as much so as baptism is immersion. But Baptist churches have no more meal than sprinklers have dip. piug. (2) "The Lord's supper" is an evening meal, hut Baptist charches celebrate the eucbarist before dinner and then eall it onpper. (3) "The Lord's supper" is eaten at the Lord's table aod Christian churches are "partakers of the Lord'a table." Luke 22: 29, 30; 1 Cor. 10:21. This argues the pecessity of a meal as strongly as going into the water call for immersion. Bnt Baptist churches do not "ent and drivk" at a table at
all. Ther are bot ' partakers of' $a$ table. They satoply sit in tbeir pewa and receive theeneharist. Churchers of Clurist have both the "lore feast" and cunmumion. LieadJude 12 Baptist churehes have no love feasta. Did Jude write his epistlos to such clurehes! Neander, the historian, sayy the nuebarist "wos at first united with a socinl meal. Both conatituted a whole, reprearotiag the commudion of the faithfal with their Lord, and their brotherly commuvion with one another: both together were called the supper of the Lord, (depinon ton kuriou, depinon kuraikou), the supper of love (agrpe)." Nesader's Cb. Hist, vol. 1, p. 305. This is stated more fully by Dr-Cave (Primitive Clrretiacity, pp, 1177,168 ), by Wood(Bible Dict. Article. Agape), by Turtillisa, (Writipge, vol. 1. 1. 120, 121), by Kitto, Encyclopedia of Biblical Lit. Art. Agape), uad referred to by Pling in his letter to Trajan, A. 1). 112, (Workn of Josepbus, p. (658). It was observed by the Novatinus. Soc raten Ecel. Hist., h. $5,{ }^{*} \mathrm{ch} .21$.
Mr. R. bacste that Bapsista ara great sticklers for the word of God. Do not all rpostate church bonast of tho samo? 3 Tin. 1:2. We firmly believe that the Seriptures which be guotes will conderna him and his chutches. "By their fruits ye shall koow them." If their profession wera true they would accept all of Christ's precepts and try to obey them. John 14: 21, 23.
My pth aegative argument is founded upoo the consideration that Baptist churches claim to be "indepeadent." Bap. Suc. p. 294. We believe the ex ecutive governmeat of Christ's church (of which he is the supreme law-giver) to be republicaa, or dewocrstic, but the coostituent elements of sucb goveromeats are not iodepeadeot of one saother. I ask Mr. Ray to tell us which of the separate and iadepeodent Baptist churches he expects to coustitate "the bride," of "the Lamb." Rev. 19:7; 31: 2,9. The churches of Christ form "one bod $y$, " of which the parts are united aud materially depeadeat on one suother. 1 Cor. 12: 14-27. But every Baptist church claims to be iodepeadeat of every other Baptist church. How then can they be churches of Christ?

## FIVE REASONS FOR ATTEND. ING PUBLIC WORSHIP.

## bx joHm chatim halat.

FURST, for my sake. "Fauth cometh by hearing," and I want this faith;" "for without faith it is impossible to shall be damued." God is pleased by the foolisbress of presching to save them that believe." As the house of the Lord is where faith is begotten, and where faith is cultivated I should neglect no opportuaity to be there to listeu to the everlasting truths as they fall from the lips of the med of God.

For the sake of others. Set a good example to otbers that they may also be led to Clirist. "Let your light so slrive before men, that they may see your good works, and glorify your Father which is is heaven." There is a mighty power in example, nod mine should lead to the house of God, and not away from it."
3. For the sake of the preacher. I should attend public worship to cheer, streagthen, eacourage, and assist the preacher in bis great, good, and arduous labors, by my preseace, my atteation, my seriousaess, my prayers. For surely the toils and tears and trials and temptations of the man of God are enough,
already, withont my eddling on athli tional prace to the anguish of his soul by my minawfil ahowbe from the suctua ry.

For Chtiat's sake. Cbrist died fir me. Christiulercedes for me. Clarist pardoned me. Christ has seat me the prow lamation of the gladtidioge, aod 1 shond certainly go to hrar them. Then will I "grow in grace and the knowledge of the Lord Jesas Christ."
5. The great day is appronching. The great day is approaching when all the members of the human race aliall be contempraries nod make their appear ance together. Whea their doom shall be avaled and we should negleet none of the means of grace that are given to us to fit us to enjoy the plaudit of the Great Judge. And ns public worship is among the means of grace we should improve the opportunities which it offers that we may be strong, "steadfast, immorable always abounding in the work of the Lord." "They, that wait on the Lord shall reaew their strength; they shall monat up with wing* as eagles. They shall walk aud oot faint"

BLESSED ARE THEY THAT DO HIS COMMANDMENTS.

D D you ever zotice, my friends, how frequeatly this word do occurs in the Scriptures, Rad how much is aus peaded upon it? Let us notice a few passages in which this word do occurs "Not every one that sayeth moto me, Lord, Lord, shall eater into the king. dom of heaven, but he tbat doeth the will of my Father whicb is in beavea." Matt. 7:21. "Whosoever shall $d_{0}$ the will of my Father which is in beaven, the ssme is my mother, my sister, and my brother." Matt. 12; 50, "If you keep wy commandments you shall abude io my love, even as I have kept my Father's commandmeots, aud abide in Lis love." Joho 15: 10. "If ye do, these things, you shall vever fall; for so an eatraoce shall be mivistered to you abundantly ioto the everlastiog kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10. "He that will love life and see good days, let hiul refrain his tongue from evil, and his lips that they speak oo gule; let him нschew evil and do good." 1 Peter 3: 10,11 Thus by reffainiag from evil and doing good, we bave the assuranca of good days and a happy life. The same priaciple is set forth and eaforced in many of our Lord's parables. What was it that caused the lord of the opjust stew. ard to tura him out of the stwesrdship, was it not because he had not doze bis lords will? His lord had sppointed him a work to do, and friling to do that work faithfully; he lost the stewardship, and was turaed off in diggrace. Thus will God deal with the childreo of mea. He bas given conimands to sll; and oaly the willing nod obedient shall eat the good of the lead.
The destiny of the whole world is poised ou the single poist of doing or not doing. Butam I asked, which of the commands must be kept in order to eater iato the celestial city? I ruswer, God Lath made no difference; he has not divided his commandmeots-esseatial mandates. "Oh" but says one, "the commandments that our Savior gave his disciples to observe, are not essential for us to ohey."
Let me say to you, dear reader, "be oot deceived, God is not mocked." Did
the apostles? Must amrely he did. Let us theo hear him in all thing
"He that lath my commandmeats and doeth them, he it is that loveth we; by that loveth men oot, keepeth not my syy ingr." Johe 14:21,24. The most dan geross and fatal iuventions of the wicked one, is the suggration that some of Gud's commands are noa eskential. It virtually seta sude the entire authority of Christ, and leaves man to his own judgment, as to his duty. Theo the man who dissbeys the commandments of God, is occupyiag unsafe ground, running the risk of losing both soul nod body in hell. Therefore knowing the terror of the Lord, let ns make it our life busines to do the commandmeats.

Blessed are they that do his commandmeats that they may bave a right to the tree of life, and eọter io through the gates into the city. "He that en dureth to the ead sball be saved."

## 'BETWEEN YOU AND ME,'

[some frieud aent ns the Battimare Sunday Newes of Feb. 15th with the following eroollient articie marknd nad we glaily pehlish it, think-
ing it may do all of na gool pens ing it may do all of ne good. Ens]
THE phrase, which heads this article has probably been productive of more mischief thso any other ia the English language. It is geoerally the pre. lude to the betraysl of corfideuce. It is only too true that very few of us know how to keep s secret. It buras to be told, and many people seem to think they have a right to tell, if they only begin by saying, "betweeo you sod me." The moment the sectet is impsited, it buras within the beart of the hearer for apother auditor, and the phrase is mado to do duty again and again as the story passes from one to abother. $\mathrm{S}_{\mathrm{o}}$, what was told the first time in the strictest eoufdeace and probably with the purest motives, is repeated from mouth to mouth with no other purpose than that of gossip.
Every one recogoizes the sacredness of a secret and will denonuce with scorn the character of tale-bearer, and yet maay acem to think that they absolve themselves from all obligation by saying to those to whom they repeat, what ahould be held in violate, "batween you and

The iden seems to be that the re. sponsability is thereby sbifted, and that if the story goes further the blame does not attach to the first recipieat, who has oaly told it to one person and bound that person to secrecy but to the latter for having repeated it again.
It is plain, upoo a little reflectiod, tha this constitutes no real excuse. The confideace of frieadship is betrayed as fully if a secret is communicsted to oze as to many. Let it be once started on its journey in this way avd it is bound to travel on. The party who bears it feels that he has the aame right to tell it, up. on the same iujuaction as was laid upon him when he received it; and so, pre faced with the remark, "Between you sad me," it passes on as freely as if in the first instauce it had been no secret at all. We suppose the reason is io the fact that it gratifies human vanity to be able to tell something that will awaken surprise, or iaterest, or curiosity. We all like to appear to possess special knowledge upon any subject. The thirst for informatiou is atrong, and there is a real enjoyment in the conscionsness of being able to impart it. When the opportuaity is afforded we are too weak to resist the temptstion, and compromise the case with our consciences by doing what we should not do and trying to tie
up the roonth of our sulitor. If we hear afteriwaride that our configeoce was betrayed by the la: +r is are are veryi a. digoant alume it, suid -da not stop to think that hat in 'urn was simply follow. isg our example, and that in rentity we are more guilty than he
We hear this phrase wherever we es -in the whisperings of thes street-car, under the light of the chandelier, in they busioess offlice, aven in the pews. It is always the forerumuer of something be iog told that should not be. It is the miserable little officing made to orus seose of rectitude before temptation is yielded to. It is the aalve to conscience, the thin veil with which we try to con er oar tramagression.
If its use had been discarded there would be a grest deal less of utupleasint. oess and misery to the world. Friead lonys separated would never have lowh parted. Lover's ties would not in su oand iostances have beea rulely sum dered. Employees would not have lont the confidence of their employers. Es trangements sud feuds and soimosities numberless would never have beee.
It wonld be a wise rule to discard ita use for the future. Whenever it is fonod vecessary to prefnce any stntement with this $p$ hrase it is safe to set it down that the stat-meat should not be made. We do not allude to the outpouriag of the beart to a tgusted friend for sympatby aod counsel. Such confidence is sacred, without idjunotions laid. We reter to the rehearsal to others of what has been told to us. Whenever the words, "Betweed you and me" fall from our liph, let us remember that we are about to do what we should not, and stop right there. We will then bave the approval of our conscieaces, which we will fiod in the ead to afford us raore happinetr than the momentary gratification of our vanity in being able to impart a secret.

## FAITH, REPENTANCE, OBEDI-

 ENCE.
## ay dantec lonadazekeh.

WHERE there is no faith, there is no repentance; where there 16 repeataoce, there is oo obediesce, no conversion; where there is no obedienct there is no salvation. If there were, then simers and devils would be saved. Faith, repentauce, and obedieace beloug together, just as soul, hody, and spirit. "Whatsoever (iod bas jomed together let not man put asunder.
Unbelief and disobedience were tarned out of heavan, and aext out of Eden's garded. Faith rad repeatance which have oot fruits of love and obedience are dead, just as the body without the spirit.
Faith must take "ia all thinge which Christ did and commaded," not oaly some of the all things.
Faith in all things of Christ, repen tance or turning from all things of Sa tan, love aud obedieace to Jesus in all things commanded is the sum of evangelical faith. This land of religions union will stand the test of iavertigation -will stand at the judgment of God. Those who walk io the light, have fellowship one with aoother, and the blood of Jesus Christ cleanseth from all sin.

Horace Grecley never said a more rutbful thing than whea be declared "that the darkest bour ia the history of any youne man is when be sits down to study how to get money withoot hoaestly earaing it."

## THE BRETHREN AT WORK.

##  publisaed weeker.



Editors.

## cardintl phiselples.



## It moneline

And =Noluter thas the everifes,
anly pise of madeythe
Thiw Foll, Nopentionto wha

nut Ral Fint Wuling ,












Address all communlcations,

$\mathrm{B}_{\mathrm{E}}$ deaf to the tale-bearer and dumb to the inquisitave.
A prycicus soul restoreal to fellowship in the L mestone church, Kaneas.

Apter March 20th the address of Mary Witwer will be Coffeyville, Montgomery Ca, Kan305.

Brotara Bashor and wife are visiting the Brethrea in sontheru Ohio. Be contemplates visitiog Califoraia after the Annual Meeting.

On page 8 , of No. 7, we made Brother A. W.
antin alay that, "Brother Sbuter buried hi Anatin asy that, "Brother Shuler buried hi
In Nn. 8, page 8, in report of Neosho ohurel meeting, the aame Joseph Paxton should be Jsmes Paxton. W. D. Thomasson should be W P. Thomashon.

Tee Legislature of South Carolina lass en acted a law forbidding the running of trains in that State on Sunday, except those which carry the Uuited States Mail.

Look at the date opposite your nome on the
paper. If it reads March 1. 80 your nubscrippaper. If it reads March 1.80 your aubscrip-
tion has expired, and we shall gladly change the date to J3D. 1-81 for one dollar.

Brother Daniel Vanimab reached Claytom, Adams Co., IIL., the 9ch inst and commenced meeting in the "Disciple" house the same day It is well to have Lake 2: 49 for a motto, and follow its lead.

The Univeraalists of Augusta, Maine, 日tained Christianity by puthing up five young ladies at auction, and selling them at prices varying from 30 cente to $\$ 2$. That is bow they milker
the "goats." the "goats."
The Methodist General Conference will mee in Cincinatti, Ohio about the firat of May. UPward of thirty colored delegates will be in attendance. Possibly one of them may be chosen to the hishopric.

A partifyus disciple is a "lively stone," ( Pot. 2:5, in the temple of God; hat it sometimes becomes necesary for poch nen to has "seven eyes" (Zech. $3: 9$ ) in order to dircarn henine, numixed truth.

Ous old friend, Col. J. B. Cook of Chetopa, Kan, on a card to us says: "I hare foor lots to douate for a Gercuan Baptist charch in this place." This is charitable of oor friend, and We know he will do his part; bopo the Brethren will take hold and build up a good atrong congregation at that place.

Hean the Lord of hoate: "Esecute true judg ment, and shem mercy and compassion eser, man to bis brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor:
aod let none of you imagine evil agaiost his aod let none of you imagine evil aga
brother in your heart." Zech. 7: 9,10 .

The kibedive of Egypt has appointed a Jew bemed Joliua Blom, Qovernor and Assistant Secretary of State. This looks like history repeating iteelf, for was not Joseph advanced to the Governorship by the King of Egypt? No Jev since that time to this has reached no high a position in that coontry.
We sbould strive to do all things with pure motive. Tise influence which we exert over othere shonld canse us to he exceedingly cautious othere shonldcause us to be exceedingly cautious
that we do uothing which has even the appearthat we do uothing which has even the appear-
ance of selishness. No blood-washed soul can ance of selishness. No blood-washed soul can
afford to walk in carnal plesaure and siok his afford to waik in carnal plensure and siok his
integrity beneath the waves of sensuality and ust.
In Brother Stein's 7th Negative as published in the Flag of March 3rd in quoting from Duin the Flag of March 3rd in quoting from Du-
Pin's History he is made to say," in the first agea Pins history he is made to say, in the first ages
of the church," instead of "in the three first agee of the church," instesed of "in the Three first agee least, and we bope the Flag will correct and cease taking such liberties with brother Stein's mazuseript.
Frou the Adsocate we lears that Brother J F. Oller of Waynesboro Pa., has been quite il of late. We are giad to note that he is improving, and bope to hear of his entire recovery soon. Escestive mentah labor-too much brain work, esused congestion of the brain. Brother 0. like some more of us must begin to move more slowly.

Sistea E. RL. Stipleza of Hollidaysburg, P4 writes: "We have just received the sad intelliwrites: "We have just recerved the sad intelia gence of the denth of my dear uncle, Brother
Christian Snyder of Conemaugh congregation. Christian Snyder of Conematgh congregation,
Died at 9 oclock yenterday morning, March ord, and will he buried to morrow at $10 \mathrm{~A} . \mathrm{M}$. He was an intense sufferer since ahout the midAle of November. He was fully resigned to the will of the Lord, and bore his sufferings with Christian fortitude.

Ax iodividnal who ia not as member, writes as: "Do not be surprised if but few take the paper at this place. Bad conduet by a few who were members has greatly injured the influenc of the church here, It is to be regretted that the boly religion which they esponce, but through the influence of Satan turn many away from Christianity. Bretlured and sisters, let 13 strive more and more for that perfect love-for
that charity which endureth all things. O for the mind of Christ!

News fron the interior of Russia is beartrending. Several provinces which nsually export large quantities of grain, had scareely any last year. Fodder for cattle is scarce, and the poorer classes are compelled to sell them. In the Cancasus the famine is still more sever commit suicide in order to be reliefed of the commit enicide in order to be relieved of the
terrible ealamity. To hunger has been added hat terrible scourge, diptheria, which, since ast November has carried off 40,000 persons in two provinces alone. In some places whole
villages have almost been swept away by the disoase.
Fon a number of years the Jews have enjoyed freedom in most Earopean countries, and the result is manay of them now occupy high civil poaitions and stand foremost in finance and indus trial purwits. This is more than some ean endure, bence asrociations are being formed in Germany to exclude Jews from parliament. This begins to look like oppression-3omething that the lareelites have for hundreds of year: eudured. Scattered all over the world, they prosper when given a fair chance, but the hand
of persecution will not perait them to assume control of monetary and governmental affairs.

Bnothen J. W. Steia's mother is now with im at the college. Her former home was in Tennessee; but this she left ahout the time her daughter sailed for China as a Baptist missionary. This family is indeed widely separated. One son is superintendent of the Meraphis achools; another is condactor on the Harlem River ksilroad, in New York, one at Mt. Morris, and the only danghter in the tar East among the disciples of Confucius. Notwithstsuding these grest separations Mra. Stein reomi to be patient and resigned, bat no douht like all good mothere, would rejoice to have her children around her where she conld enjoy their

Ost his way home from Ripoas Brother Enoch Eby visited Sister Tarsen at Kenosha, Wis Sister T. is a Dane, and was baptized is Denmark while Brethred Eby and Fry were there She as strong in the fuith, and was glad to meet Enoch again.

A misonacerct acene occured not long ago in a Preshyterian Chureh in Pitteharg between two factions, one favoring paztor Woodside, and the other another minister. Weodaide attempted to go into the pulpit, but was prevented by the other preacher. This was the signal for a general fight which raged for almost fifteer minutes, and the reabit was eyes were blackoned, arms broken,
heads bruised, sud hearts badly torn. During heads bruised, and hearts badly torn. During the contest, the rival preachers were in the thickest of the fight. The next morning the honse presented a sorry appearance. Seat, were broken, Lyma hooks and Bibles were seattered every where, pieces of gas glohes strewed
the floor, etc etc. Such thinga make anbelien the floor, ete etc. Such thinga make nabeliey that heathens and drunkards he the participants, then Christianity would not be requiried to ciary the scoffs of atheists and infidels.

Sour men claim that they "are called by an invisible power to preach," or that the "Spirit of God moved them to preach." To preach what? Have they simply been called to preach? Is it their privilege to choose what to presch? or is it an eternal trath that, "he whom God hath sent, speakoth the twords of God?" John 3:34. "The prophet that hath is dream, let him tell adream; aud he that hath my word Tet him speak my word fisthfolly. Jer, 23: 25 Traly, bet preachers who have "dreans" to relate. the word of God. "Is not my word like
off as a hurning fire? saith the Loni; and like a hamumer that larenketh the rock in pieces?" The thing that is like fire and lummers is not much like a drean; hence it were better if preschers
were to hold forth the word with the ability which God giveth instend of presching the fanatical and chimerical notions which originat in unssuctified hearts.

## DEOLINE OF OHRISTIANITY, II

WOO points are to be male in this articie 1. Can the body of people whom we rec.
nize as the body of Chriat become so corrupt as to be fornaken by the Lord Jesus? 2 How may the Church of Christ maintain her integrity and purity? We take up tho first question without delay
Very often what we recognixe as baing God's, be does not. What to $u$ looks pure, may be very impura to God; for he seps the inside and outside while we gewerally look on the outward appearance. Thexcfore what we recognive as the body of Carist may be a miserable counterfeit, and what we count as worthless way be
God's kings and priests. Poor unvorthy mortals; we are no apt to be daxgled with gas light, and have no regard for God's great San. We get zo full of the world that a tallow candle of our own making is regarded as more luminou: than the light of the Lord
God planted some churckes in Avia, and it cost hien the precious blood of holy men, but before the second ceutury had witnensel the light of God, sowe of those cburches became corrapt and fell from the wighty trath. The Ephestians had leff tbeir first lore; the Pergsmosians had some auong them-and woald nut east them out-who held the doctrine of Ba Ieaw; the Thyatirans suffered that fulso prophetess Jecabel to teach seductive doctrine and commit fornication with her servants; Sardis had a mame that she lived, but was dead; Laodaces was neither cold nor hot, bot lukewarm and for this was spped ont. Where are those charches now? Swallowed up root and branch by idolaters, unbelievers and formal religioniste. Therefore a body once recognized by the Lord as his peopla can become so corrupt that they will be furaaken by Chriat, the Holy Spirit and the righteous followers of God. Thas now
brings as to our sccond question. How may brings as to our sccond question. How may and parity?

1. It is infallibly safe to look at Christ and the apostles, recetve and believe what they received and believed; ohey as they obeyed, and hope as they hoped. If we stand where they stood, talk as they talked, live as they lived, we shall die as they died-triamphant in a living faith. If we preach no more thas they preached, we shall not presch too mach; if we preach precisely what they preached, we ahall not preach too bittle. If we go to the Foantain, the Soarce
of Truth, nooe ean go above us-crieds and dogmas of mea will not uffect us. If we go to Jesus aud the apoatles, do as they did, no more no less, then it canuot be sand that our creed i short, or that it uught to be chauged a little eut down here or eularged there. Our fiuth will not be questioned. Oar obedience will not be too much or too little; nor our hope too great or too small. Oot syntem of Wonsip will not be something what we hare arrauged, but what the Lord has prencribed, arrauged and set up and all we ueed to do, is, with child-like conkdence and simplicity, rely on it, follow it and be saved. He who insists on this ground cannot be wrong-can have no doubts floating through his religious atuosphere. Such a couree will cast out all humanism, Juduimm, Paganism, materialism,-all that is worldily and car nal.
2. 
3. The purity und jutegrity of the church may be maintained by a persistent effort on the purt of every one to heep out the miserable counterfeits. The coanterfait appane so much like the genuine that only by oareful iaspection can it be detected. It dons caps, coats, baptism, feet-washing, the palpit, and forces itself into poblic notice wherever it can. Shama are plenty, aud these rat up the true and the good. Counterfeiting in religion has become a matter of trade and comulerce, and tho ques tions, "How con I eat ap the pureP" in more frequeatly discussed in the chambers of the heart than, "Bow ean I do my part towards maintainivg the purity of the church?" Another gospe, sounething nearly like the acnuine is trompetted from pulput and pr-sa, and the people take it for tse genuine. Cast out the counterfeit!
4. The purity of the charch may be maintained by no part of it attemptivg to lord it over the whole, since the wholo is more than any of its parts. There must be windom, firmness aud hindmess on tee part of Elders. Ther nust be submissiveness, kindness and forbearance on the part of all. Kenpect, charity and meekbess muat be controlling elementein every branch of the Tru Vine. Every mewber who has promised to renounce Satan and bin perni cious ways, must renounco him. Whatere promses were made on coming into the congregation of the Loril must be faithfully carried out. Promises made, and not puid canse divis ions. The man who joins the body of Chriat with the tbought of changing its prescribed form of worship atrikes at the inlegrity of the church, hence not useful to its development Princuples nust be imbibed, lived and maintaiaed. The manner of applying tbe jrinciples must be in harmony with the principles themselses. The prusciples of Christianty are nim ple in themeelves, and unless the manner of applying them be like wise simple, the purity of the chureh cannot be mainturned. Once we yield simplicity, then matornaluna as it luas fastened itself upou popular Chrintianity, and will also fasten its fangs upore us, and we shall go down into the whirlpool with all othera. Lib eralism means license for lust, extravagance, carnality, and the atter destruetion of divine priaesples. Humanism, liberalism, materiaiism, beetimm ateal upon the choreh gradually and uoder various pleas little by littie eat out the life of the choreh. More Word must he preached and lesa Moodyism; more doctrine and lebs fancy; more truth and less of the startling: more substance and lens vapor.
There is a good heart is the main body, love for the trath, and these will seek the true way and walk in is. These will be firm. yet kind. Sober second thought has laid hold on many, and they are determined by God'a grace to maintain the purity of the church, $\because$ ven if the miserable counterfeite must all be cas! out To contand for purity and diviae principles in broad charity; and unless we have respect for divine authority, the boly atandard of trath We can make no progrees in the troe Nase. Then anfurl the baaner of holidess; let the ake be laid to the root, judg ment to the lipe, right cousness to the plummet, and we shall prosper as God's chosen people. Otherwise we are wreck.

## TO COREESPONDENTS

P. S. Garman: Fear it is too late; however if you send me the same of yonr delegate I will ber.

THE DESIGN AND FORMOF OHRISTIANBAPTISM-TH.

$1)^{\text {n }}$and Patlip Doddrulte James MacKoigbt, ar rainp Doddrudgex transiation of thr form, and he each of yoo immereed in the asme of Jesus Chriat, io order to the remistion f eing," etc. Here 1 will transcribe nome learned Baptist tentimony in support of our position. Mr. Willmarth says: "We conelude wittont hesitation, sod io acordance with uch authore as Hackett, Winer, Meyer, etc., that the proper readering of cie aphesin hamarfioon in Acts 2: 38, as in Matthew 26: 28, is anto; for i. e. is oboma to temistion of sins Acta $2: 38$ in a very important pasagge-the keynote of the New Testament tenching as to obedience to the Gospel. For the first time enquaring sinters throng the inspired twelve with the quetion, What shall we do? on their lips; and the noswer is invested with the great sig: nficance of the firat formal direction given by tha upastles to eequirere. The ocension wis strilizing and wonderful; and here we uniy wel! believe was furnished a preeedent whach all the primitive preachurs of the Gospel were sure substaotially to follow. This much is clear from the passage before as: that there is a $r$
lation becturen busptisna aul remission; sad suct relution as warrated and required Peter to ase the laugunge which he did. He meant what he said" [Baptism and Remission, p. 11.] Discuasing the force of this pan-age this marae writer saya, Peter, nuswering tbese Peristiog and be tach one of you buptized upon the name of Jessis Christ for (ein) remission of sins,' What is the force of afs bere? birst. These worls are Petor's auswer to the unsaved but awakened sinoers, forved by pungent conviction of guilt and danger to ask, What slutl we do? i. e, of course do in order to secure forgivesecure that end. And be uses the very sume phrase used in Matt. 26: 25 : cis aphesia laudoubt that ansion lo possible certhin actiuns to the eud soaght aud parposed namely the remisason of sins ? Seconi. Note carefulily Peter's directions in detail, embracing as they do, tharee things. In the order of his statement these are: (a) Repentance, (b) Immersinu, (c) Fartb io the Lord Jesns Christ. phraso upon (epi) the name of Jisen io the phrass upens (epi) the name of Jesunt. Here
is expressed the ground or foundation npou whioh they were to act in being baptixed,
viz, the name, i. e. the revealed character and work of Jesus Christ. In other words they were to be baptized to the exercise of faith i the Lord Jesss. Hence it follows that they must believe before being baptized. Therefore in the order of logic and of time these three thingo would staud thas: (a) Repentarice, (b) Fath, (c) Baptinm. Third. Eis here marks the relation of baptism to the remission of sinn, but uot of baptism ulone. The people cried out, Repent, beliere and be baptized-wll toree thingo eis rplesin hawartionn-unto remission of sims -their sins, of course. Fourlh. The meaning of cis in Matt. 26:28, beyond all que etion is in orlem to. Cbrist shed his blood in order to the What bat in order to can it "possibly mean their own sins? in answer to earnest inquiry Peter points out a course of action which will tend toward and result in the forgivenese Which they desire; be directs them to take that course for that purpose. He assures them of
otber blessimg besides renission if they obey and ye shall reccire the gift of the Holy Ghost. (vs. 40.) He encouruges then to obedience hy precious promises ( ys . 39), and solemaly warns them of the peril of disobedience (vs. 40 ). Three thousand gladly recerved has word, were bap.
tized, were added to the church, and rjoiced in the assurance of lorgivedess and the hope of eternal hfe. Everything noites to reoder a mistake as to the force of ciz slmest impossible. Everythng compels us to assigo to it its obrions, matural, distiactive measiag as used to denote the purpose of actions. It bere marks the purpose for which the object io order to which the exquirers of Pentecost wers to re pent, believe, and be baptized. In this view we
commentary on the Acts. Be translates the phrave in question in order to the forgire
simn He refers to Matt $26: 28$ (blood" thre for renivainn) and also to Luke 3: 3 (the
 pussage illuatrating the menning and constructioo here. He adds, 'We connect auturally the the words'-eis ephessn hamartion-"witb the
preceding verba (melanocesate, repent, ood lapisthectoo, be bapti:ed). This clause states the motive or object which shoold induce them to repeat aod be baptized. It enforees the entire xhortation, and not one part of it to the exclusion of the other.' Ho mentions no other interpretation as possible. Dr. Hackett'i iuterpretation was aothing new among Baptiste Dr. Heary J. Ripley, a very cautious and coowryative commentator, gives a similar explauation of the pasage io bis 'Notes oa the Acts.' The Bible Union Version, represeotiog the thholarship of Drs. Conast, Hackett, Kendrick. etc., renders 'luto reminwion of sina' which can mean nothing else thas in orlerto.) Bat here us in Matt. 26: 28, ecis does not determine in what sease or upon what principle the action or actions named procure or secure semission. It only shows that such action or actions were perfornied or commanded in order to, for the porpose of renching the desired reault, bapuely, remissioo. That thas is the obvious and natural meaning we think no scholar will question. That the best anthorities coneur in holding that it actuully is the mesning, is also true as
far as we bave been able to consult them. But
and there is an explauation of cis in this passage curreot in oral aud newspaper polemies, which it is necessary to notice. Coonected with the den of aymulalising remiessio or with the shadowy conception of an 'immersioo into a profes. oo on accound of, and represents Peter as meaning "Be baptived * = * (nut in ordicr to, but) on account of remission of sims. Thut is, because your sins have beeu remitted.' To this vien Chere aro ivsuperable objectious. First. It fion cis 'On account of' is not one of the recognized meaniags of eis, No Greek would have employed the phrase here nsed to express the ides of oa account of an (accomplished) remission. Another preposition would have beea used, llin or peri, for example
were followed by some word signifying profession or declaration, theo we might trantlate: "C order to the profession or declaration of reides yery similar be did not say ciz dikaiostuHeos uuton; but Ie uned words enough to express what he meant-eis endrix in tees di-aisst-
ures autou, io urder to the exlibition of bis righteonsness. (Rum. 3: 25) If Peter hud mieant tu order to declare or profess remiasion, he would bave said so. As be did uot, wbat nigat bave we to ivsert here a word or an idea of which thers is uot the slighteat trace in bis
hataguage? It is is trae that cis is sometimes qiuqalent to 'nith reference to'; but eyen the it would bere meas the reference of purpose or aim. 'In ordex to declare (or aymbolize)' would be a monstrous tranalation of cis ; and if it ven means 'with referace to' in the sense of a retrospective and commensorative reference to a past event, we have failed to find an example. Second. This interpretation compels us either to do violeace to the construetion, or to throw the argniment or course of thought in the context mito complete coufusion. Iudeed we can
bardly escape the latter alteraative, even if we bardly escape the latter alteraative, even it we bend for the interpretation 'on account of remission' will bardly be willing to admit that Peter said 'repent' as well as 'be baptixed ou aecount of remission of sinss.' This is too preat an ioverion of nutural sequence. Yet to escape it we must violently diseever 'repent' aud 'be baptized,' and deny that cin expresses the relatios of metanocesate as well as of baptistieto to aphesin hamartion. Bot the natural constraction connects the latter with both the preading verbs. It enfurces the entire exhortahon, not one part of it to the exclusion of the other,' as Hacket says. (b) If we sliniuk from his violence to the constraction, what becemes of the context? Puter is directivg enquiring sinuers. They ask, 'What shail we do?' e. i in order to be forgivea. He raphies by telling them to repent and to be baptized (believing) upon the name of Jefos Christ, aot in order to reach pardon, the סesired result ; but to do all these thing, to exercise repantance and fuith
(Inward acts of the miod) as well as to be bap tized, oot in order to be forgives, buf to eet torth by this whole process, mental and physicll, and to profess by it, a remission that has oot taken place! This only oeeds to be stated to show ats oalked absardity. (c) Aud if we recoil from thin we shall not yet wholly escape it by preferring the altervative of doing violence to the constraction For (1) Peter did not tell his searers to repent and beliere in order to re mistion, and then to siguify or deelare re mossion io baptism, but (on thin bypothesis) be told them to repeot without any statement whatever as to the purpiose or result, and also directed them to 'be baptized upoa the oame of Jesus Christ' in order to profess the remisaion they were seeking. (2) Faith io Cbrist, the very ceatral part of Gospel obedience, befing here indisuolubly linked with baptism, Peter directed terrified sinuers to declare as an ac-
complished fact the vers remission which they had vot recelved, but were at that moment reeking ; and to declare this, too, by believing as well na hy baptism." [Sce Baptiam und Re mission. p 5-9]
Some labor to invalidate the passage Acts 2: 38, by offiering the example of the leper who after be was really cleansed Fas to ofirr for his cleansing the gifts commanded by Mases. Mark 1: 44. But they anfortunately misa their example. The "for" re lerred to is "pers" in the original, which meand about" concersing," etc. The prepositiou "For" in the examples setting forth the deaighs of baptism, viz., Mark 1:1, Luke 3:3, Acts 2: 38, in the original if "eis" not "peri," of which the passage addaced fornisheas an exam-
ple. "Show thyself to the priest and offor for (peri, eoocerving) thy eleausing those thing, which Moses commanded for (eis, in order to) testimony unto them. ${ }^{"}$ Mark 1:44. But they try mother example equally fatal to their the ory. "Why are they baptized for the dead? I Cor. 15:29. This "For" in the Greek is of," "becusue of," cto. They should give and onomous examples, but they doubtless do the ieset they ean. I will propose a few by way of assistance. " $\Delta$ od ye shall be brought before
governore and rulere for my sulke (enelien emou) for (eia) a testimony against them." Malt. 10: 18. Is this "iu order to" the trationony, on because it was already made? "Take nothiug for (eis, in order to) your journey." Lukp 9:3. "Is not this he that destroyed theus that called on this uame in Jerusalem, and canse hither for reis, in order to) that inteut that be might bring them bound unto thie chief priests?" Acta 9: 21. Separate me Barnabas aud Saut for (cis, in order to) the work whereunto I have called them." Acts 13:2. "I have cet thes to be a light to the Gentiles, that thou shouldat be for (eis, in order to) कalvation unto the eads of the earth." Acts 13: 47. In these and other xamples which might he addaced the meaving ot cis is in perfect harmony with what some are plessed to call the "in-order-to theory," and is utterly repognant to the idea of something aire:idy dove Whea bapplisum is said to be "for (eix) the remission of sins $3^{71}$ if we give cis its nost aataral and conmon New Testament rendering, viz, "into" onr position is only more powerfully maintained. The case wonld
atand thus: "Be laptized (eis) lito the remishion of sios." There would be as much propriety in going ioto (eis) the water," Acts $8: 38$, "into (eis) everlasting panshment," "into (eis) life eteroal," Matt. 25: 46, etc., ete, because one is alrudy in them, as beng haptized ioto a state of remission, hecause one is uiready in it Thus when we look critically into the New Teptament ase of this preposition oar opponenttheory bas not the barest vestige of truth to rest upon. If cis ordinarily indicates the transi tion of one thing into arother, as they admit why must they twist and torture it into such a very different and unuatural meaning when id xpresser the relation between baptisun and re miksion? The cause that reets upon such incongruities in unstable indeed and cannot be nstained by troth. But eome auk "D d not Joba baptize (eis) unto repeatance? Matt. 3: 2, ond was not ropentavce with him a qualificaIon for baptism?" I answer "Fruits," ach amendments of character and life as were "worthy" (lees metamoiaz, of the repeotance) of repeotace were required as qualifications yot only of baptirm, but of the pablic reformation suto which be baptized people. Jobn not ooly required repeotacco from dead works, which in-
volved perception, convietion aud change in order to baptism, but aliso baptized such into repentance or reformation qutur iff. Hence th repentance or refornaution of channctor and hife which ho presched was ettiected iu connection with (not without) haptism. Hix wis "the hap (lase of repeatase." Mark 1:4, Luke 3:3. James M-Kught, Pbilip Doddridge and Giec Campbell trangatate this "I joded immerse ser in water into reformation, "Matt. 3: 2. Other raumhtors render it "into reformatiun," as thry also do II Cor. it: 9, where Paul says "Ye sor-
rowed to (eis, iuto) repentance (metanoias)." rowed to (eis, iuto) repentance (metanoian)."
Tbey didn't eorrow beeause of, but in order to repeotance in this enae.

## DOMESTIC HAPPINESS

YO much depends upon pacen in the fuatly circle. If every family is pesceful, lovin and kind, it mukes a kind and peacefal neighhorhood; and if every ueigithorhood is pencefn and harmonious, the nation will be prosperous and happy. On the other hand, if a family be unbappy; if it be obstructed with broits, gaar rels, and tumults the aeigbhorhoos become more or less alfected, and the dove of peates seeks nore congeuinl climes.
No favi $y$ oeed be unluappy. Every famaly what the parents or guardisos nake it. The childreu imitiste the parents, and then the pa roats wouder where the "hittle fwigs" learned the bad halists. The mother scolds aud frets the childrea do the same, and rith aatonishmeat the parent says, "I wonder where our children learuel to seoid?" The futher stamps, swents, theatens; the childrea do the same, and the bead of the fimily io thunderiog tones demands hiveous oot to awear and fret. Can he possibly be so blind thast he canoot see be has been their school-master?
Frequently the peace aud trampillity of the housebold is disturbed by unkind wordn between the husband aud wife. How quackly the bns hand is apt to forget that courtesy and sttention to his companioo which be gave her when they begau life. How careful he was then not to hart her feelings; how atteotive to her apon ail oceasions! Bat his beurt has been turned to fume, or wealth, or bonor, add the gentlic wite is very wueh neglected. Sud indeed murt it be where the home relations are marred hy a whining, fretting, carcless, mnnflectiouate. husband
Auother source of unhappioess is the want of coulderce betweeu husbasd uod wile. One becowes impatient, spenks rudely, and this raiw the bitful teniper of the other and then a war of words follow. They lose conffidence io esch other, and from heneeforth coldness, distance, and uukindness kcep them apart. All this in wrong. Both have feeliogs. These must be reupected. Let each call to mind the esporasala; the promises; the resolutions when they began wedded life; aud as opea door will be foumd where all bitterness esn go out no more to come in to destroy the ir peace and happiuess.
Hubband, wife, children - you all wan to bo bapry. Then let each do his part to haye thue joy divell among you. Talk to each other mi geatle tones. Be kind and courleous, Study to please each other. If you nust have a "raid etrem" oceasionally, keep it to youraelves; don" tell it to your neighbors. It will ouly make then feel bad, and why should you put norrow into their bearts? If you will tore as yoo ooght then you can rejoice every evening that you haive made one grand stap towarda happlaest; and yon will not only be blessed, but poosterity will blens your glorious life.

## A BAPTIST INCIDENT.

Prof. T. Timayenis, of Nem York, a teactier 1 of Greek und a native of Grecee, told thy rasembled Pedohaptists that his native language hisi oot essentially changed. In that language. the much twisted Baptizein had bot one meassing, and that was to "pat something into something qo as to cover it." The Baptiste, be said, are right about the meating of the word. It means immerse. Io Greeco we baptize infante, but we do it by immersing them three times io the uame of the Trintty. This is the sabstance of what be taid. It was news to the Pedohaptist audience. The Assembly Herald, whoch his stanographic reports of all spreches, has not yet prioted the foll report of this one; and several Baptiste are of the epinion that this
appect bo a man not a Bantiat will oever be spect in th
seen in them
Assembly

## Thome ani Tamilu.


 wrath, but bring them up in the nart
montion of the Lori, oevivanta, be
thern thut are your manters.- DAOL,

BEAUTIFUL LAND OF SONG.
There'n a beantiful tand of song A way o'er Jordun's river, Where eaints, a huppy white-rubpd throng. Their notes fin foy fal atralns prolong In prales to God foreve
Cnoze:
In that beaudifal land of somg
Ransomed ones are slogind;
O'er hill and platr, with sweet refrain,
O'er hill and plaft, with sweet rer
The gfad netr moog is riuging.
We have heard of tha bist onea there, Who live bestale the river They bloom in bewaty young bud guir
And crowns of Hifo lemontal wear, And crowns of and shout forever.
Jesus relgns in that goodly land, He leases bis peophe never; With palms of vietory in their hand With phims of rietory in ther
His elifild en nag focever.
We shall meot on that blinsful shore, Where,true no mone shall sever; We'll join with ioved ones gone before, $\Delta$ ad sling of Christ forever.

## PEARLS AND ROSES

In my last 1 told you about a smart little girl; now Ill tell you of a nice little boy-one who was good, and kisd, aud clean, and neat, didn't seold nueh, nor break down the currant bushes sud then say he didn't. His name was Blaise Paycal. He way borm in France. When a little boy, and before he had been tanght how to "eipher," he took a piece of coal, went into drev a prohlem, -s "questiou"-just like the drew a prohlem, -s "questiou"-juat loke the
thirty-secoud of the Furst Book of Eaclid-a thirty-secoud of the Furst Book of Eaclid-a work written on Geometry hy a man 800 years that he should write out on those stowes jusit what had been written more than 2000 years before, and that without ever haying seen the book or studied figures? At the age of sixteen he hat couposed a work on conic sections, and three years liter invented his wonderful "figure" machine. By the time he way twenty-six years old he had written many books on matheruatics, and he stood among the great men of bis time. But be worked: be didn't run down street every uight, or go to every circus, lounge on the sidewalks, or spead his titne trying to cabeh butterflies and wasps. He roorked.
"I wish I had a good memory," says Oli-
pully. Well why don't you pull op the ver Dully. Well why don't you pull op the theu it will be good. Henry Clay, when he saw a man ouce evor after remembered him James $G$. Blaine, Solutur from haine, hat such of percons, and places, and things whenever be wants them. Whor be sees a man once, he always knows him. Hecultivated his memory Tbomas Brassy, a great railroad builder in Englond, could remeniser the cost of evergthing needed to build the road, and he needed ro pencil and paper to "figure" out what he wanted to know. Now the way to have a good memory, Miver Dully, is to use fewer pencils and less paper. Slates and pencils are makiug lots of Dally's out of you boyn. Form the Labit of reasoning out your problems without slate and peacil. Your mele Mays, when a boy, thought it mere fun to solve the hardest questions in Ray's antbmetis with the miod. Just try to find the interesh of oae cent for one manute at the rate of ten cents on one dollar for one year. Now don't run for your slates and pencils, but do it mentally-do it by thinking and remembering.

Mummies are dead persons who are embalmed. The people of Egypt used to wind the dead in loug strips of cloth which had been teeped in some kind ol tar. These cloths are tometimes 1000 yards long. After these were frapped around the dead body, the corpse was laid in cloth cemented together, and painted. A third eovering was then put on, and the hody placed in a tomb. The corpse thuy put away stays in good condition for thousands of years. saw two about seventeen years ago in Washogton Cily that were well preserved. It is sad about four hundred millions of people were buried in this way in Egypt. Many are now hurned for fael by the psople of that country, and ship loads are sent to Eogland every year
to be gronod op for manure. Thus the pmonple mewbers of the charch; and if the olfiven $^{\text {a }}$ of one gronart of the filohr live hy deal hodeu other parte. The day will eome whrn God will eall dust to dust, and bone to bone, and give eqery buman being lofe ap ain. Men who mahe money out of drad men's bones must quit that sometime; for Giod knows how to stop them.

Usiche Mays.
"PUT THEM IN THE LUMBER ROOM.'

$I^{r}$
T bas been a long time since I wrote you a story and periapa yon will think this on very simple, yet it illuatrates a great and good priaciple, namely, eluldhood's respect for age and true manhood. Que afternoon, is mother and daughter were liugering sod talking at the supper table, when the husiond appeared at the door, saying, "There is a peddler hers, who wisheas supper and lodging; Fix the tible for bim. The daughter turned to the mother and said, "Now, Ma, we will put him in the lumber roun to sleep, for I bave prepared the parlor bed-room expressly for the coupany which I am expecting on next Saturday night." The motber gave asseut, and the daughter went to prepare the lumber roour as it was called; room up the bick xtairn, containmg carpet-rags, flat-irons and sueb things, but in it there was a good clean bed, considered good enough for tramps and peddlers. The strange gentleman was brought to the sapper table and introduced to the lady as an old triend of her luskaudThe lady soon perceived that in addition to his gray hairs, be was a gentlenust of edacation and rehivensent and Christian polish, and in room than the lumber room, and secretly wom dercd it the draghter would come to the same couclusson, unadvised and unsolicited. After the gentlemin had lelt the supper and the danghter had seel and heard him converse, sho went to ber Ma. and said, "Well, M3., it won't o to put that nice old gentleman in the lumber room." The mother was very wheh grat fied by this voluntary decision. After supper the evening passed pleasantly in social and entortsining conversation, and st night the
geutleman occupied the brat bed-chamber. The geutlowan occupied the brat bed-chamber. Tue hough he knew not how marrow su escape he Gid made of occupying the lumber room, be made the daughter a present of a beautifui wail pocket or paper-holder, worth about $\$ 150$. The nother considered it a doserved and almost providential reward, and is ulways reminded of the pleasant oceurreuce whenever she looks at the present.

## TOO GOOD TO BE LOST.

AlREW years aga, the pastor and elder of cortain Pedobaptist church-Congregofonal, I thiak-were troubled in spirit by the fact that a portion of the young nembers of the church were in the habit of attendin's datucing parties. Aiter due consideration, it was resolred to discipline them, and they were accordingy summoned for trial. It so happened tbat these young people lad been "eprinkied into the church" when infants; but never liaving talen any part in the church, were surprised that they were sulject to the discipline of the that tbe
The day of the trisl came, and the young people were all present. As the pastor was aboat to take the chair and open the meeting, one of the youpg men arose and inquired if it was true that they were melubers of the churen. The pastor assured them that they were inembers of the church and subjeet to its discipline. "Then" replied the young man, "I move that Bro. A, (naming one of their own number) tale the chair.
It was seconded and carried, the young pe ple being in the msjority
The young man arose again and read a paper, tating that they had been received into the church wbile infants, and unconscious of the lact, and many of then bad never learned until witbin a fow days since that they were nuembers of the church, and closed by preterfing charges against the pastor and elders for heir nufaithfulness in permitting them to grow up in iguorance of their relations sad dagrow
ties.

The charges were sustained, and the officens I the charch were excluded.
Everything remisined at a dead lock for two or three weeks, when a committee from "the church" waited upon the pastor, and told him that they did not wish to be too severe, and
would let them none, they would asech, resia whicb was "greed to. The slory carries its own

MAXIMS OF ROTHSCHILDS, THE BANKER.

Hold integrity saered.
Eadure triuls patenetly.
Observe good manars
Be prompt in all things.
Make few aequantavees
Pay your debls promptly.
Lie not for any consideration.
Yield not to discouregements.
Join hands only with the virtuons.
Watch carefully over your passiona,
Respect the counsel of your parents.
Keep your mind from evil thougbts.
Go not into the society of the vicions
Cousider well, then decide positively.
Dare to do right. Fear to do wrong Fight life's lastles bravely, manfully. Never try to appear what you are not. Question not the veracity of $n$ friend. Sacrifice money rather than prideigle Use your leisure time for improvement. Att ead eareflly to details of your butiess. Iujure not another's reputation in business lajure not anor sxead to every man a kindiy sahutanon. Touch not, taste not, intoxicnting itrinks.
Veature not upon the threshold of wrong. Venture not upon the threshold of wrong. Zealously labor tor the right, and sucpess ertain.

## READING.

BX MARYM. GABSON.

$\mathrm{D}^{0}$people generally read that which is for their good? Perhaps we are more auxious read the daily or weekly paper than we are to read the Bible. The Bible contains such good, sweet food for the soul, and why not read at every day? The news of the day, the storiog, novels, and trashy matter will perish like our bodies, and perchanee be the cause of our being kept out of eternal glory.
Our Savior suffered more apgnish and pain than any of us, therefore why not accept his loving work in preference to all others? Whed our couls are sick, when we feel sin, tearing
down our atections, the good words of Jesus down our atections, the good words of Jesus will heal and strengthen. $O$, what rejoicing in heaven arong angels if we at all tumes let Jesns be our great physician! Then read what he has sent to you; read the glorious news of salvatron and be happy. Reall how he suffered, how graciously he promises you eternal happiness if you come to him. Then rend, read and be jogfal.

## 

## 

The District Meeting for the Western District of Pa , will be held with the brethren in the Glple Run Congrepation, Arnstrong Co. Pa , on the 20th day of April, 1880.

Joseper Holsopple, Clerk. The District Mecting for the Southera District of Lows, will meet with the Fairview Church in Appanoose Co, on the first Monday in April at 9 o'clock. Also meet on Saturday previons at 11 o'clock for services. Those coming by rail will correspond with M. Replogle, Unionville, Iowa. We wonld be pleased to tave u full representation of the charches. Missouri and Illinois brethren, please weet with us
M. Myens, Clerk.

## Tatien : sitep.

## rier should be brief, Mritue on bat snt side of P3per, asd separate from all other bosisees.

MUSSER.-In the prerancta of the South Waterioo Chuch, Iowa, Feb. 2ith, 1880, Martha Musser aged 14 years, 1 month and 12 days. She was E K. Bezecily.
CLAPPER- In the Onk Grove Congregation, Wyandott Co., Ohio, April 2sth 1878, sister Mary Clapper, aged 10 years, 9 months.
CI. APPER.-In the same charch. Jone sth, t879 Azna
daya.
(1)ur Bullgef.

- Meca of it now
-Ir is from beneath.
-Becalsaz it licenses evil.
-Becactsk it destroys mion.
-Becatse it is worldly aud ruinous.
-And Sutan's mesawnens are advocating it ptrongly.
-Thiow no atonea into the well whenceyou bave drunk.
-Tus Sonthera Baptist Missiou io Rone bas been recogroized by the Italian Government.
-Kine John, of Abyssinin, bas ordered that the lips of bis subjects who smoke shall be cnt off.
-"An lihheritance ineorruptible and uadebiled, that lideth not awny, reserved in heaven or you." 1 Poter, 1;24
-Tue Methodiat Misvioaary Socicty has received $\leqslant 10,012,265$ in the laat twenty years.
-Mns Avaverva Cabto has started a Chineee Mission School in Now York, mad hat tou promising Mougolinn youths nuder lier tuition.
-Tneus are in all England between 50,000 and 60,000 Jews, of whon ulont 30,000 live in London.
- One of the largest Suaduy-schools in thr world ia the "Union Bethel," at Cincinati. The attendance is over 4000 .
-Whorver reached within three thronmand cubuts of the eity of refoge was safe. If the sinaers shall but tonch the hean of Chinst'm garment he shall live.
-Sone time ago a min said that for some time he had lived in Gramble Corner, but had lately moved on Thankegiving Street, and found the atr and food better.

Mas. Jonn J. Aeton his seat 100 mere of New York's homeless children to homes in the West and South. During the last seven years whe found houses for 077 poor luds and has spent $\$ 9,750$ on them.
-The Greek Goverument, in ordering that the Bible in Greek should be reed in the public schoole, sputilied that the orggenal and not the modern Greek should be used.
-Ip tbove who sneer at practical religion would only seek for it themselven, and muke a fair trial of it, their hips would be sealed to scofis, and only opened to grateful prase.
-IT is fashionable in Messuchasetts, this winter, to ride in the oldest aleigha that can be obtained. A wealthy Pittsfeld man proudly asey one that is over one huodred yeara old a the body, while tha leather wings of the duah-hoard are more ancient by 50 years.
-Ifexpacatiale beds of lignike have been found between Jafis and the Dead Sea. This, with the asphaltum, also shundant, will make the Holy Lusd a coal supplier for all Egypt and Syria, both of which, having no wood, pay from Syria, both of which, having no
$\$ 12$ to $\$ 14$ a too for foreign coal.

Two Belgian exploring expeditions are now on the march is Africa. There are also French and Italisn exploriag pirties in that conatry Varioun Euglishmen, Germans and Americans are also independently invadiog that mysterions

## land.

-Tae will of Henry E. Robinson, of California, who died recently at Youkers, leaven $\$ 10,000$ for deatitute San Francisco women and children; 86,000 to the New York Institute tor the Blind; 86,000 to the American Female Guardian Society, atd the remainder of his property to legatees. The estate was valued at 8350,000 .
-Bos Ingersoly walky up to a large ancient structure, shakes his fist, puille off his coat and goes to work to tear it down. "What are you doing, Bob? asks a looker-on. "Going to tear
the old thing down" says Bob; "don't like the the old thing down," says Bob; "don't like th looks of it," "Well," says the lookeri-on. "sup-
pose now, instead of trying to tear thast "old pose now, instead of trying to tear thast old
thing' down, you go to work and try to pat ap thing' down, you go to work and try to pat up
another to beat it; and if yon beat it , why then I'll turn in and halp you pull down this one." "Oh, go Weat," saye Bob; "I'm no architect."
-The Brash electric ligbt seeme to he a anecess. It is ared in the Palaes Hotal in San Frascisco Two lamps in the court displace 510 gas jets and two ut the dming hall displace 280 . In the Riverside Worsted Mills in Provideach, R. I., seventy-one lights di-place 57 S gas-barpers. These lighta make no heat and do not vitiat the air. The park in Cleveland, Ohio, is lightea better, saya the Mayor, by twelve electric lights. than by 105 gas lamps which were formerly

## (f)ue givite (blass.

## - Wtyrth iof Truil an Riwique ('in Tell"


 asaigis quertlong to oor contribators to auswer
but this dues not oxelade my oulders writang upul. but thia dues no
bian name topla.

# Wil sume one please give powe light on the 0 th thapter of lievelatious? Dasish. W. Cerpl.: 

## MAMMON


 hathitations.
rTO miale friend of the mammen ot unright$\left[\begin{array}{c}\text { O nalke friends of the mammen of unright- } \\ \text { eousoess may be dune in varions ways; lyy }\end{array}\right.$ elieving the wanty of the poor, by invertasents in the different miswions that call tor help, sud shoubd attract the notice of these to whightronsmong Wern it not fur the love of money there woold not he so many growing wenk and aickly for the the monny that is vainly spunt, wouthl bee isa d for the mivamcemunt of the Lurit's canse and the propsgation in thu (Ginps, whold wh not Theo, waded, would tha milderuesu rejuice wad blugn as the ruse. $O$, when will the old tine sions and lay the price nt the spoutleis feet und have at things comanon Bo they cau "go avery-
where preaching the word?" O, that tlie Snu of rightronsuess may arise in our hearts, aud may its gonial rays of Disine Light so Ellumi nate ear miads and dispel then darlmess than how to apply the unrughtepus mammou in suel n way as to meet the approlsition of him when the giver of all geod, by casting into the differ-
ent wistion treasuriog, thereby enabling the progressive wheels of God'n saviag power to nove on nuhindersd and sumolested. Then on earth the Lord will receive gou into eve lnsting bubitations

## A FREE DINNER OR SUPPER

What is the true torauing of Luke 14: 12, 19: 14 Thou makest a dinger or a supger, call not th thiends, nor thy brethren, neither thry kinmma, no thy meb negglabors, lest thoy also bid the bgat
aud a vecompense be wade thee But whien llion nulkest a fenst, call hepoor, the mained, Whe lame,
the blond: and (toon ahnit te blessed; for they cminnot recompense thee.for thon Blait te lecumpense
 and call you to it is thra. If jou call your
brethren, they will teel that they wont return the fiver, 30 will make a dianer or supper for Bro, Philips made a divner for me, I feet like makisg one for hion:" aud is all probsinity that yours must be grander still, and ere gen that yours yon will be pain, and prond, and worllly in your teudency. If yeu call your finsmen, uc donft ther will make a feast for yow m return. If sou call your ried beighbors,
then the rich nenghbor will feel mdebted to you, and scon be will make a feask. At this rate there would be nothing but feasting, and tbat anoong a chass who conld aud shuuld bestow thnir cbarities apon the phor and the anfortuunte. Call the poor, the maimed, the lamp, the blind." This contains the promise. Every cherstable act, God wonld have us kuow, will But in our bliudness, we seek for the rewant their resward". How protepti we are to call to their reward." How prompt we are to call to our rich feasts, those who are aburant und poor, to bely theraselves! How few binad und pour, and wamed ure called in to partake of the rich-
es of our tables! The mau who does this will ten es of our tables! The wau who does this will let shunued-will ber regarded as a frend of pubi-
cans and siuters. The wan who calls the poor in preference to the rich will besmitten, abused and arcided. But this should not deter bim from doing bis duty. He should glory in sufo fering, and bo patient, for nt the resurrection be will receive bis reward. I wonder bow muny poor. and blind, and lame were called to Prasts down ou this great oarth and see ur eu among bis papple, the faroret class faring sumptowly, while the poar and the crippled were not even Waticed aud pray.

## Tiasfern IThamls.

## THE COLOSSEUM

-The ghodiatar'a blools cireves stanes While C.isar's chatubers, aul tho Augu


TYHE hintory of this buldrog, the grantles duced hy mam, would be the history of Reme from nearly the beginoing of our era to the present tine. Io the early noges, when Rotue weas in all her grandeur as Mistress of the
World, it was completel. During the times of World, it was completel. Durne the tiones of the dying marty $\mathrm{F}_{\text {, }}$, inangled by the oruel teetb of raveunos wahl beasts, offered bis last prayer and plead for the forgivenes of his jearug porsecutors. Later timeis saw the "hloonly circus" Wout fur religions purposes: and mauy a repeunuetciful to mea sinuer," fron the very spot whence, centories before, the murtyr's son Wiuged its Hight beavenward.
Withn the last few years the work of excavating tive ruins of the culosienm has heen
atendily goiug va. By this mens the form aud arrangement of the substructure, and, to L-ilge extent, the history of the whole bmidng bave become knowa. To give a bret summary he bnituing has beed employed is the oljeet of this article.
It is balieved that the present celnosoum sutt upou the feundations of au amphitheater culled by Pliny "Ehe iesane work of Scaurus," fecause of the folly of washing so manch troney bil a public babling. The work of Scaurus was three stories in height; the flrst stery buitt will marble columns, the second, wibt conmua rit-and the thind formed of gilt waod. After this boilding ladd been destroyed, on the same fonndotions Yesparian begau the edifice of hich the ruiun now remain. It was completen the second year of Titus' reign, $80 \mathrm{~A} . \mathrm{D}$
No expense was nonred hy the Eipperors to rovide cunforts fer the theatre-leving Romans an 1 to pander te their dopraved tustes.
The colossenin in ferm is at ellipee, about 600 feet in length and over 500 feet in width. Within, round about the bulding like long row of stops ascended the seats, the number cf Are rows loing about eiglty, and the senting sipncity of The otiding, at wall, about 150 feet high, cacloses the kornel of the enormous frocture in a shell of travertize. Tbis wall exbibits three tirs of areades, ebtramed respeetwely by Doric, Ionic and Cerinthian pilasters with their entablatures, and surmounted by a dourth stery formshed with Corintbian plasters. All the seate in thu vast amplitheater were coshioned, sand over the beads of the people wise stretched au imatuesse awniag. A conapany of sailors, procontinually forling wad nulurling this awning continuafly farling and nulurling this awnits and attending to the machinery. Gibbon says:
"The air wos continumlly refresbed by the play"The air was continually refreshed by the play-
ing of fomatains, aud profusely impregasted hy the scent of aromatics. Iu the center of the edifice the arena was covered with the finest ept forma At one moment it scon out of the earth like the garden of the Hesperides and was ratterwards broken into the rooks and cavervs of Thrsce," Underneath the first areun were the dens for wild brasts, of which In inmeuse number wero kept, githered from
all sections ef the Globe. The ponderous machinery was coneealed and the cbanges were produced us it by magic. "At one time," says Herodias "h huudred living lions leaped out of the earth.
Subterrancoas pipes conveyed an almost in-xnau-tible supply of water; and what had nt one moment apprared a level plaiu or a twrebt luke nhanding in the monsters of the deep and covered with war vessels ready for cotatat. In these sen battles, two nations were generally represented, each with six vessels, and the method of captare was by moving along side and buarding the enemis's peasel.
Benides the wild heasts, over 2000 hired gla diators were kapt to exhihit their skill is batebering wild beasta and one another, to please the public. Here, ae we have before intimated, Christian martyrs there thrown to the wila beasts, and here prisoners taken in war, died onder tortares to raake a Roman boliday. The
tastes of the people became more nad more
perverted by such scenes until near the close of the secoud centary, we, s-e the Etupuror Commodus. placing bimsetf on the loweat tier of eents, and in one day, slaghteriog with the
jovelin and arrow 100 bears, hosides numberlas jorelin and arrow 100 bears, besides numberlees
birds and swaller heavts. Now be amuses himbirds and swaller hasits. Now be anuses hum-
self by outting uff the bead of a ruening watrich with an arrow, usain with poised javelun lit "aitstill a bungry panther bas seized the trembling malefuctor thrown in to give zest to the sport, then, before its deadly work is fivShesk, strikes the heast to the heart and rescases the mau, nuly to throw bim back to be seived gam and agaun till he is torn un pieces. At ng hunself a secoud Hercules, the Emperor outered the arena so a gladiator, now slaying vild lutsats, sgan fightiug with an oppenent whiduse weapous were of lead, be would do lim Whuse weapous were of lead, be would do hom
the benor of lettin: lim die by an Emperor's the honor of letting lom die by an Emperor'a
hand. Hia excestes disgusted, at length, his puple and his death was received with rejoio-

Still their love for such spactoclea was not overeome, and the colossmer was almost conbotil 4us A. D. In that your Telamachus, at Orishal Monk, jonco-grog from the East for he express prarpases, iu the widnt of the sbnems oulhed into the nrena, feil noon his kuees and, vitt upraised hands, imploned the popalace to bave mercy aul spare than victime In aager the people stoned him to drath on the spot,
lout such e sogsation was created that the EmWht such a sonsation was created that the Em-
perer Џonorious whas nile to suppress the hows.
Iu feudal timors the great amphitheatre was ased as a Fortitication by one of the aohle Italian fanities, aut in this employment much of is ancient heanty was destroyed. The bands of hrass and irou wbieth boand the stones, the reta of gold which sheltered the lower seats, the valuable machiucrs; everythings in fach, which eeuld tempt the greed of the diznolute nobles was cartied off The torant space was to be seen where the peles for the booths were fistened.
fisited R verwhelmed with atpaishment of tho magnificieuce of the "Eitralal City." "Their rade antiousisum broke lorth is a subtime proverbin tury, in the fragmeats of the veaerable Bede, As logg as the colossean staude, Rome shasll staud; when the oolosgeun falld, Rome will fall: wheu Roue lalls, the world will fall.'
Iu 1812 the people again de neasted the arema
to public games, and bull-fighting hecame tbe pepular nmusement. This eoutimued, until in 1332 at a grased toarosuent presided uver by a senator and attonded by all the benuties of the neble fawilies to eneourage and cheer on their champions, eighteen youths of noble blood waro slain by th
wounded.
In the 14th century a pence between the riral houses iu Rome secured to both parties the right of extracting stones frem tbe celosseum. Much of the stone, by the folly of the Romans was burnt to lime, and during the course of the uext century three large structures, the Begb-
ese palace, the Farmese palace and the palace ese palace, the Farmese palace and the palace
of St. Marks of Venice, as well as many glualler buildings, were built frem this quarry. In the name century the building, for the first time was used for religious parpuzes. Minucle plays representing the life of the Savier, were neted there. One vestige of this use still rebains, view of Jerusblew with the erucifixion, painte oser the principal entrance.
Pope Siatus V. proposed to make use of the difice, as a cloth factory, and even went so far sto bave plene drawa; bot the design was into execntiou.
In 2725 Bebedict XII1, to protect it from desecrating hands, consecrated the whole ares and a small chapel was erected under one of the archways. Soon after this consecration it was again empleyed for Christian services. Leon-
ardo da Porto Maurizio preacbed there with great success. Truly it was the Providence of God in human hastory which could thus tari the eareus iuto a Bethel, which eould fill wath the sweet melody of Christian hymans the arebes that had formerly resounded with the angry roar of the lumgry beasts and the shrieks ol their dying victims: which, in the arena where the licentions Romans bad set at naught the of great joy" and preclaim the Gespel of the of great joy" and proclaim the Gespet of the
Prince of PeAce.
From 1730 till the reign of Victor Emmanael the colossenta has been under the contro of the charch and it bas been left standing a wonder to sight-seers, but of use to no one. King Emmanuel granted to the Freach th
right to mate excatations there, and nince ibat time the work bas lwen thadity going ea, Pinbubly no other building has hol se great an effect mpens the architectanic of the world ws the colossman. It was the firct of the great autsphithmares and from it the design for the otbre wastukrn. In the arelsen of this building ve way reul the history of the Berunema, in to columus, that of the (freelles white in the edifice. As a whule wee un see the powor and manintion of the Romau Emperora.
Now, lariug ontlived ite former uncfuiness, its ruins stand ns they will staud tor ages to ornur, is mounment of history, the delight of the archeulogist, un oliject of wonder and sinis ration to all travellers.

## EDITORS AND HEALTH

THE following, elipued from the Yunth's Compariou, contaizs so mueb trath regatding editorial life that we thought to give our readors the bemefit of it:

Some years ago a young man wont to New York, nud was su fortunate ns to oblain a good place oa a morums paper. Mauy earind him his position. But ho ddenot find it a "bed of roses." Sinoky, ill-ventilated editorial room , ite hours, stendy writing day intor day, threatrued to shorten his life. He gave ner the position
"I didn't fancy a bed under the dikives," he said to a friend, whomerkyl him why the changed "dud therefore risigued. Now; 1'll write ooly when I feol Itke jt."
This young journaliat was strong in body, and looked as if goed for may anrt of hard work Yet be could net stand the drmin unen bis norves and mind whieh the morning paper
made. Te resigued in timu to suve bimwolf pade. He resigued in timy to save himeelf from chronio invalidism.
We have in mind two sutecesssul magazines done splesitio work But the coat to tham selves has been expenxive.

Tbe ebief editor of one of the saggazines has beea compelied for monthe to give up all work. Anotber leadiag editor broke down completely, and went awny for a year's reat, A
tbird visited Europe for recreation, aud found binself so sick that for a long time be could not write a lize. Twa morp have been drivea to long vacations, and twe died in the harness, killed by overwork.
If it be Eaid that jonrnaliste should not everwork thenusolves, the reply is that a first-class journalintic porition demands jnst that. The gurnalist most write, whether be feels like writing or like slerping. The arlicle must be finiahed by an oppoiated time. The buly and hras may rcfinseto work, then the will must
he called upon to maket them. work. Such a he called upon to maket tham work. Such a strann, kept up day after day for menths, break down the strongeat man.
Many writers live to a green old age, hut such are seldons forud in the ranks of firat-clasi paraalists. The pnet, the novelist, or the wrir whe writer when he plawees, neter wen brain and bady protest ngainst it. Thes attive two generations of editors:
Young wer are inelined to look upon the sonny side of jomrnalism. It sepms no ensy and plesssut, to as youtb with litarary ability, to write for a newepapre. But there is a nhady side of jouraalism, and often it is a dark and a chilly side. A young wan with a good trade, or with good busings proapecte, had better folew thens. He will live longer and lappier than if lie chose journalism.

## LET BROTHERLY LOVE CUNTINUE

$\mathrm{T}^{\mathrm{T}}$E Rothchild family bave been anited in all heir interests, and there is as denht that heir great success in financial enterprises was partly due to this naammity. At leave, the sate Baron Rothebild so beliesed, as the followiog paragraph in bis will shows: 1 exhert all my beloved children always to live in barmony, never to loosen family hoods, to avoid all differences, dissensions and litigations, to une forbearance toward each other, and not to ullow temper to get the better of them, and to be friendly in their disposition. My children possessa good example in their excellent grandparent. Friendliness was always the sare coocition to the brppineis and success of the Rothehild family. May my children now and never losenight of this famiIy tradtion, and may they follew the exhortation of my fother, theirgrasfather, contained in paragraph fifteen of bis last will ant te3tament, alwaya remaio trae and frithful, and witboat changing, to the paternal faith of larael.

## FROM THE CHURCHES.

##  Any tor riphenu

## PENFSYLYANTA

Dupesosville.
On Saturday eve. Fab. 14th, services were conducted at our bouse of worship by brother Jamea A. Soll. Text Acts 16: 25, Said thin Scripture ia generally uned as orgument of controveray. What motive should lead the sinoer to the Savior? Sbould it he love, fear, self-denial? \&c. Sabtath morning, Fel. 15th, was our regular day for preaching and bruther Jame ugain addresed bs from Matt. 14:9. Although thin woman, of whom we read ITas an unisvited guest at the feast io the house of Simon, yet she bestowed a most muble aet upon the Savior one that aliall ever be apoken 'for a metmorial of ber." Brethren and oisters, let us seek thes golden opportunities of bestowing acts of kindDeus upon our Savior. We cannot pour the preeious oil of love upon His bead, but let ns do it to those of His ehildren. Let ns not wait until they are beld in the emhrace of death, to place flowers in their hands, but let ua try to strew their pathway of hife with laurels, Life is the time when we appreciste the love and alifection of otbers, not in death. Speak mori to your broheu-hearted brother end mister, aud less about them, wind that in tones of love and alfection. Do not trample upon the alrendy wounded and lacerated hearts of others. Remember they may be the material from which Jesus guthers his jewels. "If yo hase done it wuto one of the least of thess nay brethren, 3 have done it unto we."-Jemus.

Eytur R Strplea.

## Lamorsville.

The Lord vgorketh and no mano can bivder Saturday eveniug, Feb. 1ttb, four precious soitl were baplized ioto Ctrist. They were drawn Ly the Holy Spirit, through the protraeted efforts beld forth there, by God, through the instrumentality of J. W. Smonse. He cormeuced a saries of meetings there in Jusuary, and delivered thirteen discourses. Brethren G. Myers and Jumes A. Sell were in attedance. The above named brethrea will he numbered with the fold at Altoona. Three were sons of brothor aud sister Me. Farlams of Altoona, The latter has heen cuffering severely of ill bealth, but at last accounts she was improving. It is cer tsinly delightfui to such parents iu their declinize age, to see their children coming to Jesus. Dear brethren, bold out taithful iv the notse enuse you hare enlisted, so that you may wiu that hright and jeweled crown which $\mathbf{G o d}_{0}$ hax in reserve for the faithful

Eyluy R. Stipler.

## OHIO.

## Ashlaod.

Your good papar ig a regular visitor to the College library tahle, sud in its colurns we find news frou all parts of the moral vineyard. Our
privilegen here are great. Avbland City chureh meets in the College Clapel. Every Subbish moruing we meet for Sabbath-school. In the afterooon we hase preaching and in the evening we have prayer-meetiug. Our Sabhath-
sebool is conducted by the hrethren, and the teachers are all mentbers of the church. It is largely attended.
I like the school very nuch. The tewchers are kind andenergetic and all seem ta got alons nicely. The students seem tu bave that respect for the teachers and for one anotl er that *0 desirable for the welfare of the school. The church, school, and Sablath-school are
nwake to the duties of their different positions. awake to the duties of their diffirent positions
The Spring term of College will begin the last The Spring terus of College will begin the last Monday in March, and we auticipate a large mince and is preaching in Highland $\mathrm{Co}_{0}$. $\mathrm{He}_{\mathrm{o}}$. enjoying reesonable health. May the Lord be with us all and lead, guide, and direct us is my prayer. J. P. Msatix.

## indIANA.

## Pine Creek Cborch

Our meel ngs comnenced Feb. 24th, and brother John Metzler, D. W $\mathrm{W}_{\mathrm{ysong}}$ and D. Rotbbagger assitted in the work. Up to the 29th three were haptized and atother ounde application. On account of had weather the hrethren left, and then hrother Anos Peters and the wrihar were urged to continue awhile in the work of the Lord, which we did until March 4thNineteen more turned to Jesus making twentythree in all. Among them was win aged woman, who found a more sure way to serve the Lord

Chriat. Much foy and rejoicing because the Lord did sach goed work for this people. This is the fourth eeries of meetingsio this eburch sivee Jan 1et, there bring four plinees of meeting. Since the first of the sear s venty persomx bave beren baptized in this churcb, and to Goil belonga the praise and howor. Misy all couti ue faithful in the glorious hberty of Christ.
sacos Hilperasko.

## MICHIGAN.

Dowagiac.
Our brother is Christ, Jobin B. Wrighte man, came over to us Feh. 21st., and the next day begau to call on sinuers tor return to Jesus and eoutioned until March 3d. The people of God were tuade happy in witnessing twelvy souls returning to the Lord. May others seri onaly reflect on their condition and Giually turn to the Lord Jesue.

## ILLINOIS:

## Cerro Gordo.

The ark of salvation is moving alow lorily. Had meeting last Sunday. Two wete haptized und one more applicant. Health is promising for a good harveat. Jony Metraye

## IOWA.

Spriog Creek
We tahe this method of inforning the Brotherbood of the caganization of a chuch of the Hrethren in Chickasaw Co., lowa. Name, Spring Creek. The members met on the 21 st of February and were organized according to the eustom of the Brotherthood. After tho order of the chareb was liad hefore the membere, aud a hearty consent given by all to live ap to the rules of the general Brotherhood, an elec tion was held for two deacons. The lot fell on trother Levi Miller and Samuel Pratt. Thr
Eidets present were Jobeph 0 gg of Mindesota, Elders vresent were Joneph Ogg of Mindesota,
and Joha P. Eibenterry of Butler Co, Iows. Twenty-two members when organized, and one added simee by haptisnu. Love and union prevaits etuong sil the members. Bretbrea and nisters, remember our iufant church in your prayers.
M. 日. Fowtel.

## MISSOURI.

Alexadria.
Thave sent sereral requests for some of the hrethren to came to this place and preach, if ouhy oue sermon. 1 will ask once more, firl ter Wat the blessed Master has some precious jewds bere if has workmen would come and gather then together. I bave loaned the H. AT W nd several books to my friends, and they are well pleased. So many are wishing that one of the trethrea would come here, and I think it would cause rejoicing amoug the angels in heaven, and ss the busy season will noon be here I would like for some one to come before farming time I may ont see another winter, and would like to hear one more sermou from the brethren. I received a letter from some ove in Adams C .. Illinois, last Fall, stating wheu their Love feast would be held, but owug to =icinuess and bad weather I could not go. I lost the letter and cannot recollect the address. I would like to correspond with sone of the brethros and sisters. It would encourage me more and help me to be more faithful.

Maby E. Rose,

## KANSAS.

Hermas.
By the grace of our Lord Jesus 1 am here holding meetiags with a few members tes mile northwest of Lincoln Centre. There are good prospects for an increase of members here if some one can be pernuaded to move here and work. Can brethren H. W. Landis and F. Fuller give thase memhers some meetings occasionally? It would be a good point for some mixinter to locste. Address R. R. Boyles, Her man, Kansas, or Samuel Pye, Liveolo Centre some stats.

John Foniey.

## WASHINGTON TERRITORY.

Vadeouver. $y$ on the tith of January. A severe storm visited us blowing down large trees, and unforcunatriy one of these fell npon a echool-house wbile the teacber and childrest were seated around the stove eating their dinner. Two were killed, twenty crippled and one escaptd In the distance of one mile one bundred treta were blown down aeroess the roud. Barns and wellings were turued over, and many lives
and the earth trembled under the fulling trees The reople are in mourning for the cglanity is Wr live here withoul the cumpany of BrethThe weasest ure ahont eighteen miledostant. We would like to have sone couse work. Laud sells from \&s to 810 per acre. $\mathrm{H}_{\mathrm{ar}}$ food markete. I am eixty-nine years old and wy wito seventy ouse, bence canuot go a great distanee to meetimg.

Jacon Howf.

## Five Sundays.

I)
D pot H. H. Aroold make a mistake when be told us that February will bave five Sundays four timee in the tweatieth century? In the year 1900 the intercalary day will not he aided. In the yent 1920 February will have five Soudays.
S. Bollinsoea.

## An Impostor.

PHERE is an aged man traveling on horseback from one church to another claiming to be a mimister of the Brethrep. He is about eventy-five years old. He says that he is from a church in Armatrong Co., Pa, and that Bro. J. B. Wampler is the Eider. Bro. Wampler informs me that be is personally acqnannted with Joseph Horsch (being the naree he gave 15). He is not a member of any charch in that countr. He bed formerly belooged to a charch called the "Slionmater Church", but was dis raissed from their body before he left the state of Pa .
D. B. Hikt.

Springfield, 0 .

## Correction.

In the report from Coon River Church, Iowa you report the Western Home Missiouary reeeipts to he 85 . It should be $\$ \pm 0$.
J. L. Switzer.

## BIBLE SCHOOL ECHOES

' ${ }^{\text {H }}$IS is the name of a ner musical lyook prewared by Brotber D. F. Eby of this place for use in the family, io Buble achools and wherever people desire to praise God by singing with the sparit and with the understaniug. He las selected about two liandred hymns from the Brethren's byan book and aet them to notes, gleaning from muny of the best worhs published. He bos endeavored to retaio a nuraber of the old familhar bymis which we as a people have learned to admire, and introduced only such new ones as are in harmony with the doetrive of the cross. While there is varriety in abundnace there is also compuctness and harmony, so that their use will be promotive of goodness and piety. A number of wasicinas bave fxamined the work aud proaunce it excellent.
Its arsangement is such that there will be no rouble in finding the corresponding bymnarin the Brethren's Hymn book. The same numbers are retained in the Echoes, so that when the leader announces the number it will be found in botb books. Oaly those generally used bave heea selected; and brother Eby had aumber to assist him in making the solection. The worle sa now in the handu of Professor Hill of Chicago, aud will be publisted at once so as to be ready for delivery in May. In size and form it will be like "Gospel Songs." Its low price, good music, and convenient arrangement no doubt will commend it fuvorably to all lovers of good singing. Orders will oe receised at once at the following rates:
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## LITERARY NOTICES

The Manoh Atlantic bas a very appetizing list of contents. Mr. Howell's seria), "Tie Undiscorered Country," grows in interest every moath, and bids foir to sorpass in power "The Lady of the Aroostook." Charles Dadley Warner contributes a delightful hiographical and critical essay on Washington 1rviog, which will make readers love both Irving and Warner het
ter. There are two excellant short storizer. Aceidentally Overteard," hy Horace E. Seudder, and "Hanuah Dawton'k Cbild," by Lucy Lee Pleasants. The second installment "Reminiscences of Washington" inclodes much personal and social as well as political anecdute eoncerning the four years of John Quiney Adam's ajministration. Francis H. Underwood
hax nin engaging necount of "Eeypt uader the Plarouhs." Richard Grant Whith writis of "Eaghsh an Eughad," cithig numerous eximaples of wards umed ineserectly or querly by the Englubl, aud maharg a curivisly inturnating arteles. There ure pisenm by T. B. akizeb; $\mathbf{M}_{13 s}$ Surah 0 . Jewett, not the actress, but the outhor of "Derphaven," Celin Thaxter, Otear Laighton, and Loursa Clandier Moulton. Several noteworthy oew hooks are reviewed, aud a diversified Coutrbutor's Club completes a very good uumber of this sterling tuagazive.

The eontents of Appleton's Jourual for March are ns follows: "The leturn of the Princess," from the French of Jaques Vinceet, io Three Parts-Part First; "First Iuprexsions of the Now World" (sonclusinn), ty the Buke of argyil; "Russian Nihilison," by Fritz Cun-liffe-Owen; "Poems by Eramoois Coppee: 'Gottlob,' the Beocdiction,' 'The Night-Watch; with au Introduetory Note"; "Theopile Gautier", "The Seamy Side," by Walter Beanat and Junte Rice, Chapters XXX-XXXII.; "A Turkish Eifondi on Christordem and Ivau" "Fleab-Color"; "Life at High Pressure," by W. G. Blaikie; "The Restoration of the Jews." Editor's Table: A Dangerour Class in Authority; Medical Practice in the Eightemath Century; Madame de Remanst; The Spelling Reform. Boohs of the Day; Heury Janes, Jri's, Haw thornef A Ludy's Life in the Rocks Momentuins; The Autobiography aud Correppondence of Mr. Delauy; Seluutinn Strome; Gottloh of cot-
era; The Chemictry of Common Lifo; Mandsiog's Pathology of Mind; Suith's Life of the Right Eon. William Ewart Gladstou , M. P. Single Number, 25 cents. Yaarly Subscription, $\geqslant 3.000$.

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W. U. R. R. TIME TABLE.






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GENERIL .IGENTS
THE BRETHREN AT WORE
tract society.


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## THE DYING THIEF.

## GY ALSEN A. ORGRLE

TE question of the thief upon the cross is being agitated to a great extent, so much the fact of Christ being in Paradise as not on the day of his crucifixion, binged on ope doubtful comma, ne they term it. In the first passage of Scriptare referred'to (and as in presumed settles the question in the negative) are in bis own language. "Verily I eay unto thee, To day shalt thou be with me in Paradise. Luke 23: 43, And "touch me not, for I have not yot ascanded unto the Father." John 20: 17. We will notice the former which they is aist admits the fullowing rendering: "Verily I say unto thee To day, thon shalt be with me in Paradise." The linguist will readily perceive the inconsistency of such rendering.

We will then notice a number of Scriptural references to show the direct harmong in view of the belief that it must be settled in the attirmative. It will readily be observed that a change in the punctuation of the first passage, will require a necessury change in the pbraveology, "shalt thou" to "to thou shalt," a mud iffeution and an alternative meapisg of which the language is not ausceptible. That all can clearly see, all will admit, that in this revdering the word To day, is entirely meaningless, becasse all preseat kruct he was speaking in the present tense; heace no edverth nececary an rendering bis words are full of the inference that establishes the question in the affirmative. The second passage which be wade ase of threr days after the resurrection, presenta to us a rellevident truth that the boDr which he forbade them to touch was not taess in Paradise, but had to according to the inspired writer, undergo a process preparatory to its resurrection and escension.
But ngb
But night bere was the critical noment, and critioal it was whan the suan refused to give ber light, and the rocks rent. It was then that bomanity and divinity were separated. The im-
mortahty never descesded the cross. Tha grave coeld never contain a drathlesa epirit, as confirmed is Luke 23: 46. "He commended bis spirit inte the Father'm hands and thus gave up the Ghoct." Two different asantiens contained in the one pasange to asaist in establishing the fuct in the affirmative, almo the conscienanes of the sual. A martyred Stephen too exclaimed with his expariag breath, "Lord Jesus receive my spirit." Did be not kuow what he Was maying? Did be labor under a mistake and ask the Lord to receive ao unconselons spirit? Strange time to muke a mistake when the heavans were opened, and the glory of God shone brighter than ten thousant suns and Jusas standing ready to receive his spurit?
The acconnt of the rich nata and Lizares defies interpretation if the soul of both good and uad ane not intensely conseiolis afer thay leave the hadies in which they dwell bere on earth. The one was tormented while the other was counforted. The lutter buibg carried by angels into Abrahan's hosotu. No one would suppose for oue mement that his body was carried there. So whatelse is taight or set forth is this ac connt than the conseiourness of the soul. Ab, yes, but says oue this is a-ed figuratively? Well what if it be? Did not Christ teach altogether by parablen? Why not the sonls of the pions dead be conseleus sad intensely active, as are the angelic apirits that have wo hodues either. Now with reference to the word "Paradise" we find it used but bhree times in the New Tesp tament. Luke 13: 43; 1 Cor. 12; 4; Rer. 2: 7 . Paul also throws intense light on this word in (2 Cor. 12: 4) is his revelation concerning himelf, as bistorians will give it as haning taken place about the same time be was stoned and dragged out of the city for dead (as was thought), heace the necessity of the language: "Whethr in the body or out of the body I cannot tell, (God kuoweth) how that I was caught up into the third heaven, also Paradise and heard things which it in'not lawful for a man to utter."
Paul was a Jew, and expressed himself in accordance with the prevalent opinion of his mation. Jews believed in three heavens. They supposed the atmosphare to be the firot beaven; hence the laaguage, "hirds of beaven," and the seming abode of the run, moon and stars, they considered the second beaven, and atill farther beyond the atupendous systems of the universe they supposed tho great while throne to be erected, or entablished, which they called the third beaven. Some Scripture phrasen as, "heaven of heavena;" and above all beavens," harmonize with the Jewish epinien. It is the third or hghest heaven, even Paradise, to which Paul refere as having been caught up into. If the word Paradise has different measings, let it be shown; it bas nut been dene yet. There is oething in the term as usedin the New Testament, to require na to believe it to be a distinct place from beaven. With this view thare is no ohjection to the belief that the souls of the pious dead ge to Paradise, and immediately too, in a state ef conncionsuess after the death of the body. This is agann very clearly set forth in the passage where Paul teachea Christians that they have a home in beaven. 2 Cor. 5: 1 . "For we know that if our earthly house of this tabernacle were dissolved, we have a buildiag of Ood, not mede with hands eternal in the hearans." "The earthly house of this tahernaG'e, "tvidently refere tollot body, the houss of the aoul while bere on earth. The apoatle here would try to rhow the contrast between the "earthly" and "heavenly home," the former being only a temporary abode, and the latter an everlasting babitation. The natural inference drawn from this language is, that when this earthly honse be disolved, the soal immsliately enters its beavenly dwelling place, else it would be uneonscious in an intermednate state, which according to $8,7,8$, versea of the same chapter cannot be "Tharefore we are alwayn confident, 5nowing that while we are at home in the hody,
we are absent from the Lord, for we walk b taith, not by sight." "We are confident I say and williug rather to be abseut frem the body and preseat with the Lord." This plainly teacker us that the spirita ahoda in the bedy is its period of absence from the Lard. When Piul asys "absent frem the body" and "present with the Lord." The irrasistible wierence 18 that as som as the spirit leaves the body, the soul is in the presence of the Lord. The glorieur presence of the Lord is referred to here The apostle Janeer, too, refers te the abseace of the spirit froul the body whea be says, "For the body without the spirit is dead." Agmin Paul says in Phil. 1: 23, "Having a deaire te depart and be with Christ which is far better. We petice the departure be refera to hore is thu death of his bedy, and his absence from bis brethren. "Nevertholess he woald say, "But tu ahide in the flesh is more needful for you. It Paral believed in the unconsciousness of the soul from the death of the body unto the resurrecGen, would he have said anything of being with Clarist? or if he did, would he have sald it i "fur better," to ba io a state of uncoazciousneas than to enjoy the plessures of religion in it earthly tenement. We cannot for a mumant suppose it. It is also contistent with the fore-
goleg views, that the satuta at the resurrention recuive large aceesalons of bliss.

The point at $1 \rightarrow$ oue is, that the separate spints of Caristiaus will enjey usspeakablo happinens while the bedies they left are sleeping in the grave, "Absent in the body," "prenent with the Lord."

## CHRISTIAN FELLOWSHIP

## By J. P. LILLIGH.

A CHRISTIAN is one who helieres and obey Jusus. Fellowship meane commpanionthip, conpany, communion or intimate familiarty. Hovv are we to know when we have fellowthip oue with the other and with God? "If we say that we hive fellowship with him and walk in darkness, we lie and do not the truth; but if we walk is the light as he is is the light, we have fellowatip one with another." 1 John 6: 7. To walk in' the light we must follow God, not go before bira. In ham is no darkness; and if we walk in darkness, we may be sure God is not there to eave. To bo nocible, friendly and kied is light; and in these things, beloved brethren and aisters, we should try to he very active. Only by a oodnesc, forbearance and long-saffering, can we have true fellowstip; and thus he cleansed by the blood of Christ.
We will psses away, hut his word shall not. Courage, then, my bratbren; seek fellowsbip with God and one another, and then when you come to die you may rest with God in glory. Alt tod's promives are firmer than heaven and earth, for theseshall pass sway, bat his word
etidureth forever. 0 the joy of Claristion felowrbip!

## PEACE.

## Y CHABLOTTE T. HOND

PEACE and quietaeta is one of the greatent bleatings God has given us. Our Savior ksyz, "My pace I leava with yoes. Have we that pesce still remaining with us? We believe that every true laver of Jeane has that peace in his soal; that confidence that God is working all for good for them that love him. He that crmant fiud peace in the serrice of God e n ut find it elsewhere. If we suffer oarselves to be drawn into wtrife, suspicion, or selthihnets, let us return and go to Jeans for that awnet penca that he laft with hus followers, and be will teach as a leason of leve and forbearauce, and will guard and watch orer as that we fall not wat by the way. As long as we live for Jeaus wo are eafe, hat as soon as we live for ounselvers
we are led iato temptation and forget our duty to our fellow-man. To be bappy ourseivea we most live to make others happy. Our hearts will he filled with jey and peace wheth we aro whlling to make sserifices fer the nomfort nud hispiuess of others.
We matt ever be ready to encourage tho fuint tearted, to strengthen the feeble, love and pity the errogg as the bent meas* of rechiming them so that they too msy find and enjoy that weet pence that is of heavenly origin. God hor promised that his kinduess nhall not depart, weither sball the copeoant of his pasee be removed from his childen; therefore wr huvo ouly to reraain in that pence by obedueace to ans comrounds to ioherit all the blessings promsend the taithatul. Agaio we are told to live in pence with all men. If possible let un not forget this, though there masy he songe trying to ww seeds of discord amoug us, let us atand firm for that blesied peace left smong as by the Sarior."

## FREEMASONRY.

(INCE the Avuual Alveting of 1879 had presented for cowsideration a que $F_{y}$ upon the oulject of Freemasonry the dheeuvion of what shows that we have aereng $u$ as thuse who will contend for the institation, it becomen necebriw ry for un to look after this watiter mitio a lictle more eare. When we remember that even Master Mason is bouad by eath to protect his brother in overy apecies of erime, except murdur and treason, we canot fail to nee that every Master Mason received into the charch is bound by oath to protect these crimes by heeping thera secret, unlese be diaregards bis onth. Now, the question is, shall the clrarch continne to fellowehip these men who mast protect the thief and every criminal, except he be guilty of asurder or treason? Yes, and if he has taken the royal arob degree, he mast protect all crimer marder and treasen included. Now this is if pretty condition for a brother to be is, is it not? Bat this is his condition auless he hreaks his wicked oath, aed yet, this wicked power bas so stroagly farteaed itself to the church that but few of her members, in many placea, are willing to and in loosening its tarrible grip. How many are willing to obey the plain commaad given by Paol, is the name of Carist, to withdraw from those who walk disordi rly. This duly bas been neglected no long that we fear it in now too late to accomplish anythiog by petitions to Annual Conference. All Brethren's periodicala opposed to secret orgaaizstions please copy. E. Umbтuqh.

## SCRIPTURE ILLUSTRATED.

GT long since, a man in India was ncu uned fore of staing a abeep. He was brought lefore the judge, and the rapposud owner if the beep was also present. Both elaimed the sheep atd had witnesses to prove their clainas, so that it was not easy for the judge to decide to whum the aheep belanged. Knewing the oustom of the shepherds, and the habits of the abeep, the judge ordered the sheep to be brought in to conrt and sent one of the men into another room, while he toid the other to call the sheep, and stee if it would come to him. But the poor animal, wot knowing the "voice of the stranger." would not go to him. In the meantime the other man, who wasis the sdjuining roon, growing impatient, and prohably suspecting what was going on, gave a kisd of a "clnek apor," which the sheep bounded away toward huw at once. (Joba t0: 4 .5.)

Some men will follew Christ on certain ene-ditiona-if be will not lead then through rongh rowds-if he will not epjoin them any painial Lu-ks--if he will remit a part of hia plan and order. Rat the true Cbristian, who bas the spirit of Jeana, will eas, as llath said to Naomi, Whither thon goeet, 1 will go!" whatever diffienlties and dangers may be in the was.

## ISABELLA GOTWALS.

ay Jas. x. azciletr.
THE colfin lid ie closed, and she within Who wis r'mother and a wife, was laid nto her narrow chamber. Memory hrings To view the lorm and nittaes nad
Of sister Jsibille And I will sit Of sister Js insilla And I will sit 1 p-ucirpicture of this sad bereavement. There stande the mournful father as the head And foremiont of the fanily. But where Is she who kept the link togethor? Out In yonder "kileut city." Now the hond That hound two hearts in mastrimonal thes, In sympathy and love, wr rent asonder, The almoth hroken-bearted father know Not what to do, nor where to go. There atand The children, eight in number, all berolt The children, eigat in numasc, nill hers band To guide their youthful wayua and care for them: To guide their yoothful wayy and care A mother to inatruct them, to sttelld Their numerous wants, to sympathize with them
In their distress, to soothe them in their grief, In their distress, to soothe them in toolect. The little hale that searely yet ean lisp The name of "Ma," feels heavily its loss: Atd so do all the childres uaw bereft Or their muternal counsellor and guide. So sudden, came the inessage of deuth So bo was ecarcely feured until his work The wrought and whea the neighbors hes Was wrought. and whes the neightors he The quexpected kutel, thity filt the shack.
1 seldons weep when saints go home, but he 1 seldom weep when saints go home, hut I eee a moorntal case, and my beart bleed-
With pity lor my friend and his chaldren: And who that knows the circumstances, does Not feel to sympathre with them in thoir Distress! Some wounds will be ll again, bat sueh As these will leave un everaching void. Bnt then they ared not moura as those who have No bope. Thay inave thr consolation that She triest to serse the Lord and do his wilt. to only now remains for them to make Their peace with God, the father first, in tirue And order next the childres as they come Po years of ouderstanding: when they know That God demands of them repentance, farth And baptisan, and a full surrender to Diriue commaudx. It is the only way That Gud has given. And will they now accept Theoffer while the baw is in the cloud? The door of mercy opeus wide, uad grace Is offered fres to all; while Jesus cails To unrejentiog sinners, "Come," So may They hope to meet their mother on the shores Ot everlasting hliss, to sing the song Of Moses and the Lamb, for evernore. Mainland, Pa.

## STEIN AND RAY DEBATE.

Prop. 21. Baptist churches possess the Bible ebaracteristics which entitie tisen to be segarded as ehurches of Jesus Christ. D. B. Rax, Affirms. J. W. Stisk, Denies. D. B. Ray's Eiehta Arplawatifg.

$\mathrm{M}^{1}$R. Stein is "much given to overlook ing" the proposition in discussion, which affirms that "Baptist churches," We answer the seveath time, more or less, that Baptist churches canoot and do not engage in carnal warfare. When individusls, called Baptists, whether in peace or war,commit outbreaking crimes,
Baptist churches do oot endorse the wroog. Withoat even the pretense of proof, Mr. S. willfully and deliberately charges Baytist churches with granting "legal license," to do "the works of the flesh;" he charged that Buptist church. es "hold that we do evil, fight and kill;" be charged that Baptist churches are guilty of the "crime of perjury," sod be charged that Baptist churches with justifying the "rapaciones, cruel, fiendish," "unbridled carnal lusts aod passions!" We ask Mr. Steio, sgaio, was be, while pastor of Baptist churches, guilty of "murder, perjury aed adul. tery?" Will he soswer? He was, or he was not guilty. Please Mr. Steio, dou't forget it, say guilty or not guilty.
In our illustration of the "book of the Father and of the Soo and of the Holy Spirit," "the sigu of possession" does oot occur thrice.
It is another pitiful example of question beggiog which inserts the apostro-
phe three times. This was discussed in our fourth aad fifth oegatives, to which the reader is referred.
Mr. Stein still cootende that baptiz$i \mathrm{mg}$ in the commission is frequentative menos more thac one submersion, and that when the necessary sdditions to fill the ellipses are-made, baptiznyy must occur three times io the commission. (Histhind aff.) Therefure according to Mr. Stele himself, to meet the demauds of the commission. there ranst be a plurality of immersions into each of the divise canes!! lle must go forward and perform six or nice immeraions for baptism. If be fails to do this, he has made an argument which he knows to be without fouodation. His construc tion of the commissiou reyaires the $t^{t} E$ liberate addition of teo words which the Savior omitted! See Rev. 22: 18. Our friend's so-ealled trioe inmersion is based upoo the omitted parts which aever were in the commission of Christ, which only demaods "Ope Lord, one frith and ooe immersion."
His fifth to eighth preteoded reasons agaiost Baptist baptism are really but obe based upoo the fact that trine immer sion is found in history io the third cea tury without the historical acconnt of the change from siogle immersion. But, if we must adopt and practice everything held by the Greek aod Latio fathers. by tradition, the otigio of whtch is oot partidularly described, theo we must adopt and practice aearly all the ahomiosble traditions of popery. We again repeat with emphasis that trioe immersion is not meationed io the Bible, that trioe ummersion is oot mentioned is the liter rture of the world, sacred or profase, till about the commencement of the third first made its appearacue in hastory, we find it associated witb iofaot bsptism, iofaot commuoion and a swara of other pretended "apostilic traditions."

Wheo historiaes speak of baptism as contiuning uachanged in form for several ceaturies, they have reference to immersion io contrast to spriokliog aod pouring.

He urges his ninth reason against the "hackward action" of Baptists in baptism, and coatevds for the "forward bowing posture"! This is about as silly as the Tunker controversies over the cut aod style of their clothes. The New Testament says ciothing about the "forward posture" or "backward sction", of baptism.
When persons, who have died to sio, have beeo buried with Christ io baptism by the proper anthority, the Scripture demand for their baptism bas been fulfilled.
Mr. S. makes his eighth geoeral neg. ative rest upoo the fact that Baptists do not eat the full meal and call it the Lord'a supper. But the apostle condemos this superatition when be says: "If any mau buoger, let him eat at horme; that ye come not together uoto condemation." 1 Cor. 11: 84. Bnt the Tunkers come together in their church to eat a full meal to satisfy hunger.
Mr. Stein's ninth nerative is foanded upoo the fact that Baptist churches are iodepeodent of each other; that they are not goveroed by some huasan authority sbove the churches. As shown in our last affirmative, Baptist churches possess the New Testament church government. That the local church was established by Christ as the ooly executive suthority in his kingdom on esrth. Mr. S. has igoored all our Scripture proofs in our last Jesus said: "Moreover, if thy
brother shall trespass sgaiost thee go $\mid$ kingdom ahall not be left to other peusad tell bim bis fault betweea thee aud ple, but it shall break is piecessad conhim alvoe; if he shall hear thee, thou nume all theae kingdomes, and it shall hast gaioed thy brother. But if he will stand forever." Dan. 2; 44.
not hear thec, then take with thee-one This bright nod carrible image which or two more, that in the mouth of two or three witoesses every word may be established. Aud if he shall oeglect to hear them, tell it uato the church; but ithe aeglect to bear the thurch, let him he uoto thee as an heathen man and a publicab." Matt. 18: 15-17. Bit Mr. Steio would contradict the Lord Jesus Christ by saying, let there he au appeal to the "National Couacil," which is suthorized to determine such masters. Oar friend, with his Tunker brethren, have on this poiut, embraced one of the leading doctrines of nati-Christ. They have a National Council to exprcise a lord ship over the charches. Bat oo the other hand, Baptists earoestly contend for perfect 'soul liberty. 'They recogeize porul er, lord or king of the conscience, except Jesus Christ. The following Baptist sentiment is quoted io his history of De oominations, by Joseph Belcher: "Re ligioua liberty is a Baptist watchword, a kind of taliaman, which operatea like a charm, add uerves every man for ac tion." The learoed J. Newton Brown Religious Encyclopedia, p. 188, says:
"Htence, they also, reject all claims of the civil magistrate to any but civil jurisdiction; though willing and peaceable sukjects to civil authority, where the rights of cousciedce are oot involved. Hence, io every age, their strong attsch. ment to liberty, especially to religious liberty; these priociples they were the first to proclsim, aod the first also to ex. emplify. Their pricciples have subject ed them to persecution from age to age, and to such priociples they have counted it a glory to be martyra. Though their own blood has flown freely, they have never shed the blood of others. In . deed, civil persecution of any kind, on their priaciples, is impossible.
C'narictinistio Y. Baptist church. es possess the Nell Testament arigin. While the Protestant denominations look to some uainspired man, or $10 e n$ of mod ern times for their origio, Baptists look to Jesus Chuist and the apostles for the origin of their churches. Of the Baptists Mr. Brown says:
"In regstd to the constitution of the christian church, while they belieye in the existeuce of a uaiversal or Chatholic church, composed of the whole body of believers io Christ in all nations and ages, they think that the christian church, properly, so called, was oot vis ibly orgacized in the family of Abraham, nor in the wilderness of Sina; but by the ministry of Christ bimself and of his apostles: sod that it was thee constituted of such, nad such only, as made credible profession of repentaoce from sia, and faith io the Savior."-Re'igious Eneyclopedia, p. 188.

The Tuakers look to Mr. Mack sad his disciples in Germany, io 1708, for the origio of their churches. But Baptists look to Jesue Christ and his iospir ed disciples, more than eighteen centu ries past, for the origio of their churches. Nebuchadoezzar io his dream saw "that a stone was cut out withont hands, which smote the image upon his feet" * " " "and the stone that smote the image be came a great mouotaio and filled the whole earth." Dan. 2: 35. It is admit ted that this stove symbolized the king dom of Christ, represented by his church
es. In the forty-fouth verse Daoiel says:
"And io the days of these kings shall
the God of heaven set up a kingdom,
tood before the kiag of Baly los, sym. bolized the four universal empires that should bear rule over the earth.
The stooe, which "was cut out without haods," that smote and crushed the Ireadful image, symbolized the king. dom of Jesus Christ which is oot to be deatroyed, but "it shall stand forever."
As the local churches are Gud's ouly executives io the kiugdom, it follows by the law of aecessity, that as the kiug. dom has been perpetunted, the churches have also been perpetuated. In this sense their cas be oo kingdom without locsl churches, and oo local churchen without the kingdom of Christ. Of the church representiag the kingdom, the Savior said-"Aod I say also uoto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail againat it." Matt. 16: 18. The perpetuity of the kiugdom of Christ and the succession of his courches, is establisbed beyond the peesibility of donbt.

Mr. Steie will hardiy dare deny the perpetuity of the chureh. He does not believe that the true church cara be found arrong Romish or Protestant Pedo-bap. tista. He has sdmitted the truth of Mr. Mack's account of the origin of the Tuoker churches io 1708. Therefore, be is forced to admit that the Baptist churches are the ooly true churches of Christ or be driven to the infidel position that the New Testameot predictions have failed.

IIistorians bave admitted the truth of our historical claims to be the origionl church of Jesus Christ. Two learned bistorians were appoiated by the King of Holland to prepare a history of the Dutch Reformed church, These emieent men, Ypeij and Dermout, devote one chapter of their history to the Baptists, is which they say
"We have now seea that the Baptints who were formerly called Aoabaptists, and later time Menonites, were the orig inal Waldenses; and whe have loug in the history of the church received the honor of that origin. 'On this account the Baptiats may be coosidered as the only christien community which has atood since the days of the the apoatles, aod as a christian society which has preserved pure the doctrines of the gospel through all ages."-Religious Encyctopedia, p. 706 .
These historians were not Baptists. They could have no motive to favor their claims. They have coofessed the trath, that Baptigts max un consmetr ED As THE only ohblattan comminty whof has gtood since the days of he apostles, and ia a chbintlan bo-
 DUC TEINE O THE GOSPRL THROHGL ALL AGES."
Johi Wesley once wrote to a friend: "Men may die withoat aoy opinions, and yet be carried into Abraham'e bo som: but if we be without love, what will all knowledge avail? I will oot quariel with you about opinions. Only see that your heart be right towards God, aod thst you know and Jove the Lord Jesus, aod love your oeighbors, and walk as your Master walked, sod I ask no more. I am sick of opinions. Give me good and sahstantial religioo a bumble, gentle love of God and mas.
"Hbar instraction, and be wise, aod refuse it not."

GOD-BORN AND GOD-KEPT.

Toa Young Saint at Waterloo, Iond
Joun 1: 13, 1 Peter 1: 5.

IKNOW o ot whetber you are brother or sister. Your chirography is fem iniae. All that I know is that you are young in years, and young in the Divise life, and I hope yoo may retain your youth forever. God never gets old, although he is from everlasting to ever lastieg. Ia him the sexes are one. Gen. 1; 27. Gal. 3: 28. He developed "the Son if $\mathrm{M}_{\mathrm{s}} \mathrm{N}^{\prime \prime}$ out of a virgin, and desigeates His elect by the dual constitution of the original unific pair. Rev. 14; 4 .
Being a member of the Myatieal Bedy, I will take it for grasted that you are a Chrintian, althongh the reverse is by no means impossible. I do not mean in your own particular ease, but as a mere matter of fact. Not all the seed of Abraham were true Israelites, and not all the baptized are saints, "Five were wise and flve were foolish." A lamp and a amoking, ill-odored wick, but an empty ressel, and in time of direst need not a drop of oil nor a spark of fire or a gleati of ligbt. The natural emotions will anawer very well to counterfeit "pare and undefiled religion," until "tribulation or persecution ariseth because of the word." Then the mask falls off, and behold a Dermas, an Iscariot, a follower of loaves and fishes!
The most sublume, awe-iaspiring fact of the Universe is GOD, next the Incalbnamion, and then the Chrietian. In this world there is not so great a wonder ns a Temple of the Holy Ghoat, a reclaimed sioner indwelt by Almighty God! Regeneration is not ouly a doetrine, but a fact. Baptusm is nothing, not even equivalent to a common bath, uoless there is a glorious antecedent reality which it symbolizes. The motherbirth pever gives life, but only institutes new bonditions and relations. Geuesis is the father-function. Born of water without Spirit is as empty and lifeless and delusive a tranisnction as a vatural birth without a father. The great matter in birth is the arigination of life: De. velopment and iuduction are possible only ulterior to the great primal mystery of lite spriaging from life. $\Lambda$ dam must give life nad substapee to build his tive. If we allow the Holy Gihort to corae close enough to touch us at the core of our being, and seminate us with "the Word insde fleah," we will as certainly take the impress of the Eternal Father, as an earthly child will be the duplente of, its parents. Births will out. Features will tell our Pateraity. " $B$ e ye holy, tok 1 am hoix." Here is the ptilosophy of the whole thing. We never mietske a buzzard for aid owl, oor a sheep for a monkey, nor a baboon for a clergyman. But this latter may be questionable in some instances. The great trouble in the church is mock:re. Iigion-persons who in some respects seem Christinn, and in other Geatile, or Adamic. How many there are like the old fabled centaurs, half so and half thus; now at prayer, now at jokieg; now sipping the Lord's cup, now drain. ing the cup of devils; now sitting with a long face in the sanctuary, perhaps beLind the table, or on the first front seat, and now driving a hard bargain, and stretehing the truth till it snaps in order to win a few dollars, or even a few cents. Christians, thesel. They are haptized, and are atisfied. They are all right capapie in the ecclesiastical habiliments. full.

Perhaps felt a dreamy regret for partioalse misdemeazors, or neglect, which they mistook for "repentance unto life," and eatered the ark because of ancestral influenees, rather than as Gud quickeneed, Christ-parged, Spirit-sanutified members of the Elect.
"Marvel not that I said unto you, ye nust be born aguin." No possibility of salvation without this radical change. Water will not reach the soul; but "wa ter and blood" will: "water and Spirit" will. Out of Christall these flow. All births require generation, development, and parturition. There is a spiritual il lapse and illnmination-a sesing of the kingdom-through the contact of the angust Paternal Presence, before there is induction by maternal instrumentality Juhn 3: 3-5. These two constitute re-generation-the greatest 'work of God save His awe infleshing in the Nazarene virgin. Of how dead we must be to ourselves and sin and the world, if we would aupply the proper conditions to the Davine approsch, and His iehahitation in the depth of our soul, and His employment of all our powers, members, and faculties!
God ahhors swine's flesh on His altar. He will not suffer Dent. 14: 12-19, to be mixed with His shew bread on the Golden Table. Strange fire He will not aceept. Incense to vanity is sbomina tion to Hin. "God is not moeked." He demands a clean sanctuary. The heart must be a Holy of holiea before He alides. Blood on the lintels and sideposts, blodd on all the curtains and hoards and furniture, blood from head to heel and toe, blood, blood, drawn from the heart of the God-man. Whare the awful Shekinah Lovers, there the flesh must be silent. The Holy Ghost lonthes passing in and out over a door sill slippery with tohacco spittle. If wants prayers that are breathed through cleas lips. He has no soul-thrilling respoinse to the suplieation thatismonbled or vociferated under fnshiounhle bead gear, and s flesh selected, devil-eudorsed attire. Let us poader the awful truth that wearedealing with God. He is indeed merciful, but Itis grace has been maui fested in beeoming Iucarnate, dying for our sids, ascending into Heaveu as our Head, High Priest, and Advocate, and will not take the form of graiting license to the Hesb, and being saved without a crucifixion that wriggs out the last spark of the degenerate, self pleasing life.
Ob, how proue we are to oling to the old sinking ship. We want to swim on some plank of carnality into the bayen of eternal rest. Let the old sin soaked law battered bulk go down'. It 19 doom ed. The waters of Divine indignation are reshing in at a dozen frightful leaks. $\Lambda_{\mathrm{nd}}$ we must descend with it into the malstrom of eternal damuation unless Gal. 2: 20, is the positive, settled fact of our experience. The only alternative is between this passage and 1 . Cor. 16: 28 , --3 Cros magnifying life bere,or a hellscorched, devil tormented, God'spurned, self-conderaning life in the endless foture. The Cross is the exponent of God and uin. It will be the Heavel of Hearen and the Hell of Hell. "These things saith the Amen, the Fasitbful and True Witness.

Cecil says that goowth in grace man.
fests fitself by a simplicity, that is a ifests itself by a simplicity, that is a greater naturalaess of claracterl. There will be more uscfulvess, and less noise more tenderneas of eonscience and less scrapulosity; then will be more pence,
more humility. When the corn is full in the ear, it bends down hecause it is full.

## MISSION WORK.

my cixnoswtsst.
THERE seems to be a misunderstandin the misds of our brethren relntive to the mission work now being done by our people. Not many seem to look at it as the work of the church in general, or as a system to take the whole world in, but rather look at it as the work of a few, and they not to go too far, or to do ton much.
One thought that ehould be received first, is, that the church bas in no was injared itself in the work already done, or that now is being done.
There are not yet foo many at the work; mad not any one or all together, can be said to have done too mnch in the right way. It will takn a great many workers and a great deal of work jet to make this earth a heaven! So that no one need he ashamed to ees the barvest full of laborers, unless it will be some one who will neither work nor pay for that worthy object. See Mntt. $9: 36,38$. Quite all say they favor the spread of the gospel, but not many say they favor the effort already put forth, and then, because the plan is not as they would have it be, they do nothing.
The Danish Mission is said to be too far away, while they say that there are thousands starving for the Bread of Life all around us.
They also nay that the Danish Mission is casting a good deal, while the work might be done herd without any cost. It is further said that souls in Deamark are wirth no more than souls here. Now is all this there is a spirit of complaint manifested, anl ons too which offers no sid to the work either there or here.
It is true Deninark is a long way off; but then we have, ona live soul (God bless him ) who is willing to go there, and we also have othera, who have' sent once and again to minister to hify necessities; and this is enough; for to one alye is asked to go to Denmark at preseut; aod, there are those who feel that Brother Hope shall never suffer want, so long as the United States, Mail will reach him; and this is also evough. But for the tholisands, who need the gospel bere in our own land, and who do not have it sent forth to them by our Broth erhood, it is not she fault of Brother Hope, and those who 'sustuin him'by prayers and meass, that these should lice aeglected bere at home. You sak whose fault is it? 1 say it is the faolt of all of us who "gtand here all the day idle, and will neither go is oursolves and work; and those who are going in,that we have bindered. Our work is bere at It is
It is also true that mission work here will coat hut little, that is if all wil work, and nasist in the work, bitt with this yiew of it, why do we not all go to work at it? Brother Hope's 'work be yond the ocean will it no way prevent ours here. It will rather stimnlats us, and God can bless both him and us, and will do it too to we work. Joha 15: 8 . Brother Hope is the ouly one in our Brotherhood; who loved tis Master and his former aation well enough to foreg the advantages of liberty, and the soci ety of bretbren here, that, he might through the and of kindred spirits, and the blessing of God, he the means of telling the story of the C'ross in his fatherlend. And if we all with onr many advantages, and little cost, would show only balf the zeal to tell the story to our owo nation, and often too to our nearest neighbors, which Brother Hope bas shown ip orderto give it to his people beyond the ocean, it could thea be tru-
ly ssid that we did favor mission work, sad there in truth a missionary people. We chould be sach, for our Savior is the greatest minsioaary hesven conld provide or estith recgive, and if we urt like bim, we will all do that we can to aid is the work. Besides, the only topic presented to the conacil at Jerusalem, and descrihed in Acta 10 th chapter, wa that whieh grew out of a universal massion work; the leading thought of our Master's life, and also of all his apestles. and should be, as we think, the leadimg suntiment of every Christian. Our zeal in that direction should be so strong that no little thing, saeh as intormality in the proceedings, asd a host of other apeechra, should in any way preveut aay one from doing their own part.
As to the work of souls in Desmark or any where else, we think them all valuable alike, both here and there. But it is not expeeced that one man or a score of men, Ahould do all this work of spreading the truth, and save all the souls, or that there should be but ove trission carried on at a time. Not at all. It must be a simultaseous work. that is, all are to work at it at the same time; like it was in the spoatles' day Paul was in (Freece, Peter in Judea, John io Asia-Minor, Titus in Crete, while the others were in the surrounding eitips and nations; hut all at work preaching the same Lord, the same faith, and the haptism; and they all rejoiced greatly to kaow thas Christ was hemg preached te so many places; and so it cau he yet, and no it should be. We cas have a Missiou is Denmark, not because soult are worth more there than any where else, but because tisey are worth as much there as they are bere, and also becanthere is one soul wath yeal enough to go there; aud we caa have missions in all our Statea and cities, and in a very large number of our school districts, if each one will ouly do an bumble part. No one will be burdened, and no one will do too much, nor ean auy one feel that he has done it all, but all can be co. workers with God.
Now here is a wide and effectual door opened for us all, and it is not in place for any one to find fault with those who are willing to work, "for to his owu master each standeth or falleth, yea, he sball be bolden up, for 'God is able to make him stand.
Now our mind is, that every one should and can do his part. Those who cas go far, let them go, and let us aidel thenu to go, Thoae who can work hest at and aronind their bomes, let them work there; and like the order of Nehemish, let each one's work be where he can do the most of it-right before has own door. But let us all rejoice that the Word is being spread nomewhere, for it is a cause for rejoiciog, both on earth and iu hesven.
As to the City Mission, as it ie called, we are much in favor of it, for many reasons, but chiefly, becsuse, that whatever is introduced into the cities, very yoon is apread to the country; besides prety flourished in cities long ago, and it will yet, if efforta for sis months, or a year and, six months, or for two, or even for three years are raade as wes done in Paul's day. See Aets 50: 31 .
But while this wor $k$ is regarded favorably hy those who have apoker, 1 cannot see why nothing is being done. We feel asqured that there are hretbrea who by God'a blessing can do the work, aud we are told, too, that enough has been donated for a start to be made if no more, and this shonld be enongb. If more is needed, it will be provided, for when the facta are learned even atrangera will aid it, 30 that Do servant of Jeana will saffer need. See Lake 22: 35.

## The 浼rethren at 3 多orh. published weekes.

 M. M. ESHELMAN,S. J. HARRISON,
J. W. STEIN. Editors.

## cabdisal pbinciples.




## ddress all commumientions <br> bBETHBEN AT work

 Lanark, Carrolt Co., III.
## LAXAKE, 1LI...

Mabce 23,1850 ,
IT is the grace of tiod that brings sulvation.
BE loving aud lovale and then you will be
Rutlaond urrangemeuts for the West will Re published in the next jesam-
Have the couruge to chauge your mind and confess your error when conviaced yon are wroag.
Axothen lot of that excellent work, "The Doctrine of the Brethren Defended". just recrived. Price $\$ 1.60$ postpaid.

Sexp us naines and sddrese of persons who wre not taking the B. AT W, and we will great worh by a little effort.
Bro. S. C. Esix says: Our co-lahorer, Eld. Nathaniel Merrill is now irpproving after a prostration of about six weeks; thas our minith try is again weakeved by affliction
Bro S. E. Bokmine, of Malvera, Whiteside county, Illinois, wishes to correspond wath sone hrother who is a mechanic, with a of baving tim move to his ueigblorbood.
Brothtr J. H. Moons left Lavark on the 17th for the Northern lowa Divtrict Meeting at Greene, which evmmences on the 19th. We hall took for a $r$

Uxdes date of 14 ith iast, Brother Martin Neher, of Monmoath, Kims,, writee that the roads were blocked with snow and that tbe westher was very cold. This is unusual for Southern Kaneas.

WiLL souse brother who uadenstands and cau write German, open correspondence with Fred. H. Waguer, Locnat Mound, Maller Co., Mo. He is seekng the truth, and needs the help of earnest faithiful hearts.
Nıse persons were baptized Feh. z9th, at Upper Dublin, Pa, and good proepecte for mone. The nuembers nieet every Wedneadsy evening to engage zo prayer. On the
Muy they expect to hold a Love-feast.
Brothes W. W. Mooarabad, of Great Bend, kan., wishes na to say that he received ris dollians from Brother Samuel Garber of the Franklin Cenrch, lowa, to be used in
the wante of F. G. T-and family.
Gutur breeds distoutent and mretehedueser. Sung-bearted old Puul need to say, "This in our rejoieng. even the testimony of oar co: seience. He who is ill at ense with bis con-
science, is ill-dieposed toward errery one, scienee, is ill-dipposel
peclals tow tard God.

Bho. Joze J. EsyerkT, of tha Arnold'a Grove chorch, preached in this city Sunday itth inst, at 10 A . M., from 1 Pater $1: 22.2$, und at 7 P M frow Pa. 119; 59,61. Wie were very glad to hear our belosed brother, and bope he wit often come this way.

Beo. D. L. Wmin ise spent mome seventemn days in the mission work in Bates Co., Mo, and had the kood pleasure of seang one reelaibued, pare baptizad und two recenved by letter. The Mand Carreb io that county is on a fair way to prosperity.
Doctor J. B. Poetze, one of the first settlens in thus county and for munay years is leading phywicali, was boried at this place on the 12 th just. He was as farnest, active worker in the Baptist church, a good citiz-u snd highly re spected by all who knew him.

The year $18 \times 0$ is realariandite for severn things. Fobrusry has tywn Sumbass; Wavtiug. ton's hirthday, and Independeace duy fall on Sunday: aud the Brethren's Almanac gives us thirten months for the year-two Septembers. We ohject; paper is too dear to double on the ninth month.
Brethurx S. T. Bossbiman and P. J. Browm intend to spead sometime in their Father's basiness near Columbus Otio, Bro. Bashos zu in
Higtlad Co, same State, and tad the pleasure Highland Co , samese State, and had the pleasure of witnossing nimeteen coming to the church in
Fayetta county. We are giad to hear that these Brethren will worh and tell people of a Suvior's love.
The Northera Illinoss Dhatriet Meeting will he held in the Rock Creek chureb, Whiteside county, April 2Thh, commencing at 8 A. M The pastponement of Anuvel Aeeting does not change the thme of holding onr D. M, sioce weeks hefore Whitsuntide.

OUn bearty thanks ane due those of our exchanger which gave approving notices of the receut improvenents in the make-op and conteuts of the Beetrurs at Wous. We wonld
tike to nalke special achoowledgements, hut like to make special achoowledgements, but
most of then are too flattering to be copied inmost of thena are too fluttering to he copped in-
to our columus. We shall do all we can to deserve their woris of commendation.
Altadeot brother Samuel Marray is rapialy approaching fuur-score years, he is still active in the defense aod strengthening of Christianity. He is apending some time with the brethren in Sangamon coanty, this State. Heht rome meetingn in the Sugar Creek church.Four baplizad. He will retuain doring thin
month, and while in the State his address will month, and while in
be Aubern, lltinois.
Oscy twenty-five centa for a darly paper doring the Annual Meeting! Oc the B. AT W. untal Jan. 1att, 81 , and the daily for ninety cents. Better still; for two subscribers and 81.50 you get the diaily free. Many cannot attend the A
I, hut would tike to hear what is being done. M., hut would tike to hear what is being done.
The daily will keep you well informed. Send The daily will keep you well informed. Send
your order at once so thst we may have ample time to prepare everything.

Frox brother Jotin E. Springer. of Morrill, Kannas, wo learn that brother George Prince intendy to start to Englaud to prench the gospel in ahout a wonth. We are glad to bear that there are still some who aro willing t leave pleasaut associations-self-denial judeed-
for the ense of Christianity. Nothing can tor cak louder and show better the beart of man 4peak louder und show better the beart of man
than such self.deniale. We hope brother Prince will keep us informed of the progress of truth in his field of lator.
Bro. Brakay presents his views this week on feet-wasting-not to differ, but to draw out more truth. Of course there will he no strife over the manner of observing the ordinance of feet-washing. The Brethren occasionally like to talh with one another throngh the B. AT W.
the house, or in a grose, or in a meeting-house. We should all fell that we are not perfect in the trath-that nose of us tave "learned it all," and have no need of being taught; for truly at best we are slum to learn and not overawift to practice the truth after we have learned it. Let us have thin mind of Christ,-let na in all things reach forth for his spirit.
Thr Primitire Christian favors the establishment of two Hocmes-one in the Enat the other in tha West-for aged and infirm brethren and eisters who must depend upon the charitiee of members for sapport. Certaialy alms given for such things would go up for a
"memorial before God," bot untortonately this
good thing, like all others, munt likely needs cone up througb 6 in and sanuhe-must grow up aundst hail, and rain, and tarnadows. There are not among us, like sunoug many other sociotire, hararto that will bequarath twenty, thirty, forty, 6 fly, or one huadred thounand dollare to
 ont; the Lord will open a way for these to give who wish to give; for those to sympathize who wish to sympathize; aud all will work to his honor and pruise in dur time.
Ocas Brethrea in Kansas and Nebraska sre deternined to help themselven if othura will iot conse to their aid. Time nad again hare they called for htlp to cot the karvest, but it was almost invariably the furmer and lark repeated. But the hark has heard them suy, "We will go in and reap conrelves," and that setteled the question. Tbey no doabt feel the need of nereasing the menithralhip as well as strengthpoing twoe that have put on the armor of God, hence are moving in the direction of con operation, If thene aro five buvdred who shooid, can and will work, much mere will be accomplisbed if nil unite aud more together an ne body, than if ouly fifty or one hundred ener and labor. Rumemher, not ouly thowe who will be turned to God by your efforta, will he blessed, but yoa who do your duty will share richly the divine grace.
We have received a copy of the Practical Anerican-a monthly journal of forty pages, devoted to manufaeturing nad building, pablisha 1 by P. H. Vauder Weyde, New York. It was sot up and the type distributed, not in the old way, by hand, bot by machinery. One nachine will be tabout 75,000 ems it one day, or twelve times what one hand can set. After printing, the type is put in another mechine which distributen it without masking a sugghe nistuke. It is predicted that telephoves will be placed in the leading printing ottices in the cit-
ies, and that while a speech is being delivered ies, and that while a speech is being delivered
n coasgres the operator at the mechine can set It up, so that withic an hour after the mat has delivered his thoughts, they will be going out to the public in the newspapera. We do not intend to thiuk atoout proouring type machines until our circulation resches 50,000 , and as for telephones we will likely not get lo them in forty years.

## CONFERENCE TICKETS

$T^{\mathrm{H}}$E Tressurer of the Committee of Arrangements is now prepared to furnish Brethen with tickets for the next Anunal Meeting. It will be remembered that the last Confereace decided that each brother should ouy 81 . for a a ticket whioh will admit hurs ints the basrding lent during the time he remains at the creeting, and that sistere will he permitted to pay what they please. We are not prepared to say what the sisters shall do to proeare their tiokerts,
but no doubt the Treasarer will soon give fall instructions. We are authorized to way that any hrother can procure a ticket by enelosing ne dollar and a thrveceat stamp in a well sealed envelope addressed to D. L. Milier, Mt. Morris, Ogle county, Ill.

## CARNAL WEAPONS

$1^{r}$is sad tocoutemplate the great preparations that are being made to kill and maitu buan beings. Krupp, the great eannon manufacturer at Essen, Germany makes 300 cannons svery month. He has made 15000 the last two yeare. The govarnments of Europe oye thens to kill and crippl- the 6nest men in their aation If eome are spared, they are pernitted to eke ont miserable exiatence on aceount of diasase reoulting from fatigoe, muffering, marching and anoamping.
War is a terrible calamity. Ten famines and one haudred ppstilences are no more hurtfol than one firce conflict at arms for one or two years. When pestilence approaches and 50000 people are carried away by death, whole nation become niarmed, appoint days of fasting and prayer to God that the seourge may be with drawn; hut the same "authorities" for a mere pretest, will array handreds of thousands of in nocent men against oue another, dratroy 100.000 lives, cripple 500,000 , make six millions of orphass and widows, and forget all about fash ing and prayer.
Every nation in Europe mainteins very larze arruies. It takes almost one balf of the nation to watob the other half. If the people had opportnity they would eay, "Let ns have no armies; let os quit 6ighting, and derote all out
lenders will not let them say that With j-aluus eye they behold each other, and the prople must bear the burden. Huw thankful we whould be that ke liven in s coantry where aranira by the half millien do nut eat us up nor deluge our land avery frw yeare with blood Let ua not ouly wish for peace, but let us larber for it.

## THEDESIQN AND FORM OF CHRISTIANBAPTISM

AUL nays, "not by works of righteonsuess which we have done, hot according to his toercy, he saved us, hy the wasling of regeneration and the renewiag of the Inoly Spirit. Titus 3:5. Here the groond of salvation, is as cribed, just as we teach, to the merey of God, in contradistinction to works of riyhteousness." Yet God saved them (and of courve their sins were pardoneak, not without hut "hy the washing of regeneratiou," gure thing, which all suthorities of note adruit to be baptism, and the renewing of the Holy Spirit" another thing he says "Cbrist loved the churok and gave himself for it, that te might sanctify and cleause it with the rashing of water by the word." Eph. $5: 25,26$. Hence Christ eleazsed, or pardoned it not wethout, thut with the washing of raterer by the word." Was she washed in water except in haptisn? Aguin, "You bave obeged fron the heart that form of doctrine which was de livered outo yon. Bring then made free from sin you became the servanta of righteousnes. Rom. 6:17, 16. Freedom from ain is pardon When did they become "firee from sin" and "servauts of sighteousness?" "Beipg then made free, etc., that is when they oheyed from the heart that form of doctrine delivered unto them. Could they obey thest form of dootrin without haptism? Ananias snid to Paul "Arise and be baptized, and wash awny thy sina calliwg on the uame of the Lord." Aets 22: 10 "Wash away thy sins," evidently implies separation from sin. Did Anannes commund Ssul to be biptized to not wast hia sins away? Had he refosed to do what the Lord said ha "niust $d \theta_{1}$ " whea a treabling penitent, Acta $9: 8_{1}$, would the groce of Gud have aved hiup or the bhod of Christ have eleansed bim? Were not his sins washed away when he was hapti:ed? Could this have been done had he beea alreaty cleansed from sia? "But" auks one, 'do yon hold that the water itself washed away his sins literally?" We answer no. We Brethren tasch no soch doctrine. "In what mase then" he asha "are sius washed away ill baptisin?" We answer, just as Namman's leprosy was washed away in Jordan, 2 Kugg 5: 8-14, and a man'a blindness in Siloam. John $9: 7$. Did the water literally wash away the leprosy or bliodness? Was not the washing however made a condition of thear bealing? Hid they refused or neglected to wash would God have healed them? So our baptism, in which we show the "ll keness of Chribt's death," are "baried with Chriat," "put on Christ," are baptized woto Christ," "into his death," "his body," etc., is a condition in which we accept by faith the benu6ta of Christ's death -the "remizssion of sins through his blood. But one who relegates haptisu "to the realm of mere emblem, symbol, etc., says" "If baptism is a condition of pardon, it is not typical or emblematioal." We nnswer, wes not the hilling of a lamb and the sprinkling of ita blood npon the liatel and door posta of the Isranlites, a comdition of the salvation of their first born from the ravages of the destroying angel? Exod. 12 $3,7,12,13,22,23$, alea an institution of the memarial of, therr deliverance? 12: 4 , and a typ or emblem of Christ our Passover" who was "sacrifieed for us?" 1 Cor $5: 7$. Was not the brazen serpuat, ita eleyation and the looking apon it hy the bitten Israwlites af once a condition of lifes Num. 21: 6, 9, aad a type of Christ and our saleation hy him? John 3: 14. Is there any proof that conditions may not be emblematica' yet? Peter alludra to the aslvation of Noah and fumily ia the ark, by water as, "the like figure whereunta, aren baptism, doth also now save us, (not the putting away of thep filth of the fleah, hat the answer of [ep erooteema, seeking of Ja good conscience toward God) by the resarreetion of Jeans Christ." Petar 3: 21.
Christian haptism doce not relate, as the Jowiah washinge did, to fleshly impurities; hut is the enqoiring after a good conscience toward God. Nevertbeleas it "aures us by the resur-
haptian and all ehe would be vain. See I Cor. 15: 14 14. With thin groand sod reason of ith importance, i. e, the resorpection of Christ, io
 wa." Shall we contrudiet this inspired spostle hy teaching that it does not kuvr? Bat our orponeate accosen un of burying people symhorictlly before they dia. Suppose wo would? Woald it bo warae than to bary them after they are brought to life, as their thenry propores? But we plead not guilty. We hury penple beesure they are dead and raise them up because they are made alive. But as wo profess to bury the dead, they remind us that Paul says, "He that if dend is freed from siu." Rom. $6: 7$. We saswer, thnugh we hury one after he (the old mau) is dead, be must not ouly he dead in himelf, bot then alsu got into Christ's death, where he is freed from sin" by virtue of (oot his owndeath) hut Christ's and by contact with Christ's blood which was shed is his death for the remission of eins. This is done aecording to Paul, hy heing "haptazed into his death." Therefore we are huried with him by haptism into death." Rom. 6: 3, 4. When Paul rayn, "He that is dead, " freed from sin," be refers to auch as are dead with Chriet hy haring partic. ipated in. and partsken of hie death, nor does be leave us to guese who they are. Doen be tell un they were "so many" whether buptized or not ${ }^{\circ} \mathrm{O}$ no. He plainly sffiren that "so many of us as were baptized into Jesna (no more, no lens) were haptized ioto his death." Rom. 6: S , "As many of you (sny more?) as have been
haptized into Christ, have put on Christ." Ga). 3:27. "Daptized into one hody." 1 Cor, 12: 13. "Baplizang them into (eis) the name of the Father, and of the Sou, and of the Holy Spirit." Matt, 28: 19. If we nre baptized into theso, can one who refases baptism get into thenn? Can one who will not be haptised into Chriat's death, come to that blood which flowed in hia death for the remission of sina? Can obe who will not be thaptized into Cbrist's body, partahe of his life and fpirit which are in his membersp Can he "pat on Christ" without
baptism? 1s there such a thing as a Christian baviag no Chrint on? Cas one he saved hy grace, and cleansed from sin by the hlood of Christ, without being in the name of the Fathrer, aud of the Son, and of the Holy Spirit, witbout being in Christ? bis drath? his lody? Do the Scripture give us any account of persons being haptized after getting into thess? or of any one leing in thent who bad not been baptized?

## AMONG THE BRETHREN

In Linn, Blackhawk, Grundy, and Marshall Counties, Iowa.

Wdo not purpose to violate any of Bro Eby'a suggestione in reference to puhIahing "reports of travels," es we find the prevailing eentiment among the bretbren to eoincide with his remarks.
Whether we made "many" or any "kood impreasions" or not, we regard as imprudent for os to say. We do not generally tell the bod impressions we make, nud it is prohably better we leave the "good impressions" just where we do the had ones, that is with the people on whom they are made.
For us to any the Brethron were kind and charitable would be superfluous, from the fact that Brethren are al ways that, and to put special emphasie on this fact would indicate that it was not characteriatic of them to be hospitable aud geserous and that we were surprised to find them s .
Bowever, it might be well, for the heaefit of sowe churches, to say, when etrangers come arnong us that we should not be afraid to apeak to them for they may not always feel liko thrusting themeelves upon us without some vivihle sign that we devire to entertain them. Co any prople on earth oaght to hy aociable and affahle, certainly Chrietians abould. Uatil wo have been in a strange land, we do not know how eruharrassing it is to stand alone and see the people all around os gaviag at us as much as to say, "I wonder who you are, and when from. I do believe from the bottow of my heart that sou're 'a woif in sheep's clothing'-what do yon want henept" The thoughtfulners of the Brethren, among whom we sojoarned, in this matter, is commandable, and we bope a suggestion to those who are not so, will reanit in good.

Wefruad itse charches getting along shout as they do in ather placea. The largar the nuroubership, otviously, the mare trontile they have, owinc to the fatt there are m ore to wake
it. Nut a few thuik thry have supch more to diveciurng, them that others. Sul har ase we con uaderaturd matti ra, wo thought there was no difference in the facte. One church d es not know the tronble of the others, anymore than one individant knows the trials and vexations of others. And churches, like individuals, are apt to take ap with the delusion that they live in a loeslity that is geographical ly uofortanate-that what is could not bo oflierwiae. This is the greatest cause of drpression in church worts. If our dear brethren and tis ters only rraliz-d that ectery spot on earth ham been curard and every man "shapen in iniquity," they would not so ofen "weary in well-doing." So far as wo could see we do not think there would be mnch gained or lost in a change from any one of the chorches to another.
While we remnio at bone, onder parenta anthority, we oftan think no persons wake so manv mustakes and do so many thingo they alould not as our father and mother; hat whew we get away from them, how differently wo feel. We forget everything they ever did that cauned as paiu, and ooly see them in acte of mercy aud jastice. So 1 t is with the various elfurches in Which we live. Shonid we move to othere, we will almort without exception think the we left hetter than the om we have found.
Lat us not scek, on this earth as Ponee Dr on, what frons the nature of the caso does not exist; Fiz: a spot free from sin. "Having food and rainent let us be therovith content." 1 Tim. 6: 8.

## CHCRCH HISTORY

## First Century.

Bertholomew Flayed Alive and Finally Be a of. A. D. 70
$W^{\text {HEN the different portions of the then }}$ known world was to be visited hy Godd miuisters, Hartholomew was sent to Lyconia, Syrin, aud subarquently to India. The records state Pasthenus, one of the teachers in the great school at Alexandria, ahout one bundred yeara after the death of Bartholomew, passed througb India, and there foond the gospel of Matthew which Burtholonew bad uned among the Indinas. Tbess people were then teaching the priaciples of Christanity, and the traces of this apostle's teachings are yet distinct. Ho cosverted king Astyages'brother, his wife, two sons and a dsughter. He freed twelve eitie from idolatry, a ad net up toe pure principles of Cbristianity in places long soted for their heathen practicea. When brought before king Astsages, be aphraided him for turning his trother and for changiog the manner of wor ahip in hre country. He threatened him with death unless be would cease biy efforts to enhighter the peopie: hut the apostle declared be had neither mideld the king's hrother nor his subjects, hat had set up the true worebip, and was ready to die for the trath'e nake. The king ordered that he be tormented and whipped with rods. then he placed on the cross with his hesd dowaward, 6 yed alive, and at lasi bebeaded. After hativg the skin taken from his body, be still instructed the people, and this so earaged the officers that they seized an axe and severed bis head from his hody. But the pria ciples which ho had implanted in the hearta of the people were not so eavily destioyed, and for many yeara they prevailed is that nation. $7{ }^{\text {Th }}$.
Thomas Didymus was horo is Galiles, and by occupation was a fisberman. He traveled in Parthin, Indin, Echopit, preaching the gospel of the Kiogdom, and at Calamissa, by the power of Gud, the image which the people worebipped, was destroyed. This so enraged the priesta that they hrought him before the king, who ordered that be be firet tormented with red hot plates, then to be cast into a hot furnsce. Accordingly the priesta procseded to punish him, hat finding that the beat of the oven did not affect him they throat lances and darts ioto bis hody, and after he bod yielded np his spirit the cruel tormentors dragged bis body out of the aven and harned it to ashea Motthow Behoaded at Nadsvar. A. D. 70 , Nearly all the appostlee were killed doring the
ear werenty, the sear in which Titus destroyed Jerasilem. Mstthew labored in Ethiopia oontry in Africa Before going to this country, he bud written that part of the New Tessament which beare his name. His succossurn in Ethiopin found a copy of his book, the proving thut the work ascribod to bim in genuae. Ho waa inatrumental in convertiog th ling of that oonntry, hut Hytucus, the soceess or of Ling Agilippi, the Christian, was a beree and croel monaroh, hence perrecuted the apee le; and at a certain time when ho was engaged in teaching the people,the king hod bim apprebended,and nailed to the ground, and finally be headed st the capital of Ethiopia. Beusutiu Fortunatus said one thousand years ngo, that Nidavar "Shall restare us the dear apostl Yatthew at the last day.
Judas Thaddeus Slain A. D. 70.
This apostle was assigned Messopotamic Syria, A rahia and Persia. He wrote a lettor to the belierers vividly portraying the territle masequences of urbelief, and showing the angodly what munt hefall them if they pereist in heir unrighteonsness. In Peraia he beldly withstood the idolaters and reproved them for thair wickedness. This aroased the onimosity of the priests, who foresw the vaniuhment of therr salaries if the doctrine of Christ should become established in their country, so they put the holy man to death, as the hest mean of preserving their eave and emolamente.
Luke Bargod in Greece. A. D. 93.
The "beloved physician," was a native of Syrin, and it plessed God to nse him in giving medicine to the souls of men. He was convert ed under the preaohing of Paul A. D. 38, and ccompanied the apostlo in his unissionary la hora. He was imprisoned with Paul at Rome and no doubt was a pleasant companion to the persecuted apostle. By frome it in said be was hauged to an olive tree in Greece; others claim that he died at the age of eighty-four. The

WASHING OR BEING WASHED
R. II. Miller

Dear Byothys :-In your "Unioo in Feei washing." you make the point of being wash d the only necensary qualification tor the communion. 1 have ever manintrined that it was 5s necessary to irash a4 to be washed. First From John 18: $8^{6}$ we learn the necessity of obe lancer on fest-washing and in the 10th verat the design of feet-washing, it baing for piritual cleanging. Second: Verse 16 teaches bumility on the part of the one who washes"The eervant is not greater than the Lord." Vorses 14 and 15 teachea the necessity of washag: "If I theu, your Lond and Muster, have washed your feet, ye also ought to wash one nother's feet; for I have given you an example that ye should do as I have done to your." Doed he not here impress the idea of washing the feet of others ar be washed thsir feet? Did he ot give them an example how to wash freth and not bow to be washod, since his feet were oot washed? Dhd be not tell then that they hould do as he bad done? And did he not cash feet? Third: Jn 1 Tim. 5: 10 we read of the widow who could not be taken into the number unleas nhe had wasbed the saints ret-not if the suints bave washed ber feet. I rave written this not for controveray but to learn, as I know that Brother Miller is esper in all the doctrines of the Lord. 1 am not $n 0$ nadical that 1 will not commune where it in practiond different from my views, hat I am earching for trutb. Yours in bonds of love

## 1. L. Beaker.

A REVIBED CREED WANTED.
$\Gamma^{\mathrm{HE}}$ Adrance, in a vigorons article, arge saveral reanons why the Congregationalists honid have a rovised cred, a new confersion of fait, while the Independent takes up the other sids and gives some ressons too. The atter says:
"It is not to make Congregationalism seem nora reasonablo to ekeptics, hat to make it em more orthodoxy to Preshyteriana, that they dreiro to bave s creed formalated which
shall authoritatively represent the belief of their churchox.
This the Adrance will not admit, and mbile hese two friende are dirconsing the question in a hrotherly way, we, as hearers have been wondering why a "Confession of Faith" or
"Rerised Creed" is at all nectwary! Wo etand
by the Bltle, belleve it; and more, that it in werfect rule of faith and prantioc, and that be who belinves all it lenches, obeys it from the hrart in infallhbly wafe so far mo the part of the wurk 2t conosraed. Now, duar friende, if the Bible, aod thy Bible only is a sulticient role of faith and practice, why have sometking eleo early hike tte If something nearly liko the Bible can be produced, and "be good," wonld not something precisely like it be betterp " 0 that would be the Bible itelt!" Certainly! And to much the beiter. If we can get the gold, in it not better that soniething nearly like itp What does the "Confestion of Faith" produce in a man that the Bible will not? What adrautage has a man with the "Confiasston of Faith" over the mas whosimply bas the Bible? What does a mau get hy or through something nearly like the Bible, that be does not get direct from the Bibie? We do not winh to horden you with questionk, gentlemen, but as we are "learners" we hope fully look to you to teke ont the tangle; we will hear poa patiently and with becoming charity.
3. з. в.

## ROOM FOR JEBUS.

## Belored Brother Esthelmana

[ HaVE just heen rouding and pondering Luke: $\tau_{1}$ and was particularly impossied with the words, "There reaz no room for him in the imn." Does Jesas fare better now than in bin nstivity? Where does He find room an He deeires? In our hearta? Our lisee are our hearth turned inside out. Let us explore the inzer chambers, the higher spaces of tho soul, aod sen whether Jerus occupies them all. The infleshing of God ia a stajendous fact. How much do no personally and prectically make of it? Do we entertain Hina according to His dignity P Is not the inn crowded with Cesar and tax and mammon and nelf and endies temporalities? Jesin knows whetler wn give Him the highent and central eent, lodging Him worthy of His glorious errand, or jostle Him into some bycorner in the heart, or push Hin into the statlo among hoofs and horss. The soul in which Jeass reigas "casts dorn inaginations, and every high thing that exalts itself againt the knourledge of God, and briag into eapitivity werg thought to the obedience of Carat." 2 Cor . 10:5. Mighty empure of epint, mighty sover agnaty of Jehovah-Jesar. "The Kingdom of God in within you." Where Jesuas as enthroned the hody is sacred to the uses of the Holy Ohost, eating, eleeping, working, and all voluntary physical activities, become religious ordinances; money is recoined in the mint of Calvary, reatamped witb "the imsge and superscription" of Emanuel, body, soul, and spirit take the type of ther Incarsation. Let us make room for Christ. "Hos is the kingdom, the power and the glory." We are ingraioed with mighty possibslities which indwe ling Deity alone can uafold. The nample fact that wo are conatitutioned for the Divine inbeing, showa that nothing ehort of God in ur cant he our heaven.
c. H. Bajebacom.

## TO CORRESPONDENTB.

W. M. Your querien were sent to sister Lear, and as soon as they are returned with anymers they will appear.
B. F. FLoary: Shall give fall soformation in next number concerning Rulroed arrangemeata for Western Brethren.
A. Lezay. Bro. Howard Miller has perfected will gevents with roads east of Chieago. Ho will soon pabliah in all our periodicale instroctiona to Brethren East.
Gzo. M. Sullenazrarr. Pleaveray at what flice you are now receiring the paper. W* can make no change uatil we hnow.
Heary Ktbiz. Cannot change address unif we know your present address,
H. H. B. :-Please give your full name when yon write to us. We see nothing in your leto
ter warranting only initials. We never tire of openness of beart, oud foel thankful for every demonatration of love. It is impossible to rotara to a thing from which thore bas been no departure, Look ahove.

There is a vast diference betwera what 04 thiak is trath, and troth itelf. A mere ear price, or *him, or notion is not the trath.These are irequently embraced for troth, and the consequencer is, nickness, fretfolness, mormoring, ourmisiog and every evil work.

Oifome and Tamitu.




## Perseverance.

One step asil then another, And the loogest walk is enden
One stitel and then anotlecr, And the largest roint is mended One briek upon another. And the highent wail
One flake uphol another, One rake upuh another,
And the deopeat snow is lat
Sothe little coral workers,
By their siom suil constant motion. Have huilt those prosty Islaunds In the distant dirk-blue ocean And the nobleat undertakings
Man's wissom hath
By oft-repeated effort
By oft-repeated eflort
Have been patiently achieved.
Then do not look disheartened On the work youlbive to do, And say thatiguob is mighty tivik Yut just ondenyor day by day But just endeavor day by
Another point to gain, And soon the mountain whic Whil prove to be a phin!
"Rome was hot fruilt iti a day" The anceent proverb telches, The samesweet aermon prenches. Tblnk hot of far-oif duthes, Bet of doing which aro hear, And having once begun to work, Resotve to persevere.

## BRIGHT JEWELS.

Mr. 1 waat to tell you something about prayer. Mra. Jane C. Pithy of Chicisgo is uoted for her
simple faith in Jesus. Bor several yeara, sho has beea disabled hy palsy, and haying no one to look after her, she ask God in prayer for all she needs, and strango as it may seem, to some
of you bittle folks, sll her wants are supplied. of you little folks, sll her wrants are supplied.
She liven ia a little bonse on a very vgly street. She live ia a littlo bonse on a very vgly street,
When her hushoud died he left ber only a half When her husbaud died he loft her only a half
doller, anid the IItle cottage and its furniture. doller, anid the little cottage and its furniture.
Besides herself sbe had hermother, nearly ninety years old, to take care of; but she' went to God every day in prayer. One moraing after prayer, the servant girl said: "Yoin forgot to askl Qod for coal, and we are eatirely out," Mres. Pithy at once asked God for, eoal, and about an hour afterwarde Mere Schatelt, who koew not her distress, aud who had never before sent anything. nor ever has since, had seot it. She felt, the beed of carpet so asked the Lord, and soon some one sent her enough money, to buy it: I might
give you bandreds of cases recorded is the Bible and out of it, where the Lord auswers rightcona prayers.

Boys like miarkles becatse they are round and this can be made to roll I dou't think equare 'morbles 'would pleaye the boyy 'very zigeb: Mahy' of God's things be made round.
The earth, the moon, the san;-"the atars are all The earth, the moon; the sub, -'the atars are all
round. Meroury or quicksilver jf poured upon round. Mercury or quicksilver jf poured upon
a plate will quickly arrange itself iato little balls and rpll about like, shot. Water, on a pane of glass will arrange itself into balls almost round, and on leaves of plants does take a round form, and roil shout like the quicksilver on the plate. There in something on the leif which repels-purhes away-instead of attract-ing-holding fast-the water. If y you put your finger otu one of those drops y
spoil it, and your finger will get wet.
. I never yet saw a hoy or girl that did not like honey. I guess you never think while eatjog it, how many times a thousand beas bad to go out and come in to lay up 5 monthful of the lopey, aud not about the bees. Palestine is said to have been a land "Howing with mill and homey." In some parts of Northern Arsbia bees are so plenty that no sooner are hives placed there than the bees will go in and go to work The Hebrews call honey debash.They ruade something like boney called dibs Jacob sent some of this to Joseph (Gen. 48: 11, in Egypt, wheu be way sure that he was his long lost son. The honey which Jonathsi ate in the wood (1 San. 14:21) and the wild honey need by Juhn the Baptist (Matt. 3: 4), was no doubt the honey of wild bees.

The people of Babylon counted from anntise to cunrise a day. The-Uubriatis reckoned began their day at midnight and ended at mid-
night. That is our cuatom. The Athenians counted their day from suaset to suoset. The Hebrews did the same. They divided the day as follows: 1. The dawn. 2. Sunrize. 3. Heat of the day (aine o'clock) 4. Two coons (Gen. 43:16). 5. Cool of the day. 6 Evening. We do not reckon this way, but use bonrs and minutes which are precisely as given by the minutes which are precisely as given by the
Bahylonians; to you sae oor method of countBahylonians; to you sae oor method of count
ing or measuring time ia very oid. Day is the tume to work, and night to rent. Those who apend the night in reveling and then sleep during the day, are not doing any pood for themselsea por their fellow-men. Take care of the reat hours, and the work tours will take cars
of you.
Uscle MAys. of you.

## THE BEST TIME

$\mathrm{Mr}^{\mathrm{I}}$very dear only danghter lay dying. She hed been a thougbtfol," praying child, baving profesaed raligion at twelve years of age
and luved a devoted and useful life. Severe and lived a devoted and useful life. Severe
pain at times alorost took sway the power of pais at times alorost thok sway the power of
thought, Batween thase severe attacks of suffering she looked back on her childhood's expe riences, aud forward into the bleased future, with equal slearness and joy as she anid, "There's a delightful clearness now." As I sat hy her Anobg the 'many things never to be forgotten, ahe ssid: "Father, you know I professed religion when' I was young, very young--some thought too young-hut $O$, how I with 1 could tell evorybody what a confort it is to me now to think of it." Reachitg out her band-lier fingers aiready cold-rnod grasping mine, she said, with great earneatness: "Father, you are at work for the young. Do all you can for them while they are young. It is the best time-the best tinue. $O$, I see it all now as I never did hefore younger the better. Do all you can for them while they are very young."

## sight.

## BX MASIY zABOHEA

$j^{0}$kee zeeraigbt, in has) oar aight become dimmed with the cares of this world, or the deceitfuluess of riches? Has the word bet
come choked by fulfilling the luats of the cart tual appetiten of sinp. Why is it that some hecome blind with one eye nud think they ean get to heaveo with only, part of the essentipis to salvation; trying to cut them apart with the two.edged blade, whereby they cot themselver would see elenefits they would dorive if they what the sentiments of religion are, valess the whole counkel of God is declared thene will be a snffering of loss, to "struin at gnats" sud "awallow camels" will never do. We can pusb our fillow-mortals to atter ruis aind fiual destrac-
tion by having blind guides. Would the Lord pass over ous apiritual Egypt this night (wark darkness), how many would be found baving the 'lintel and the two kide posts' of their bearto stricken with the hlood of the Lamb of God to protect them from the destroyer? Ye shall observe this thing for al ordinauc
to thy sons forever." -Ex . 12: 24 .

## OUR DEAR CHILDREN.

OME of you I have seen and some I bave not O seen; pat it matters not; we wilt have a short chat aushow. We are all pilgrims in turs world; all God", bildren hy creation, al his by preservition, and his lhrough the re-
dempiption of Jeins Christ. Fes, dear children, we have ail heen bought by the blood of our dear Savior. "But Grat let me ask you; what are $\mathbf{y}$ dur futare hopes? 'Is it your greatest desire to be useful mee and women? We bope so; but don"t forget that raxeb depends upon how you spedd the tivio bow. Are sba attending schoo? and performing the many duties assigated to you by your tescher? Do you try' to please your teacher and learn your lessods and he obeDo gour schbol-mates love you? If they do, it is a nure sign that yoa are kiod to them. Sone of them may not be good boys and girls, but don't be like them; overcome evil with goid. By so doing you will heap "conls of free on their headis," Do you bonar your parents by doing their hidding? I think I hear you say "ges; at least you can all say you ought to do sa, and what you cught to do, do at once, Dop't eay to father or mother, "I will not do ay you oasy.
If you do, you brealic one of God's commands and that is very wrong The Scripture says, "Children, obey your parents that it' muy be well with thee, arid thy days may be Jong on the earth."

Don't suppose you koow more than father or motber; yon may be a better acholar, but they know more than you aboat the realitine of hife. 1 think I hear some asy, "I have no father or mother. Well, we sympathize with you. My father ia gone to his long bome, bat 1 base a kind mother left. This is a cold and nobharitahle world, hat let me say to you, if you are honeat, trathfal, bavo a loving dispesition, and are industrious, you will always have knd friends, and you may grow up to be ueefal mea and women, and an honor to society.
Youag pilgrims, be very careful what halita yon form while young. "Ay the twig is beat, the tree it inclined." Let us not form the habit of swearing, sor of telling lief, nor of taking what don't helong to us; and whien you come into the house do aot throw your hat, shese or cast down anywbere, for if we form those babits they will cling to ar. Bnt be truthful in all things, and have a place for everything. Yon must alzo expeet to meet with many losse9 and disappointments, and much sockness, pain and sorrom in this world, and we must learn to hear with them all. The word of God should be the man of your couasel. Theo, prepare while young, for life is uncertain. My young friende, if you go to Sablasth-school, remember what you learn; treasurs up is your beart what Jesus anid: love bim with that love that you will do what he commands. Jesus will qualify you to brave all the stormis of tine und truly enable you to make the beat of all sorrow. Lut us ull cling to Jeaue and togetier we will journey and at last arrive at home in heaven above.

## SPRING FEVER.

## T

HE time of fear is rapidly approaching when almoct everybody will suffer for a short period from paysical depressiou, called hy some tude, the person affected feeling uttorly good for nothing for a logger or shorter time. The whole dificulty, will pass off if nothing whatwhole diffeuty wil puas of in notaing what
ever is doue for it, but the question naturaly arises, is it possible to avert this disagreeabie arises, is it possibie to avert this disagreeabie
depression? We think it is both possille aud depression?
practicable.
All stimulation is followed by $a$ corresponding depression. If a man takes a considerabl quantity of whiskey, brandy, or any other slooholic stimulant, be will feel greatly exhilinated for a time, when there will tollow a tired, gonie tating, that will be as disagreen a a rain, end plathes himself into work, be will fter awhile come to a condition in which he does not'get tired, and the firt ha kuows of his orerdoing will bea general colltapse of bio whole nervous power. The stimulation ot cold weathor is precisely similer to these. It is so con atant that the period of depresiou does not appear nutil the warmoth of sping relaxes the
whele system. In wintar people eat and diz whele system. In wintor people eat and dizpose of s larger quastity of food that in Sum ctivits. Moa paple diswed the opening oi spring, as far as the quantity of their food is coscerned, and they go blindly on, is thoagh they could sustain pill the digestive aetivity of midt-winter: If they would exercise reason hittie, the lasithdo of spring - bine would be ver shight, if it were telt at ail. Lett hiem bo care-
ful to eat at least o third less when the Grat warm spriag wealher comes; then let them take heas than two thitids of their accustomed amoune of exerecise. In this way the system will be free Co accom modate ifself to the per conditione, hanges cause vital disturbance, hut our vital ity is able to all up the vacancy produced by all chavges, provided we favor the syatem a bitthe in other dareetions while such changes are being made. Relieve the organiam from digesfive and muscular taration, and uo discomatort will be experienced.
-Pbicatiklpati has a seciety for Christianzing the Jews, at a yearly expease of about 83,000. During tha last fiscal yeur the secretary baptized two iofanta and two adults. In five yeara of its exintence, it did not sepork a single conversion,
-Icalasd, the region of intanse natural cold, is full of religious warmth. The word of God is the text-book of the peopla. Every home has its Bible, wot just as an ortament, yor as the well kept cherished marriage gift, nor because of some undefined soperstitious feeling of
revereace, but for daily cras. In Iceland the reverefce, but for daity trse. In lceland the Iceland is without a theater or prison. There is no such office as sheriff. Theer own ho cannon, and military drill is an unknown science.

## (O)ur Guigef.

## -Cosposkity.

-Litris to Jesus.
-Mees to the world.
-Beanss litth love for God.
-Beuacser mach love for the world.
-."Eveay man shall give mecouat of bimsolf to God,

- Povgary trends upoo the heels of great and unexpected richen.
-Wg lie to God is prayer if we do not rely upon him after prayer.
- Firties hundred houses have been destroyed hy the floods in Tripoli.
-Thz New York Sun consumes 3, 800,000 pounds of papar per annum.
-Frasog, it is said, will soou conatruct a railroad to the interior of Africa.
-IT take $\$ 58,000,000$ a year to suppart the State Charch in Eagland.
- Taese is ao oue elso who has the power to be so much your friend or your enemy as yourself.
-Show me the mann who would go to heaven alone if he eould, and I will show you ons who will never be admitted there
- Paeace no barmun witbout litìng up your heart to (Qod both before aud after its delisary, that it mas bo bleseed to the preople.
-Tay Emperor Wiliana of Germany aud Quesp Victoria of England will have a couference at Wiealoden some time 10 April,
-Four Chisamen were receutly recrived nto the Presbyberian Charch of Indianapolis; they were the first representatives of this nationality sdmitted iato a church in Indiaua.
-Haryains receaived some 8300,000 iu legacies aud gifts last year, most of which was des. iguated to sprecial objects. One of the giftas was $\$ 20,000$ for the purchase of books.
- A misstoxamy in Jamaica once asked the question of a black boy when exanijuing the achool on this vorse: "Who are the meek?" The bov aulswered, "Those who give soft answurs to rough questions.
- Har-makiva was first hegua in Danbury, Ct, is 1780 , the factory there employng three nurkelen and turniag out three hats a day. There are now employed 1,800 persons, and they make 17, t00 hata a duy.
-Ir dou't pay to have one thousand homes hlasted, ruined, defiled and tarued into hells of discord and misery in order that one whole-sale liquor dealer may amass a large fortune.
-Tne lower house of the lowa Legialature has adopted a epecial orler sabnitting to the popular rote a conatitutional amendment prohibiting the asle or manufucture of alcobatie liquor* is Iowb.

Tres tasa whose bonor esmoot be truated it a busureman trausuction is, an infidel, thopgh He superiutgade a dozon araagelicent Sundayachoolo, prendes at the noonday prayer-mesting and ia accounted the most polished pillar of hif church
-Tuvie has been a great dinaster on thet river Fistula, on the Austrinn Rusian froater. The water broke tirough the suver's banka aud flooded a wide distrat of conntry, including thrity villages, sume of which were completely destroyed.

## IVallen asteep.

## 

$\overline{\text { MLBLE - Xear Tovistown, } \mathrm{Pa}, \text { March } 4 \text { th, } 18 \times 10}$

 FAhN:stock-tin the Orand Kiver Church








## CLignevs.- In the Fsirviex Congrojation, Jowas


Fi.OBY - Vear Farragat, Iowna Febs zsist Fens,


# (f)ne Bible (f)lass. 



Whil some mit plense glve mome light on the हth
Dasiet. W. Carre.

Will sowe bruther of roltar please write on Juil Will some one please raplasin Acto $p: 7$ ! whil Bro. D. B Menker antwer thi??-Emton-

## abomination.

When yo thereforo shail see the shbomination of
 BOMINATION scems to be a term in Scriptare applied to objects of great dorobs God of his honor med the tites are carnal and crael. It way au ahouoination unto the idols, and the abomiontion of desolation spoken in Daniel 9: 27, probidbly deuotes the iwage of Japiter set up ir the temple of Jerossiem by abomination spoken of by our Lord in Matt. 24: 15; Mark 13: 15 , and foretuld as abuut to br by the Romans under Titus, is probahly meant the Roman army whose otandards had the inage of their gods upon them, and never wor-
shipped in the termple wheo the temple and city were taken; see luke $21: 20$. What is the holy place? The interior of the temple of Jerusalem was buils atter the pattern of the taherlong; the porch ten cabits. (1 Kiuge, 6:3) the Holy place forty cubits (rerse 17 ) aud the moat tained the ark of covenint covered by the wer-cy-seat and the cherabiua. Iuto this place the high - prest isnly eutered bnee a'year, (Heb. $9:$ T), but iuto the Holy phaoe all the priests an
they only, were admittod. (Beh. $3:$ bi.)

## THE DIFFERENCE

What is the difference letween toreknowledge
This diflerenee: Suppose a wan makes a will. The contents of this he knows hence fore-knowledge to him, but after-kuowledge to those what is in the will, bui the maker of the will does. The maker of the will is a festator, and nothing about what shall he done outside thin will, When the tentator in dead the will in opeued aud rend to the beirs, und now its contents are no longer foreknowledge to them, but
knowledge. God madè a. Will for the bnman fumily, and for geverations that Will was nuhnown to mankind. The conditions of that Will contained the forkmowiedge of God-
knowledge that had not yet come to the "beirs of promiso." When the heirs beard the Will, learned its conditions, forelnowiedge vanisird God predestined that all who conform to that Will shall be saved; those who do not obey the Will, shaill he lost. He did not predestinut chat some people shap, be last and some saved wat that thase, atso will not accept the condi-
tious cannot cleim bim as their Father, nor look to Him for etornal eajoymeat.
Ter Max Witaot an Eyemz. - We believ does not sound sound, but it is sonud. Your milk aud-water poople, who content themselve with sumply, doing no harmo, at the sapue time never-do any good. (hovy are miare negaives get out of his heventappointed way hot maintully rolls it over; be may unintentionally burt somebody's toes in the act ; hat thousands who have to travel that way will thank him for elearing it. The man or womath who has n netoles is generally a slicek, creeping, cowardsmirking and creeping his way tothe obscarity which be merits. He edds nothing to the common stock-does no good in the world, und is lowersd into his sis tivet of earth without one eincera regret from any one. He has no acaph but not in any varm, gratefal heart A fig for such people !

## Wastern Hands.

## THE JEWS.

[HE Scotch Mouthly Fikmord says there wna an indescribable yearning in the Jow to ward the Land owned hy his ancestors. A ths moment, this indescributla yearming hnd tarned to Jerokaleta in thech 1 strean of emm
gration that some of the Jewe, wero proposiog o arreet it by assieting the pauper ewigrant of turn to their own constries. The Jewish Chronicte, while lamenting the influx, said that they might as well attempt to.turn the course
of the Atlautic as to stem this irresistible tide. of the Atlautic as to stem thus irresistible tide,
He atated that in the total population of 36,000 He atated that in the total population of 36,000 the Jewn io Jerasalem were reckoned two yeard ago to have increased 18,000 , nad now they
were nuubered at 18,010 ; and the contribution for thwir support from the Jews of other coun rief were edtimated at 660,000 ( $\$ 300,000$ ) year. Dri Moody Stuart stated at the lat General Assembly of the Free Church, quoting very remarkable statement which was recent y made by one of the Jewnsh orgaus in Eugland, namely: "If it is the good-will of Providence that there should arse oat of the aceamulated nshes of desolation which cover Pales
tine, an era of glory which shall anite the Jew tine, an era of glory which stall unite the Jew,
ia the cratle of their race and their religion, in the cradle of their race and their religion, hat consanmantion conid not tato phace uad ed happier suspices than those of Eugiaud, wex not yet". In addition to the growing deire of the Jews to return to their own land und aigus of desire elsewhere to hasten their return, there was, be thought, another element ia the hope of the world's neace being cealented y their ocenpying the lands of their fathere. A lealiag London journal bas recently timu dverted to this: "Tho possession of Pulestine aud a part of Syria by a paople who have reave learned a conplete cosmopolitanam daring some eighteen centaries, a nation at once Europeas and Asiatic-Asiatic in its origin and Europraa in its education-would not be, by beimpolitic on the part of the European powrs to assist in placing so inflomential a people decay of Turkisb power renders a elange of governnent necessary. All the dificulthes mad
 ation would be avoided; for the Jew is at once of no uation and of ail. No peoplecoculd better olve what, linfore many yeara, must become the Syrian diftionlty
The Jewish Chronicle says: "Tle report that the Porte has granted a concestion to an En flish compauy for the construction of the cuphrates Valley Railroad, and to a Cresce company for the Jaflir-Jerussem line, has bera ery favorably received hy the Jows in Jextialem, especially as, necording to their belief, Giled. The Euphrates Railway, so it is proposed, will iutersect the forumer provinces of Asyrria and Babylovis, and will bave station $t$ Mossul and Fullel, in the neighhorthood of which town are Absyriau and Babylonia ruins. It bas been suggested at Constantinaple that eventually a junction migut be effected between the Raphrates line and the Egyptian railways, which, if earried out, would coufirm ths fullowing prophecy of lasiah six, $23:$ "In that day there shall be a high way out of Rgy Egypt aud the Esyptian into Assyria, and the Egyptians stall serve with the Assyrians.
is is rigbeto be contented will what
beverwith what we are
Tay Russian Nibilists bave issoed a manifes $\mathrm{c}_{0}$ jartifying the attempts upon the life of the Czar, and deolaring that the straggle must continue until the Czar abdicatee or grante copatitution.

Frow Armenia come heart-rending aceounts If the suffiring io that famine-stricket land. Thoussads were eadeavoring to escape to the deighboring Persian provinces. The road ware covered defp with snow, ard many perished ou the journey.

Waat Oae Bues Dro--A single copy of the Scriptores which was gisen to a sailor in the harbor of Corl, Ireland, fell into the bands of a Mexican priest and was the means of hie wonverion to Christ, and through bum of two hundrad of his countrymen, and the sabsequent establishment of 6 prosperous mission.

## Asleep in Jeous.

IN the Dancanstille Congregation, Blair Co Pa, very unerpectedly of hemorhage of thn ungk, Jub. 2tth, 1889, cur dearly belored vister Magdalene, wife of our estremed brother lider Grabill Myers, calmly passed away. Hp to wituin a few minutes of ber death she Marrni
poying ber usnill health. She war born in oying ber usnil heaith. She was born in ancuster Co, Pa, Jane 29th, 1811. Her maia In name was weider, and lived with motber of nine children; raised four sons to manhoen ud womanhood. Seven chilitren, ber denr hishawd, and twenty-three grand-obildren still aurvive her, deeply feeling their lus, which is truly her great gain. She was a faithfol aud conaistent member of the charch for forty years. Her remains were talken from her late residence at Eldorido to the Brethron's Church near Duncassville, on the 38th, where the firheral was conduct-d hy the brethrea, viz. H. B. Brambnugh of Hontingdon, asisted hy J. W. Brumhnugh of Clower Creek, and J. W. Wilt of Warriorsanark. Text 3mb Paalm, ith verse. Ater a solemn waiting before the Lord ber body was coosigoed to the tanub. Her faneral was very largely atbendel and the decasion wa a very impressive ons. She fived an the blesed assuratace that God fulfilt his promises to those who folly trast in him, wand died as she had lived. We greatly mibl her vacant seat in the clarrch and our anidst, but she is anotber bright jowel added to that celestial throng in heaven. Oar aged brother has our nincare prayera and heart-felt sympatioy in his tore affiction, but God has power to suatain bis ebildren iu all affictions. Oar dear sister is not dead but "gone hefore." Dear children, prepare to neet your saiuted mother in beaven. She is enjoging the society of those who have already gone before, and awsits to ment you all ait God's right hand.

Emity R. Stislor.
Hollulaysbury, Pa.
Glorious Meetings.

WE will tell you what good things the Lord bath done for us. Onr congregation, some tiae past, has desired to have a serves or reeeting, and in accordance with that desire, which we take to be the voice of the Lond held filteeu meetings at our regular place of worship? Jotusville. We had large and attentive congregations and the deepent interest manifested. In the beginniag we wrote presesing invitations to ministers living in adjoining connties to come to our nssistance, hat only one responded. Brother J. C. Moomaw leth his business and his sick fanily snd came to us on the seronth evening of the meeting, and stay ed till the eleventh and as asd ureatly, for which the Lord will hiess bion. The weather was fine and all thing couspired to us be forgotten
N ow ive
prious will tell you the result. 1. Four crucified Lord and confessed bim before the wsembled multitudes. Two of them were yoang men in therr tenes, one was a dameel of foarteen years; and ohe was a man of middlo age. Two were baptized last Sunday, one will he baptized to-day and one next Suaday.
2. There are several - othera who give encouragiog promise of an early return to the fold.
3. The éharch has been greatly revived. If no other resalls, would ensae from such meetings, the hencits received by the memberm would compensate for the petty sacrifice of time that we maker. 1 verily heliere that they confer greater blessings on a congregation than six montha mouthy preaching. Sowne dear hrethren are opposed to serial meetionss but breth that I wish from my heart we corild enjoy them taily from our conversion to our ascensioo. Then there would not be so much apiritual deadness and drowsiness. There woold be lest tussing and backbituge, and more love and un-ien,-more Jesus and less of the world. It would be a great gain if every coo
would have prous a youl
4 It has proiuced a good elfoct on the obmmuaity. Many person beretofore indiffereat to the elsims of religion, have been atirred op to costemplate the subject of salvation, and became attentive listoners to the priached word.
On the whole we rejoice and take fresh cour age because the Lord has done a great work io our midst. I had not fally recovered from the exbaastion of my ardaous work with the dear brethren in Floyd, and wy strength failed for the completion of the worlit hare, ned was not able to attend the lust meeting. Bra. J. Giriso was my faithful co-labarer and to bira and anited membership who werd ancessing in
their ottendaneas. prayere and- lahore through the Spirit of God are all the pruses due. The Lord did it all, to his mane to ovarlation pruss anal glory
D. C. Moosaw.

## Our Eastern Visit

T will be remembered by the nualors of the B. AT W. that a latle while ngo we gare a sketeh of what we terned a. new discovery and the little hasd of professed hulievers residang in Luseabarg county this State, with whom W. C. Churumu had been, and as, co-op-
eratiug: and nmong whom bo introduoed bie eratiug: and nnong whom bre introduced bia new theory and practice of baptisw. And an we anticipated soras of the nombiara not lyuing willing to follow him in his hullueination, began to look around for a mort congenial elament with which to form au assocution. Sowe of the best iaforned amone them, having a nnowleige of our hroilueriood mand that the best lights they profesad was a rettection from the Gospel through this medinm The quation now tarus upon the satijet of being re baptized. encrespondeuce being openad with the brethren resulted in matisfying the mind of Jame Evans, one of their miniaters, with his wife that there was no iapropriety in being haptizad into the eluarch of their choies. He therefore immediately invited us to pay them visit and that his friends abould hare the bee fit of his example. Accordnugly brother Peter Niringer and onyself oheyed tha call and weut, We held several meetiogy, nowe of which tor well attended, others not so weil oring to oir cunstances. After leiug with them four or five days the uppointuene for laptisan came ofte and at the water-side brother Evana mado some very appropriate remarks, sabatantially like Cis: "That the chureh to which he wat no bout to attach himself had existed visibly its present organization for nearly two handred years; hid withatood many violent shocke which in a number of iustances had resalted in seceesion of parts of the body, and the temporary netallishment of eeparate hoties, sotae of which had done wast they conld to deplete it rauks, and others atragghang hard to maintai a etanding upon its platiormi. Borrowing all from it that was excellent, and that nearly, if not all of them, to-day had tumbled and was tumbling to ruin, and that the little flook with which thay now stood connected was as a ship Which thay now, stoon cosuecta was as a suip
without a rudider, while the old ship bad nafoly Without a rudder, while the old ship had sataly
rode through the storm, and her banner still floating in the breeve witb fisorable pronpeot hefore it, aud be, for one, had made.ap his mind to get on board and connect bis fortune with Wers",
We
We then made some remarks in confirmation of what he had said, nad on the action of baptiam, and theu procerded with the work, all of which passed offipleasatly io the preseuce of a respectful congregation, and the ame evening he was installed into the second degree of the ministry in the regular way. Brother Evana and wife made a full sarrender to the usages of the ohurch, retaning no reservations, privaste opisions on non-essential or abstruct quettion excepted. He is a man ot fias natural endommeots, a large share of vital piety and excoilent literary advanteges, riantily selfacquired. He reads well five or ais dufferent, languages aod writes lineatly, and could be emineathy useful in the editorial department, and I would rac otnpend bim, of my awn Bccorin, to the coand eration of our publishers, hoping that sorab ooe of them coald give him op position by whioh he coold sapport his furaily. Brother Evans vill pardon me for takiag this liberty.
1 think our lahors aad vist thade some good mpressions and will probably resalt in more cessions. There would prohably some othera have united with ns at the time but for being re-baptized. Thurman was with us a good part of the time hoth in public and privito was very persevering, and in fact worrying io trying to press his dogmas upon uss fladx fault with almost avorything that we do, and says that he never andentood the plan of alvation uutil his late diseovery on the form of baptiom and yet pretends to he very liberal, proposing to abandon slljcreeds and separate organieations and all unite tagether, to. In his praco tice he tales the candidate into the water ap to the neek, standiag, dips the head forvard ante
God, then with arman exteaded as on the croes God, then with armax exteaded as on the crose
Tronouncing the name Jesas Christ into hid
hit death, thirrd one dip bock ward into the Spint of truth as huried with Carist in soaeph (as 1 learn), is to thar ap the Tunker Church a with a plowshare, and coavert all the spiritual minded ones. He has of following of niae, as I was informed, of those nienbers belonging to that littlo company, and not likely to infagence many mora. He m will
then thiaga will likely quiet down and $z$ nom
ner atate of things he introdeced. Brother Jomas Erans' address is Plessant Grove, Lumpabur B. E, МоожА.

## FROM THE CHURCHES.

##  

## oHIO.

## Doflanee County.

Brother Rosenberger conmeaced a serips of mextivgs in the Manmee chureh on the 20 th of Febreary and preached sixteen aermone. He beld forth the word of God in ite true light and power until seven soula came out and were boried is brptinm. Others were counting the coal and some have alrealy piveo their promise. A better foundation of Bihle truths were never laid in this siciaity, and the future prospects for building ap a cbarch here is very fatrorable. Our church here consisty of one
hundred and eleren members. Twenty-eeven of this number are young, sbout eightven yean of age: Jecob Knatger is the thishop. Daniel Shong. Inaac Stockuan and David Cover are mivistere in the second degree. There are atso teu deacoas in this church.
D. H. Baratoe

## Sugar Ridge Chureb

Oar quarteriy church meeting was held on the 13:h, and evervthing passed off plessEstly with bat few escepthons. Eiders J. P. We lave had no Eider since the death of Eld. Daniel Rosenterger in 1879. The church Daniel Rovenberger in 1879, The chureh
thought it expedient to ordain brother Isaac thought it expedient to ordain brother lanac
Rosenherger to the Eidersbip. Brethren Inase Rosenherger to the Fidarstip. Brethren Isan
Rosonberger nod J. F. Eberele were chosen an delegates to the District Meeting of Northwestera Chio. Mhay F. Ebensolz.

## Feirview Church

Grar meeting olveed last uight with nineteen udditions. Brother Bashor has been with us since Feb. 28th. There has been quite an 6wakening and the meetiog should bave been enatinued. It was bere that we met the Baptiat ehsempion, Witter, in debate last Winter. Our eause is gaining strength rapidly in this viciuity. May God's blessing attead it is ous prayer.

## INDIANA.

## Bethel Charoh.

Brother George Cripe came to us Feb. 21st, commenced meeting the uext day and continoed oue week; three added to the told, one reclaimed and two by haptism. Some of the members were siek and could not attend hut thase present were greatly encouraged. Bro. Geurge toid us of the awful consequence of liv ing in tin and of the blessings obtained by obeying the gospel. Brethren and sisters, let as carniestly contend for the faith once delivered to the saints, and labor togetler for the uphuil
divg of Zion.
T. J. W ATk'si.

## Roseville.

I will give you some good news from the old Pyrmont Church, Carroll Co., Ind. Elder came to us and commencid meeting on the 24th of Fobraary and continued until the 27th. preachiug the word with power. The result was, two young' men were willing to join ia with the people of God, meking six in oll rince the 20th of January. On the 29th, brethren Billibimer and Geo. W. Oripe commenced meeting in the old meeting-house in Pyrmont, and preached a week to large and atteative congregatione. Eight precions soult made the good coufession and came out on the Lord's side,-fourthen added sinee the 29th of Jauuary. The members sro much refreshed and eacouraged. Iay the Lord bless our dear brethren for their labard of lovi.
D. A. Huproed.

Camp Creek.
The brethren in Camp Creek District, Marshall Co., beld a ohoice for one minister and treo dencons. Bro. Aaron Mow was elecled to Messaer and Eli Grethren G. B. Stively, Peter all young and active workers in the Mey are caure and teel the wright of thrir the Mastiors caune and teel the weight of tbeir caling, espec-
eially hrother Mow, who is only twenty one cialy hrother Jow, who is only twenty one
years oid aid was received into the church only years old and was received into the church only
five weeks before the choice. He is a school Ave weeks before the choice, He is 6 school
teecher and intends to fnish his stodite at leacher and intends to finish his studits at
Terra Haute, Ind. The brethrea in Counp creek are aotive and live werkera. Duvid Stively is the Eldar.
J. H. Mitleren

## Careon city.

I have not been to meeting for a few werks bot I hear froun there. I sup the ouly member in this part of the country. 1 meet with con-
sidenable opposition, and sometimes feel that I
caenot do any good talking to the prople on acconnt of their prejodices. I nrefer tulking to one whe is aut a professor, to one who has sherved what thes call the "ordinance of baptism." Not this only, but some seems to think that all that is required of them is to be convineed if the error of their ways. This done theg try to live a different life, have death-bed cenen portrayed to them insteed of the bloed of Cbrist and the apostles' iejanctions; get their mpathies aroosed and minds excited then hey "hars their sias forgiven." They are This is what I hare they are children of God. This is what I bave agninet them; they claim they bave been accepted of God, blessed, and are not willing to heed the truth as it is in Jesas. Dut the grestest obatacle in the way is gnorance. Those who belong to the charches are trying to huild up their own society, and are jralous of any other doctrine, and try to tear down, 50 thet those who would come, do not. This they do by patting forth some humHe imitations of Mr. Ray'a argoment ( ${ }^{\text {P }}$ ) such as "good works," "haptismal salvation," etc., and a seore of other expressious that I caunot helieve that they believe themselves. But they will not yield in spite of all the evidence of man and the Bible. I shall not give op until I know I aun beaten or come out conqueror. I
am trying to inform myeelf to that 1 ean deond our pribeipler. Received the tracts and pamphetets. The "Gospei Hammer" and "Trme Evangelical Obedience" are excellent warks and should be read by every persan in or out of the chareb.
W. H. Roose,

## IOWA.

Gerrison
The following showa that we either ac-
codited the item of news to the wrong place have been imposed upon. Eis.
Eds. Brethren at Wirk;
We noticed in B. at W. No 9, poge 8, an tem of pews from this place over the siguature f John B. Lehman. Now that is a mistake wo sucb hrother lives bere. As fur that exceilent worker, no such perion came anougst oy.
How happy wo would be if we could sas that it How bappy we would be if we could say that it were a fuct. Bat it has happezed onto us according to the proverb, the wiuter is past, tbe and we had no meetings and no alditions by haptism. H. B. LeHuA.

## KANSAS

Winfleld.
Brolter Bauman cou meaced meeting on the ereaing of Feb. 28 th , and continued nutil
March 7 th. He rill now March 7th. He rill yow go to the Northwestern part of our district, remain unti! the
13th, and then take bis leave from un for a little season. May auccess crown his labors. Oni more was unds to feel the weight of sin and came to Clirist. Trn were received by baptimm siace the 11tb of February. J. J. Thoxkl.

## More Kinks.

W
E are perhaps all more expert at knottiog than uaraveling things. It is essier to weave on Satan's loom than on Chrint's. We taught. In No. 9 , earrent volume, pat bing the "Inner Chambers of Imagery", paye 3, wh from "heger Clanningers of Imagery," sth liue In last column, for penitent read pressistekx In last coiumn, inad lioe from top, for ad
C. H. Balsbavol.

## The Cup of Hlessing.

INABMUCH as the eap of heesing was instituted duriag the days of unlearened hread we know ite contents were unfernuented. Dear brethrea, why not do as the blessed Master did
I addrase thas question to each of our periodI addrase thas question to each of our periodiens, not eolioiting, but leaving it optionsl for
insertion.
Iasac Pricz.

## Denish Mission Re ort.

Meyerndule Chareb, Pa, Sept. 1878.
Katre Yost, Iddiank,
A Sister, Huatagdon, P
G. 8. R., Pa,

MaCoupin Creek, Chorch, III.,
Creek Churob, Ohio, C. P. Romasd, Treasurar

Lanark, Il., Mareh 15th, 1850 .
Danish Poor Fund.
Hattie Price, Mliaois,
K. Leonard, Iowa,

Lanark, Ill., Iorch 15th, 1850 . Tresarar.

Visit to a Pin Factory.
A correspondeut of the Net York Evening Post thas deseribes the mysteries of p n-making: The pin machino is one of the closest ap pronches that mechaniss have made to the dexterity of the haman band $A$ manll machieo ${ }_{x}$ about the height and size of a hady's sewing waschine, only strouger, etrinds beforo you. Oa tho hack a light belt descends from the long shaft at the ceiling, thast drives all the ninclines ranged in musy on the flcor. On the left side of our mnebine bange on a peg a amall reel of wire that has been straighteaed by ranning througt a compond system of small rollers. This wire descends and the end of it enters the machine. It pulls it in and bites it of by jeches, incessantly, 140 bites to a minate. Jost as it scizas each bito, a lietle hammer, with a concave. fice, hits the end of the wire three tapp, and "upsets"" it to a head, while it grips it in s counter sunk hole between its teetb. With an ootwand thrust of its tongue, it then lays the pin sidoways in a little growe aeross the rim of a small wheol that dlowly revolves just under its nose. By tho external pressure of a stitionary hoop. tlicse pias roll in their phacea us thoy aro carried undor two series of small fies, three in each. Theso Gles grow finer toward the end of tho serfes. They lie st a slightinecliaation on the pointe of tho pins and by a series of cans, levers and springs, wro unde to ply "like lightning." Thas the piis are pointel and dropped in a litele shower into a box Twenty-cight pounds of pine is a day's work for anc of these jerkng litule autumatons. Forty machines on this llowr make 560 poands of pins daily. These are then polijliced. Tso very inbelligont machinee reject every crookel pha, oven the slightest irregulurity being detetech. Another antowaton assorts half a dozen levghts in as many diferent boxes, all at ance nisd unarringly, when a carcless operotor lass mixed the contents of loxes from varions machines. Lastly a perfeet gevins of a melaine hangs the pins by tho bead, in an inclined platform, through as miny "clots" ns there are pins in a row on the papers. These slots converge into the exact sume -panaing the length of a row. Under theri runs the strip of pin papor. A hand-like part of the machino entehes ono piu from ench of tho slits as it falls, and hy orio movement sticks them all tirrough two corragated ridges in the paper, Irum which they are to be picked by taper fingers in boudoirs, and all sorts of human fingors in all sorts of human eircumstances.

## LITERARY NOTICES

## The Popular Science Monthly.

The Popular Scrence Monthly for March is rich in the varety of its cuatributions, but inespeeially strong io the drection of edacation. In this Geild it is doing a nost inportant work, ite edueational papurs bergg abler nod more sdvanced in their treatnent of prineiples than those contained in journalx profestionally devoted to the robject. The first article ib the March namber is a brillinat discassion, by Dr . Witliam James, of "The Ausociation of Ithas." Dr. James in a Protersor of Prasiology at Harvard, and takes ap his mental probiem from the physiological intuadpoint. It gives a nuw view of an old nubject, nud will be read with pleasure by everyliody.
"Dolmens in Japar," by Professor Morse, is an inetructive popular leson in archas logy. It gives an interesting account of these ancient and coriogs stoac otructures, and their sappo.ed askn, with many origieal illostrations. Oae of the frewhent und mont telling papers that we bave read io a long time is thal of "Tbe slady of Politicai Eeonomy," by Hanry George, atthor of the new work oa "Progress and Poverty." Its anthor ix a writer of oncommon power
and orignablity. Profensor Leidy, of Phadadel pha, has a pungent littie diequition on masapais and their ubes, under the thite of "Wardth Natural Sclence Establishwent." Those who accume the Popular Ssience Moothly of ventilating materialsam are reminded that the abiest astaults upon that doctrine appear in its pogre, Dr. Carpanter, in the March Mouthly, is \&n example of it. Dr. Carpenter is no muterialiot but be underitands ncience. Theological readers of the Munthly will be interested. "Niew Viewe of A aimal Transformations," by Eitmoud Perrier, is a strikiug artiole that will take bohi of all biologist. Perneris a yauag Freach Academieian, who wha a reblute anti Jarwinian; but has begah a serier of reszarobes on protuplasa, which convered him to evolution,
and which throm a n-w $l i \mathrm{igh} t$ on tha
composition and briitliug up of the orgatic ouriea. It is trauslated from the Framoly hy T. E. .. Yoommis, and proffuely illastrsted. The Duty of Enj y ymate" is a practiesil heso rone the "Now Esthics" werth a year't sulb scription to the Muxthly. "Intempunance in study,' by Dr. Tukn, enforces impreaively, and from large obserration, the perils of atudy under pressure. ft is a woighty and most impartant paper. W. C Conant contrihates a Cimely article on "Water as Fuel," which, now bat there is a ratioual prospect that watar will apercedn coal as a source of theat, will be read with avidity. "The Early Free Schools of Anerien": "Prehistaric Ruies in Southern Colorado"; "The Conveut of the Capuching" "A1h letics in Schools"; "The Mutamat"; "FrestPheormens is Southern Rnsesia" and a biogriphical "Eketch of Carl Ritter," conaplete the lint of this adminuhle anuaber of Tbe Popular Scieace Montbly. New York: D. Apploton a

## BIBLE SCHOOL ECHOES

T
WHIS is the name of anew masieal book pre Nared hy Brother D. F Ety,for ute in the amily, in Bible schools and wherezer people desire to praize God by tinging with the spirit and with the andentandiag.
The work is oow in the liands of Professor Hill of Chicago, and will be pablivhed at once so av to be rendy for delivery in May. In sier and form it will be like "Goipul S rags." Ifs low price, good music, and coavenient arrangewent no doabt will comruend it favorably to all lovers of goed singing. Otdere will we received at once at the following rates
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II. Maere, Lsaark, Garroll $\mathrm{CO}_{4}$ IIL
W. U. R. R. TIME TABLE


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a:13 . St, run to the TP estem Unium Junetiun;
here they need watt but tive minuten for the Chi-

GENERAL IGENTS the brethren at wort tract society.


 Jo, Evositer
D. Drowr.
D.

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Have alsoy "Xe are the Light of stie Worili:" Search the Seripture.
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roalis; Chesel Labrary; Amual aceting 1970: roales; Chesel Labr
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## YE ARE THE LIGHT OF THE WORLD."

## ix milar gilpzat.

TWIS high title has beeo awarded to the dis ciples of Jeans by himself aod ia one of naci higb order that it should be highly appreciated by every profeesor of religion, and if looked at in the spirit of Jesus it will call up our duties towards the worid. Jesus testifies that he is the light of the world, and those that follow him should not bo in darkoess, but ahonld have the light of life. But Jesus is gone, and has transmitted the light to his disciples. Now the important point is to got in possersion of that light; and then Christian reader when one gets in possession of the light of life, is he selfith with it? or does the love of God that loved the world, that he gave his only $S$ on to save it, beam torth from the heart that it would embrace all the world and light them home to glo-

There is often a very cootracted view taken of this subject which is good as far it goes That it is the Christian's daty to manifest the light of Jesus to those with whom they come in contoct, I say, Amen. Chri tiaus woo't dhow forth the works of the enemy any more than a fountain will sand forth sweet and bitter water at the same time. Jesus cays, "ye are the light of the world." How about them up North, or those down South that you do not come in contaot with? Ara they not of the world? Will we fill the call of this graat title if we take a contracted view of the language? Lot us nave Jesus the great Teacher that came from God to decide the matter io bis noy of setting examples for his disciples. Did Jesus confine his light to them? He camo in contact within the land of Z, sbulon and Nepthal.m where the people saw great light, and those that nat in the region and siusdow of death, light ted sprong up? No; but be went from place to plass and sent out ambassadors so that others might see the light and be freed from the powers of darkness. This was the mind of Jesus. This was the sparit be wes in posssession of, and if we are oot in the same mind and spirit we are none of
his. Will the ginit of Jesus spread abroud his light and the same epirit in us confine it? Never, oo, never. Jesos wants sionars to have the light. He wants his smbassadors and his disciples to manifest it to them, and as Jesus songht opportunity to show the light, so will his ambassadory do. I kuow eame will say, Brother Silas has caught this missionary spirit. I would like to hase as much as Jesus wanted his disciples to bave, and that is just as much as he had. He wants un to be like he was when be was in the world and then be will make us like him io the world of glory.
Bretbren and sisters, let us pray the Lord for grace that we love the salvation of other souls as we do our own. Then will we ba the light of the world.

## SEARCH THE SCRIPTURES

## BY M. J. Balley.

$\mathrm{H}^{\circ}$OW often it is that the searching of the Seripture is neglected. Than how imprant that we should become acquainted with what is required of us, so that we shall be able to atand at the great day of judgment, but if we do not search the Scriptures we will not know what Christ will require of os at the last day.
I oftee think that the reading of the Bible iv no negiected that a great maoy do not know what Christ's will is, and if they do not make themselves acquainted with his words, how can they expect to staod at the great day of jadgwent, knowing as we do that by his words we will be acquitted or condemued? I have heard persons say that there is plenty of time yet, but they should remember how ancartain life is, kuowing an they do that the young die as well as the aged, they have no assurance for their life; for we can loak around and nee how many lite; for we can look around and bee how many
wre falling upon our right and oneleff, and their epirits retaraing to God, prepared or unprepared. Ihope all who read this that have not stareled as they should will not delay to read the Scripture and fied out what the will of God is concerning them; for whes death comes it will then be too late.
WHAT SHALL WE HAVE ALSO?

## By A. A. Wine.

DETER asks the question, "What shall we Dave therefore"? Math. 19: 27. Peter and the other apastles had left their all and were following Jesas in immediate attachment to bis persoo and causo. Peter asks the question for the other disciples as well as himself. The Lord's answer was, "Verilg I say unto you, that $y$ e which have followed me in the regeneration," \&c. And in the thirtieth verse be nays, "But many that are first shall be last, and the last shall be lirst." as much as to siny, those who are sow first in their obedieuce to hio call and devotedness to bim may become the last hy indulging in boastiug or rherishing a wrong epirit, while others who are looked upon as being last, aball by obedience and humility become the first.
Then in consection with the answer of our hlessed Master, he says, "For the kingdom of hewven is like unto a man that ie an housebold er which weat out early in the morning to bire laborers into his vineyard; aud when be had agreed with the laborers for a penny a day, be sent them into his vineyard." Matt. 90:116. Here the Lard plainly refers to binself; he had alled Peter aod the otber dieciples at the begioning of his puble ministry. All of Chriet's ditciples are laborers in the vineyar of the lord, whelber minister or lay member. W6 are all hired or employed to wark for the Master until he calls us from the stage of action. Then we will receive our wagha if we have been faithful, whether omployed early in the morning or at the ninth hour. For the

Lord eaye, "Whatoover in right that shall receire." Each one shall receive that penpy, ternal life, if he bas labored faithfoliy in the cause of his Master. "Therefore to bim that knoweth to do good and doeth it not, to him it is sin." James 4: 17. And the apostle Paol ays, "the wages of sio is death." Rom. 6:23. To whom ye yield yourselves servants to ohyy his servants ye are to whom ye obey, whether of sic unto death, or of obediense unto rightcoustess." The queation comes agmo, What shall wn have? or what will we have? Death or life? Heaven and eterasl liff, or deatio and overlatiog woe and misury, "where the worm dieth not, and where the fire is not queached? "

## GOOD BEHAVIOR

ay John fonney.
"I will hehave mysalf wis ty in a perfect way, 0 when walt thoa come unto me? I will walk with in my honse with a perfect hearh. Pa. EII D) NID here maden good vow unto his God. this, "I will behave myself wisely." Who ean find fault with a person that is always found in goed bebavior, at bome and abroad, and under all circumstances in life? Fiery one ebjoys the society of that person, and especially when it is done "wisely io a perfect way." Such are approved of God and profitable to man. For this reason David eruld with confidence say to the Lord, "O when wilt thon came unto me." fe well knew that the upright in heart are accepted with God.
David went out whithersoever Saul gont him, and "behaved himself wisely; and \$wal net him oper the men of war, and be was accepted in the sight of all the people." 1 Sam. 18: 5. And when Saul wanted to kill him, David atill bebaved bimself wisoly in all his wayo; and the Lord was with him; wherefure when Saul saw that he behaved himaelf very wisely, he was afraid of him. 1 Sam. 18: 11-15. We see that the Iord beareth testiraoy to the words of David, 1 Kings 14:7-8, when he told Jeroboam, "thou hast not been as my eervant David who kept my commandments, and who followed me with all his heart."
David did oot only walk with a perfeet heart in his own honse st bome as a man, but as as prophet and king in the hoose of the Lord over which he was anointed; and acknowleded by God as a man attor bis own heart. 1 Som. 16: 12,13 . Where cau a more noble hearted man be found than David was in his day and generatiou, who behaved so winely when Stimei, the son of Gera came forth and cursed him, and cast stones at him, sud a! the servants of the king? David prayed for him to have him saved; and David committed bimself to the will of his God as we see vernes $11,12$.
Now we will consider for a moment how wisely David wallsed is the house of God mith a perfeet heart. Although God ordered him to be aoointed king, he did not look apou him. self as some great one, hot wonld "iay, "Who aun I 0 Lord God? and what is my hoare that thou hast hrought me hither, and this was yet a small thing in thy sight, 0 Lord God, and is this the manner of man, 0 Lord God? And what can David say mora noto thee: for thon Lord $G$ sd knowest thy servant."

Do we read of any other one in ail the Bible who ascribed ao much prase and thanksgiving nnto God, as the sweet Psalmist of Tannel did? I say, bo; he atande at the head as an ensample for us all, not only in grving thanks and praises bimself seven times a day, Po, 119, 16t, and prayed evening and morning, and at noon, P $55: 17$, but he calls on all God's ereated heings to praise the Lord; all io whom the breath of lite is shall praise the Lood. I just now hear him say, "Blesa the Lord, ye his angels, that ex esl in streogth, that do his commandments. Bless yo the Lord, all ye his bosta; ye minister of his, that do his pleasmre. Bless the Lord all
his works in all places of his dometion; blese the Lord, 0 my zoul.
Let me now ask yoa, dear reader, as oue that loveth God, and the welfare and salvation of your blood-bought soula, how do you fill your station in life? Ask yourself with me, do I ber have myself wisely in a perfect way? Editons, bow do you bahave in your office in all you departaente? And ye ministers of his, how as it with vou io rour official department? Cav you eay, "I will behave visely in a perfeet way? I will walk within wy house with a perfees heart"? You are all ploced in a very reaposishle stalion. Yoar house is a great one; your family is a numerous one; your calling a holy ons. your responsibitities are equal to David's, thougk: ye are neither kinga nor priests, hat as instruct ora of God's great army, to fight the eneny of souls. How is it mith you, my dear brethren, who are armor-bearers, and you who are tanght do you commuaicate good things to him that teaches? Have all your communications the glory of fod for ther object, aud the adrance ment of his cause. How ore you dealing with your editors and ministers, and with one another, and alth your neighbors? And yon my neughhors, who are yet ont of Christ, how wit with you? Do you not know that God wal hold jou responsible for all you do? You will. be no less excusable, because you ataud outwh. of the eburch and do not try to do, jour duty. Behave yourself wiely, and walk withio God'r bouse with a perfect heart. You way not feel to pray to God as David did, and say, "O whet wilt thon come unto me." But his auswer to you is, "Behold, I come quiekly; and my re ward is with me, to give every man accordmg as his work shall be." Rev. 22: 12. Begin today and sny to yourself, "I will behave mysel wisely in a perfect way." Chriat says, "Comp unto me; I an the way." He is the only perfect way for as all.
1 will once more turn to my brethren in Cbriat, and say come let us all walk a little more wisely, and "behave ourselves more wisely in the bouee of the lard with a perfect beart," and pray like David, " 0 when wilt thoe come unto me, even so come Lord Jesus." The grace of our Lord Jesps Christ be with yoo all Amed. Rev. 22: 20, 21.

## dontijudae

D$)^{\text {ON'T }}$ judge a mino by the coat be wears, for God wade one and the tailor the other. Don't judge him by his family connection. for Caiu belouged to a very good family
Don't judge is man by his faslure in life, for many a man falls heenave he is too homest to suecred.

Don't judge bim by his speech, for the parrot talks and the tongue is hut an instroment of sourd.
Don't judge a man by the honse be lives in for the lizzard and rat ofteu inhabit the granis est structures.
Don't judge him by his activity mo charch. for that is not anfrequently inspired by hyporeritical and selfish motives.
Don't take it for granted that because be ras ries the contribution box be is liberal-be of ed pays the Lord that way and keeps the cun reacy.
In whom there is truth and righteonsuest, he is the true mad. He who is free from angen. dutiful, virtnons, without weakuess and aubdued; he who ntters trae apeech, instroctive and from from hardnesa, so that he offenda no one, bim I call indeed a man. He whose knowiedgn is derp, who possessen wisdom, who knows thright way; he who is tolerant with the intolersut, mild with fault-6indera, fres from passur: among the pasaionste, him I call a man.
Self eateem is a high-hred steed that bound over the asperities of life. Vanity in a blinin back, which knocks ito head agoinst every ipe pediment.

IF I FORGET JERUSALEM.
มу 8. ноттенพовтн. 0

CRURCH of Chrint, Jerasalem!
Celestal grace is thive!
Thoou art the dwelling-place of God, The gate of joys divione.

Whervier for mo the sun may set, Wherever 1 may dwell, Mry heart may nevernore forget Thy courts, Immanvel!

Jerusulem, Jerivalom!
And faund it more than earthly prace
To be limannuel's guest.
Or when I come to thee in joy, Or when I come in teares, Still, like the gate called Beautiful, $\mathrm{M}_{\xi}$ risen Lord appears!

## Torusalem! Jeriuatem!

Thy songs of praise how sweet! The bells upon the Epholl a hem
To penitential feet!
How swoust to hear bis word of grace Whose power the heavens own,
Whan scatters worlds like seche in
To blosem round his thronel
Ochureh of Chri-t, J-rnsalem!
What grace to thee is givea:
Thou art the divelling place of God,
The gate of earth to henven!
Whervier for me the sum may set, Wherever I may dwell, M; beart shall nevermore forget Thy courts, Itamanuel!

## STEIN AND RAY DEBATE

Prop. 2d. Baptist churches poosess the Bi ble characteristics which eatitie them to b regarded su churches of Jesus Clrist. D. B Ray, Affirms. J. W, Srein, Denirs.
J. W. Sta x's zonth NEGATIVE.

IASK Mr. Ruy if Baptist churches are not responsible for what their nem bers do in wur? His example, when tho ellipses are supplied, reada thus: "1 write ruy name in the book of the Father, and (in the book) of the Soo, and (in the book) of the IIoly Spirit," that
requires three bouks. Neithur can be requires threo bowks. Neither can he
transpose it toto its coratsponding pos sessive form withont using the sign of poasession ('s) three times. "Intu the name," wheu not ouitted by ellipses, occura three times in Matt. 28: 19. They are ahoays uenderstorl as a part of the text. Will Mr. Ray deny this? To sup, ply them is not to add to God's wori, but to deny them is to trike froan it. Rev. 22: 19. I did notsay that "haptizing" was to be repeated in Matt. $28: 19$, henet his criticism on the frequentative was founded upon a mi sreprexentation, and therefore fails.
Neither can it be no honest ohjection, because he does not believe the premse bimself. The iden of repetition is in horent is a frecquentaiive verb, and there fore cannot be appended to the eod of it. "Baptiziog" in Matt. $2 S: 19$, is lina
ited by the three modifying adjunets of the text: 1 sc . "Ioto the name of the Fatb. er;" 2ad. "Into the name of the Soo;" 3vd. "Into the name of the Holy Spirit;"

4, into the drfinite name of each p:r son of the Godhead. Notice; (1) It is a fact that the Greek granmarians de. elnre that frequentative verbs (ending in $z 0$ ) denote repectition of action. (2) It is a fact, that the most distinguished sexicographers have d-fined baptizo, "on Hip repeatedly." (3) It is \& fact, that the siogle dip of the Baptists has no repeti Fom. (t) It is a fact, that in sacred and classio Greek, where one dip only is admissable, hapto is nspd, not boptizo. (5) It is a fact, that where the bature of the case reqnires a repetition or increase of sution, baptizo is used, not bapt. (bi) It is a fact, that bupto, which simply means to dip, without any idea of increase or repetition, is never used in
the Bihle for haptism. (7) It is a fact, that "enbaptisma" (Epb. 4. 5 ) cannot be correctly tranalated "one dip." ( $\kappa$ ) It is a fact, that before Mr. Ray can upset the frequentative theory, he mist set aside aa established principle of the Greek language, and dentroy the force of several thousand Gretk verbs of this clnss. (9) Jt is a fact, that trine immer sion satisfies the frequentative oature of baptizo, and the three modifying adjuacts of Christ's great commission. Matt. 28: 19. It is a fact, that one dip can neither sstisfy the former, nor be administered into each of the three names of the latter. (11) It in a fact, that the fathers attribute trine inmurnion directly to Christ. This is not true of infant baptism, communor, etc. (12) It is n fact, that the most jearbed authorities testify to the trine irmmersion of instruolet converts as the yeneral practice "in the three first ages of the cturch." Da Pas's Ecel. History, vol. 1, p. 589. The ex ceptions wese cases of trame affusion in the latter part of the 2 ad and 3 rd centuries, not sang'e immersion. (13) It is a fact, that historinns declare that there was no change in the general manner of baptizing during the first theren centuries. They regarded the tranastion from trine to single inmension aft erwards as a great change. (14) It is a fuct, that fathers and historians attrib nte single immersion to Eunomins, an Arian beretic, ahout A.D. 375 . (15) It is A fact, that single immersion was never associated with "the naune of the Father, and of the Son, and of the Holy Spirit," till Pope Gregory deorecd it, A. D. 5 . 55. (16) It is a fact, that backward adult buptism is unknown in the history of Cliristianity till the Baptists started anew what they called baptism, not tiour bundred years ago. To change Christ's solemo institution of baptism, lst to one dip, and 21 to a backwatd ac tion, is worse than "silly," Mr. Ray. You can't cousistently oppose sprink. liog any more, until you repent and are laptized for the remission of your Bap tist sins.

As Mr. Ray passes my argurnents againat his clains to the Lord's supper nunoticed, I submit for his considera. tion some extracts from an analogical argument of Dr. Seiss.

## Dr. Seiss savs:

"Thereis a mode of reasoning to which no just exceptions can possibly be taken, which entirely confuunds the Baptist cinim. * * Christ has established two corresponding ordinances or sacrameats, the one is baptism, the other is the Lord's supper. * * "All the esseu tials of a positive ordinance or christian sacrament pertnid alike to botb.
The one is denoted by the word doipnon, supper; the other by the word baptis nta, baptism. Baptisma does no more describe the pature or essential constit wents of the one than de pron does the other. It is no more allowable, than for us to depart from the strict meaniog of the word dcipnon in our celehration of the holy supper, than to depart from the strict meaning of baptsma in baptia ing. The stringency or laxity that is allowable must he the same in both ceses; for they are exactly analogous, ** * What then is the meaving of deipmon?
$\#$ Jt denotes a full meal, and that an eveniog meal. All authorities agree that it stands for the principal meal of the Greeks and Romana. Three names of meals occur in the Homeric writings, in the following order, ariston, deiprom and dorpon. The Greeks of a later age partook of three meals, cailed skratisma,
cipal meal was the deipuoo. It was
usanally enten rather late in the day, freyueotly oot before suaset. (Smith's Antignities, pp. 303, 304.) Dr. Hally says: Long before the apostolic age, deip. non had becomeregularly and constantly the evening meal. Trench dues the ame. Hence all great entertamments were called deipon, and always came off in the latter part of the day or at night. The use of the word in the New Testament corresponds +waetly to these rep. resentations, as might be seen from the following passagere:

Mstt. 23: 6,
"The upper must roome at feasta," (deiprois).
Lake 14:12, "Wheu thou makeat n dimper (aristoo) or a supper (deipnon) sall not thy friends."
Luke 14: 16, "A certain man made a great supper (deipnon) and bade wany." See al*o ve. 17 and 24 , and ch. 20: 46 .
John 12: 2, "There they made bim $n$ supper (deipnon) and Martba served. John 13: 20 and $21: 21$, the words occur in the anme sense.

We might further illuatrate this meaning from the Septuaghint, io such pasanges as Daniel 5:', 'Bulshazarar, the king, lusde a grent fenst (deipnom, sup. per) to $n$ thonsand of his lurus, 'hut it is unvecessary. Dripuón means a futi meal, a basquet, a plentiful supper, an annple repast, the promqpal and moat abandent mevel of the ray; wheh occurred in the evening.
It is also, to be olserved that the Lord's supper, or deipnon, was hirat institnted or celebrated at night. Not ou . the mesning of the word which Wes chosen describes it, but the very hour of ita appoinment and observauce counected the Lord's supper with the evening-the close of the day."
"decording to the phain, evident aod well established meaning of words, therefore, and sustained by circamstances, two things wonld he asigned to the sseramental deipnon: first, it mast he $n$ ful? and plenteous meal: and second, it must be eaten in the ereuing. A fragmeot of bread a halt inch anपure, and a sip of wine that would ecarcely fill s teaspoon, is not a dcipnon, as the Greeks used that word, any more thau sprinkling a few drops of water on a man's lace is an immersion of him. Neither do we eat our supper in the morning. It is as great a contradiction in terms and confusion of ideas to speak of snp pieg in the morning, as to speak of plunging a man by ponring' water upon him, io * Suppose, then, we were to set ourselves to reasoning on the word doipnon as the immeraionsts rea son on the word baptisma?
They sny that baptisma meabs a plain immersion and nothing elae; we say, and still more certaialy does deipnon meso an evening repast. If the one devotes mode, the other with more certainty denotes time.

The words chosen in both are the words of God, and he knew what he meant by them. And if thécommos Greek usage of bnptisma was to denote mmersion, and we are to get
God's meaning io that word from the coamon Greek usage, the common Greek usage of deipuon mnst also give us the idea sttached to it by the Holy Ghost.

If we cannot dispense with the mode in haptism, we canoot with the time in its corresponding sacrament, If we cannot bave baptism without imraer sion, for the same alleged reasoo we can not have a supper in the morning, of $A$ deipnon for a buncred anests without a large supply of wine and bread. If time nod quantity are sotbing in the one sacrameot, the name and circnmatances of
which call for it, mode and yunntity are nothing in the other sacrament, the nanie aud circumstances of which droand it still less. If they (the Bapti-ts) msist that we pervert aud violate an ordinanes of Christ by declining to lie immersed, of to inturrse, we take the liberty of 'bolding the mirror up to wature,' that their Asgrant meonsistency may be seen. They have expuuged the elementa of time and quatity from the Jaril's supper and think they have douk no violence to the liternl expoaition and the plain meaning of the words certainly containing them; and it will not answes for them now to turn about and ex-com monicate us for thinking it oen-exanntial as to how water is applied in laptism. Let them ponder first thoae searching words of Jesus, 'Why helohldest thou the mote that is in thy brother's eje, hut considerest oot the beum that is io thine own eye? Thou hypocrite, first raxt out the beam ont of thine own eje, and then shalt thou sec clearly to cast out the note out of thy brother's eye.
When he (the Baptist) givea na tho warrant for his liherty to eject time from the Lord's supper, nud for his substitu. tion of a little fragment of bread and a little sin, of wine for a full meal, we shall be prepared to estahlish ons right to diupetase with bis favorite mode in the administration of baptisun. Until he dors this, all his philolog. ical ressunings on the word luap, tism $s$ are completely nullified, and, in all justice, forever silenced. We need no other argument. Thas in itself suff. siently disposes of the whole question. It wiods up the whole controversy in a nut-sbell. It puts the dispute in a inght io which there is oo room for philolog. ical myatificntion. and which may be
easily uaderatood." BaptistSyatem Exanined, P. 225. From the foregong argument there is oo escape for the Bap. tist churches. It is indeed "unansivered and unanswerable." It is conclumive. The only way Baptists can avoid its fa. tal consequences is to sceept sprinkling and pouring, with their modern, hackward, single dp, for baptism. or repent and come over to the primitive, Catholic, Novatian and old Auabaptist plstform reapecting the supper and join the Brethrea, I shall notice Mr. Ray's plea for "Baptist succersion" in my nuxt. The extract from $Y_{\text {peij }}$ and Dermont's works of 1819 bas been paraled for some years in Baptist houks and period icals as a triumphant proof that they had an apostolic origia. It has deceiv. ed many. I have carefully exsmined the entire chapter from which it was extracted. Will give extracts. It was never written with reference to the church which Mr. Kay represents, I call upon him to point out hy oame one church like the Baptist or one martyr belonging to bix church for the first fifteen centurics.

Tmi: Boaton.fournal says a mad was playing at cards with three othera at Omabareceotly, whet a dispute arose about betting. The man uttered a lie. Everybody helleved him to be lying. Very loudly he asserted his lie, exclaiming in a lond manuer: "I hope Christ whll kill me if it isu't so." Hlis hour had come. He dealt the hand, his haod,he possed the cards to the next player. He shoffled the cardn and asked the man who had referred the matter to his Juige to "cut," but a look into his face disclos. ed the awful fact that be was desd. The proof of a living Christ, and an aveng. ing Deity was before them. It is a fearful thing to fall into the bands of the liviog fod. Beware!

THE UNFRUITFUL TREE, -


T.IIIS, like other of the Lord'e morale or parables, has a twofold meaniag, one petaining to the Jews, and one to all time. It has reference to the aation of Inrael as a people whom God had chosen to be "his people," from whom it was very patural be should expect fruit in some measure or other, noswer ing to blessiog nad labor beatowed, they proved, however, unfruitful. He look ed that they should have borne some fruit; but fouad none, no nothing but harreaness; and in consequeace of this, they were cut down as "an untruitful tree, rooted up from their former home, sod scattered like leaves by the wiod under the heaven. Is another sense this tree bas direct refereace to the uafruit. ful professor's of Christ's religiod, or to
thow twho Bre barrea of any righteousthose who zre barren of any righteous. ness, who are within the enclosure of
the gospel vineyard. The professors of Christ's religion are "planted in the vineyrrd of the Lord,"-the church, for under this figure the Buble representa the New and Old Testamect. In this spiritual vineyard they have hetter care, soil, nod protection, than in the world withont. Here the gospel is tully preached, saeraments are properly sdministered, the dews of the spirit more surely descend, there the early andl atter rains of reviving grace falla, aud there the Sint of Righteonsness shines with fuil spleodor, and the wind of the spirit blows,and the luebandmen of God lahor to bring the trees of Gud's planting to fruitfulness. Whatever is necessary to earich the soil bas been abuodzatly lav. ished, so when we fiud therein who are barren, we koow it is no fault of the gronad, sun, rain or of the Insbaudmaso, but of the tree itself. It has no sap, i is graceless. And a professor of relig. ion who is devond of spiritual vitality and io whom is no life, ean no more beas fruit than a tree planted in the richest soil, and tended by the closest cart, which has no sap, no vegetable blood vitaliziog its trunk and circulating through all its brapehes. The one case is as iupossible as the other.

Agaic, what Christ seeks, sud has a xight to expeet of all the trees of his placting, is yruir, yes, a00D fruit, not the leaves only, which fall with the frosts of time, not the blossoms of promise merely, which drop off ere they come to maturity, but frwit "meet for repentsace," "fruit uuto boliness," "fruit unto eteroal life," ete. That there are unfruitful professors, is evident to all who look into the condition of the visible church. We see them occupying the same position year by year, and never discoverany fruits of righteousness. Their lives give no evidence of piety; indeed they are outwerdly moral, and religious, but there is an evident lack of inward grace. We discover no love for ('hrist; no kindling of aoul uoder the preaching of diviue truth; no outpouriogs of beart towards fellow Christians; no delight in talkiug about the Savior; no epjoy. ment in private prayer or meditation; no desire after conformity to the divee likeness; no erying after more faith, gruce, love, or coosecrstion of spirit. Wherever we see the rbsenee of these things, we bavestrong evidence of an unfruitful profession, or barren tree.
But by giving the parable a wider sphere, we may say all who live in gospel lands, are in one sense planted in the vineyard of the Lord, in contrast
to those who live, or dwell in heatheu of thas disorder io the church is mainiy lands where the goopel of the Fon of owing to the fact, that people will have Gorl bus not beea proclnimed. All the right of private jodgment, to the ex. those who live io Bible landv, and iu rrach of grace (even they do not avail themselves of it.) dwell, as it were under the "droppriogs of the savetnary," and partake more or less of its iofluence. The influence of the Bible, the influence of the Sisbsath-school, and of the ehureh, aod of the Christias inatitutions, the godly lives of iodividual Christinns, and the iofluence of a sanctified press have a powerfully moulding effect upoo soeiety. Yes, these iaflueaces combined, whape to a certan extent, the views and opinious of the proople, and restruin, mudify, and govera eveo those whu are asbamed to acknowledge their power; pay, even the seeptie, the licentions, proface aud infidel deny it as they may, are uoder their potent sway, and are kept from commit. fing the gross outrages which their creeds permit by the over awing power
of Cbristinn priuciple. It is a great of Cbristion priuciple. It is a great blessing to be conaected with the people of God; the streams of mercy flow to them, add the streatis of godly iofluence which flow from them, wake baods of verdure on each side of their borders.
From each one upou whom God has bestowed these oumerons fayors the good Master of the ribeyard expectsapd seeks for fruit. It way to make us fivit-beariog that he surrounded us with these privileges and blesaings, nnd we are guilty of great iogratitude if we suffer ourbelves to le barren; for if we yield no fruit of righteousuess after so much has been dobe, the fault is all our own; yet, in the midst of the anxiety of the Lord of the vioeynrd to obtsiu fruit, he manifests the greatest forhearance. "Lo these three years I come seeking fruit, and fioding none." Implying that he had giveu ample time for it to madifest its fraitfuluess, if it bad say. Days, months, and years have passed aod yet ao fruit appears He dors not at the first indication of nufraitfulaess cat u8 down. Nay, verily, there is no hasty procedure with our Lord. He is long. suffering, full of forbearance, waiting to be gracious.

## CHRISTIAN UNION

0UR sympathies are oftea drawn out towards those persecuted ones of tha house of Israel, who as himble followers aresubjected to the strougest persecution maginable; truly our bearts are sympathetic with such; and if ever love should flow froun truly regenerate hearts, it should at such times as this. Our Savior would inform his disciples that if they persecuted him, their Leader, they would expect nothing less, and the avidence of a near walk to the old paths of our dear Redeemer, seem to justify the occasion for greater and stronger opposition. The loviog, ten der appeals of the Master to the Father of all, to keep, protect aod ever guard his chosen oue-; his memorable prayer recorded by the beloved disciple Joha, and his stroog pleading that they may be presersed from divisions, stand today among the most sublime; and yet in the multitude of all counsel in favor of anion, $O$ bow deplorable is the state of Zion to day-the disciples, the followers, the believers of every age add name, are surely arrayed against the one great, fundamental principle which underliea all true Christiad charity; vi , oneness in Christ. The reason is apparent to every candid mind that one of the great causes
clusion of Bible testimony. Patll snys, "all Scripture is gived by inspiration, and is proliable for doctribe, reproof, instruction, correction," dso. Therefore ou these premises, we concluda where there is divison, there is cause for reproof, correction, add instruetion. What then is the conetusion to whieh we must arrive! The word is our guide; sacriflee our desires, yea, mortify those members that stand in direet nutagovism to the will of the Master, briog iuto subs. jection those thoughts und aetions that require uvion on gospel ground-lay nside all mnlice, evil speaking, grouods for schisms, heresies, dec., avd upod the true abiding gospel principle of charity and union, Ob, unite, unite, ye loved oces of the Lord! for assuredly the enemy of our precious blood bought souls is ever glad to find that his spiritis among the "sons of Gol," and when he sows the seeds of discord among the asints, and the result is a geaeral backbitiog and evil sperkiog. Ob , how it should kindle the heart of true earnest believera to work in the interest of the Redeemer'scause, so that these throgs may not be knowa among us. Some argue thus: every lenf of the forest is of a dif. ferent shape, and every man and womso art differently coustituted, therefore it is impossible for all to be alike, speatc alike, or think alike, even on simple questions. Again, that it is $n$ good thiug, as the present state of affairs watrants an unlimited private judgmeut, and makes plain the truth that all should be fully persuaded iu their owu mind.
My miud being direeted in this channel, 1 therefure follow, and bave a perfect right. Such argument is superfluous, it proves too much. It warrants the ungodly sud the sioner in the ways of wickedness and sin; it gives the right haud of fellowship to secrecy, and ad. mits of all popular erroc, Ne. God's ways are not our ways. Oh, no, as the heaveos are higher than the earth, so are his ways and thoughts sbove ours.

Come aow, and let us reason together, for though we be divided io sentiment, in word, in doctriue, the Scriptures belog our bagis of uuion, all will be satisfactory if we submit all our will, and pray God that his will, not ours be done on earth as in heave. Then, and not till then will our unity be a glonous epoch of all time. May God baster the same.

## "A HUMBLE CONFESSION."

SEVERAL yeara ago, in a Western town a young lawyer, a member of a large churcb, got druak. The breth. reo said he must coofess. He demurred. He knew the members to be good peo ple, but that they had their little faults, such as driving sharp bargains, serewing the laborer down to low wages, loaving at illegal rates, misrepresentiog articles they had for alle, etc. But they were good people, and pressed the lavr yer to come before the ehurch meetiog and own up his sin of taking in glass too much, for they were a temperance people and abhorred intemperance.

The sivier fioally went to the confessiov, and fonnd a large gathering of brethrea and sisters, whose bowed beads rose and whose eyes glisteued with pure delight as the lawyer began his coofess
"I confess," he said, "that I iever took ten per eent for money. ${ }^{\prime N} \mathrm{On}_{\mathrm{a}}$ tbat con-
with a groan. "I never turoed a poor tuan from my door who needed food and shelter." Dowa weut acother bead. "I confess I never vold a wkim milked chensw tor a cew obe" whereupou a sister slrieked for mercy: "But," coocluded the sidaer, "I hase heed druok nat are very sorry for it." Wherenpou thery very peaceshly adjourned.

## Mighty waves of death

by c. Il. axisbatot.
Elder D. P. Saylor. Warmly Beloned Brother:-

I"VAs ioterested to your Historiosl Fragmsot in No. 9, B. A. W. I Wasnot igooraat of the facta stated thereiu, nor unmiudtul of their awful import.
 Brathreu whose selvices you solicit in syochronixiog the terrible seourge with defiuite trumpets and vials in the Apor alypse, I am puzzled to know. I was bot aware that we had those in our fra ternity who make special pretersious in that direction.
l have not made the acquaintance of any brother or sister whose expositions of the historical epoch's of the Book of Revelntion have the werght of a fenther. I prize the book in all the detsils of its august representations, apart from ite historical fullillments. Its moral leasono are withiv the feeblest comprebedsion, while the historic dates of ite sullume panorama balle the most erulite. I can gather from many of its torrific dehantious all that plagnes are intended to teach, withont the thread of a clue as to what trumpet wus sounded, or wbat vint emptied. The Divide Periseope is too large for us to grasp, sod too compleate and iaterbleoded for us to fix dates, " draw lines of historic demarention.
Moreover, desolatiog plagues, girdling the globe with a pall of death, are tho ommon to the centuries to syochronize with trumpets and vials of apecial peeriods. Ia A. D. 170 a fearful pestileace awept all over Europe. The deaths ic Rome were 10,000 per day. The whole Roman Emprere was desolated na with the brom of destruction by a similar visitation betweed A. D. 250 aod 262 The next great world scourge tarriml from 542 to 600 . Between 1345 avd 1850 we have the appalling visitation calied the black death. In many cition nive out of ten of the iohahitasts were whelmed in the pestilential deluge Sume were eutirely eotombed. In Lon don 50,100 were sepulebred in ave cum etry. Between $1702-11$ a terrible cy clooe of death raged over all Europ; aod exteoded to this country.
Tha is ouly a meagre enlender of the tides of dissolution and desolation that surged over the earth since the great sheet of history was norolled to the visiod of the Patmos Seer.
Plagues are not simply history facth embalmed io past records, butsteru, in. perative lessona for present instruction and moral elevation.

## SCRAPS.

Win.t some good brother or sister inform us what parable describes the mas or woman who prays for the coaverdion of the heathen, yet will do nothing to convert them nor assist othera to do it.

Cinsur the chureb adopt some mean res to coovert the thonsads of men who claim the beoefits aod promises of religion, yet who are inwardly as mach enslaved to to the world as ever Demar or Gehazi was!
D. C. Abousiv.

## Give Bretliren at 3Worh. fublinhed wekbl.

|  |
| :---: |
|  |  |

CARDXAL PRRCIRLES

Address all commonieations
BEEHREA AT WORK


TeE spirit of Carist is the life of the Churcb.

## Osk added to the church at W.llow Spriagz,

 Kan., Mareh 2ist.Berone we can consistently reprove otbers, ur should amend our own failts.
Tue church at Greasy Creek, Va, recently ceived nine members by buptism.
Sexil silter instend of postage stamps. Sew $t$ in a cloth so that it emnot get out the it corier of the enselope.

To as carried away in matters of judg ment by Hesb, blond, or the will of man, is to trail the ranner of peace in the ashes of Sodom.

Os the $29 t \mathrm{th}$ inst. we bad the plassure of worthipping witb the hrethren ot Cherry Grove. 3rother Tobias Myers dilivered a discourso from Heb. $2: 2,3$.
Brother J. L. Prantzo's address is now changed from Bellefontair, Logan Co, Obio, as the Bretiren's Almanac bas it, to Lewistown, sogan Co., Obio.
Ceatheloares of memborship in la woh form, onveniently arrangei to keep a record of all ertificates issued. for sole at this oftive. Prices No. 1, 50 cents; No. $2,7 \mathrm{t}$ cerits.
Tue Bible, diamond-like, casts its lustre in very direction. Toreh-lite, the more it is
thicen, the more it slimes Herb-like, the nore it is pressed, the sweeter its fragrance.

AFant does creatiou neveal? The gooduess owet and wisdom of God. Wbat does Provdence proclaim? Trutb, justice and boliness Avd what does redemptiti develop? Love, meray and eternal life.

Brashaes Martin Myers aud D. M. Mitler hett on tbe 22nd for Valtou, Wisconsin, to prospects for accessious to the charch of that beceare very pronising.

1. you want your bambees attended to stomptly, please do not adiress your letters to ither of tive editors, hut to the Baethies as Wors. The editors are frequently from home, and when letters are addressed to thea they re usin unopened until the party addressed nuturns

Mis. Passidevt Hayes persiets in her renolutwoe uot to allow wives or intoxicating drinhs in the White House, At a State dinner recently not a gnest was tempted by aparkling liquors. The ouhtic sentiment sustains ber in the wise
letermination to set a good esampla to the ietermination to
A ioveriean people.

A Letter trom Bro. Andrew Hutebinon a few weeks ago stated that he bad reacbed honse witb improved bealtb. We are glad to lrarn ted to remain many gears among us to belo baild ap the glorioos principles of troth.

In our visit to Cbicago recantly in the interasta of thore who wish to uttend the Annnal
Meetiog, we found the Ruiroad officale lina Meetiog, we found the Ruilroad officials kind wociable and gentlemanly. There is no reavio why they should he uncivil and arbitrary; for true greatoese consists in great gooduess.

Dipprovity is reparted to have rien in ser eral places iu the west of Ireland in attempting to unite the Protestant and Cutholic clergy 14 ministrations of eharity to the needy. The Catholic privats refuse to act on reiescomuch Mission are excluded.

Ir is now naid that the Cxar of Russha will not abdicale, but will pre'er to remain at the post of bonor, and perist if need be. He still believer in his mission, snd though more than
half couvinced that sooner or later be must die half courinced that sooner or inter be mut
a violent death, be will not fuil or filter.
Sume one bat beautifully said, "Aa when tha sen-worm makes a bote in the shell of the mus. sel, the hole is filled np with a pearl, so, wben the beart is pierced by an injury, forgivenesa is like the prearl filliug, bealing the wound," aud
renderiug beautifnl aod of priceloss worth the lowliest heart of man.
On, brethreu and sistere, do you not hear that wonderfal prayer of the dying Jesus, "Pather, forgive them?" Do you not bear the echo that conies buck frow your own daily pee
tition, "Forgive us our trespases, as we forgive tition, "Forgive us our trespasses, as we forgiva
those who treapass against nus" Phen let us
then burn out all our difterences, if there be any today, in the glowing, hurning fires of Christ
hike, beaven-fore-taliug, soul communion!

THR Cherry Grove church convened on the 22ad inst, and held an election for a minister and "deacou." C.P. Rostland was cbosen to the latter ottice. No cboice for a minister sa
it appears there were too many, "yeutrals" The "n cutraly' or "indifferents" ware set over against the "sectives" mid thus defealed the whole project. As tbere seemed to he a tangle in thin
order of business the questiva was seat up to order of business the question wis sent
the District Meotiag for consideration.
Brethres and sisters whu wish to spend several weeks in Northern Illinois prior to A.
M., and attend Love-fests, will find the following for their convenience:
Hickory Grove four wiles west of Mt. CarFill, Carroll Co., May 16th and 17th.
Waddama Grove, Stephenson Co., two milen west of Lena, May 20tb sand 21at.
Yellow Creek, sixteen railes north of Lonark in Stephensoo Co., May 22nd snd 23rd. Pine Creek, seven miles essast of Polo, Ogle Co., May 25 th and 26 ft .
Cherry Grove, three miles north of hanark May 27 th, commeacing at $10 \mathrm{~A} . \mathrm{x}$.
1x No. 12 of Gospel Preacher Brother Bast. or has an article on "Reduction of Price" (or papers) at the close of which be says:
"If either of thie other papers bave any re-
arks to make on tbe bead of tbia articie, they will please publisb it in the number of ther paper in which tbey reply.
We explained our rates in our prospectus to "Trial Subscrihere," and as Bro. Bashor did not publish that he will pardon us for not publishing his. Of course the Preacher has enough husiness of its oucn to publish and it would be unreasoulable to expect it to publish the busi. ness of other papere. As for tbe B. AT W. We are frequently reminded that buriness notices furnish very dry resdug maiter. However, we Preacher is a good paper and a cheap one, too.

Brornza Balabaugh, witb his naual largeheartedneas, calls tor sympathy for one of the
editore of the B. AT W. That editor begs editore of the B. AT W. That editor begs leave
to say that he cannot receive gifis direct for his benefit alone, but if those wio wish to aid him will permit him to invest their contribations in fending papers to the poor at foll ratse, and let hins $\mathrm{a}=\mathrm{e}$ the profits, they will be acceptable. He cannot tbink of accepting benefits anless others share witb hin. He is following the sdrice of Bro. B., and bopea hy that means to regsin considerable atrength by midsamoer. Thanks are due our beloved hrotber for his aympathy and manifeetatious of self.denul for bis hrother in Chriat. We also extend thank to tbose who have alreedy nent ravens luden
with substantial sympatby.

Tse Pope bas writhen a letter on the matare and annctity of marringe and the falliacy of hose who wnald rejace it from a religious to
were civil rite. Hesd)s in the daily increasing confocion of opinion, it is necessury to know that no man bas power to disaolve a marriage ratified aud consunmoted between Christians, ad that therefore thowe arn manifotly criminuls, who, once hound in wediock, ehall from whatever esuse contemplate a new marriage before the first one has bron dissolved by deatb.

Wr have frequently been asked by brethrea to advertise farms, kco, for them in the B. AT W., but as we adouit no secular advertisements from othere, we must iovariably refose their requests. We shall, however, set spart a few colnmas in the daily wberein soch notices uas ban given as are legitimate and honorabla. Farmers who wish to sell their farcas will hind this an exceltent mediam of naking them known. Buriuess, in which Brethreu are enggged, ean
find expression ty thia means; for certaioly if find +x yreasion by this means; for certaioly if we are good enongb to worsbip together, we ought to he good enough to porehase of one
another. Write to us for rates and wa will promptly reapond.

WE nee in the C. at W. No. 10, vol. 3, under tbe caption "From the Editor," the followiog : Many years before America was diseovered hy Columbus this eoantry was inhalhited hy an iotelligent race of people, who erected in varions parts of the country mounds that have heen standing for bundreds of years." Here ore three disthnct propositions: 1. There rai an intelligent class of prople here hufore America was diseorered by Colunghus. 2. That these people built "mounds." 3 Thast these nounds have been atanding "for bundreds of years,"
Will Brother Monre please denonstrute thege Will Brother Moore please denonstrute these
three propasitions? Paul says, "Prore all hings." 1 Thess, 5 : 21

Bfothbs Mookk, who bis just returned from Greene, lowa, saya: "Everytbing passed off very pleasautly at the District Mestiog. Marens Fowier was chosen Moderator, M. P. Litchy, Writing Clerk, and Nicbolas Trapp, Rending Clerk. Several queries were present d and very properly disposed of. The mistionary work was discusst, hat no general plan
adopted. The District desires to sid in the preading of the Gospec and its present movements may pare the Way for uoitrd eflorts in that direction. The meeting decided that it was inconpistent with our boly profession for Brother Joseph 0 ge mas elected on the Standing Committef. The voting was done by halloting in which the person was oot declared ected tall be bad reecivrd a majority of all the rotes east. The next District Meeting will be held in Mingesota."

An organixation called the "Salvation Army," has heen formed in Eoglund. A foreign paper thus sketches it:
The 'Sulvation Army, queer as it is in mokeap and methods, is now recognized in Eiggland as an evangelical ageney of conaiderable power. Its leader is mamed Bootb. He has been at work for fourteen years. He is tall, derk, spare and ongular, witb abaggy and grisly beord, piercing little eses, and enormous Romen nose, His followers are managed in military fasbion. There are one bundred and twenty-five corps with o station for eacb, and one bundred and twenty-five officers. They endeover to preach the Cbriatianity of the Bible, and to he in barmony with a!l Gnspel Christians, while they make no organic union witb any. Booth repacts all the sects. He issues his ordere to his officere, and expects implicit obedience, which be generally gets. His hook of orders and rego ulations is a volame of more than one buadred pages, going into detal as to everything the officers and members of the Salvation Army are expectod to do. The "Hallelujah Lisses" re considered fully the equal of any of the mole forces in ethiciency. Among the factory people and tbe colliers in the corl mining districte the labors of the army bave heen naost successfully put forth. An official gacette colled the War Cry is issued wore or less regolarly. It hristles with martial expreasions, and is fall of the nofion of marching on the devil and annibilating lis force:

## NO DISCUSSION WANTED.

\INCE my notice entitled "Discussion Wanted," Mr. Black informs me that he埌 not say that be had cballenged me repeated. etc. Hance I take plesanre in recalling my ootice, and him and my informant to deide the matter between themselves
March 20, 1880.

LEXANDER Crudra nays, "By the term
cross is vudertood a gibhet made of two cross is ouderstoon agithet natd of two witb right anglos at the tup, an a T or in the middle of their leagth like an X. The cross Was the pubishment of the vilest alaves and was called a servile pmoishment. Thas punish. ment our Savior underwent.
"Avd being found in fashion as a man be humbled bimself, ond beeame obedient unto death, even the death of the oross." Pbul. $2: \mathrm{s}$.
"This penalty was so enmmon atuong the Homans, that paius, atllietiona, troubles oul unprosparous alfair were called "cronses:" and tho verb cruciare was used for all sorts of ohastive. menta, and puins of hody and mind. To erucify, is not only taken for patting to death on a cross, but olso for subduing and mortifying sin for hreaking the strength, and suppressing the motions and breskiwgs out of corrupt natare.'
The idea that a Christian must hear a "cross" in the seuss of pabishment to him comes from. a misapproleesion of the fuct that what would be punishment to a sianer is joy to a Clristian In the first place we are all sioners. In the seeond plave to become Christians we must be born again. Preceding this bietb, the simner thas horue the cross on which the lists of the tesb mast be crucified. When the old unumthe carnal natore which is not suljecet to the law of God-is dead, be is buried. We then arise $s$ reic oreature in Christ Jesus-to wall in newness of life. The thinga we ouce hated we now love, nind what we once loved we now hate. In other wordर, what woold have been a punishnent to usasa simner is a pleasuretowa a Christian, aod what wasa pleagure to us as a anner would be a panishment to ne as a Cbristian. To a sinner it is a cruss to pray, while to the Clisistiou it is a source of pleasure.
"And they that are Clirist's bave eruefied the flesh with the affeetions and laste." Gall. 5: 24 . "Cbrist's death on the crosa has not only merited reconciliation with God, but is also made effec tual to mortify and suldue the lusts of the flesb."
Paul aays, "L am erueificd witb Cbrift; Devertbelesa 1 live, yet not I but Cbrist liveth in me: and the life which 1 now live in the flesh I live hy the faith of the Son of God." Gal. 2: 20 .
This last verse contrins, as in a nut thell, the wbole subject of tbs cross. Its full seope from Alpha to Omega is bere presentud. Paul was crucified aud still he lived, but not as he had done before. Ho now livea in the flesh "by the faith of the Son of God." He new has lant chat life which Cbrist said if we "save" we shall "lose." Ha carnal nature has been erucified and tbe tbings he once loved, be now hated and what ho onee hated he now loves. A great masy personasseem to hove the idea that to be pious is to be miserabie, and they measure one's fidelity to Chrastionity by the amount of nbame and norrow wbicb ebb and flow from his beart. 0 , whot a heathenisb, barlarous thought! How mach nuore like a pilgrim to Mecea tban to Jerusalem! How mach more like a P'agao thoo a Christian! How much more lihe a worshiper in the Moslem than in the sanctuary of the Lord! Wbatever Cbristion do in stame will avail them aothing. Any way of monifesting allegisuce to the crucified Itrdeemer, if they really bave fuith in him as the Son of God and Irruel's Shepherd, they will embrace gladly.
Thers is now a great deal of living which puses for Cbristianity that is a most worthess conaterfeit. That religion which doen not "glo. ry in the cross" is not the religion of Christ. It is sparions. It is true there are a great many peoplo professing to be Christians that are really ashamed of themselves whenever and wherever they owa Cbrist hy ohedience to any of bis principles whicb are peculiar to his disciples. There are panple wbo profess to be Coristiann who are aybamed to pray, to be baptiosd, to wash feet, to be identified with the people of God in apparel or any tbing else. To nach the Master says: "Whasoever shall be asharned of me and of my words,in this adalkrous and sinful generatian, of him alao alhall the Son of Man be ashaned, when be cometh in the glory of bis Father with the boly angels." Mark 8: 28 , Tbe dignity of Christianity bas been Sowered 30 mneb that in oome placen it is a mere matter of basiness. Not a fert young men and lidies join that religions society which tbsy think will enhance their social intereata mook. It ia not a
question with them of alvation from sio, but of how self-h purposes can heat be furthered. With them, when the subject of religion is appronched, the inquiry in not "Lerd, what wilt thon lave me to do?' but, "haw little of what thou hast commauded need I do? How much is esential to salvation? Such questions never come from a real peniteot heart-a beart comprehending the vastuess of 6 od's greatness and wealth, and the roxignificance and poverty of bureatity.
Psol rays, "I am not aqiamed of the grapel of Christ, for $1 /$ ix the poscer of God anto saleation to every one that belpeveth." Rom. 1: 16 Why was Patl "not athamed of tio gospel of Chriat"? Beeasse he reationd "that it th the power of fiod anto anlrution.

A dog will lick and caress the hund that beats him. This is what the muss of nankinid is doing. All the sarrow, sickuess ant woe in the world the Devil her esused. Yet we give hum omr sympathy, we walk and tulk with him, we patroniza his business aod ievitate buo way, we tuke him in our lap, fondle and caress him until finally by contect with him we have hecome so thoronghly poivoned with his Satanic spirit that eternal death is our inevitable doom.

## RALLY AROUND THE CROSS.

Dearly-Belored Brothry Eshelpaan YOUR "rent! usst|" iu No. 10 , weat to the quick, as if the yoien of Jesus had spoken spirit" na under deep persoan! sorrow. I see your dilemma. The love of Jesus und the bope of salvation are the only tonics that have kept yon so long in haruess. A "phywical wreck, and "fifteea bours out of twenty-four" mental task-work, with but mesgreopportunity for re-enperation-truly this is burning the candie at both ends. Were gou not a Cliristiun, reauscitated by the power of the Cross, and lifted above
the world and self, and sia and hell, by this aymbol of ignominy and glory, you would ere now have suceumibed to your efitorial burdens. None ean carry so heavy, or draw such lowis, as those who are yoked to Jesus But God
Works by law, and so must we. The Chrietian must sufter the penalty of exceeding natural limitatioys as well as the sinner. But as the lower orders of nature serve the higher, so the material in our constitution must miaister to the wauts and purposes of the spiritual. When the body is wornout in wid-life in subserviency to mornl end s, there is nothing lost. The moderation aud selfrestraint which the Cross enoins, are great promoters of longevity. A Christian, of fat as he is Christian, wastes not
a drop of the oil of life. It all goes for Jesus, and lubricates the physical and spiritual organfams, lengthening out the thread of mortality by twisting it with the Jife Everlasting.
Well, my good hrother, God makes much of littes. You can accomplish considerable at home to counteract the organic friction of your incessant lahors. Supply your large nervous expenditure with sppropriate alionnt. The debeene, and Sarah's hasty loaf, are God-provided brain restoratives. Gen. 18; 6. Ctrist'g last Ainber also was preeminently a soul-meal, supplying the system with material to give it buoyant activity. Johu 21: 9-12.
Eating is one of the greatest institutions of nature,and has a momentons braring ou our spiritual condition. Thouszads of souls are bestialized sud eternally blasted by alinentary indulgence. The Corenant Angel aud His two Anguast Commissioners were content with a very simule dietary. Gen. 15: 2, 6, 8 Ett with the deliberation of Methuselab-as if you had a pro-mortem millenvium hefore you. Never eat or go to slecp with cola feet. The equali-
zation of vital force is a gravd elixir. It neceszation of vital force is a grabd elxxir. It necesbrain and imposes general coaditions favorable to the prolongation of life.
Rise from your task a dozan times a day, each time getting on tip-toe half a score of timet, keepiug yourself elevated as long as your pedal extremities will bear your weight. Then reach your bands ahove jour head sis, fight, or dozen times to the utmost streteb of your arms and pectoral muscles, breathing deeply all the time. troid violesta and raolosean physicl action of ony kind. You will soon learn how to make these theropeutic positions most agreeable and eApe-
tive. Haring an intellizent conception of the ill. If tickets cannot be procured at your stapriveciples involved, you cas improvise varions tion for Lanark, then pay to Falton Junetion, movements that will invigorate the peripheral where gou mnat change cars. The train that circulation, and angment your respiratory capacity. The more exact in time and measure and kind the exercisan you take, the more oxygen yon will tohale, the more food yon can eat, and the better you appropriate it, and the more brainpower you will have, and the more refreshing sle -p you can take. This eircle of interdependencies is the som total of the healing art. Thisis the ground-work of the uplendid success that has made the nohle Doctor Walter of the "The Moontain Park Home" so farmous. These principlea admit of applications that cover every posaible ease of clironic derangement. All thie is with in your reach at Lasark, if you can vacute the edilarial chmir for a few months, and give yoursalf intelligently ond scientifically to the primary principles of the human organism. But if your tleaven appointed mistion calls for sonc erit at thirty-three, God will see to it that our death he not premature,
To give you the needed vacation, and the hest sanitary appliances, 1 will glatly go a fen months surpperless to add my doilar. If two hundred of your patrons do the same, you will
get a furlough. Sowe of my friends bave proposed the same far me, but I hests to to accept, not deeming nyeelf worthy of such sserifices in my behalf while the missionary treasury in so empty, and then cause of fod lavguishing. Bu Ratis is differeut. 18 sum. $18: 3$.
Rally arowad the Cross, Brethren and Sisters and give our faithful martyr editor of B. A. W. 4:11. Acts 20: 35 .

## RAILROADARRANGEMENTS WEST OF CHICAGO

$T^{\text {HE }}$ place where the Conferesct is to be 1 held, is on the Southwestern Division of this road, and parties from the East who wish to come here direct should not fail to parchase tiekets by way of Westera Union Juaction Arraugements bave beed mude only on two
ronds from Chicago here, viz, the ahoye named ronds from Chicago here, viz, the ahove named
and the Clicago and fowa which passesthrough Mt. Morris. Be careful then in purchasin $y$ tickets or you masy have the privilege of paying full fare on your return from here to Chicago for certificates will he issued to returu as you
came, not by some other route. This rasi aloo extends to Cedar Rapids and Rock Islund. By taking the cars at either place you will come here without change. Should a number reach Chicago, Rock Island or Cedar Rapids too late for regular trans, by telegraphing to me you
may be got through on a apecial. The following time-tahle may assist you sone: Traine leave Chicago at 5. P. M. (only train that maken comection at Westera Union Janetion); Cedar Rapids, 6.55 A . M. ; Rock triand, $8: 55 \mathrm{~A}$. M and $10: 20$ P.M. Parties from Savanna, Mt. Carroll, Shannon, Florence, and Freeport will be furnished round trip tickets for one fare, good for two days, apon application to the agents at those places.
cheago, athingaton s quincy.
Pay fail fare from any point ou this road in Illinois to Lanark, and at the Conference. I will furnish you with a certificate which you are to return, and there reccive a ticket for one-fifh fire. Can conse when you please, but excursion rates to return limited to June loth. Passengers from Southern Missouri, Soathern hamsas and Texas, who conie over the M. h. $\delta$ T. Road will come over the the C. B. \& \& from Hanuibal. In doing so you nunt change cars at Bushnell, IIL, for Rock Island, and at Rock Islaud for Lawrk. Leave Hannibal at $4: 25 \mathrm{~A}$. M. and reach Bushnell at $9: 25$ A. M. ; Jeave Bushoell at $3: 30$ P. M. and reach Rock Istand at 10:20 P. M. and roach hasark at 3 A. M Parties taling the Illinois Division of the C, B. \& Q. will make connections at Rock Islavd hy taking any passegger train. Be aure to apply to the writer for certificatee if you wish to return at reduced rates.

ChCACo \& NOATHWESTEEK.
Pay full fare coming and atort when you please. When here I will firnish you certificates which will eusble you to purchase 6 return ticbet through llinois at one-dith rega-
lar rates nad throogh lowa at one-third regalar fare. Those from Iowa abould purchase tickete to Lanark by way of Fniton Jouction,
leavee Conacil Bluffs at $5: 36$ P. M., Grand Junction at 11:23 P. M, Manhalltown at 2:50 A. M., Gedar Rapids at $5: 55$ A. M., will reneh Fulton Junction at 10 A. M. and muhe conneetions fur Lanark train. Persons hivwg along hranches of the Chicago \& Northwestern will be edtitled to return rates the same as those along the main line.
chicatol, aock islaxd a pactic.
This rond will carry all passengers from west of the Mississippi for one and a third fare round trip. Pay fall fare coming and boy ticketa for Lanaurk if you can ; if not, purchase tickels for Roek Island. Start when you pleases At the Conference ask me for a certificate, and hy presenting this to the agent at Rock Island on your return be will nellyou a ticket for onethird regular rates. Certificates good ontil June 10th. This rond makes connections witb all the principal roads in the West ; and passengers who leave Atchison, Kat., at $5: 30$ P. M. can come to Lamark without change. Parties in Southern Nebragka und Northera Kansas should make a note of this. Fiare from Roek islaud to Lanark 8300 . For fare from your station to Rock Islaud ask the theket ageat at your station.

Thos. I. Kimball, General Passenger Agent of the hansus Pucelic Ruilway, nuys: "If there are any parties on our line in Kasass who wali to attend the Conferesee I will, upon application give them a rate of oue and one-fourtb tare over our road." I suggest that all who come over the K. P. Road write to T. L. Kimhall, General Passenger and Ticket Agent, Kanssa City, Mo., and ask for a certificate. This is the best we cano do. Be sure to address your letter correctly. We have requested that thirty-five days be given the ercursioniste.

## atoktoos a nemassea.

Pay full fare coming, and at the Conference ask me for certificate. By presenting certificate to the agents of this road they wil sell you return tielkets at one-fourth regular rates. We hink pereons in Southero Nebraska had better take this road to Alchison where they can procure tickets for Lanark, and come through from there without ehange of cars. You should take the trata that lewsas Lineoln at $7: 15 \mathrm{~A}$. M. and Falls City at $11: 10$ A. M. io order take the 5:50 P. M. train at Atchison.

Full fare coming, and return for one-third fare on presentation of certificate. Retura hy Jaue 10th, bat come at any tine. Change eara at Cedar Rapids aud take either the Chieago, Milwankee \& St. Paul ronte direct here without change of cars, or the Chieago \& Northwestern to Fulton Junction, where chauge ears for Lanark.
(Hicsao a toma
Trains on thia roed leave the Depot in Chicago at 10 A. M. and 9:30 P. M. Ask for tickets to Freeport. Fare oas and one-fifth for round trip, with the privilege to stop off at $M$ : Morris thirty days. Parchase tickete at any time and without certificates Brethren East who wish to visit Mt. Morris College and become aequainted with the Brethren in and around that town will be kindly cared for and beartily welcomed. Those in the West who wish to visit that point ehouil go to Freeport by way of Hock Ialand or Fulton. They will be equally welcomed and given an opportunity to see whether the Brethren are teaching properly. At Fresport change cars for Mt. Morris. utseocil, Eansas \& texas
Pay fall fare coming, start when yon please, and at the meeting I will furnsh you certifcate whieh will entitle you to retura for onethird fare. If yoo wish to come all the way hy rail, bay ticksts to Rock 1sland by way of Quiney and Bushnell, Ili. If you wish to trasel on steumboat from Hamnibal to Saranna (fighteen miles west of Lauark) goa can do 80 . Ask for tickets at Eannibal for Savanna by way of Keokuk Northern Line Packet Company, and at the meeting I will give you cer tifecate returning you free to Hannibal.

## TLLINO15 CESTRAL

This company will not make ite terms known until ite new sehedule of rates is poblisled. Notise will be given soon.

CHCAGM, Altor +6 T . Loctib.
Brother John Buaghly will make arrange
meots
notice.
Received ATHON, toreka 4 Fints pr
we tod no reply from this rood, therefore He co arrabgenents with it. Stould we be time procure terime we shall announce in time to give partiea aut opportunty to come here a week or two before meeting.
keokt s yortasan ung packbt conpasy.
Brethren in the Faster pant
Brethron in the Eastera part of Miunssot Pay full fare, start whea you please, hut returu before Joue 16th. Take ateamer at Winona for Sarauna. Wheo bere I will give you certificate which will eaable you to retarn frete. Fare about 83.00 , At Savanna huy ticket for Launrk, and wa thall see you returned for one-fitth fare.
There will be en oflice on the Anuual Meeting grounds near the Cooneil Tent where cortificates will be itrued. In akking for certifcate give your full name and ntate co what road or roads yon came, and at what station or stations you purchased youn tickets.
We hare written to the Indinaupolis, Bloomugton © Westera rosd, and hope to give rates in next mumber. This rodd extends from Indianapolis to Resk Island, and will be a direot route for Brethres in Southeru Jodiana and Southern Otio, ss well as tor many in Central Illinoin,

## ANNUAL MEETING NOTES.

-Turs year the Andual Meeting commeaces ou Tuesday, the lst day of June. The menbers of the Standiag Camrittee should reach Lanark or its *ucinity by Snturday evening ao as to be ou haod early Monday morning.
-No smoking will bo allowed on the A.M. grounds.
-Two wells have been dug, one to he in the Eating Tent and the other about fify yards from the Council Tent.
-Trik Eating Teat and the Council Tent will be nbout three hundred feet apart.
-As most of those who atiend the A. M. from the East will pass throogh Chicago hy or before the last day of May noue need think而g at the National Convention to be held in Chicago the 2nd of Jane will interfere with traveling throogh that city.
-Acrobnina to the decision of last Annual Meeting it in expected that each hrother atlending this meeting will pay one dollar for a neala werved in the Eatins Tont The dollhar is not regarded as a compensation for the meala hut as a donation to belp defray the expensee of the meeting. No one can enter the Eating Teut without a ticket.
-Eack sister munt alno procare a ticket which will entitle lier to the mealy berved in the Esting Tent, and while it is not insisted upon that she should pay one dollar it is enpected she will pay what she is able to pay. If she does not feel disposed to give anytaing for ho tielset thea she gete it free.
-Tuckers will not be sold to persons not

## aembers ualess recommended by membere.

-Parties holding tickets will keep them during the meeting and show them to the doorenper whan eatering the Eating Teat.

- As there are to be forty doors to the Eeting Tent there need to be no crowding to get to the tables.
-Tyeners will be for aale on the groond and ean be procored after reaching the place of mesting.
- Ansockchantrs will not be made in tha Esting Tent bat io the Couseil Tent.
-No tickets are needed to eatitle persons to a reat in the Conncil Tent, or any place else outeide of the Eating Tent.
-Lertens intended for parties at the A. M. hould be addressed to Lamark, Carroll Co., III., M. Box.
-Liatzeps intended for the Standing Committee should be estit in care of J. H. Moore, and telegrams in care of M. M. Eskelman.
- Ayoct one handred yards from the Eating Tent will be a lanch stand where oateiders can be supplied with provisions at reasonsble prices.
-Oraks itemas of interest concerning the A.
M. will appear from time to time.
J. H. Moore, Lanark, III.


## HoME ANO FAMILY

Hasbonds, love your wives. Wivees submit your



## A MIRACLE.

At night all bare of yerdire
The lift and noountute lay The broak 'uenth busbes leafless Went rapid on its wny

I lew short hours 1 left them Lo! when 1 came again, The brook, slow threalle of The hill was green and shfoing With turf of temuler blade. $\Delta_{\text {kny mosale mate. }}$
If I had stald and waited, If I had stald and waited,
And watrhed there day and night, Nu cecret of thwir magic Could I lusve brought to light.
Oht mirarke mont mplendul, Oh' magle alt divine. Of whiflt our bearned duthess But calenders the sigu.
ifow dure we glienk it lightly.
As wame uf commou thing. As rome uf commou thing.

## The mairucle of Syring

## BRIGHT JEWELS.

How could we live without sound? Well, ves, sound would not do us wach good if we conld hurdly set eulong without it. Dià yo ever hear of the sound parv. a-dox?

Na, what is a purado
That which seeme absurd or notrue, yet is true in finct.

Then I want to hear aliont the sound paradox.
Very well: now kerep right quiet, nutill get through, or you will not uaderstand.
When two sounds are produed at different places, they of course rnsh towards each olther. and at the pout where they meet, there will be bo sousd at all. Take at tunisg fork, vibrate it; hold it a little distance from your ear and slowly turn it ronod. A paint will be reached where yon can hear no sound, for the sound of oue prong has met the soumd of the other, an there is silence. This does not mean, dear buldrea, that if yon woold scream that it mat e stopped by otbers ecrenmive equally as load. It mesps that there is a point where two sounds will muke sulence, and this is called a paradox; it seems untrue, get it is true.

Maxns was a kiud of food which Gcd sent to his people who were fin a desert country, away frout other peaple, and uoder Gad's sole care, It begun to fall from heaven Friday, June 5th, 2513 th year of the world and continued to fall until Wednesday May 5 th, 2553 , or forty years, hess oue mouth. It was smali, rowid and white like frost, and about the size of a corimpder seed. It fell every morning except Suturday or Salbath, and the day before this twice as moch fell as usual so that the people would have enough to eat on the Sabbath. If it was kept over on any other day it would smell bad, and maggots would appear in it, but not so with that which was kept for the Sabbath. If any of it was kept in the suu it would get so bard that five would bardly huru it. The people baked it in pans, alter forming it iuto cakes. Don't you think you can love a God who thus takes care of his children when they come to wast?

LuLEs are not mentioned in the Seriptures until the tume of David, It is supposed that in Solomon's time many wules were brought Irom Egypt. That mentioned in Gen. 36: 24 does not meat "mules," but warm springs as thre sueh tricky fellows they will not go near them Well, they learn most of their tricks from had meu and bad boys. A mule kuews something to he sure; and it does not wish to stand still and take all the blows from bad men just for
the fun of it. It knows bow to strike, back. the fun of it. It knows how to strike, back. ward, forward and sidewise, hat I never knew it to do this if treated kiadly. It is quiok to learn, and is strong and willing to work, hut it knows what kindness is, and unless it is treated right, it may indeed he mulish; and when it is this it is ouly what a great many people are therefore do not get angry at the mule which caunot talk and reason, bat go at those men aud boys who kuow better, but act no better than the poor male.
. Humanmo birdt " Ab pretty bird, bow I whih to have yon io my bund." Did I hear you say that, little girl? Why it is so light you would think you only bed a feather in yoor band.There are three buedred kinds of humming birds-all found in America. The noise you hear is made by their wiogs. Tbeir tougne is in two parts, and can bo thrust out quite a little ways. They go to warca countries in the wioter, and appear in our country abont May. We all like to see them, and I bave known whole families to run to the door to see one.

Uycle Mits.

## Overworked Women.

## (12ramon

IINY a husband bas eaid, ' Don't ask my wife to do snything for the cburch, or the missiozary society, ar the temperauce canse.
she bas enough to do at home-sho is killing herself with work as it is," and be tells the ruth.
But if the busband woold look a little closer into mattere be woold find that his wife was killing berself with orer work that was ruiaing bis chaldrea, cursing the world and bligbting the cbureb; that she was saerificing all to fasbion and show.
Minth after month, and year after year, the worldly women of the chareh toil on tor the worldly women of the church toil on for the
persoual adormneat of themselves and their personal adormuent of themselves and their
children fill heart and flesb fail, and an untimely grave covers them out of our sight. "Martyrs to fasbion," would be the most truthfol and fitting epitaph that could be put upon their tombltones.
Many a profesedly Christian mother bas wrapped ber enfeobled iufast in embroidered muslin and flamsels, iuto which her child's lifebeor has been stitched.
In many a professedly Chriatian home the first leston a child learus js how to dress in the prevailing atyle. It leaves its cradie admiring its fiue clothes, and suffers hours of torture with curling-papers and crimping pins before
it has learned to say, "Now I lay ure down to it has learned to say, "Now I lay ue down to aleep." It is not surprising that the todder
twig bent worldward from the very first, should turn from the churcb to the opera, the theatre and the ball-room.
When we look ahout we are grieved to find that so few of the young men und womer reared in the church are loving, working Christians.

## I Know it Won't."

$I^{1}$X is said tbat a gevial but wise old physiciun, mentioued the idea that highly seasoued and buttured food was best let alone: being at a social gatherige, and when refreshments were served, the lady of the hause offered to
him a plate of very rich and tempting calke. him a plate of very rich and tempting calee.
in which rbe prided hereelf very much. The old man hhook his bead, as mueh an to ssy "that is too rieb for mie." Now, doctor, pleaded the lady most besseelingly, "it won't hurt you." "I know it ron't," repled the doctor very emphatically. The good woman looked into his face and soon gathered his meaning. and then banded it to some one else who hand uot so much earo of bis sfomach. How could he be so sure the rich cake would not hurt bim! Simply becanse be would not touch it What great value lies is that littlo sentence! Why there is a whole sermon in those foo words, "it won't hort you," says the nan who offers the tempting cup. He says so, not be cause he in sa persanded, hat becazse it is the fashion. "I koow it won't," says the wise mam it. Yuarg pasm, when you are tempted witi the cup or the cigar and told that they won't burt you, say like the doctor, "I kuow it wor "t," and don't touch it. Yoong woman, when those gew-gans of fashion tempt jous, resolve that sou will not touch them; tben y ou are sure lbeg will not hurt you. Is it wot a good rule of life? Th all cases of doubt there is a safe side, and that is to let it alon

## Temperance.

A PE you the lady what takes the pledges? The words were addressed to me by a pretty little iunocent-faced boy as 1 stood io
the rooma where the Band of Bope was nssem. bled.
"No," I replied, "hut I will sbow you the lady. Conve with me." and be followed me with his little sister.
His brown eyes were wet with tears as he looked ap, sppealingly, saying, "I hroke the pledge, 1 am afraid thes wou't take me back
again."
"O, T'm sa sorry " I sind. "Come sit donn ere, and leil me all ahout it. How wes it?" "I was going." be said, "past a store, and a מand gave me some candy, and made me driak lagor beer. Bot l'm tery sorry," he sad, no the tears atreamed down his face.
The Se:retary beard the story, and theu took out one of the Society's pretty little pledges, with the rose in the corner, and asted him of he could write his name.
"I can"t write, but I can privt it. I pristed it before. May be that sin't so good as writio' and that's the reason it got broke,"-as be looked op doubttully, but earnestly.
But the lady thougbt printing would do, and is plain, wig letters the little houd traced his aame. Whe but an inearnate spirit of evil could tempt a cbild like this to enter tie seoreching path of intemperasce? Yet this is not tbe Girat nor the second time that our efforts to guide the dear cbildren iuto paths of peace and pleasautoess have been interfered with by thase who would beguile them into evil.

## ANAOUNCEMENTS.


The Swith Fork eharch, Cliaton Co., Mo will hold its Lave-feast on the 22nd and 23rd of May.
The hrethren at Pine Crek clumeth, Ogl
Illinois will hold their Lave-fenst Og 25 th and 26ith of May, commenciug at 10 A . s.
C. B. Sphalr.

The brethren in the Dallas Centre Chircha, Dallas Co., Iowa. will hold their Love-fest on the 20th and 2lst ol May.
H. Stitzel.

The bretiren at Hudson, Mca Lean Ca., IIL. have appointed as Lave-fedst on Ftilay, May 28th, at $10 \mathrm{~A} . x . \quad$ T. D. Lros.
We, the hrethrea of the Yellow Creek congregntion, Stephenson Co, Illinois, expect to bold a Love feat on the 28 ad and 23 al of May
commenciug at 1 p .3 .
D B. Suy.
The Bretiren of the Millde District of Jown arpose halding our District Meetivg on Fri Benton Co. Also Love-fenst on S.turday 15th
J. S. Ssymye,

The Distriet Meeting of Northera H1asis will be held with the Brethrea in the R nok Creek Congregation, commenfing ut RA. M. of the 27th of April aud contimue untal all the business is disposed of.
J. J Exuent, Clerk.

The District meting of the Southern Distrier of Kassas, will he held on the fift of May, 1830 , five siles north-west of Peabody, commencing I $10 \mathrm{~A} . v$. Those charches wishing to delegate hy letter will please correapood with G. W
Thomas, Peabody, Kansas.
H. SHownik. Thomar, Peabody, Kansas. H. Shoswri.
The Distriet Mfeeting for the State of Mich yan will be heid with the Brethren of thn $A$ wena Church at the residence of brother Mi Burna, four miles north of Mattawas, on the Michigan Central R. R. $\mathrm{R}_{\text {, oa }}$ Thursiay the 2gad I April, 1580. A fall representation is desired.

1. N. Miluar, Clerk.

The District Meeting fur the Southern District of Towa will be held with the Puirviey church in Appanoove Co., on Monday April 5th, 1850 , conmeuring at 9 A. M. Presching Saturday and Sunday previous. A fall attels dauce is desired. Those wishing to go by rail
will go to Fairfield on the C. B. $\& Q$. change vill go to Fuirfield on the C. B. \&Q., change

 | notify elther M. Ruplog'e or Mnseph rook and |
| :--- |
| M. MyTrs. Clerk. |

## FALLEN ANLEEP.




## 

 SULTZ-In the Solamony Congregation, Hup.
 A. H. Ssowakioen





 FISIEL,-In the Libertyville Cliureb, Jefferson
 agedTo years Funeral servic
Luts from 1 Thess $4: 13-18$.




## OCR BLTEET.

-Onstixacy.

- Increasing fuct
- A seed of the wirkud one
-Spenks evil of diguitives.
-Shows tho absence of Cluritian courtesy.
- Agrees with the world in its hard speeclies.
-Pails down eburehes, neighborhoods and fauilies.
-No Christ in it, no Holy spirit, therefore uot of God.

Cluristian, heware of it; shun it; move rom it and save thyseif.
-It costs 830,000 a year to keep St. Piter's at Rome in repar.
-From eight to ten persous wre dying dnily of yellow fever at hio Juneiro.
-Dispatches from Oxaba state that an extraordmary tide nf emigratioy wertward hns wet -Ti
The immigration to Kaosas this year finm tbe East promiaes to be heuvier than muy pretious year.
-The Alps bave bgain bseen pierecd. The St. Gothard Tunuel, over eight miles long, the lougest in the world, is completed.
-Tbe Germau Goverument has revived the scheme of cutting a sbip ensal between the Baltic Sea, and the German Oceam.
-If we lose a piree of good tnoney, we may find it ngains but if we lowe a piece of good ternper, it is lost forever.
-Tlie isene ta postminaters of posatage atampa, postal carrda, aramped cuveloppes, etc, for Fehramery ammented to $\$ 2,541,978$ 25, an increase of $\$ 2938.74$, or 15 per cent over the correapmitdine period of 187 Ti .

Thereis a rasar that Prince Biamarek in anvinus to rotire from the Chancellorship provivionally for three or four monthe, and if the Affairs of the Gurman Enoiro arn conducted marn zitiefactorily, ha will then ratima altogether.
-Taleration is eainise ermund in Suropa. Roth the Grown Prince of Garmamy nad Prince Biamarch have tokes public nocsvion tnexpresa their disopproval of the agitation against the Jows.

Thrpe vempe Indiane are attendisg Alleun mixacollage. Meline. Ill. to preparn to pe a Swedich atndenta ara fitting themselves for the same field af labor,
-Two of the Ute murderera anncerned in the White River massaere, have heea forwarded to Waghiarton, and are enafined is Fortren Mraroe. Onn other chief, Douglaes, in confinel at Fort Laaronworth. No more have yot bema surrendered.
-Senater Marean hao propowed a conatitastional amendment deelaring the Indians to be citizons, wad nuhfect, in common with nll other citions, to tha jurisdiction of the civil authoritipe. This amendment wonld make an ond of the so-calied tribal relations and the treaty hnvinere, and wiad up the perment Indisn Burenu and the systran which it administers.
-The atorm of Pridav evening. March 5, wan verv severe in nome parts of Ohin, Indiana, Illivoie, and Kentucky. In some placon it hrcame a crelnar. In ita trick, honas were demoliaked, trrev and fabces wern hown down, sud in same
 ledn two policeman wera killed, and in saperal towns people were serinusly injured.
-M Pathkoff has become the instrument of an imnortant Protestant avabgelization move monk in St. Petarkarg. Bussis At firat he attempted to zather tozether the drooehky drivera and thackner coachmen of the capital,
nuanv of whom wern convertad. Thence bits nuanv of whom wrym convertod. Thence bis work bas gradnally extended until now he has at his hoosn, every morning and evexing. publie rpnnione, at which people of ail rankr of sohas authorized him to diatrihate the Scriptures mod tracts in the streets of the capital.
-There was intense excitempant in Knnas City cansed by the etatempnt that the United States Attorney is directod to read the Preajdent's proclamation at Oksahama. Companies are heing orgatived here, and there are concerted meawures for a nuccossafol raid on the Indian Territory. The peopip are hound to go into the ferritory at all hazarde. Troops are scaltered all along the froatier, but lesders who

# OIR BIBLE CLASK 





Will nown liruther or sifiec pleven write on Surle Will sanie one please explain ActoviT:

## 

The Sixth Chapter of Revelations.
chapt
ditich. W. Cithe We Revelator, after having written to the por was opened ith heaves: "And the firat which 1 heard, way as it were of a trompot talking with nu; which snid, Come up higher, und of nill show thee things which tmust
be hurnaiter." And immediutely he was in the spirit, and boheld a flirone set in havan and cue nat on the thrune who had in his right
 saw Hhat po suma $m$ heaven, nor in murth, nor in all the muiveres, wows tornd who wars shbe to writ. But one of the ypr-whyters told him not
to wrep, That the Lim of the tibre of Juda had to wrep, that the Lem of the tribr of Juda had nernbe the thiogs which he saw in the spirit in inaven, but brother Damiel would like to koow
what was in that book. The sane cariosily seenc to have excithd thnse who noved around
the throne; eyen thy multitude of mngels whose tumbler was ten thonsand thries ten thonsand und thousunds of thousnade. It serms they prost, the fulfillment of preybecies op to that
 sealed up in thint book. Johu saw when the Lamb opeued one of the seals, ned larard as the
noise of thander, one of the four beasta, sayng, Cone and see. Now look: just see what a pioture! Benold a white horse; and he that mat on
hin had a bow aud a crown was given uuto hin had a bow aud a crown was given unto
him, uad hy went forth conquering nad to conyoer. The white borse nod his vider is the
game that John sau and descibed afterward wheu the armils in havell followed also upon white horses. (Rev. 10; 14) A white horse is an emblem of peace. and He that sat on him is judge nud make var. And he wavelothed with a vesture dipped in hlo
called the Word of tiod.
And when the second seal was tpened, be
was again told to "Come auld s e." Leok pian See sonnething quite the reverse. Sre a red borse: and he that kit thereon hasd pawor to take peace fromt the carth, and that they shonta
kill one another; and there was given bim kill one another; and there was given him
great sword. Here the warfare conmenced.Thiuk not that I amt come to send peaee on the earth: I canse nut to aend peace butn word. For I aw conce to set a maur at sariane mother;" (Matt 10:3t) and so on oue sganst another. "Aud the brother shall deliver up the lirother to death, und the father the child and the oluidren shall rise ne against their phe ye shall be hated of ail neut for my aame's sake but he thatendyreth to the ond shull be saved.' And the upostie tells Tinotby to "figbt the yood fiyht of fauth," "Uhat thou mightest war a good warfare." "Thon thenctore eudure bardpess as a good soldier of Jesus Clarist:
And whea the third seal way opered, be was again teld to "Come and ree" "And 1 heheld. aud lo, a llack horse: and be that rat on him had a pair of halazees in his haut," A black mad bis rider may justly be termed the prisce of darkuess; and be had a pair of Lalances in bi hand. It was told Beisbazazar when the writrog on the wall of his paluce was read, "Thou art
weighed in the balances and ant found wantweighed io the balances and art found want-
tug." So it went with many of those unstable Christians, who, when persecutions arose, were brooght upon trial, or "weighed in the balances aud found wauting," reaounciag the Savior
rather than saffer witi bim. But they were not all tound wantiog, for there were many who suftered periecution and martyrdom, enduring all for Christ's sake under the most excruciating agonies.

And when the Lamb had opened the fourtb seul, the fourtb beast sasd, "Come and see." "And I looked, and hehold, a pale horse, and his name that sat on hin was Death, oud bell followed with hrm. dad powre was given unto theme over the fourth part of the earth, to kill with sword and whith hanger, and with death and with the brats of the ourtb." When the fourth seal was op-aed the fuor living reatures had all apokeu, aud John wis no more fold to come and see but he saw und bare od when the otber weals were opeaed alno.
To those of iny realers who are acguinted with haslory and have real the procendings of the perecoutions that followed the Word God, thus rerse will be resdily ouderstood when they take into consderation that the persecu-
tions did pot extend over more than ont-fourlb tions did not extend over more than one-fourib of the then koown area. And it appenrs their poter to kill and to parsecute with humger and euld and all manser of cruelty, and with the hesats of the earth, did not extend heyond the wies of the Roman empire as it was in tho acquaieted wilh history and the persecutions, thatexplanntien may sot be well unimentiod. When the fourth seal was opened the Revelator ad a faur yow of the persiecmitions, he conid wion see that apoutata power wheh urese, which rovewed sthll further out in thas bonk, sin whu h whas already foretold by the prophet Dan-
iel. The perteoutions were of three kruds. The iel. The perteuntious were of three kinds. The
lirst ware those ly the reprubate Jews. The econd by the mfidelar or idel-wurshippera whic incinded what is ganeralify termed the "Teo Persecutions," and there tiue was generally extended to the dissolution of the Roman emwire. From there on we wee the nuteropping Ghe mations in to darkneas nid arror to phesan harse that ande war with the saints and preailed against them, is that sam harlot which rought the lieg of the earch uuder her donaion, and ruled them witb a rod of iron: and they were given fato her luud until a lime
imen and the dividisg of time-about 1100 men sund the divivisg of time-about 1100 iil the host of heaven what would become those whe were slan for the word of God ani the testimony of Jessas Christ, the Lamb opened the filh yeal, aud there were presented to view the souls of those that were shinin in the rightcons cause of Chrit, with the sword, and with hurger, and with death, and with the beasts of he curth; all at rest under the altar, awaitini The day of God's righteour julgneats upon the ngodly. If you will turn to the 19 th clapter筑 will see in a measure that in the vision th time came, although it is yet to come, that the cond rjopice that their bood was aveuged upou
the great whore which did corrapkt the earth. Those souls wree to reat uader the altar nati the time was fulfilied, and that time was the bud of the Guspel dispanation and the comm of the Son of M3a- in the cloudk of heaven. I Ghink Grother Dabret can nov ubderalaud the opinion. Jayes Y. \#jekisk.

## Covering the Head

## $\mathrm{A}^{\prime}$

BW dajs ago we recoved a number row try to answer
In sonese eountries we are toll it is a diegrace for a woman to be seen hy any but the ver the five, hut cartainly the csp a coverin over the face , but certainly the cesp
ters would nut answer in their asse.
The Turkkb and Arabiau wones wear reila These veils are in the form of a large olosk reaching from the neck to the heels, concenlin the whole of the dress. Tho hend and forehead
is covered hy a large white liandkerchief, while a covered by a large white laandkerchief, while analler one is tied trabsersely orer the lower part of the fuee. In this way tho ladies ar
complitely disgured. Of coorsie oar eomfort complitely disgmsed. Ot coorsie oar confort whe caps would vor suswer the paypose of such net syy that the face, the bunda, and every part of the hody shall be concealed, tut only the head. We hare bothusg to do with stmbaruiario castoms.
2. -How do we dithonor oor hnshathe at this dime, by juraying with uncovered beade?"
The vels worn in 'Turkè' are worn as a to unu of rererence for, and suljjetion to, the hushand. It alo betokeus the wite's alliane to her busbaud, and har juterest in his affec,
tions. But tho special coveriag to be worn oy the Caristian woman, is a bodge of her rover ence for, and sahroission to, Carist, her spiritnal Head, and ontokens her alhance to, and ber interest in, his affiections. It in not bet hushand whom sbe dishonors, but Cвak木. The apostle does not say husband, but HEss, bewe unvarried bisters should wear this covering just the same as married sisters, since it is the
hadge that distinguishes and digoilies them in the character of Christions. Alis for buman
weaknus that we eboold feel it to be a cross to weaknuss that we sboold feel it to be a cross to Wear tbis token of our highest bonor
3. "Fa it necessary for unmarried aistara to er their hends?" Aaswered atove. 4. "Was not Rebecca uncorered so hovg as er was without a husband?"
She protahly way, We woold infer from the rebuke which A bimelech administered to Sarab that it was not customary for any but married ladies to wear their voils, (Gen. 22: 16); but those Eastern customs are net the Chrintiant guide

Is the cap now worn a sufficient corerivg if one is necesaary ?
We think it is sufficient, as it covers the bend, and that is all that is required.

Is it only required of us that we wear a covering in places of pablic worship, or at all tines of prayer?
It is reqnied that
we pray or propliesy, let this bo in public or private.

What is the meraning of prophesying in 1 Cor. 11 th chapter? also uplana the $16 t \mathrm{t}$ verse of sime chapter.
The tirst meanivg of tha word is to foretell fature eventy. It also inclades pablic preaching aud tesching. Wp thitk the latter two especialiy are its meaning in the chapter uader convideration.
Bot if any
Bat if any mans couteads ahout this, is not submivive to these rrgulations, we havo an auch custom in the churebess We don't recognize such a man as a mewher of the church, as part of the myatical body of Clarit. Submission to the reqnirements of God will be our

Mattie A. Lear.

## EASTERN LANDS.

## Jerusalem Rebuildiag

TEE rebuilding of Jerusalem scems to be now seriously contenplated. Sir Moses Monthate he might repentedly juurteyed to Paiestiue that he might inprove the condition of the resident Jevss, of whom he has lavished large lishment of the Jewo at Jernalen, wnd witi that view has recommeeded the buldang of that city. He has recoutly given orders to prepare for cultivation al! the land in front of the Judah Torab houses in Jeruaslem. Thie roeks will be removed, terraces built all along. as it nsed to be in the tome of Krug Solomon, and divided into twenty-two partitionis, so that asery innate of the Torah bonses may cultivate the secessary vegetables, etc, for himsell and fanily. Sir Moses har ulto eaused a very large eisters to be constructed ia the center of
the fied, which will recure a full supply of water fon all of them. There will be a beautiful rerauda in the frout of the house, so as te protect the imaster rom the glare and light of a burnug suly. Tbe veranda whe sent direct rou Lundoh. The Jews in Jerusulem, on ther whole, are sery poor, and just now are sufforing great triuls and privations; but maty. of hend are begluaing to lit up their heads,

## The Tombs of the Pharoahe.

TE kiugs of ancient Erypt-tha Phnroabs of the Bible-were regarded by their nul jects They were considered as standmg between the ivmertal gods sbove and the huasar race telow them. Reverenced ax superior beings while living, at their death they were entombed in sepulebres corresponding to the high rank they wero supposed to bold in the scale of exitonce. Bence originated the pyramids, and the royal Tbebee
The sepulohral monuments of ancient Egyph
were built in the primezal uges of the world, and while a thonsaud years were running their course Each Pharaok when he conamence his reign, began to huild his tombi If b
 of the great pyramids of lower Egyp-a mooa-
tain of stone-with its base spread over ten or twelve seres of ground, and jits summit nised five bunded feet above the surrounding desert: or, one of the vist palace caticombs of upphr Egypt, excavated four bundred feet in the solid rock, according as be lived at Mempbis or Thebes. If bis reign was of ehort duration, bin tomb was one of the smaller class of pyramile.

## catacombs.

The pyramide are thought to be the oldeat

- bedge or mocka fonr miles west of Memphis, and a buvdnd fret atove the ralky of the Nilo os a level with tha deert, sid extend iu a lias worth and south over thirty miles. What we ete if thens now gives ouly u laint idea of whal they wero in theis promaval glory. Thon, sap rated by a luag naterval from the sands of the desert which have nuw blown in upon them Weaty teet deep, they were corered froan th a tedjur ad herogho srroundad thocipa by a wall siminarly decorited, en tees of the lu of dees of the land. The pyrumids, when they hus stood in their primeval glory, were altagether the moot inppasing censetery tha sun in his eourse ever lonked down apon. Lunagimation can with dinfeutly pucture the grnud, minique imposing scene, when these invuutniu atruct area of gorgevendy sculptured athl puinted tones, acores of them in number, and eatending in a nee of over thirty uilles, were beheld in the reshness of their printe, with their surronn diuge of the houndless desert in the huck ground, and in front the mighty Memplhis and the valley of the Nile, with its trening pupulution aud sea of vergetution.


## Women of Genius,

## y hankikt w meston.

WOMEN like hur," rathl Saiute-Beave, eppalting of Mudante Rolami, "woll all Waya make themealves
a ways be exceptional.
I have sometanes thooglit that the whole truth aboat the backneyed matter of the "liigher education," the whole phatorophy of what is unpleavastly called the wonum question, 2 summed up in these words. Men of original intellectual forces, creators, orgianizers, direotimrs, are not comuon; but womea of thas type are a grest deal less common tham wen. It is worth while to make arraugeninenta on a large seale for the euroful aud costly training of boys, whecis it would bo lonlish and extravagunt to male fo prolability that the proportion to the whol of those who are worthy of sach traming,
though sualh, wall bo sulficment to repay the outiay, wud in the wher there io no such probablity. The woman of geaius, when she comee muat take her owa place, and Sminte-Brave telis us and expaneuee shows us that sho will. Aud when the hack of asvere trmolug is mpanrent in the productions of such a womau, we may partially console ourselves by reflecting that she, probably, of all gitted creatureif, can best diapense with formal ducipline. Heaven itself cannot hinder that her genms should be Teminine,-that as to way, of the kind whict approxinates uncoshaciously, which divines mysteriously, which comblues and arraugea with an fustinctive hot invineible sense of har mouy and propartion. And at would sumetimes shem as if the iree llawering of sueb a geuiue were actually diecked, and its burge resuite dis tonted, wy a too ansluturs exterual enrchnout, Wituess the infinite aveles is Dasiel Deornda - Ipra Alltutic

I parsed a florist so absorbed with has "cnttivgs" that he did not hear my "Geod morning." tull trice spoken. "t beg your pardon, sut, sud be, "bat, you see, one maut put hig whole mind ou these young thingy if he would bave them do well; and 1 canact liear that one should die on my hands, for I sbould al hoost teel av if I bad nuardered it." Sometbing like this ahould more the Sunduy-school teseber as he meeti the little ones, The thought, What if one of these shoold die? ahould move him to he very earnest and faithfal.

## Annual Meeting. 1878

UR Distrief Meetivg will tske place in and I do hope that thore who are in arrears in the A. M. expenses will not fail to come prepared to pay op so that those who bave had to advaace for the meehing may get Lheir meney.
B. E. Moowaw.

## Cassel Library.

IX an articie in B AT W. sbout the "Covel Library," above my signutore, some thing sre mitated hikely to misguide some. If the article was prepared by our, elerk no my namn ho pimed at glviog sa sceonnt of hilirny bat
while we get the nean bulk of the Liinrary and Whilo we get the siatu bulk of the Libraty and all that we resilly noed, the "Ulitrato Bible" and somio other tare curiosilies will be telanerd hy brother Casael, besides all his serminn American imprints. The books, pawpletz, de, we prothousand titles.
J. W. Stels.

FROM THE CHURCHES.



## INDIANA.

## Squirrel Creek.

We met on the 13 th inst, in church coumcil, and on entering the room we perchived that the Ombipotent Spirit was present seeing members abedding tears of joy as another prodigal had retaraed. $O$, how willing we are to reep with thone that weep tor joy! May God till call more true, penitent soxn and daagh tera to 8 semse of their duties. After haptiam epaired to the hoose of worbhip, and after the th chapter of Epheviana wse read the hrethre gave as a hrief and wholesome admonition to
our several duties. Brethren and sisters, read our sevaral duties. Brethren and sisters, read
the thirty-first and thirty-secoad verees of the the thirty firrst and thirty-secooad verses of the hody, all obey it fervently no that when we weet in church council we can settle troubles, if any, like true cbildren of God should do, and a blessing will follow.

> Josker Join.

Sotith Bend.
And now I will tell you why I joined the cburch. About oae year ago I went to Bilhe reading of the Baytist Church and our lesson Was the 13 th obapter of John. The dencon of the charch condemned it and said it was no church ordinance. Mother was there and said I I conld not go where the Bible was taught, had better stay at bome. Although I wonld not ohey it at the time 1 was taught it from ebildhood, but may the Lord bless each and very one of them to ow

ELLS Sumabd.

## Laporte County

"Rejoica, und agaia 1 nay rejoice." Two more, bosband and wife, ware received by baptism, and an excealent prospeet for future ingathering. While hiaservants sows and waters the seed, the Lord gives the iveresse. Let us continue to praise him for bis goodness and mercy.

Trubatos Mlllea.

## Loeke.

We jast closed a series of meetings whim greatly eneouraged us on our way Zionward
Bro. R. H. Mriller eame to as March 1tth, and remaned until the 19tb. Preached ten sermons, mostly doctrinal, taaching our faith and practice, and the rensolus for the same, and imagiue the people begiu to conclude that we bave mach better reasons for our pecaliarities than they thonght. Altbough we are on the uupopular side, that daonteth an not, but rather convinces us of correctaes, for Jesus and the apostles were unpopular too.
J. R. M.

## Wakaruse.

Brother R. H. Miller came to us March 1 th, and preached tan sermons. Noue were added to the chureb bat good iappreskions were sitting together in bearenly places, reahze tbe lost much of its terror, the word of God and the church are more sacred to us than they ever were before.

Shmtel Sala.

## Campbell.

## MICHIGAN.

On the evoning of the 24th of February Ir ing me of the death of my father. Left home the 25 th, and on the 26 th, arrived at Richfield Pa . On the 2 Ith inst., my father was bured. He was eighty-three yesrs old, and was a member of the Meouonite Charch for many yeare. remained in Penasy/vania and visited tw. boases most of the tive and good atteation to the word preached. There were no addilions to the chureh but we bope good will result from our wenk labore I am incliand to the opinion that at Ricbfield, like many other plàces, there are too many of the three firat of the foor births spoken of in Jobn 1: 13, especially birth of "hlood." Perbaps a little explanation on this barth would be necessary. The phrase, "Which were born, not of hlood," I think means simply this: Some people will eonnect themsives to a chureh er creed simply becsane their parents, brothers, sisters and frieoda belong to ssid ereed, perhaps not looking into the does not agree with all the commands, and we simply join the charch because our hlood rela-
tions are connected thereto, we are born of
blood," "Bat of $G$. hlood," "Bat of God." This is the legitimate birth. "Born of water and the spirit," (John 3: 5t) if all had this birth there would not be so many religions and creeds in the world. Oni the 5th of March brother Eliss Landis and 1 went to Lost Creek to attend the faceral of nister Mary Kauffman. Oa the 7th had meeting at the Goodwill meeting-hohse, and the zext day visited sister Nsucy, daughter of brother Erra Smith. Ste is decliniog with consumption hat her faith is strong in the Lord. Ar rived at beme March 19th, and found all well. Tbanks to the Giver of all good for his protecting care.

## ILLINOIS.

Mayview. Josiai Winey.

There was a lady in our neighborhood who had consumption. She was a member of the Baptist Chureb bot withis a few days previoun to her death she became dissatisfind with that belief, and told ber hushand she wanted to oxite with the Bretbren. She wanted biro to send for my father, but the day being stormy they put it off till the next day thinking that would do just as well, hut they put it of too long for when he arrived nhe was so weak she cosid say but a fer words. That afternoon her spirit took its flight and went to God whogave it. I think this ought to be a warning to the family and all that they may prepare for the great chang" that awaits them. We are to Remember our Creator in the daya of our youth," and not wait until we are on our death bed. If thin lady hud done so she could have served ber Creator while here on earth, and would have been prepared to meet desth. Resdr, take waraing. $\qquad$ Clatima Baily.

## Oreeaville.

Ifind that it is sometimes necessary for wen my brethren to know where 1 am and what 1 am doing. The Lord alwaya knows. I am now is the Mulberry Grove cougregation holding a series of meetinge. Have been laboring under very ndverne circumstances on ac-
coment of sickness and other causes, but now there is a fiue interest and sonls are turning to the Lord. This congregation is presided over by our iodefatigahle hrother John Wise. My next point of labor will be with the Bear Creeki congregatioz. Address me at Morrisouville, care Eld. A. S. Lear, after the 15 th of April, Parkersburg, Richland Coo, care S. M Forney, or any time Cerro Gordo, Piatt Co., Ill., where my family reside who will slways forward to ide auy communication of importance.
D. B. Grison.

## $\overline{10 W A}$.

Nora Spriogs.
On the 17 th of February Bro. Martin Beechley of Waterioa, Iowa, came to us and remained until the 22 vd. He prenchad eight discourses and gave the Fchurch good admonition and instruction. There were no additions but we truast the Lord will hess the work of our brother that it may be as bread ciast apos the witers, to be gathered many days hence. Come again, brother Martin. On the 21st of March, hrother J. H. Moore of, Labark, Illinois, came and preached the funeral sermon of our
much esteemed brother Isaic Workman. Hia muct esteamed brother Rasac workman. 16 is
text was a part of the 22 ad verse of the 16 h chapter of Luke. We were made to realize the fact that the angels are always watching over us. We trast the good Lord will bless our hrother in his labore in this world, and give him a crown of never-fadiag glory in the world to come, for which we are all striving

> G. M Nosh.

## Garrison.

There seema to be an awakening, especinlly on the outskirts of our chureb. On the 20th, brother P. Formey aud self went to Shellisburg to hold a few meetinga. When arrivisg we learned that the Wiaehreearinan had heen conducting a seriea of meetiogs for five weeks, bot tbey gave hrother Foroey the privilege of spealiing, aud he did so. He spoke fromis Acts 3: 39 , and showed them, by the anture of the Gospal, that a man mast have fauth before repentance, and that these two prerequisites just drop the enquirer at the door reudy for adminsion. Then
followed the W. preacher with a challenge. He challenged hrother Forney or any other man, to prove by Seripture that a man must have faith before repentanco. Brother Formey accopted the challenge, told bim to set the time and choose the place for the discussion, but be declined.
H. B. Lehysax.

## $\overline{K A N S A S}$.

Larned Chareb.
While 1 was in South-westera Kansas 1 was callad upou hy the seathered members of
Larced, Great Bead and surrounding country,
to organize them into a clurch. We met in the Eden Falley school-hoose on the Feb. formerly of Carroll Ca, Judiana, is their ouly speaker, who now lives in Larped, on the Santa Fe. R. R. where the members of our church will find a warm reception and gezerons hearts. Brother and sister Flons bave a large house and barn, and, comparatively, their bearts are as large, and they very mach desire the hrethren to visit them. In our effurt to organize, it was
reynested that there should be more belp in the reqnested that there should be more belp in the midistry, so after the membera present were
requested to hand in their letters, which were requested to band in their letters, which were
read, all expressed their willinguess to be read, all expressed their willingness to be ornuim. A clerk wate then being in love and inquiry it wean nocertained thare were two deacons, and beed for more was expressed, also another minister, so the members present cont votes and the choice fell on brethren Michael Mourhead for mmister and Cbarles Martin for deacon. Their installation hrought forth many tears of aympathy with exiortations for their success in the work of the Lord. Two fallen members ware reatored to the fellowship of the church. The duties of the elect being defined it was then agreed to call the neworganization the Larned Church, which now consists of twenty-four memhers in all; two ministers and three deacons. We felt that the lirethren on whom the lota fell were well chosen, and we pray that the Lond may make them usoful in his church, that great grace may be given them that they be inatromental in bringing many in to the Kiagdom of Cbrist. This congregation is the most Soutb-western of any io the State of Kansas. On the sooth and west the bonndary line is the State line. May 6 od bless this little flock and add dasly to its number such as shall be saved. May they be kept from the evil that is in the world until the Son shall present them holy and blamelest before the
Father aod his boly angela and receive the reFather and his boly angels and receive the rewith of the righteoas.- We conimend them, with as, iuto thy holy care and keeping. Ood.
P. R. Warehtay.n.

Abilene.
The Ahilene Church had three addition by haptixm and six hy letter since my last, and othere moved in that have not set handed in their letters. Quite a number say they will
soon join in with the Bretbren. J. Fonier, Sex.

## Weeping Wuter <br> NEBR.1SKA.

Toll it in Gath, publish it in the streets of Aakelon, that the daughter of Zion may rejoice, for by the power of 0 od's word the strongbold of Satan must fall and the ranks of einuers are hroben. The little band of bretbrea and sisters bere were made glad by a visit from Eld Jonatban Lichty of Brown Co, Kansas. He labored faithfully two weeks and not without reward, for many were made to see that all was not well with them, accepted the truth and were baptized and are now on their way rejoicing, and we feel confident that others bave seen the trutha of the Gospel so plainly that they will hereafter not be deceived with doctrines that are the commandments of men. Brethren, "Know ye that Rametb in Gilead is ours, and we be atill and take it not." Brethren, know ye not that these beautifol and very fertale Western prairies are ours an mach as otheri ${ }^{\circ}$ and many of you be still and oaly meditate upon the propriety of moving West untulall the land that in worth anythiag is taken.Arouse to your interest, eapecially goo ministers that are not laboring to your foll capacity, You are needed here; the country is fast heing settled up, and preachere of other denomiaar tions art coming in, preaching thair doctrines and orgaaizang charches in places where I fee) certain that the Gospel would be accepted in its primitive parity if the Bretbren were here to preach and practics it. But come not in diesguise like the King of Istael weat ap to Rar nath Gilesd, and tell there, pat on the whole armor of God and come and preach and pracBrethren, in your travels nemember as regret it, and in your prayers forget un not.


## Notice.

$W^{E}$ hereby inform the Brotheriood that Bro. Jseoh C. Funderburgh, wbo is now risithag among some of the Eastern churches, is duly suthorized by the Church of the Brethran at St. Vrain, Bonlder Co., Colorsdo, to purpose of assisting us in hailding onr mnebneeded boase of worship here. He will recaipt for all money paid into his hands, report to as
and we will give a atatement throughor peri-
dicals or othermise us the dogora may eboose the sereral amonots and whe from. Sigued in bebalf of the church.
J. S. Ftony, Elder.
AH FLumu Ministor
 A Correction.
N S. AT W., No.9, page 5 , in the letter trom Goshow, Ind, should read "Brother George W. Cripe from Tippscaune C 0. . Indiama, assicta hy brother Benjamin Leer, held sone meeting in the Rxak River charch." Brother Cripe's asme in omitted, which is.the priakern nistake.


## BIBLE SCHOOL EOHOES

$\int$ RIS is the nume of a new muacical book prepared by Brother D. F. Eby,for ase in the family, in Bible sehools and wherever people desire to praise God by singing with the spirit and with the underatundiag.
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# Threthren At Mark 

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Lanark, Ill., April 8, 1880
No 14

GENERTL AGENTS
THE BRETHREN AT WORE
TRACT SOCIETY.

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'BE not couformed to this world; bat be se transformed lyy the renewing of your mind, that ye may prove what is that good, and aceeptable and perfect will of God "Bet there is a popolar notion that the world iq sa much better ihas it was when this was writtes, that the rigor of waberence to puch justructions mould be abated. A miectierons and fatal er ror. If the world has heen made better, it has been just to the extent to which Cliristions hiave been' faifhful in antagonizing its sine and follifs. And that furniabes the best of reasons why fhe charch should continue to antagonize all that is wicked and foolish and corrupting. If the world bas grown better, its moral sfandards will be changed for the better: but the Chripi tiun stamdard of righteousuess and holinees changen not. If the world lus, to a copsiderable extent, hees Christianived is its principles and practicen, the wark of the church is 80 much easjer; hut the duty is no less imperative to hold aloft the same standard; and contintie for antagonize all evil and wrong until the kiag. dous of this world become the king dome of our Lord and of his Carist. The most perilons tuae to the church is when the world ceases its opposition and comes in the garb of friendship to effeet a compromise. Whate the tribes of Isrnel dweit alone, uuder their pwn "stindards, there was no dirioation agaiust Jacob, por euchantment againat Israel. It was when the Midianites, under tion ndvice of the crafty and unpribcipled Balam, enncealed their hostility, and cane as friends, and persoaded the laraelstes to attend their idolatrous feasts, that leract was shorn of his strungth and was found in base captivit; at the necurved shrine of Baal, under the curse of God. Let us beware. The doctrine of Balaan in an abominable doctrine.
The attempts at tho preseat time to centaurize the church are doing great mischief to spiritual interents. The +fforts to combine in our life devotion to God and nasmmon, to the church and the theatre, to prayer-meetings and danoes, to communion with sant's at the Lord' table and commuwion with sinners af the cardtable, to the worship of God in Christ in the Christian temple and the Cbristless worship of

God io temples more hesthen than Christian, to the ohservance of the Lord'n day in public wornhip and attendance through the week at herse-races, to the cultivation of heavenlymindedness in the closet and the cultivation of earthly-mindedhess in the riks and mares and frauds of the Gold Room, and the Stock Exckango, or the Wheat Market: to combine such devotions, we say, in one life, is impossible. "Ye cannot serve God and mammon." Such compromises always end in the trimmpla of the

## HOME LIGHTS.

IT is admitied that every Cliristian should be a propagandiata preacher of the gorpel; and there is no nurar way of preaching the gospel than living it. "Let your light se shine hefore men, that they may see your good works and glerify your Father is heaven." True, the light may be ouly a bonse-lamp; but it wall shine for all that dwell is the houye, and for all that come inte it. If it breome pure and hright, it will shine through the windows, too, snd mazy will want to hindle their lamps from it. Thus from not a few humble lromes light kan been diffuved orer contiuents and across oceaus, and has atill shove on ridiantly bright long afler the modest houre-lamp bad become a star i beaven. But such a light must lave no tuagus fermations about the vick, ne flickeriogis and palings. It is littio omissious and ueghansees and foiblea that obscure it; it is by toe mites, the so-called little details of dally duty, faithfilled and Grimmid:
When wetry ourbelves by the full Clariatian standard, and ssk enroetves as to these mites of anty, kindness, influenee and example, whan well feel and lament our own ehort-comme aud say, "Who is sufficient for these thing of" It is ouly the grace of God that cap matie us
thus minutely and constantly watchfal wad loyal. But that grace will be gare if we seek it-if we not only ads for it in our formal petitions', hut, yet more, pat the spirit of praye Lato our daily lives, our business, our home-duty, our sodial intercourse. Let us not slight or scaut the morning or evenongisacrifice: yet let us make and deem them only ieeding-seasons for a perenual fiame. Let the morming prayer echo in our hearts till noouday; let the swoke of the everivg sacrifice begin to rise when the hadows turn. What we caunct be in and of ourselves, we way be-Hearea grant that we trevgthening ns.

## THE TRACT AND THE OYSTER

## A

PROFESSIONAL diver sand he had in his house-what would probably strike tor as a very strange chimney omament the shell of an ogater holdiag fast a pieca of printed paper. The possessor of thin ornament was dining on the coast, when he observed at the huttom of the sea this syster on a rook, with a piece of pupar in ite month, which he detached, and conmanced to read through the goggles of his hewidrees, It was a Guapet tract, und coming to him thos Alrangely and oniexpeetedly so impressed his uncovertad heart that bessid, "I hold out aguinat God's meroy in Christ no longer siace it paranes me thus." He became, while in the ocean's deptibs a repanant, converted and, as he wat assured, sin forgiven, rasu-"saved at the bottom of the
Are you doing anything to publish and seatter Gospel tracts? A tract which coste a penny may save a soul. And tracts can he maltiplied by millions if meams are fornished to pay their trifing cnst. Some can wrile tracta, others can publish them economically, othere cas pay for them; othera otill can distribute them judiciously and is all can be belpers in the work, and share in the hleasing.

## SANDING THE AXLES

$A^{\text {F }}$
PERSON whe eme help tut little, je sometimes able to biinder a greant deal. It re ares very littie talent to stand in the way othera' u uefulpess. It would require but amali ahlity for a roguish boy standing hy a machine, Co sprinklo a little annd upon the oiled and pof ished uxics on which the wheels revalved. It maght be done easily, und quickly, and remain unohsorved, bnt that sand, mingling with the lubricating oil, and being carned around on the uxles, would decreaw the rpeed, cossume the
power, eat the arles, jajure the boses, binder the work, and derange and rum the mashine If the boy was trying to introdnce peblilea or rocks into the machino be would do leas damage, for they would to obverved and could ba nsily renoved, hut the mischief would comp from introdacing the naod, so fiua that it waskes ts way everywhere, so mmall that no one woni

There ore wen in the chureb of Chriat who There thown great ahility to plan or exe cute ans thing of import inca. Their mnin fort seems to be sanding axles. They cun get in tho vay of others: they can binder, find fault, per. ert, and sow jealousy, disseasion nod suepicio 5 iurisbly oud effectually as a hoy can tand the journale of a machiue. No nose snspect What they are doing; yor can any ove fanten their misdeeds upon them, but the air giows hick with di-trust, and work is hiodered by vecret centrivances and corulfístions; ghoud now are burdoned, distrartened, and worn out obble enterprises faiter, fall aud are abandoned Every one notices that thingago hard, and dhat owethivg hindeqs their progress, but ne on pens to kuow what the tronble is, until the day comes for a geapral cienaing ap and then, lo, and behold, the arles are found covcred with rand.
It requires very little avility in a mon to fill the position of suad-hirower. Neither intelligence, talent, grace, aor godliness are absolute Iy necessary for the accomplishment of this work. Conceit, envs, jealoosy, sourness, and
meddlenameness ate snfticient qualifications auder ordinay circumetances, It does not take nuch religion for a man to find fanlt; sonue nen bave been knowa to find fault who did not have any. It requires po long apprenticeatip or grest akili to throw saud ou axlert a man
who does not know enough to oil a machine properly, could nand it quite effectually.
Here for instabce is a charch where there are a fes people who try to do something, and a number who pucceed in doing nothiog estept grumaling because what is done is not done in different way. Hers is a peroon who from love to the canse of God desires to labor eamestly. energetically, and effectaally in the Master's work; but by the time be is weli under way, othera who have never succeeded in accomplitabing any thing of importance, are ready to throo sand on tho axles, and neutralize all bis efforts, until the workers are discouraged and the work bandonet, atter which the sand-throwers re apse into a condition of quietnese. They have done what they could, which was simply to hinder other from doing angthing, and now their song is, " 1 told you so; I knew that nothing would be done." Most churches have a surpitus of these sand tirower,, who conld be spsred and if in their place could be substituted a few of those men who oil the machinery, who lobricate instend irritate; who feed the fires instead of throwing watir upon thenu, and who are as ready to work as these sund-tirowerd are to gromble, no body would be damaged by the change. Better dill would it be if some of these ery men atonld cease throwing sand and begin ponring on oil. They might be a power for good, and good men might be thus epared one of the grievous vexations of their lives.

Joining the church.

S dY8 cues "i have eastly bessettuy aime. I am striving ogainot them; and when I have vereous them I mean to juio the churoh.' Now the church is a fort into whech a man bentd run, that he may fight heetter for him lifeagainst the wivertary.
Avother says: "1 une full of dispens /rom hend to foot: and ss soon as 1 get oured of thero 1 am going into the hoopital." What are you going into the hospital for when you are cared? The eboreb is a bniwark thut hides num trom the strokn of battle. The charoh in w chool-house. It is a Cather's or mother'rs housp. It is a fanily, all the members of whub are atriving to help, as far as they can, those who are a sociated wath them. It in an institution it which men are striving to save their fellon men hy throwing the silken cords of nyaputhy. and giving them the right hand of fellown's. and tmathimg thete to help themeselves.
Many a mana that has leeu loit would hure been saved if he had gove into the churcb und sinid: "I aum wak sud in peril, and there are honrs when 1 do not feel myself ablo to etanit; bretlinen, hald me up!"' If a mas cones int Hie chureb, un, ing, "J have met with a yrral change; thank God. 1 ans safor and 1 come bere To shume"-it Uuat is the spirit with whrib one comus into the church, and if he emin comim 10 no really and truly let hin come, wo waat mom lor lanterns wad beadights all wong the raud But then there aro wititudes of men who might $x+l l$ cone tuto the chareb, naying:
-Brethem, give me a bailhor. There are storma after we fued I caunote stand the sea. Give ree anchoruga. ${ }^{\text {a }}$ Let such man iu. Guve thrmi shelter dod protection. What is a church gued for that is not good fer beipiog ninuers? M-n say, "Take cure of the charch." A churels in uot good for anything exoept what it can do for men. Is a hoapital built to look pretty anc clean and pure? What is a hoapital good tor hut to receive persons who have disenata nnत to eare themi? A chureb in good in the probortion in which it helpis mes wha cannot pat help elsewhere; and the more desporate in the case of the mall whom it resoaes, the more noble is the church. Well, what about ite oun repulation? Let that go. He that would sare bis own life shall lose it.

CONSISTENT WITH BROTHERLY LOVE.

T is a conmanding duty that we shoutd de only what is consitent with love. W, annot intend or purpose anything elue if wr really lom oar hrethren. If we do that intentioually which "worksth ill" to a brother "t do not love, for love warketh no ill to his spighbor." (Rom 13: 10). As Chriatiens we cas only do that which love sanctions. If we do otherwive we are not Christious, unless, indeed, there is a reuson for our doing whieh for the tine abrogates the letter of the law of love, and which anken oar doing only apparently witbout the danction of love. Resily, in all cases, to violats the lis of love, to doa thing that love condeunaw. is to prove the shsence of love in the beart, and of to prove that we know not Gid. But now comis' up the fact that mang who cluim to he Christians do that toward their hrethren when others could not do, und which the geaeral rentiment of loring hearta seems to condemn They do shung which they woold not look for thome that reve them; which they would not that othens loving thens should do to theas These must, in many instances, stond condemped. Not that we condemn them. We have no atthority to jodge. Their own hearts condemn them. Thes know that liey would not hook. for fich treatment from one whom they beliered to have troe Christian love for them.

## WE SHALL BE LIKE HIM.

WE aball be like him, ob, beagtilal thought Well many our souls with raptare wrought,
After the sorrow, the woe sad the tears, We ahall he like bim, when Jesus appear

After the contlict in peace to nit dowro, After the cross to be wreathed with the crown After the dust and aoil of the was,
With him and blee him foreser to stay.
Never again shall the throbhing bead ache; Never again the beating heart hreak. Never agaia the task drops from weny hands, Nor the feet ever fail in is the brightest of lands. Never shall sin with the trail of ite shame Shasdow love's nualight nor ohill its clear flane Surior, oft grieved in the honse of thy friendef? Ne'er will we wound thee when earth's frai lifo ends.
Death! 'bis thonglit does away with thy sting; Makes us trimopirast to preet thee and sing.
 Glory to God. Wheo the Jordan ia passed
We shall go home and be like him at last. Muster, alas, thee we've denied!
When the world scorned we shrank from thy side;
Yet blessed Jems, thon knowent thy love, Pardoe and belp us witb graco from above. When thou appearest, oh, rapturoue thought Well may our soula into rapture wrought, We shall be like taee when this life is o'er Woucd thee, deny thes, offind thee no more. Selected by Rachie E. Losqexzcкza.

## STEIN AND RAY DEBATE,

Prop. 2d. Baptist churches possess the Bi ble ebaracteristica which entitle them to be regarded as churches of Jesuan Christ.

## D. B. Ray, Affirnus.

J. Strax, Denje
D. B. Ray'sNinth Apmhemitive.

BIf m churches do If members commit crimes as citi: zens or solduers, it is the custom for the churches to admiuister disciplioe. Why does he not answer? Were yon, Mr. Stein, guilty of murder, perjury sod the lusts of the flesh, as a Bsptist! By puttiog "in the book" three times in onr ex. smple, he bega the question. There is no ellipses in the part of the commission in dispute. The man that dares to add is guilty. "Into the name" does not occur "three times" is the commission. It is forgery. He did tesch that baptizing must be uaderstood three times in the commission. But Mr. S. has been driven before the edge of truth to deny his own critieisms. This was his poss. tion in his 8daffirmative, or there is no sense in hie analysis. There he says that Jesus "commanded nothing less than haptism into each name." Bartism in. to the name of the Father must he two or wore inmersious into the Father's arme, if baptism is frequentative. This koocks the bottom ont of his pretended and false facts. Mr. S. is so complety brokeu dowa that he brings in the arguments of Mr. Seiss for sprinkling to help hiu out. Surely, he needs help. Neither Mr. Stein nor any one else can make it appesr that eating a full meal to satisfy hunger is the Lord's Supper. Paul snid: "If auy man hunger, let him est at home;" but the Tupkers say, come to charch to eata "full meal!" The custom of filling the stomach with beef, mutton, soup and potatoes, sad calling it the Lord's supper is tos absurd! But it is called deipnon, the pricipal meal. This is because it is cslled the body and blood of Jesus, which is the great feast of the soul. But to stuff the body and call it the Lord's supper, is outrageons. Baptist churches possess the Bible origiu, while the Tunker churches look to Alexander Mack, in the eighteenth century, for their origin. Baptist churches look to Jesus Christ in the hirst century for their origin. The apostolic churches were Baptist churches. The ancient
true Waldenses were Baptists. Stephen and James were martyrs in the Baptist chareh.

Joseph Belcher, s Baptist historian, 6ays:
"It will be seen that Buptists clsim the high antiqnity of the commencement of the christian charch. They can trace a saccession of those who bave believed the same doctrine and admiointered the same ordinances directly up to the apos. tolic sge." Religious Denominstions, p.

Before we proceed further with the origis and perpetuity of the true churches, it is important to corrects false impression. It is contended that the true church of Christ hay aportatized and becsme the clurech of Rome! This is not triue. The Romish chureh, the an ti-christian church, originated from Satan. The "Msn of sin," the Pope, had his coming "after the working of Sstan, with all power and signs and lying won ders." 2 Thess, 2; 9. In Revelstion 17, John ssw Rome in her glory as she rode the basst:
"And the woman was arrayed in purple sad scarlet-color, snd decked with gold and precions stones and pearls, hsying a golden cup in her hand full of abominstions and filtbiness of her forniestion:

And upon her forehead was a name written, Mystrex, Barylon the Great, the Mothye or Harlota and ayomiva. tion of tive earmit. And 1 saw the woman drucken with the blood of the saints, and with the blood of the mar. tyrs of Jesuq: and when I saw her, I wondered with great admiration."
This is not the picture of "the Bride, the Lamb's wife."
Io Rev. 18 ehap., Johe saw the destruction of the Babylon. She was not, and is not, to be reformed.
"And after these thags I saw saother angel come down from besven, haviog great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, aaying, Babylon the great 18 fallen, is fsllen, and is become the habitation of devils, and the hold of every foul spint, and a cage of every unclean and hateful bird. For all antions have druak of the wine of the wrath of her foraication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the nbundance of her delicscies. And I heard another vrice from heaven, ssying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reache uoto heaven, and God hath remembered
her iniquithes. Reward ber even as she rewarded you, and doable unto her donble accordiug to her works: in the cup which she hath filled, fill to her double. How much she bsth glorified berself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, end shall see no sorrow. day, death, and mourning, snd famine; and she chsll be utterly hurned with fire for strong is the Lord God who jadgeth ber. And the kings of the earth, who bave committed fornication, and lived deliciously with her, shall bewnal her, and lament for her, when they shall see the smoke of her burning. Staoding afar off for the fear of her torment, saying, Alas, alas, that great city Bbbylon, that mighty eity! for in one hoar is thy judg ment come."
"Rejoice over her, thon heavea, and
hath svenged you ou her. And s mighty angel trok up a stone like a grest mill. stone, sud cast it into the eea, sayjug. Thne with violence shsll that great city Babylon be thrown dowo, and shall be found no more at all."
Rome is to fall and be utterly destroyed beneath the thunderbolts of God's wrath. Of this stupid idea of reforming the church of Rome, J. L. Waller said:
"Here we reat our cause; the csse is made out. The doctrine of reforming the papal church is unwarranted by Scripture snd unsapported by history, The charch of Christ was persecuted, but never overthrown; cast down, but nut destroyed. It was built upon a rock, agaiost which neither the powers of darkDess nor the seduction of Sstan, trabsformed into an sngel of light, could prevail. l'oor, persecuted, obscure and despised, still the true friends of the Redeemer maintsined the great truths of our boly religion, unterified by opposition snd unseduced by corruption. And the hooor of being witnesses for the truth and the word of God, when the civilized pations of the earth had bowed in blind and servile obedience to the anthority of the Roman Pontiff, in sustsin. ing in undiminished radisace and splen dor the altar fires of our holy religion during the long and dreary darkness of the world's midnight, belongs to the Baptists. This is confessed by their enemies; snd thus in them is fulfilled the predictions of the prophets, and illustrsted that promise of the Ssvior, "That the gates of hell shsll not prevail agsinst his chnreh." Baptists not Prosestauts, pp. 40,41 .

That the kingdom sad church of Christ has continued unshaken to the present is abundantly sustained by the word of God. The teatimony, from Dan 3: 44, and Matt. 16:18, was introduced in our last.

When Gabriel the mighty angel was sent of God to announce the birth of Jeaus he said: "And be shall reiga over the honse of Jacob forever; and of his king. dom there sball be no end." (Lake I 33). Jesus the Great King must reiga over spiritual 1srael forever, "and of his kingdom there shall be no end." Who will say that the throne of Cbrist has been subverted and that bis kiagdom ame to an end?
The apoatle pointing out that grest and terrible day of the Lord when the voice of the Almighty shall shake henven and esrth, says:
"Whose vorce then shook the earth; but now he hath promsed, saying, yet once more I shake not the earth only, butalso heaven. And the word, yet once more, signifieth the removing of those things that are sbakea, ss things that are made, that those things which esnnot be shaken may remain. Wherefore we receiving a kiagdom which cannot be moved, let us have grace, whereby we msy serve God acceptably with reverence and godly fesr." Heb. 12: 26-28.
Many gloomy wrecks of human governments,political and religious, lie suattered along the shores of time, and many others must yet be dashed to pieces amidst the contending etorms which shake our sin-blighted earth: bnt thanks be to the Almighty, who "plants his footsteps in the sea and rides upon the storm," he has establighed his everlasting kingdom, never to be destroyed, to stand forever, to have no end; and that amidst "the wreck of matter and crash of worlds" it "cannot be moved"-it "esnnot be shaken." Victory shall at
sod when the smoke of the battle passes sway and the storm clonds are seattered and gone, thent the kingdom of God, as the great spiritusl mountaid, will tower above the mountains-human goverameuts; and the ustions ahall flaw into it. Yes, we may confidently sing:

Sure as thy trutb thatl last.
To Zion shall be given
The brightest glories earth can vield, And brighter bliss of hearen.
It we deny the succession-the perpe tuity of the kiogdon-we deny the truth of the prophecy. If we admit the perpotuity of the kingdom, we are compelled to admit church swcersion. An beforeseen, where the kingdom of Clurist exists there must be local churches; and where the local charches exist there must of aecessity be the kingdom.
Notwithstanding the Tunker charches had a lumasn origio in the 18th century, their leading men have been forced to admit the Bible doctrine of charch sneeession. In his sfflrmative, Mr, Atein contended thst the Tanker "church is God's habitation." We asked "where God dwelt till 1705 , when the first Tuok er church was organized"? Mr. S. admitted that God dwelt "with bis people." Thus he is foreed to sdmit church succession He even dared to claim the succession through the Waldenses. He thought thast he had found that-
"There were teatimonies of the exist. ence of an apostolic church from the beginning conaectiug with oar brethren in Americs, through the socient Wal. denses, and Albigenses," 16 afflumstive. In the same speech he admitted that Chnet bas slways had witnesses some where on the earth who have been one in $\mathrm{him}_{3}$ " dcc. He contends thst they esonot be in Christ unless they are in his church. Peter Nead, in his Thelogical works, p. 381, says:
"God has alwaye had a remnant who in the worst of times have ohserved the ordinances, according to his boly will." Again, in his 15th sffirmstive, Mr. Stein says:
"We do not donbt that Christ has always had churches some where on the earth, which bave held and practiced suhstantially what the brethren teach anā prsctice.
But, before the close of the first proposition, he was driven to confess his mistake, and admit the truth of Mr. Mack's account of the origin of the Traker church in 1708. He surrendered the Tunker succession. First: The Tunkers have admitted that the Bible teaches church succeesion. Second: They deny that the true succession is with say Pe . do-baptist church - Rome or her hranches. Third: They hopestly confess that the Tuoker church originsted in 1708. And, as thera is no other ohurch, hulding immersion, that has any clnum to Bible saccession except the Baptist, therefore, evea the Tunkers themselves, mast edmit Baptist succession, or be driven into infidelity.
Mr. Camphell and his disciples have been driven to admit Besptist succession.
In his debate with Muccalla, page 37x, Alex. Camphell saye: "From the apostolic age to the present time, the seatiments of the Baptista, aod their practice of baptism, asve hed a continued chain of advocates, and public monuments of their existence in every century can be produced."
Thes was said when he was among Baptists, but long after he had started his own chureh, he admitted as much. Mr. T. R. Burnett, editor of the Christan Messenger, a prominedt Canpbelite poper, in his issue of Jen. 28, zays: "With Alex. Csmphell, we siy, the
kingdom was with the Raptista before he sod his eosdjutors started the refurmation, asd | they | are yet a part of that kizgdon, though entangled in some +rrors."

The leadiog Campbellites have been forced to admit the Baptist sucuession, and the Tunkers must do the same, or be swamped in the quicksand of intidelity.

We expect Mr. Stein to ohject and eavil. So did fufidela agninst the truth of Christianity. He admits the succession. If it is oot with the Baptists, let him usme the church that has it. Will he do it?

## THE UNFRUITFUL TREE. H.

מу. d. п. т. hetternatoh.
*A certain man hata a tree planted in his vinegard, and he soupht frult

EN act io haste, sad repel injuries with prompt chastisement, but God ariaes to judgment after long delay, and when the overtures of mercy have been eignally disregarded, the Psalmist illustrated this, when spesking of the perverseness of the childres of Israel, snd God's long-suffering towards them. He says, "but he being tull of compass ion, forgsve their iniquity, sad destroy. ed them not.
Thus it in to day, you have perhaps been receiving blessingy sad mercies from your youth up, you have beea wa tered and oursed as tender plants in the heritage of our Lord, and many a bud of promise has indicated the beginning of spiritual life, yet maobood, and mid life, and old age have been resched, while ns yet no fruit nppears. All this time Christ has been gracious; he has pitied you calling to you in love to come to Jenus and live, making the ground around you fertile with the nech blessings of the Gospel, but the barrenness is not removed, the truit doee not appear. When the angels siooed, there was no long-suttering and forbearance toward them; their punishment followed close upon their sin, for such rebellion required atrict justice. But he has not dealt so with ve. The Lord has eveo been merciful and grscious. "The long-suffering of God," says Peter, "waitivg in the days of Noah while the ark was building." Yes, the entire history of the Jews is a record of God's forbearing mercy.

In the day* of Moses the Lord ipquired, "How loog shall I bear with thes ev. il congregation which murmur agaiost mee?" Hundreds of years afterwards Nehemiah exclaims, "Many years didst thou forbear, etc, later still, the prophet Jeremiah adds, "The Lord conld no longer besp on account of evil doing;" and the New Testament exhbits the same feature of divine gooduess, Giod "eadureth" says Paul. Peter declares the Lord is not williog thas any should perish, but that all should come to repentance. Thusitis, my friends, God waits upon sinners. He stands at the door of your hearts knocking for entrauce, and there you bave kept him until he says, "my head is filled with dew, and my locks with the drops of night." But mercies have failed, forbenrance no longer a virtue. God now comes to a determiaation, "Behold thesa three years 1 come reeking fruit on this fig.tree, and fiod none, cut it down, why cumbereth it the ground!" Two reasons why God abould cat down the tree, its own use. lessuess, and its cumbering the soil that might be better occupied

The spiritual man, be he a professor
sind tskes up room or cumbery the ground, or vaneyard with his prespace; fior as threre is no middle grombl of sc tinn, sll who are not doing yoml, accord ing tw the worde of Chriat," "Hr hat is not with ne is agsinst me." Life is wasted to ove who brings no fruits of righteousaess. If he has made no provision for his soul, and secured no pesce with Gord through Jesus Christ, he is a useless cumberer in God's vineyard. The test of ubefuloess consists in doing works that will survive the things of time and sease. The place of nuch labors in the soul, the eternal interests of ow being. Here is where the fruitfulners must be seen. We must do deeds that shall live after the tromp of the srch-sngel shall souod, deeds thas will stend the test in the hour of desth. Christ can spplaud in the dsy of judgment, thst will be remembered through eteraity. It will not be asked in the last dsy, did you erect a king dom, or build a city, or lead an srmy to victory? But did you bring fruits [of righteousness? Did you cultivste the graces of the spirit? Did you do the works of a child of God? Have you lsbored to extend the kiagdom of Christ, and win souls to his royalty? And if you hsve, though poor io this world's goods, and looked down upon by this world's aobles, you shall prove yourself to be a tree of God's planting, soon to be tranoplanted iato the Paradise above. Not only are the lives of unconverted men useless as regards their souls-thes are also cumberers of the ground. Their influence proves a hindraace to the gos pel. They oppose its progress in their hearts and throw the weight of their authority and example upon the side of the world, the fleab and the devil. Ey ary uorenewed man virtually and publically declares that he is opposed to the religion of Jesas Christ, that he has no faith in the ordidances of the church, no helief in the revelation of God. This, we repeat, is the declaration of the unrenewed man; it is the laoguage of his daily life. This may seem harsh, but it is only plan Bible facts.
Suppose a man comes before you aud shows you deeds properly drawn and duly authorized, which were to place you iu possession of a great, yet distant estate, you listen to his story, read the deeds, examine the seals. If now you proceed no further, and tske no step to secure this property, but on the contrary turn from the whole subject,-you say in action, that you do not believe the report of the messenger, and discredit his titles; and by your neglect of him, you give the lie to all he has said and show. This would be the judgment of every unbiased mind. Let us apply this to religion. The minister of Christ comes to you with the word of God, he ponats you to the tutle-deeds, to an inheritance reserved in heaven for fou, and showa you the means by which to securs it; he offers to conduct you to at tain it. He solemoly pledges the truth of God to it, snd estahlishes the authenthity of his message, by evideace that cannot be devied. And now, my friend, if you turn your back upon Christ, and refuse to believe on his name, you declare your disbelief io the whole matter. You in effect say, I do not thiok that God will be as strict as he says he will. I will try him a little longer; though the Holy Ghost says, "now is the sccepted time, behold now is the day of ssiva. tion," yet I will ruo the risk of my present condition, God is merciful. He will not cut ne down as a cumberer of the ground. In this delusion sioners pass months and years until they are "sud-
devly destroyed, nad that without remedy." We are tno apt to forget that there is a time heyond which God's Spirit will dotstrive; there is a bounda. ry line over which mercy dever steps. At the poiat when the forbenragce of God seems to ead, so iotercessur appesra, Christ comes into view, sod pleads for "one year" more of probation. "Let it alone this year also, and if it besr fruit, well, and if not, after that thou shalt cut it down." He does not pray that it should never be cut down, but not now; "Let him alone this year also." This, however, is not a pardon, ooly a reprieve for a short time, long enough to give you a full trial. Now ia this time God gives him culture and tillage to fruit fulness. His position is of extreme per il, hecsuse the time is st hasd-the isth. mus of probstion between the land of hope sud the world of despair is very ascrow, sud his feet are on slippery places of solicitude becsuse upon bis resolve this year may hinge the destiny of his soul forever.
My gentle reader, if now you become "tree of righteouscess," aud "bring forth fruit, ${ }^{4}$ it is well," well in life sad ia desth, well at the day of judgment, add through eteraity. If not, then you will be cut down ss a "cumberer of the ground." O what a fearful thing to be "cut down" after haviag been by baptism planted in the vineyard, and having years of spiritual culture under gospel vine-dressers, and especially after having been spared longer on probationary groueds, through Christ as the Master of the vineyard, for the guilt of disobeying the commands of God, and of slighting the ordinances of the church; theo is superadded the setting at nsught of the Lord, under circumstances of contempt, which may call dowa the wrath of the Almighty. To all such we recommend the declaration of Paul to the Hebrews: "He that despised Mases" law died without merey under two witoesses, of how much sorer punishment suppose ye, shall he be thought worthy who bad trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ssactified, an unholy thing, and bath done despite unto the Spirit of grace." Heb. 10: 28 . 29. It is a fearful thing to fall into the hands of the living God.

## DRANK THE JORDA N DRY.

## by J. \& . Hohler.

CEVERAL yeara ago, I noticed in the Flag a little ivcident, whicb is al. most too good to be lust.
"In the State of Virginia, a Methodist minister had been bolding a series of meetiogs, sod on the Lord's day intended to administer haptism, by sprinkling; and for this purpose had a bowl of water placed upon the stand: just theo he noticed a Christian (Campbelite) minister in the congregation, whom he invited into the stand. Before sdministering haptism, the Methodiat mivister, with the applicants, kuelt in prayer. While they were thus engaged, the Christian minister hecame quite thirsty, and noticing the bowl of water on the stand, supposing it was placed there to drink, instantly drank it dry. When prayer was over the Methodist minister reached into the bowl for water to haptize with; and to his astoaishmeat found it empty. The congregation who had aoticed the drinking, began to titter and laugh. The Christian minister up to this time felt perfectly inaocent; but
minister, atod the tittering of the sudience, took the hint, and ingtaatly jump. ed to bis fert, exclaiming, brethren, I did the misechief; I drand the Jordan $d r y$ "
We would only suggeat to onr Pedobapist vinister that it might he prodent to keep the Jordan out of the way of thirsty preachers.

## PROVOKINQ A MINISTER TO ANOER.

A MAN was once employed to prosad he uadertook the task is the follow ing manaer:
"Sir," said he "you're a fool?"
"I know that," said the preacher, "sad knew it some time before you meation. ed it to me."
"You are ignorsnt."
"I know that, sad have been trying to be clear from it by lesrning to know myself.'
"You sre not fit to presch."
"I know that, and daily wonier that God should bless an instrument so unfit for such importsot work."
"You ought to be csrried out of town, to have justice done you."
"I know that, sod, accordnge to justice, eut of the world too, for I long ago forfented tay life."
"You are not worthy the notice of azy respectable character ou earth.

I know that, and these are the only characters who take any respectathle 00 . tice of me."
"You sre not worth talking to, or with."
"I know that, axd it is singular that you should acknowledge it, and then spend your time in acting contrary to what you say is true."
"I never sew such a person ss you are."
"I know that; but I cannot say so much of you, for your father's children are numerous, and there is a family likeness through the whole."-Selected

If all the drunkards were drawn up in hattle siray, in tworanks, they would form a lise two buadred and twenty. five miles long. What an array of victims! Every bour in the night the heavens are lighted up by the torch of the drunken incendiary. Every hour of the day the earth is reddenel- with th: hlood spilt by the drunkeo aseassio. This great army is in motion; detachments are continually filing off to the poor-house, the prison, and the acsffold, the drunkard's graveyard, and their places are constantly filled by recruite drawn from the camp of instructionthe moderate drinkera. Who cao conpate the fortunes squandered, the bopes crushed, the homes made desolate, the hearts broked by intemperance.

Tue ugly mun, in his own opinion, is all right; his neighbors all wroug. If soy one is so rash as to oppose hita in soy manoer whatever, no words can express their mesnness or absurdity, io the eyes of the ugly mao. To be contrary to his neighbors and all the world is his delight-if such a asture is cajpble of that sensation. The ugly mas is envions. If any of his neighbors meet with anccess iu life, and attain to a perition in soclety to which he, by reason of his ugliness, is oot capable of reaching , his tongue is ready to assert that they did not get their property honeefly , or that the world isminaken ia choosing them to fill responsihle places.

## Che Brefliren at 3 orh． foblasied nezkly．

| CAEDINAL PEINCIPLEN． <br>  <br>  <br>  and proc <br>  nex le the wofy werre of gribis，iad <br> That 13－than on <br>  exe fer Hus remation of the <br>  Ferd， 6 carkits imp than <br>  <br>  <br>  <br>  spue in filluwens chrat <br>  <br>  <br>  <br>  <br>  <br>  the name of the tont． <br>  <br>  a acalisly wis <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br> Addeter all conmonientions， <br> BHETHEEN AT WOHE， Lanurk，Carroll Co．，III． |
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Pusaciple is Plessure＇s oheerfal firsside．
Assball he sumantal who livelh till be be stoued by one without fault．

To put a bad construction on a goud act is to reveal one＇s own wickednes，
Whek yon buve found the shly of a conn＇s sctiou you bave found bis motive．
Muant asks you to throw your priuciples in－ zo the creed－hopper to he ground out to its or

We hal iotended to begia our reviow of Eld． Jarnell＇s panphlet on teetwashing in this 1s－ sue but give up the space to Bro．J．E．Mohler． Mussion Board，to Cumberlaad，Md，Aptil Ist． The Lord bless hie effurts to do good to that yenule．
Fare educstion in Frasce will likely drive 4ll the Jesuila out of that coontry．Bigotry sud ignorasce cannot tbrive where the free achool systeru pievails．
Read Bro．Howard Mither＇s whicle on the sheth page sad learm what comes of haviug so many peraous minterfering with what was as． sigued solely to him．
Ix is aaid that in the Welsh language an in－ tidel book does apt exist．Happy would it be for the morale of the world it the asme cuald be said of all other dialects．
Brorama Jesse Calvert writen thet be will bugin meetings in lipon，Wisconsin，April id． The proxpect for，persualing some to fillow Jesur more perfectly，is good．
Fions the Goasel pّsacher we learn that home anties will not permit Bro，D．N．Work－ yun to travel at present．His engegements， therefore，comuot be filled at this time：

DxNisi pepers for free dutribution．If you Lnow any Dane who would likely read these aupers plesse send us their addreiser．Wt would like to see brother Hidge＇s monthly wide－ y erroulatad．

The Atchivou．Topeka and Eanta Fe Rail zond accolding to te víles cannot grant es． cartion rates；bot will＇farilish till mibisters along its towe with bat fire pormite apon duplication to their nearest station ngents．in－
$W_{F}$ have necesvel a eommnaicatione＂frdm Era．Janses Evann whech will appear in＇tike n－xt，number．He wilk White，s－gulatly for the Batrakes at Wonk．Bra，E，was former）
editur of the Aporfolic 7 imed，and recenkly uni－ Eathr of the Aporfolic Timen，and recenty uni－
foll witt the Bnothren．

How diticult it is to be of a meek and for－ giving spinit，when despitefully weed．To love au etuems，and to forgive on evil speuker is n
hugher attainment than is commonly beliowed． It is very phsy to talic of Christian forbearsince among aeighters，but to practice it on
provea as to be good Cbrivtians iedect
Sistes Sabah Stever，of Marvin，Dsentak Ty，says that Bro．John Early，of Aurelin Iowa，is expected to presers to time peoplo of bro vicinity before long．We are glad to bear that our brotber intends te go out into that coun－
try to hold forth the word of life．May heav－ ev＇d blyesing ottend his earnest luhere．

Wy give up the first parge of this issue t clipiega frosu some of our exchapges．It is gratifying to note the wholesome tuthe which prople by in wass of the prets，It in better that artieles ne a high paral aỵl tylutums tobut yisit the firendes and reading tu－nax than low，al hass－ ing literature．

The Young Disciple comes to our table werk－ enptaining foany good thiags．It cerlajnly ty enptaming many good thags．It cerlanaty
should recrive a hberal patronage hoth in and oot of the chureb．We hope，however，the ed－ tor may Eoon find a better aystem of＇Lessons＂ than the＂Internalivanal．＂If any of bur read－ rs desire a specturpu copy it oan he had by uddreang Guiter \＆Sharp．Asbland，Ohy．
A trame was uot toug simee arreated for dis－ orderiy condact and assault and battery，whitr ander the infloence of liquor＇On has way to the jook－op he shouted，＂Yon have arrested the wrong，fellow；when I and sober，my heart
good，wheu I aun drank 1 and tull of the devil arest rum ard lock it up，and let me go free． The trarap is right，let us lock op rum．Pro The trarag is rigla，let

Alimamtons batween friends，strites，in reighborhood－，feuds in Janailies，dificulties in churches，aius of the tongoe，needless litiga－ timne，disorderly conduet，strecthrawle，indecent
behavior，eaervatiog festivitied，duels，petty behavior，enervating festivities，duels，petty
and capital criwe，denoratizing litarsture，evil （ewprra，recklese journalism，haty legialation， ungodly statnmenship－who can deny that al these are often the elfects of the drinsing that ts depued＂moderate．

Bpa．Joskpa 1．Covas writes：＂I have been onfiued to a sick－room since the begimuing of March with typhoid form of eatarrbal chill Ever，but enjoged the rich ministrations of the thections of the Lord ercrywhere，yours in cluded．Iftel in good compauy when the B． rows of truth hy Bro．Stein are driven homé to
row the heart．Thal Stein and ft y debbate must ha bound in booh form．＂
WE are friquently reminded of mistakes in the $\mathrm{B}_{\mathrm{s}}$ at W ，and that the printers are to blame．Perhaps it would be well to be sure of this at all times，for the copy tetls precisely who erred．We are willing to take our share， and do our very hest to carry heavy loadk，but really，we can not serve，as scppegoat for overy error．Jesus could und did＂hear our sinp，＂ and that ought to satisfy all of us．Come，let bear one another＇s hurdens．＂

Tha brethren rand sisters of tha Lamarla church bad the plensure of listeoing to Bro．W C．Teater preach from Canticles 5：16，on Sun－ day，March 28th．Suhject，Jesus is our friend． The pointer made were 1 ．He is a rich friebd． 2 He is a liberal friend．－James 1：16．3．He in atrue－hearted friend．－Isa 63：9；Zache 2； 8 ． Heb，4：15；Acta $6: 4$ ，号．He is a faithful friend． $\mathrm{Ps}, 18: 9.7$ ． He is a self－sacrificing friend $\mathrm{P}_{8}$ ． 7．He is mn ever－present frienid．Isa． $4: 10$ \＆ 88 2，9．He is our best friend．

THE relishle man is the man of good jodg－ ménit．He does not jump at conclasions．He is not a trivolous man．He is thooghitful．He turns oyer a subjact in his mind aud looks at it all roupd．以e rs not a patiad orfonerided
man．He pees through a thing．He is apt to man．Hepees through quing ．He is apt to
be a very reticent man．He does not have to ae a very reticent man．He does not have to
talk a great deal．He is a moderate＇mith，not ouly iu habits of body，but＇also＇in thind．He is riot＇a passionate man；If so by：uatise，he hios orercpme it by grake．，He is $a$ siacere inan， not a plotter or schemer．What he says can le relied on．He ia a trost－worthy min．You PEt adfe nitb your property，or the LJmidis－ tration of aftairs in hie hands．He is a brave man，for bis conclusioas are loginally defocen from the aure bas＇s of truth，aud，he done muf iear to rannain them．He is a gopd mina；for no．otie can be thorongbly homent and truthfu mithout being good．
 the DHETBRSS AT Wohk mahing in，wrgular
nisit evory neek Thitk the ohnrebry oaght to faruish the means to supply the poor mans
ters worh the palurs；not becanse they are ters winh the papirr：；not becanve they are
any luitur thaus any otlier pour menhere，but any lutur thas any otlier poer menther
becauser thay wre at nowe exp－Dse．－T．＂
Certamly chucrloss stoulht supaly their poor Mininters with the pari ：：wn uow while the the s－venty five cent rate in open it is a gied time to nid the poor preachers．And it will net
burt bim to leave a suck of flour and suits of apparel at his duor eccavionaily．
Bno．P．R．Whaursman，of South Bend Ind，of 231 nitw，writes that he ie hede frems Kinuear for tho third tume．His，healta bas been su much impruyed hy his stay there that he his ruy．hased land 10 Dickenanu county and iv hd moving there sometine next Hay．Bro． W．has beve in invalid for is long time and we tre ghat that he has foumd a olinuate which bas 80 revived hischealdh that he is able to engagn 4riktave inigisterial surgiceaguin．
He reconpmends the country to which be is Ning lighly io reference to the price and qual－ ity of itc land，itw achools，churches，elic．，and closet by saying：
＂It auy mentere of others wish any further infurnation in tegard to this coautry of Kat was they Biny correspoud with me hy incloming
stamp，hut let your inguiries be to the point stamp，hut iet your inquiries be to the point
and in feas words，its I have many lettera to and in fews words，its I hav，many lettera tu
write and postage becmen couite an item：Per－ sous comternplating goseg West，wall do well to tirst correspood with nue us to the ruil road rentes，fares，utci，ns I am petotally orquainted
with the affienals of the Westera roads，and es－ with the affiegals of the Westera roads，and es－ pacially aus 1 uequanted with，the jest qeethons

DOES BROTHER HOPE RECEIVE
A BALARY FOR PREACHING？ A BALARY FOR PREACHING？ ＂Leet us know throngh the pisper whethiter Bro
 dollars a year for menchang－，J．．
 ments lasd beeu so well priblished in the Brethrea＇s periodicals aud by Bro．Ehy at the Anau－l Msoting at＇North Marebester，Ind． iu 1878，that by thin time all anderstood them． However，our brother＇s query is a fair one and deserves a fair und candid anawer．
Bro．Hope is a poor man－bas naught that be canc call his owa．The luttle he had before leaving America was sacrificed is order to meet this debtos and to obey the call．of the church． He troly forsook，all，and without a murnur Went to do bis part toward－planting the truth io he native country．Nor did he find a lamd where the people would embrace him，bint on the contrary a people who stood aghnat with fear－a people who were rivited to superati－
tioh and ignoriace．Even his owa father would not cheerfully，receive him．No rich friends were there to couluct him from the cara to an elegautly fited－up mansion where tables laden with rich delicacies and luxurits could be seew，and where beds，sott and shining， would iuvito his weary limbs and body to rest； but－I will not record the other side；abigets would weep over it，and yet rejoice that $n$＇few souls
sake．
While our brothor was suffering the priva－ tions and hardships from a eold aud unpitying world，anong thousands in this country in the midst of their plenty，in the midnt of the sumptuons dingers and suppers，elegant homes and barns and all that wonid give ahelter and comfort around them，a soct of suppressed mir－ murng coold be heard lest Bro．Fiope should be spoilenl on black bread and sobl．
Bro．Hope cannot live any length of time in Desmark unless the Brethren＇ini Averies nup－ ply bread；apparel，fuel and honterents He bas no moneys，and if he haditen thonesand dol－ lars he gonid not go into ahy．－kind，of pulalic
 legiance to the Crospy and this Bra， H ，canner do．If be bad ahout $\$ 2,000$ he might poretiast a omall farm and from this support himseff Now don＇t begin to tbint of an＇ 80 or 160 acre firm for＊2，000．＇Dehmirls is＇Het＇flisiofe not K mbas．＇I do not hifow＇the＂phice df＇Jand＇in Pleumark，but thinlt wrie would loe fortonate to get a farm of to acres for a2 000 over there Bat：then ten＇acres in Demmasts is shout thip atupat，fifty Lere Perbapp thost who un afred that they meagar $x_{\mathrm{B}}$ eflowapg giver，Brg Hope qacb year mighe doatroy him，relisionaly， cyaid prove their singenty in ，po betier way
than by purchasing a few acres of ground for hinu．It has been soggeted that the Bfeffitai ＂in A merica boy＇d swall fartif＇fot＇his sopport
rasteni of spendiag time meney as is nuw be ing done，＂nd wa net ours－小ing down ns being in faror of it．Mid this courwr byen pursued
from the beghming it would luve beou far better．
 tigating the ceat of Living in Demmark，con－ claided that is wrald tok about samu a year to support Bro．H．Out of this he payy rent for hall where the Brethren hodil roentwa，fuel and hight for the amme，reut for the honse he lives in，traplling espenses to ，wod from uitfer－ ont parts of the country where a fow menthers reside．This lest it ma，however，is wnull tor ho usually walks，suileat＇s very little Not withstandiog＇the tigh－prich of living Bro A．managed to meat all domurads for cmanid erably less than 8800：but the coonuittes theught that this auount should be raised so that if aceded it wowd be resdy．．I have，be fore toe an itemized acceant of all lna expeusex up to January lat，INso．Geary onnt is uc－ connted for，aud I venture to masert that not oth of us would without sume mormaring，eat and drink and wear what Bro．15，and fumily do．My heart bleeder－my eyes fill with that my wholn frame ite noved when I thimk of Atio incessaut，toil，the great，privathone＇und，paers Fices made by pur dear hrother who then has tp be abused hy those who mukngreat protentions to piety and godliness．Pardon vue，brethren， If my feelingy become stirred，for it is fighting againat Gide to attenipt to destroy bim who forsook houses＇，land and all for Christ＇s suke Poor Brother Elape！With a sick wite，never－ al small children，the care of the ohtureh，the preachugg of＂the Goapel to the prow，＂no won der his soal as often fitled with augnonis abd o wouder he longs to return to this，sonatry where he way reat，
Since writhog the foregong we received a letter from Bro Hope，and the feeln almust ready to give up，yet the prospectu of the church in everything were unver hitter－Ott of the $\$ 860$ which whe or－ dered to be raised for him up to thid time be has received abont sta0．One hundsed dollars more was sent to bim tha lisit of Mareh． By this time he should have had exam．Muney should be lopt on hand thare for any mmer senoy．We do not like to be coustantly re－ minding you of this duty，brethrent；pod we pray God to awakeh all of ue to a deep feeling of love and duty towards our fellowmen and one another．
I have now＇briefly given a pinn－picture of Bro． Hopa＇s circuulntanceen，sud I feave it with each the to cull it what be pleaneh．Salary meana wages ；and if Paul wete living perhaps be would have to answer for＂roilhing the charch－ es，tahing wagea of them＂that he might nerye the brethren at Corinth．I，have no symathy wh that＂pay－me－pr－1－will－not－preach＂epurit； But I have very great sympathy for that man， whose tive and talent are devoted to the church and through poverty must endur＊a llictions，be abused and maligned．A tale will be unfolded in the jodgement which whll no doubt aurprise some very piously inclined people／f Hodll you can to advance my spiritnal intereste，but ab！be eareful not to attenupt to resp sothe of roy daranal things，＂This ie a popalar motio， and the devil is pressiag it bard upan the ser－ vants of God．How many of those，who are complainiug becasise the aympathetic furnish Bro．Hope the necessaring of Jife，are nof work－ ing for a salary？How mady farmera afid nuechanics are working for noth hang？Bow masy are dolag＇what Dro，＂H．＇ix－giving ell their time to the ehurch？How mony are wiling to give up all fort Christ，＇and＇like the spostlealad early Caristians：$k$ ，everywhere preaching thbe wordf！How，pany a aya strabg wough in the faith to forfalk fine hoqset，fine earrigges，pilgex－mounted hacme3＂picture－ adormed walls，featbered haty，enubraidered dresees，well－filled garuers and go and work for the hoonc and giory of Cluist by teaching
 and es you erise from＇yoim Kods＇af hit a heint－ Celt prageir thiok of Brob－Hope．Whea we are w dling to way；＂Yotr，Lord，we willgof＂then we will bagin to faske nome＇of the thinge，that
 Jer for your interest，I，bnow thy beart，is．fult I love for the cays of Cbriby il have wrike tow acuidst mucy mental sulteriag；and whe
we are all in our pleasat＇tinmes tet hs remem－ berthe poor and the aflictet： 1 w w wh

## DESIGN AND FORM OF CHRISTIAN BAPTISM. -

$\mathrm{B}^{\mathrm{ETT}}$ oor opponents vartungly aimit all that theptimin "js enential to membership in the cturch of Jeums Chrith." Ser Ray's Tex Book on Caupbelism, p 253. D, the reriptures teach oue way to get into Clarint, and different way to get into the ehureb, "pin body?" Are our bodiex made "teamplez of the Holv Spritic" by one proceaí and a part of the church, Golfs "temple" and "habitation" hy another? Are we'not as truly to be "bupticed into Chriet" as we are to bo bagptived thito bras "
hody? Can one breonvected with the "head" hody? Can one be connected with the "lhead"
und pint, with the "members" or the "riue", and not the "hranclusp" Ciun he get int" the "Head" and not be wa the "hods ?" Cam lie be in "the vire" and not be a "branchs" Cus he be saved mithont tinally getting to be a part of "the body $z^{\prime \prime}$ - the chureh $\mathrm{r}^{\prime}$ - "the Bnde?" The Lamb's wife?" The Weldeuses and Al bigences ead "(lut of the church there is no sulvntion.". Murtyr's Mirrox, ip. 230. The an"It is not the faith of another but ual's own faith that nates with baptisun iossmuch as the Lord says, "K $\rightarrow$ - that belioveth and is baptixed shall he taved? ${ }^{\text {mi }}$ Faber's Engury into the History and Theolngy of the Avcieht Vallenyes and Albigences, p. 769. They euid. 'Neither baptisw withont conconitant faith, nor faith weithout concomilant baytisisn, is of any wail for meither can save without the other." Thid, p. 181. Dr. Ray calls these peopie, "the church of Carist," "the true charel." Baptat Suecession, P. 349, with which position all Baptist historians and writerx of pote are
agreed, thus granting, however reluctantly or agreed, thus granting, however reluctantly or
indirectly, that buptism in oxder to the requevion of siae for which they oppose us is

## of Chrut.

In contrast with the met-made theory that "he that believeth and is saved may be ha; ;tized, if te wants to," "the wuthor of eternal walvation" besides whom there is no sarue given under heaven wherehy we cau be saved, has aftled this question by conatitutional sut hority. In stipulatiag the terms of salvition for the whole worlid, be declared "He that believeth and is baptized ahall he saved." Mark 16: 10. This is his doctripe "to the end of the world." If tuptism hera is not a condition of salvation, seither is faith. If faith is a condition, so io haptism, Here they are unitedin one common desigu-one common end Froum this there is the earclusion rather thau the inclusion of haptigm mudky attempts to , put asunder what Clarist has joined together, Were there no other scriptures bearing upon, the design of haptism; this alone would. fore jer renier, our positiou invuluerahle. Gentle reader, in con: elading this point let me aldress you personthl. You should run до risk about anything as. important as jont own. andvation. Rement her, if your soul is lost, ail is lost. When there are two sides to any inpportant question, and one is doubtful and the other is aot, it is the part of true wisdom to take the side uhout which there is no doubt. That is the safo side. I bosrech yoh, remember that uo body and no sybtem questions the ssifety of the faithfull saptsed, penitent believer. The Savior liitself as: sares you that "he that helieveth and is baptixed, slaall be sured." The doubttul side is
whether faith will eave without baptism. Feniember, 'Jesus has uot told you it would, "and if it will, paptisin wilf, not prevent it "Dop't suffer the truditions of men, or the theorge of the bumanly, learued, who dipspise the things, of God us "foolishness", to begwie
yone Jesus says, "Not, overy one that, saith unto ne Lord, Lord, shall enter into the kiggdon'of beavein; but he that doeth the will of my Father which in in heaver." Matt/ To 2 R Bo not blimed bs the treacherous telliog of a deceifful heart. Error therevel will produe the same effect apon your feelings as "if it wert
truth. A conuterfeit bilr, before it is 'ditected, makes the same iupression upan the reciever is if were gepuine. Eilisg ramofs of bepefifs and cauphlies or other events believed dit the twiy tional and pathetic feetings iss deeply as if they were trua. The deluded derutee to a fase theory or religion contemplatest, his hope with as
moch emotional ecalosy/as the Chrietian. Let
the plain word of God be your goolde., "Trust in the Lord with all thine heart and lean not
anto thive own understanding." Proz, 3:5. Thiok upon ynur ways nod turn goor feet unto bis tationonies; make hate and detioy not to keep his commandments" Pe. 129: 59.40. "All his commandmeats are sure. They stand ast for ever and ever, aod are done in truth and righteouness" Ps, 111: 7.8. "Oo in the
palh of theme" Ps, 119:S5, "Wayder not from them." "Deliebt thyeelf in them." Pe: 112: 1 "Obry froin the heart that form of doetrine delivered by Cbrist and handet down by bis haly ap uatlos. Be "\{artbfol unto deat $\mathrm{F}^{\prime}$ " and may God preserve sou unto hix hravenly' king dom.

A PLEA FOR YOUNG MEMBERS.
WSSED is that church where goung nem enot evory day reminded that they sbould neither speak nor work because they are young. Blessed is that chareh whok young members dare siug, pray, tolk, love, and "grow in grace. That church kas not devied the faith, but holds hut the nome of the Lord Jesms
Blessed ls that ctureb which is presidd over by a "blanicles" elder, who peglects not the
lambs of his fock-who is not, constintly rebuking and reproving the youly.
Blessed is that church where the "siuplicity of Christ" reigns so that tho young members 10ay learn to admire and reverence the hol
truth, and endure hardness as good soldiers.
Blessed is that church whose old men.bers do not surnise evil of the young ones; and who will meet the teoder lamis and greet them wita oving hearts and suniling coantenances.
Blessed is that church whose young nim igters
ad deacons are not coustantly criticised and watched for eril. Thrice blessed is that chureh which bna no murmarers and croakers.
No wouder that young Buethren are refusing official pozitions in the church. They are not
blind to tho fact that io some places no sooner in a young brother chosen to official parilion than he is watched by corrupt and unconverted persons for evil. All bis infirmites are magniod, and there is a constant pressure to take his things reason thas: "If I accept, no eflurt will be spared until Iam rewoved, and a removal means spotted ebaracter. I now bave a good standing in the eburch, and to mmintain it,
will rerain where I am. If I could have the prayers and symipathies of the whole charch, I vould do my part, bat official position means nore than I feel that 1 can endurp.
Now we do siot ray that young Brethren who thus reason, do right, but wo can sympathize with them and appreciate their feelings and desiref. They must endure "hardness as good tiently recelive the cold, formal greetings of deiguing persons. Jesus was compelled for our sakes, to bear the taunta of hypocrites, sid we sbould glady bear what he did. Quite likeIg those who are guilty of the sins I have here riamed will cry out; for the devils once said to Jeaus: "Art thou come bither to tornent us hefore tbe time $P^{"}$ No doubt the plains speech of
the fuithfal often torments the wicked; and they would ratber not be tormented until the Chey wo
time."
Uule

Uulest the faithful will arive in their bomble boldness, and stand to the truth with all meekness and longstffering, the oasse of our holy Ohristianity must seffer. Brethren whn are called to spend their time and means for the church must aot be permitted to be dragged down by men of impure. motive.. They must be saported and excouragel, or soon the doctrio of the croes will casse, the candiestick he re-
woved.
We are not pleading for the protid, stubbotn, We are not pleading for the prond, stubbotn,
and uusubuissive. Such, fidd po encourame ment from as; aud if they repent not, they will eventuslly be compelled to associate, with the malecious andmalignout. But we are plendhearts are in the cenase of religion. These have onf prayers. These must be euoouraged to coutinue, though the fiety darts of the wieked be constaatly burled at them.
Ioung ministers shouid prepare tueraselves for hard trials. We remembis of preaehing to a very lurge congregation on 4 salfiect that $w e$ thought all brethren could readily sceept: We
tried to.proach the plain truth, and endearored
co aroid speculations. It was oor frot effort it that place, and being a long way from howeand a stranger we fell the need of sympathy. Bot imagine our furprise after a half bouristalk, when an old brotter aroes and for almost at tour taiked on the same subject, warnag bua mombers not to "pin their faith to the cont nleove of any forngn apesker." Trae, wo did not expect any one to pin his faith to our "coat elkere," nor to oar sercoms, nor to any part of us; but we wordered why such spiecth bad to he nsed. Of course the did not give up preacbing tbe word, nor throw domn the Christien armori we only pitied the poor old lurother sud prayed that be nigight have windom to treat other young ministers better thon be did un. We thought perbaps, we woold live to be old and

Theu, speak in teoder, topes, tep the young. One word of kindness puil dp more good than a whele dictionary of abusive terms. When the time comes to rebuke, be sare to rebuke with "all longsuffering and foctrine." 2 Time. $4: 3$ pint, for their is untber doctrime nor longsoltering in that. Yuugg menhers have ideas of right and wroug. They too have feel ngs, thoughts and desites. Tuey hurw how to appreciate hadness and gentleness, Kemeviler if they are qualified to vole-af they are quait fied to decide isures, then they are qualified to spuck npoo tham: Pleswe do not "blef" theni. You only lose gonr influence 'over them thus. If you must say. "Woe unto you' hypocrites," suy it with an the toues of an Immanuel. If you mont give young twequbers over to Satan, do not do it with joy, hut with sorrow. 0 may the Lord help the pid and the young to bonor beir holy calling and prepare them for etornal

## PUFFING.

## BY J. s. nonisa.

Woecnsionally notice an article, complaining of the manuer is whieh tome of our rs who edlogize the ministers and atso of othars who eulogize the ministers. There is no
doubt bout that some aro too egotistical in their reports, i. e., too full of self-oraise. But it is absolutely necessary, when we undertake to cor: rect others, to watch closely our own bearts that we do not complain from a spirit of pury. In that cise, we would he ss much is the faule as the eulggist. To speak in terpus of praise of those who are instrumentad in bringing many oubtless, there are thone who can hardly bear a word of praise in buthalf of otherw; and tegard all such allasions as mere puffic,
To disabuse our miinds on this poiat, we siball bring forward some Soriptural references to tho eo who were engaged in the service of the Lord in the dayo of Christ and the apastley. Christ says, 'Verily, verily, I say unto you, ke that believth on me, the worka that I do shall be do also and greater works than there shall he do; becaure lgo anto my Father." Jolan 14: 12 . Thas might be regarded by some as a slight paff on the part of Christ to the apostles; hence we shall denominate it (for arguiment /sake) as puff" nwobect one. "And we have sent with him the brother, whose praiso is is the gospel broughout all the eburehes. 2 Cor. 8: 18, A pretty hig puff, being praised by all flir churches. We call this "pof" mupher tivo "And to cethem them yery highls in loye for their work ase. 1 Thesa 5: 13. "Puif" sumber, three And when James, Cephas, and John, whoweem d to be pillans; perceived the grace givea anto we; they gave to mie and Barnabas, the xight hands of fellowship." Gial. 2,9. Here tbe aposHo ceals certain winuisters "ppllars" ite, pronient. "Puf" number four Ti" the same terne the apostle speaks in terras of eelf praise hy roferring to the "gract of (idd gizen hini"" "Pu ft",
number fixe. The same ppostle alao opraiges sery highly certuip brethpes and sisters in the burch. at Hopee , Roquags, 16; which in our day would doobtless be considered spopwhus "puffy." Other instances wight be cited to sow that thes ppostige did. not withhold.praive to whom prase was due. Those Scriptural silu-
 are by numeans tach; bats are eminently proper
 workers in the rinesiard of the Loid. We obly fring theni fortw word to show thit' s degree of prafe and esteem, whetfer poblic or private,

We shopld fy careful boverer, got to let other band, to withhold all mamifentations of enteem, is very dbcouraging to the ministor. Sometinues he is in doube me to his work, when the purbups his lawored fich fully, a word of encourngearst than Alifir tim up, mod oheoren him onmard with renewed energy
Duriog the greal fire ie Chicagh'several ebildreu were seen at the windows of the topacost atury of a hig- building. Whilo a firemus was arcending a ladder to resche them, the angry Alones roared and lived about bion in sueb threateniug maungr as to crive him to halt. Just thes a voice frow below shonted "cherr
hims"' 1 natanily hundreds of roiciss cheerect and hrus": Instantly hundreds of voicha cheerect, and ap the ladder rat the fireman aud rescurd the ebildren and retarued in suffety. No doubt many a minister hass hulled and finally, gone down for want of a little cheer
Neither is it at all onscriptural to say that "qood inpressions" were made in Apeakhutg, or Writing of a discourse, "Almosit that perenadcat me to be a Christian," Acts $94: 28$, is the langange of one ou whom "good impressions" were male. "Aud the next Subbath day came almost the whule city together to hairr the word of the Lord." Acts 13: 4t. Here were a olass on whom "guod iupressions" bud been mede. Tho Gentiles befought that these words might be preacled to them the next Subbath." Acts 13:42. These alko had been "farorably inpressed." Hod the ce occurrencestiben chronicled in our day, we sould have said that "good asy just what the writeract thempotolio charoh did, the only difference, being is the wording. Neither is it unscriptaral to report the reeult of meetiugs. The Pentecostal meet ing was reported at three thousand. Acte 2: 41. Anoth or metting is reported at five thounand necess ions. Acts 4: \&. Thamecting at Sumaria in reported as an entiresuccess; resoltiog in the conversion, and haptis m, of both men and wo-
men. Acts 8: 12 . It ia also reporied that Cornelius, and his family, and household were conyerted at a meeting when Peter did the preaching. Acts 10: 48. Paul and Baruabas reportod the conversion of the Gentiles to the churohen ne they journayed towards Jerpasalem, causing
gratak joy among them. Acts $15: 3$. Brethrem then felt a deep interest in the proaparity of Zion; as we hopo we do aow.
Neither is it unseripharal to enquire as to where our ministers are, and what thay are doing. We notice this disporition sireedy in the apostolic church. Onesiphares sought out Panl very diligeatly in Rome and foond him. 2 Tim. 1: 17. Poul praises him for the care o nes phorona thus sbowed towarda hion.
Paul says, "Let brotherly love continue." Heb. 18:1. We are aot ouly mewbera of Cbrist's body, but we are also memburs one of another: hence feel a deop interest in each other's spiritual prosperity. The mivisters ars ono inediuns through which sinnore arn brought to Christ, hentea deep foeling; and strong attachacat exista between the munistry 'and laity. This is as it ought to be; hende it is convistent and hrotherly to enquire of sid seek out by letter or otherwise as did Onesiphorons, o minister with whom we have bad pleasant associotions, and of whose work in the Lord we bave yot basrd for some time, and than caume "brothrijy love to continue.

Now, the substance of what we bave written | 14 this: |
| :--- |
| 1 |

ministy; bot wrong to la later.
2. It is Seriphural to repart nuccess of meetm-
ings. neetingo on the unconvertea, whethet by saymg "good impressions" or othervise.
4. It ia Scriptanal to manifest a concera for our mivisiters ind their lahork, thes ebowing a pirit of brotherly love
May fod edighle every contrlbator and reporter to our religious papurn to write with a heart free from envy, as well as Aathery, mud

TO CORRESPONDENTS.
C. D. A. - N. C. Workman, Bell ${ }^{1}$ Norfón Conuty, Kan, lan givé yoo any finformaflon desiréd about "Maple Grove Colony."
J. S. Mohlesp:-Do not knoin what the raitroad fare is from joicr place io this.' See No. 13, B. $\Delta x$ W. for excuraioa rates. From Han nibal to Savanna hy atramer no doubt will be the cheapett.

## HOME AND FAMILY.

Hasbands, Love your wives. Wivee, munmith your-
 montion of the Lord servanta, be obedient to

## THE DEAD BIRD.

[Found upon the snow, which reas stained .
The uportoman's cruel art
Haa plerved thy yittle beart, Pretty bird.
And on the wintry soow
In death ther't In death theurtt lyng 10 apectacio of woe.
Pretty hird.

What uarm couldst thou have doneWhat wrong to any one
Frety hird, That then art beeding there. In the cald, bitlog sirf, With sone for thee to While ether birds bave iled. Thy presence Joy hath shed, Pretey birdi
Amid the setson drear Thy note bath given cheer Dellghting many an ea
Pretty bird. The bilter, freering blast Pretty bird: But man, more cruel fast Than frosty comprots nate Fretty burd.
Pethaps a nesty home IA wailing thiee to come Pertuaps thy loving mate May sit disconsolute. Unknowiug of thy tate, Pretty buil
Thy trust and canlldence Should have been thy defense, Prety u ra But manheed is disgraced,
Whose act in this is irced. Wheh shons thy trust muspince Pretty bird.
Obl hateful was the shet closed thy bas
Frotty bird. It makes us grteve to aee That, through man's crueity, Such misery way he

## PEARLY PICTURES.

$K^{\text {An }}$ARL KETLER, a German miner of Peunsylvania, somo yeare ago began to make a wooderful clock. He spent three years on it, and whea it was nearly dowe, worked day and
pight, oftea forgetting to eat or sleep. We 3w the olock some time ugo. It is eight feet high, four broed and has sisteen sides. There are font dial plates, all carred in curious bigures whioh reprasent some Bible fact. One dial shows the day of the month; anotber the day of the week; a third the minutes and seconds; and the foartb the bour of the day. Ahove these dial-plates, there js a gallery about balf
way arcoud the clock; and io the centre is carved a bigure of Christ. On each side of bim is a door which opene iuto the hody of the clock. Over the left door is a rooster, and over the right an eagle. At noon and midnight, a oumber of hells hegin to chime sweetly, and then the right door swings open, and the twelve apostles come marching ont with Peter at the turna and bows to bim, except Judas who turns bis back. When Peter salutes the Sarior the rooster over the left door, crowns, and whan Jndas hides bis face and graspa the bag, the rooster crows twice. They finally all pass through the left door, it clapla, a ad there they atay until midaight, when by coma out and go througb the eame movements. It is all run
hy machinery or olock work, and is one of the most corious things, in America One of the citizens of Lamark owns it at this time, and traveled in many parts of the West showing it to the people. Tbere are also stalues of No events are carved ou it. Every piece in the rooster was cut out with a pocket-koife-in fact the clock wis made with a knife, aml and a saw. The clock will ron thirty houre, and hy special fixing the apootles can be mode to a pear at any time. In my oert I will tell you of another wonderful clock

Gastexler is an old man who bas don mueb to free bis cative coontry-Italy. About
nineteen years ago the was going home one evening when he met a sbepherd treubled bocause be had lest a lanb. Garribaldit said be wonld help to bant it: so a number of peraons started with him, each baving a lantern. They bunted far aod wide, but no lamb was found by bis men. They at last went to their tenta and west to bed. The next morning Garrihaldi's servant foood him in bed asleep. The general was an early riser, and the servant wondered why be slopt so long. In a balf hoor be went hack and ibe geoeral was still saleep. Atfer furtber waiting be amoke the general, when lo! there was the lost lomh. Garribaldi had
found it, and talsen it with bim in hed. Even found it, and taken it with bim in hed. Even the lost sheep, and theo takes care of them.

Unole Mars.
CHRISTIAN FAMILY INSTRUC. TION.
[ N reading a late number of your paper 1 was pleased with the cencloding paragraph of the aotice of Rev, H. A. Stimson's sermon in Minnespolis, in which be says: "The timo bas come when, before all else, more earoest atten-
tion should be given to Religion in the Farily," tion should be given to Religion in the Fartily." As my opportunitios for observation sre in-
creased, I am more and more surprised and creased, I am more and more surprised and parned to see the sad neglect of religious in know many sucb families, who rarely or oaver give religious tesobings to their cbildren, even on the Sabbath; in localities too, where there are no winter Sunday-schools, Home training are no minter Sundoy-scoools. Home training in moral duties sho
every way the best.
I have sometimes thonght Suoday-schools were an injury ratber than a beneft, so many parents delegate the work of religions truining to Sunday-school teachers, oot taking sufficieat interest in their efforts to see that the childrea have their lessons. Why should pupils go to Sunday-school and read their lesson from the book whin they would not think of going to weels-day school without baving their lessons thoroughly prepared? When profesting Christians spend their Sunday reuding bours is secular reading, is it strange that the childreo bould give all of theirs to haght reading? An is it more strange that when they attend church
little or notbing can be gleated from them of little or notbing can he gleated from chem of
the sermon, while their tongues ran glibly on the appearance of the people, their style of dress, etc.
Truly there has been a great falling away since the good old days whea the Sahbath was religionsly observed, when it was a matter of principle and a work of love to attend church, and when in the avecing the wbole family were instructed in the catechism and the pure word of Trutb. I bope the hall set in motion hy Mr. Stimson will he kept rolling, and that Mr. Stimisn win he kept rollng, and that
many Christian parents may be led toask themgelves serioualy whether they are fiving up to their duty and privilege in the work of cultivating Family Religion.

## SINGING.

dy т. b. cavan.
SINGING in the family adds greatly to the interent of derotional exercises, especially mong children. It makes the family eltar a pleasant place. The nuoral influence of vocal music of a anapetibed character bas alwaya been happy in the extreme. Stow os tho family where good music is cultivatad, whete the parents and children are accustomed to mingle heir voices together in song, and we will show yon one where peace, barmony and love prevail as a rule, and whora the haser vices bave no dwelling place. Musie, like an angel from the courte of Paradise, can throw around the soul a thoosend beavenly iffluences, and charm $t$ into the puths of virtue. Is it not to be re grotted thet ood men, heads of families, who are regnlar in their morning and evening derotions, should omit singing? What more delightful scene this side of beaven thun parents with ful scene this side of beaven thon parents with
tbeir eous and doaghters surrounding the dotheir sons and doaghters surrounding the do-
mextic circle devontly unitiog their voices in mestic circle
sacred song?

## A WORD TO MOTHERS.

THE late Robert Hall had so great an averninn to every specoies of falsehood and very strongly on tha subjert. The following is an intance otad in bis life hy Dr. Gregory: Once thile be mas spending the Aregory Onco while be was apha the house of a frind, a lady, who whs there on
a visit, retired, that ber little girl of fonr gears
old mighe go to bed. She returned in abont half an bour, and said to a lady near ber, "she is gone to sleep. I pot or my nigbt-cap, and lay down by ber, and she soon drepped off. Mr. Hall, who overbeard this, said, "Excose me, madam; do you wish your child to grow up - list ${ }^{\text {P" }}$
"Ob dear no, sirt; I should be abocked at sucb thing, ${ }^{n}$ repponded the lady.
"Then bear with me while I say, you must never act a lie before her; children are very quick observers, and soon learn that tbat which assumes to be what it is not, is a lie, whether acted or spoken."
This was uttered witb a kindness which pre cluded offence, yet with a seriousness that could not he fergetten.

## A HOME IN HEAVEN.

by maby guekwatteb.

YS, a bome in beaven! What a joyfol thought. When we raise our eyes, with beaveoc, and then think of the beantiful home that the Lord bas prepared for oll those thal leve and obey him we should he greatly coceuraged. It strengthens us in the thought that we shall oot always stay in this sinfal werld. If wo are fwithfal we aball be permitted, by-and If wo are fwithar we sball be permitted, by-and
by, to enter our home in beaven; there we shall meet the loved ones that bave passed over the dark river of deatb. Yes, there we shall met them in that "Beublab Land," as we often sing They have left this world of sin and sorrow they bave paid the debt we all muct pay, sooner or later, and if we are readg, can bave the Shepherd to lead us. We need fear no evil for he has promised to go with as through the dark valley and the shadow of death. What a hlensed promise bere is given! He will guide ns througb to the gates of beavell wbere there will be joy unspeakable. Then shall we know what it is to have a home in beaven. Let us all strive for that bome.

Prople who do not helieve in prayer lose wonderful rest and retuge. When time and pace, the wauts, the bitterness, or the daties of life, separate us lrom those we love so far that onr help is useless to them, our voices ilent, our eyes blind; when we know that snf. fenng, illoess, danger, death, may lie in wait for them every bour, and no atrength or longiog of ours can avail to help them where do they fly, what hope or comfort do they bave who caunot give their beloved into the safe seeplug of an Omnipetent God; who cannot poar out their tortured and anxious hearle to Him who beareth and anawereth prayer?

## FALLEN ASLEEP.

## 

## Whtiaaries eboula be briet, writen os but sue side of

SECRIST-Near ${ }^{-}$Columbia City, Ind, Maroh 10, 1, So, Jobn: son of Solomon and Mary Secrist, lisoce Jobn: son of solomon and sary Secrist, Funeral gervices by the writer from 1 Feter, 1: BAHNIZER-In the Deep River Diatrich, Iowa, March 1sth, 1sso, af Typhoid fever, Luther, anly son of brother lswac and sister Susan Barni/er, aged 10 years, 4 montess and 5 days, Funeral discourse by brother S. P.Miller and G. W. Hopwoed, from 2 Sim. 12: 2\%.
F13HER. -In the same distriet, March 1sth, 1850, of Lung ferer, Hutle Eva Fisher, aged I vear, montha, and 21 diaya. Services by brother S. P Biller, from Matt 18:2, 3. Jentina Miti.er. AYMAN.-March 18th, after a protrated season of afliction, brother George Laymab, aged 82 years. Funeral aervices by the Uretbren from Numbers 23: 10. He spent a long and respectable Ufe in this immedlate vicinlty and bis fuseral was largely attended. The church bas lost ode of th nest exemplary members.
B. F. Moomal.

NOWBEROER.-In the bounds of the Clover Creek ehurch, Bedford Co. Pa, sister Sarah, widow of Jacob Snowherger, uged 74 vears, 11 Brom wish Miller, from Rev, 7:0, 10 BUBGET-Also friend Adam Harger, aged t3 years, 8 months.
HRIVER-Also friend Samuel Striver, aged n1 years, 3 months Funerad services by Eld. D. M. Holsliger and Thomos anddox. D. M. D. BAKER-Io the Saake Spring congreg.tion, Bedford Co, Pa, Feb. 2ard, sister Cathanibe Baker, of Typhoid P'nenmonia, aged 20 years, 10 months and 13 days. Occation Improved by Eld. Jacob
Steel and the writot from Rev. 14: 13 .
HOOVER-Marcb 2nd, Isen, Peter A. sun of Bro Oearge and sister Elirabeth Hoover, aged 19 Matehy and others from Hels. A: 27 .

## OLR BU DGET

## - Buphysis.

- O z geod eonditions.
- Get yeur share hy complying.
-The glory of men is short indeed.
- Love can draw and hind together
-"He that hath the Son hath life."
- Much weoden oducation covers the fingera vith rings.
-Beware of him who bates the langh of a cbitd or children.
-A steam engive is being erected in a tlour mill at Jerusalem.
-That glory is short which is givea and received frem men.
- Justice is like glass, which cannot be bent, but is easily brokea.
"A crown of righteosasaess, which the Lerd, the righteons Judge shatl give me on that day. -He who gives offence to another, does bimelf more injury than the persen whem he offends.
-An agreement bas been made betweeu Secretary Schurz and the different hands of Utes, by whioh it is expected that the latter will be entirely remeved frem Celorido.
-The Freewill Baptista are celehrating their Uentemnial this year, and they have resolved to raise 8500, ,900 "for the various departmenta of denomintional work." How many thousands will we raise?
-Oatward good tbings ate ao sign of God's special love. Tae sun of prosperity shines upon the brambles of the wilderness, as well as upon the flowers of the garden; and the rain falls upon the just and unjust.

The Inuaa Line in laying the keel of a new steauship, the City of Rome. She is to be of 8,500 tons, is to run eighteen kuote an hour, is to he the fastest and largest vessel io the trauelantic service, and will be ready in the Spring of 1851.
-The 'rilton mansion in Livingaton street, Brooklys, is being 6tted up in thorough order. Mr. Theodore Tilton in shortly to return from Europe, and a reconcliation between him and Mrs. Tilton will take place. They will lise together as if nothiug hid happtned, with their children.
-Give a man the necenaaries of lifo and be waals the conveniences. Give bim the conteniences and be oraves the luxuries Grant him theluxuries ond he sighe for the elegancies, Let him have the elegaicies and he yearue for the follies. Give him all together and he coacludes that he bas been cheated hoth in price and quality of the articles

- Several days before bis death, Bishop Amen said toGen. Johu S. Barry, "I desire no display at my fueeral. I would have a plasi cotfin made of live oak and trimmed plainly with trimmings of galvanized iroo. Let there ho no flowens on it The teendency to extravagant and aseless parade at funerale ic this country in getting to he a great and growing evil, and I wish my example, as far as possible, to inaugurnte os different state of things."
-In this country and in this age of light, we have an army of five bundred thousand drunkards; sisty thousand of this army annoally sink unto a drunkard's grave. An army of half a milion drunkards in Chrintisn America How fearful the thought! Bow appaling the apectacie! And what a comment on the zral of Canitian America, is the taut tast the entire church property in the nation will not pay the price of the liguor drunk bere in aix week time!
-Suppose a man to be able to read eight bours a day. No one can readily sustain reeeptive or critical atteation to written matter for eight hours. But take eight hoars as the outride possibility. Thirty pages octavo is an average hour's reading, taking oue book with another. This wonld make 240 paget per day, 1,680 per weet, and 87,380 pages in a yesr. Taking 400 pages only, the quantity of reading which a daligent stadent can gst over in a year is no more than an amonte equal to abont 220 Folumes octavo.
-Brethren, tha is the hoor of confinct. The world is the battic field. Jeans is our Léeder. Prager, humility, esrnest work, and the Bible are our weapons. Term of enlistment is for life-all volunteers. The pay in a vietor's erown when wo are mastered ont on the evergreed ahores of steraity! Ho who faltere or lay down hie weapone in thie march to conquest is a craven co ward, and brinded as sach. Then


## OLR BIBLE (LASS

Fhe Worth of Truth no Tongue Cian Tell." Mha department is deagned for aking and an-
 naskg questioni to por contrithurs to annwr

Will some brother or stater pleare write on Juile
 Will Bro. D. A. Menter anower this?-Enizon:
THE RICH MAN AND LAZARUS Whl 304 or aoma oub eliqe phesze yunir give vinn thetred
$T$ HE neripture of which an explamation instruction to us is the nanie whether we re gord this scripture as a narration or as a p.rnot know of any "certain rieh man," nor 'certaiu beggar," who had lived as has been describal, precisely the same idea would be conveyed, for it two mean should reatly live as these
iunagnary ones did, their destiny would have to answer to the description of these [umagios:y oues] or else the parahile, if parable it is, would be untrue.
Whether theu the language be hastorical or parabolical thre ure presented the lives of two
men in coutrast. One jo yery rich; the other very poor:one is clothed in purple; the other day; the other beres for crumbs: one has hiavery whin and esprice gratifed; the otber is too toy of his fellow men- he subnit teognised hy any of his fellow men-he submits therefore to
the care und trent meat of compassionate dogs: one is bale und hearty aod moves abont in splendor and style; the other sick and sore lie helpless at the rich man's gate.
Through life we can see, and therefore may knaw, zach other's circumstances, hut farther we cannot go. Dosth drops a curtan which of time. Mau had never been permitted to see what was hohind this curtain. As some wrong views had heen conjectured, Christ draws the
curtain astide and we are pernitted to behold man as he actually is in eternity. The people in this present life are permitted to see the shoroless world and the coodition of its inhab-
itants. By this means we are enabled to coritants. By this means we are enabled to cor-
rect and remove all former errors from our rect and remove all former errors from
mind aud hecome eatablished io the truth. It was, in Christ's time, believed by som that prosperity was a mark of cortaun favor and
friendehin with $G$ od, and that reverases were a sigo of divine disapprobation. This ided Christ sbows is atteriy false; for he takes a man of extreme woalth and sharges him with no crimes so that if we find him unhappy, we mayy be can Becure us favor and friendship with God, and a happy existence in the world beyond the tomb; aud this rich man we hud iv eternity to be proor and wretobed and miserable and naked, with not a drop of water to slake his longing
thirst, or cool his parohing tongue. Then ou the other hand be takes a man in the moost humble and belpless coudition in this life sad exalta him to the place of highest houor and distinction in the eternal world. Thus he anows that duatresses God.
This seripture ought to be an awful waraing to the rich, the bard-bearted covetous mi ser who bourds up his thousands in sigbt of starring huudreds, whom be drives amay from his door unamsed with in look which hel
might be ashamed of. "Gio to now, ye rech mon,weep and bowl for your
miseries that slual ceme upon you. Your missries that slual come upon you. Your
riches ure corrupted, und your garmentsare moth-
 of them shall bo a wituess ugaiost you, nusd shall eat your teah as it wera hire. Ye bave hraped
treasure together for the hist days, Betiold thie uire of the laborers who have raped down your Aeddes which is of fou kept hack by
trauh, crieth: and the cries of them which bave resped are eatered iuto the ears of the Lord of Sawauth.
Xe have lived in p'esure on the earth, and teen wationa yo tave nourishect your bearts, as in a day of slaughtcr. Ye Lave condemned and kiliked the
just ; and he doth not reaist you "-J nmes $5: 1-8$. We bave no nssurance that suy amount of this world's goods cen purchase a bome in heaven-not evea that the whule world would be sufficient to pay the rent for oue month of the most renate room in the beaveuly city or New Jeruaulem.
Christ does not teach un why the rich nan lifted up his eyes in bell; nor yet tehy Lazara
was carried to Abraham's bosom. Some infer that the one went to hell heesuase be was rich ard the other to Abraham'n hasom becaase be was poor. But the object of the narration does not sem to ns to be to teach meh right prioeiples of charator, right and wrong ways farorable cireumatances iu this world are of assurances that it will be so in the world to come. And aleo that those who will not hear helieve) Moses and the prophets, would not balieve though one rose from the dead.
However in illustrating these farts the umatances scem to corroborate ceirtoin ideas:

Consciousases after death. Without con eicunness the rich man would not have knowi or seen La\% rus, nor knowa he was in a flame nether sensible to the torment in which he was, nor capable of erying to Abraham to send 2. We shall recognize each other after death The rich man knew Lszarus, or low would be have known that it was be who whe in Abraham 's boeom!
3. At death man goes either to a place of happiness or of tormeut. Lazarus ded and mus arried to Ahrahan's bosom; the rich man died 4. The place of tappiness and in tornents parate from each etier. "Hetwect us (Abraham and Lazarua) and you (rich raan) there isa great gulf fixed:

There is no change from the place of hay Thoy which would pass to yon (rich man)


## WRESTLING.

Please give no explanaion of the 12th verse of esh and hiond, but ngainst princlpulities, gaganst powers, against the ruters of the darkiess of this

HE term "wrestle" means to contend, to
strive for mastery. In the verse alluded strive for mastery. In the verse aluded agsiost, (1) Hesh, (2) blood. We do wrestle against, (1) principalities; (2) powers; (3) rulers of darkness; (4) spiritua! wiokedness. By "flesh and hlood" we underatand men and humau bengg. We do uot wrestle against (with) toen. Our hasiness is not to use physical foreeq but ve do wrestle, do coutend agaiast priceipal ties. By principalities we undarstand goverueuts or supreme powere who claim to repro ent Christ, hut are blrod, and nakod and poor The early Christians bad to meet many men is nthority like Agripps who were almost perod to wretlo witl rinciples. When Poul disputed agaiost the Grecians" (Act.9: 29) he was wrestling will priscipalitias, for it was a question of government; wud for this reason the Grecians opposed $\mathrm{im}^{2}$

Powers" signifes authorities, and iq allied to rincipalities, or goverutuents in the hands of ricked and ujuust men. "Rulers of the darkesss of this world," are such as govern and control for seltiah parpeses, whother in charch
or State. The trutio perserted for iguoble puror State. The truti perserted for Lgnoble purposes produces dorkuess. Many times the disciple of Christ, with his whole soul, must wresperverters of holy doctrine.
"Spiritual wickeduess in high places." Some versions give it "beavenly plisese." "This we think has refereuce to wickedaess among such soccupy important positions in the body. It is oo use denying the fset that in all ages of the church there heve been men high iu ottioe ho did uot hesitate to corrupt the doctrine of Chrat by unholy actions. Few men, when iven authority, exercise it as is servant. So much caruality prevails, 50 mueh desire for honor, praise, higb position that to reach the goal, prineiple is trailed in the dust, innocency arnahed, and guilt honored and respected. Sucb thing4 have cecurred, do occur, and will occur or heasenly places" "Hearenly" here mean resembling heaven. Those wicked persons ocanpy heavenly places (Epb. 1: 3) are io the church and for, selfish purposes waste the house of the Lord. Every age is ita own witness in these things. Againat all these thing he Caristian wust strive; he must wreste, must withstasd hert he to be ovarcome. Aud
fow shall we overcome? By holding fast that which wa have received, and seeking grace to continue faithfal, 0 how we taust sometimes wrestle! How often we are cailed upon to bow down to powers, wickedness and darkness; but hy grsee we can overcome. "Yield not to

## EASTERX LANDS.

AMCIENT BRIDGES ACROSS THE JORDAN

B
ETWEEN Lake Thiberias and the Dear Sun there is, at present, hat one hridge over the Jordan, and that in Jisw Mejamieh, abont six miles south of the Sea of Gailisee. Jnst ber Iom this ?ake are the ruins of a ence fine Romas bridge of tea archer, whict was, no doubt oo the main route from Therias and Tarich ens to Gidara and the eastern oities and ploius. Ou the Menudhireh, or ancient Hieromaax, or Yarrak (for the stream is koomul by all these ames), which is the fitut tributary of the Jordan on the ense, helow the lake of Tiberias, there is a hridge of tive arches situated ouly a esw miles from the poiat where the two rivers unite. The uext nod other ouly hridge of which there is at present, any trace, is one, now in ruins, at the Demiah ford, which was ou the higb-road from Nablus, or ancient Shechum, to Gilead and the Eist. This bridpe was ongnally Roman work, but therd are evidences of extensive repsirs by the Mostem-, or Crusader on the east side the hank is quite low, aod ti wide fit st that point is often overliown; hence it Tas necessary to huild a easamay, which
was done at great expense. I traced 460 feet of this causeway, or eastern spppruach, to the bridge which was supported ob arches, nine of which remaia. The original length of this cause way was prohahly one handred or more ieet, greater than that iudicated by the figures which I have just giveu. The foundation of the abutmeats at the eastera eud are still perfeet. The bridge iteelt, over the river must have b en not far from one bundred feot in length. Formerly, there were ruiued piers in the stream, and my Arab guides asid they aeed oo swim to them, but they have been washed dowa by floods aud are no longer visible. The fouudations on the western aide have likewise disappeared. Roman eivilization demanded the couvenience and lurary of subatantiol roads and bridges, and wheo same civilized power aguingets control of Syria and the Holy Land, we may expect that these couveoiences for travel aind commerce will. be restored. At the present time, at Damieh, wind also ot Jericbo, there are ferry-hoats rua hy strong ropet, which are atretehed across the river. Once in the Silile, wheu David returited from Mshaalu, a ferry-boat is mentioned for carrying across the household ond goods of the king.2 Sam. 13: 19

## A monument of cyrus the

 GreatA MONG the treasurea recovered by Mr. HorA muzd Rassara during his receat erplorahous in A*syria and Babylonia is a cyliuder belonging to King Cyrus, which nir Heary Rawlipson describes as one of the most interesting bistorical records in the cuaciform char-
acter that has yet been brought to light. It is acter that has yet bewn brought to light. It is
writteo io the Babylonian soript, and way dinwritten io the Babylonian script, and was din-
covered amoug the ruins of Birs Nimrond covered amoug the ruins of Birs Namrond, city of Borsippa. The cylinder is nune inches oog, by 3 f inches in diameter, and covered hy 43 lines of text. The wriling is very minate, and it is computed that the inscription wonld run to about 130 lines of average length. The nonumeut bas been considerably injared, and few partions wholly lost. "When it dees bein to be legible it is found to relate to the very woment of ใhat great historical event, the copture of Babylon hy the founder of the Perisu Univerual Monarcb. Nabonidus has abondoued his capital, which has fallen into the hande of Cyrus, though be is atill struggling against his fate in Bubylonia. But the priestly worshippers of the nising sun declare that the Gods have rejected bim for bis impiety and for bis scandalous neglect of bis templea. $\mathrm{O}_{\mathrm{n}}$ the other haidd, they extol the piety and the greatness and glory of Cyrus, whom the heavenly
powers have raised up to avenge their couse,"

## AMCIENT EGYPT

T
He bistory of Bgypt can never be fally known, although its memorials are more zumerons and more profoundly interesting than the remains of any other ancient civilizstion. No other people ever tonk such prins to perpataste their aonala. Every one of their temples and colosanal soulptares, as well as their eternal pyramids, seems, to have been designed
eveals of his reiga. Mounds of stones along the Nile and by ite ofla and desertod channela in the Delthe desrgnate the site of dend and foryund fragment of wall atill hoara the pedestal und fragment of wall athll bears the indestruct er of some successor of Amon-ra.
The ruius of Egypt, lieyond all othera on the planet, show grandeur of desigu, with adequote skill and bouadless energy in execution. To an Egyptisn architect nothing was impossible We are not losing sight of the works of the Greeks; bent the art and arehitecture of that lively ond occomplished people hove beeo so long domesticated in modern life and hlended with common thought, that they give us an impres of elegance and proportion, of refined and trauquil besuty, bat hever the sense of sublimity. The central idea in Egypt wes an all-compelling power, finding expresaion in original and tremeadots forms. The Hall of of Colnras at Kornak and the gigautic twin lotues of Armeu-hotep IIL, are instances of the purely sublime.

A Roman Catholic parish in Ricaldone, Italy bas declared its independence of tho Vietioan. The anathemns of thic Pope have hut little inHuence in that kingdonn wince the Church was
deprived of its cemporal power. No where else deprived of its temporal power. No where else
is the world is the corraption of the papacy 40 well uuderatood.

## SABBATH MORNING THOUGHTS

HAVE uo glorions news to give, wuch ss make the angels in heaved rejoice, hut wo can give our experience of a Dew country, away from the church and its members, with ite trials and temptations ineident to the same, but this might not he profitahle, sultice it to say that all sbould appreciate the blessing of God whils they are pernitted to exjoy them.
Sabhath morning comes and we see the hour approaching, and know thot God's children are assembling for worship throughout the length and hreadth of the land, but we feel thankful that we can pray to ab every where present
Giod, who will never leave nor forake God, who will never leave nor foraake us as long as we are willing to walk in wisdom' ways add obey the truth. We are few in number, scattered through Emmett Co, liko abeop without a shepherd, aod have not beard a sermou for over sevet montha. When we go to church and the first sight that meth our gaze is the Eunieter with a red or blue ribhon thed to his eoat as a pledge of hia purity ond boliness, bat we think rather a buige of nome bombastic moekery, we ean infer all we wish to know and feel to pity their ligoorance and delusion. We hope the time is uot for dietant when wo will once tnore be permitted to bear the goepel in it primitive purity aod drink of the watere that queneh oteroal thint. Ob Zion's watchman, where are you and what are you doing? We kaow where some of you are from four to sir helied one table, waiting on one another to be "free," while bupdreds aud bread of of preeious souls sre Btarvibg for the hread of eleroal life. Christ naid, II muan work the night cometh when uo man ene is day John 9:4. Does not this apply to the minister to-day? Verily, for the sight of deazt comoth when no man esm worl. Jesus asya iu the 9th veres, "As loog as I am in the world I am the light of the world," and in perfeet harmony with his loving-and ever merciful character, be proceeda to give night to this poor bliad mad and knowing that hia time was ahort, nets man an example. Oor time is short, therefore wo mast work while it in day. Dear hrettren and than that hlinday ore in a worse condetion nstural hlindoess, while bundreds and thousanda are groping in spiritual blindness, wrapt in spiritual darkness spparently dead in tresapassees sad nin, who have never felt the warning and soul-transforming, influpace of the Sun of Righteousness penetrating their sin-seated souls. Then bow great the necewsity that we work while we have time aod opportunity. The comamissiou is, "Go ye into all the morld and preach the goopel to every creaturs. Dear
hretbren, I know it is very hard to leavo the hretbren, I know it is very hard to leavo the
large congregations that wo hare worahipped large congregations that wo have . Worahipped with so long, to vacate our seat in the old schoolhouse and hid farewell to the many brethren and siaters whose amiles have chesred us every the ustural mind. We know ell this by experieace, but the Savior's injunction should ontweigh every thing ele. Then forake all and work for the night is coming whea no man ean work. There is no work in the grave whithez we are all hasteciug. May the lard keep bs bumble.
. Good Hart, Mich

## FROM THE CHURCHES.

AND they that be wing shall ohine as the many to rightoan

## PENASYLYANIA.

Through a kind providence, I was permitted to apend from Fubruary 13tt till Mareb 19th among brethren and friends in Armatrong Co. Part of the time my bealth was oot good, yet I was able to preach every day, and a number of days twice. The weather was inclenient and the roads were in bad condition, yet th meetings were well attended, and a good interest whas masifeeted. The meetinge wero beld in three different places, the first continuing aboat two weeks, the balance of the time being about equally divided between the other twa places. Brother J. B. Wampler assisted in the meetingo. The Lord blesed our labors, and there were fiftera ndded to the cburcb hy confession aud baptism and one reclaimed. Hawy more werv under conviction, but they chose to proerationte. May the Lord still spare them and work in thern "to will and to do of his good plasure
If spare d, about April 1st, hy appointment of tbe City Misssion Board, I expect to go to Cum barlaud, Md., to preach sud work in the vine yard there for a month. I ask an interest in the prayere of the hrebires, that the Lord may enable, me to priform wa duty folly, and that be may bieess the work in that eity.
J. W. Beer.

## West Conestoga

During the year 1879 over thirty were recelved hy baptism, and a minister and deacon wero elected. Oar Eider, C. Bomberger, is in a declining state. Very likely bis ministerial labor are about over, but wo cas ayy be did well. He served the eburch nearly forty church ia' pance and union. J. R. Royer.

## Elk Lick.

It.js with sorrow that we write the pews fron our, church. Duriug the past wealt we buriwd kya, dunghter of Eld. Nathaniel aud
Locisial Merrill, aged ovet two years. She died of membrauous croup. The funerol service were conducted in their home, none of tbe fambly being able to ieave the house except two chilaten. Frand Jacob and sister sbunk lost tbree of their fapuly in two days. On, Fri day we buried brotiar George, who was pearing noventoen vears, and I am happy to say, tbough young in years, he had not forgotten to attend to the ona thing needful whioh shall not betaken sway from bim. Those of us who beard aud wero moped by the mother's cries at we passed out, "O, my George," ean rejoice with her, that though we wore made to feel and, sel can say that uur loss ass bis etornal gain, On Suaday the sweet angelic looking and only. two littlo doughters were huried io oue grave. It is bard to hary one, hat these littie ones died just tweaty-four hourn apart. Motbers, syinpathize Fith siater Sbuik in ber poverty and distreas. pathetic tears? "He grave proca I could only have kept ous of them." Den friendr, in, seeme, hard, but God's ways are not our ways. What be does is well done, and we bope that friend Sbunk will heed the lond eail and return to Jesuy mo be raay again be joined with the ioved ones who are gone before. May Ood help ua all to disobarge our Christian duties fathfully and in the end save nas.
S. C. Kpm,

## indiava.

## Cosben.

We the brethren of Roek Rlin chureb beld our charch mpeting at wbleb our yearly visit was neported: We are in lore and union; less complaining of othens and more witb ourselver and if we contiaue to equare our own livea hy the Goapel rute we'diall enjoy smeet pence. The ebarch sent two delegates to District Meetiog and bope the blessing of tbe Lord may attend them. May the Lord blees ns a!
I. L. Beksey.

## Caylon.

Brathren S. Murray of Covingtin, and E Miller of Darise Co., Otia, beve been laburing among us isolated members presching tbe Wurd with powar. Five mere made willing to forsske sin and follow their Lord in all things, We bopa they will be faithtul and not do as some hare done, forget their haptiomal row. 0 wbat a solema row to break. It is better no
to vow, than to 'row and hot pag, Othere nai they would come soon. We were very muct encouraged. May God's blesing rest apon our dear brethren is our praser.

Emas Wateos.
Laporta.
Meeting at Waterford the 11th olt. Three were haptized, two young girls just hlooming ato wotaanhood, the other an elderly sister and mother to one of the otbers. Thus age and youtb, parents and cbildren, start together or heaven. May tbey witb all othere wbo bave started, be successful.

Thurbton Maller.
Dora.
The prospects are good for apisitual suceess. Hope the day is not far distant when the hurch at Antiocb will fully regain her streagtb and prosperity. On the 11th of March I was ealled to ivanerse an old man who was mueb fflosted with drapay. He stood it well and is yet alive. There have been some meetings held in the soutbern part of the district, and also at Antioch, henidea the regular meetings A good feeling prevaled.
J. W. Soutrwoon.

## ILLINOIS

Hudson
"Bat if ye bite and devour one another, ake beed that ye be not consumed one of an-ther."-Gal. 5: 15. O, hosw diseouraging it is when wa bear backbitipg, especially antong our Eather's ehildren whea we ought to be bright xamples to one auother and the world!. If our seachers make a little blunder let as not devqu them by telling it all around, antil old aud young get to hate such. Let us go to them and talk to then in love and give them some hiags have, in sond not consume thed our puh ie sehooly, and it may devour the churoh some extent. Not long since I was in a school room where this hackbiting was gomg on mong pareota and children till the school had windied dowa to four scholary. Brethren, rach things ooght not to be among ue. Let, us give nuare encouragement to oue aunther. Let us pray for ohe another and try to lift up in shond of east down. Let us show more of a
Christian spirit lest we destroy those for whom Christ died,. Lees us try to have more love for one another.

John Y. Shayghe.
Lanark.
Thoughts gleaned from 'Bro. Moore's sermo on Sunday Erening, March 2 sth.

Basie of remark, Pbillipprans 4tb chapter. We call your attention more especially to the 8th verae. The spostle here tells us about what we are to think. No doubt there are many ersons who do not care just how thiey employ heir thongbts, but Paul tells us of the thinge we stould think of. He slso says, Let your inoderation be known unto all men. How few of us let our moderation be krown; 'especially if we do not have auy. A man can show bis noderation in almost anything in which be is -ogaged. It makes very little difference to Saan in which extreme a mal is. We once kne man that wes an extremist io farbion wh furned and went to ruch an extreme io the otb r way that be lost all moderation. We have some persoue who can see only one side of a aeation, and in aroiding one extreme they may an headlong into the other. We want to show oderation in work as in other things. Be careful for mothing; that is, don'tote over care-
ful for ans thing. Don't be so excessively anx ful for ans thing. Don't be 90 exceasively anx ous that the trouble of to-morrow will destroy the pleasure of to-day. Bat in everything by prayer and supplication with thacksgiving let your requests be inside koown unto God. I have learned in whatsoever atate $I$ am therewith to be content. What becould not cure be aimed to endure. Finally, bretbren, whe oever things are true, whatager thinge are boneat, whatserer things are inst, what ar things are pure, wtstaoeser thibes are of good things are pere, whatsoerer hiops are of good any praise, think on these, and if there be any praise, thiok on tbese tbinge. We want omething to tbink aboat. We eno no more do without sowething to think abuat than we
can do without air to breatbe. The world is can do without wir to breatbe. The world is full of thinge to think aloot. Wby think aboat the things that foul wentionb we would be rutbful, if we would think about things that are bonest, we would be honest. Whatevar we think ahont we are inclined to talk about; and shatevar we talk about we ore inglined to act We meet two classes of persons: one clas znoss all about the good reports and they are villing to talk about them: on the other band
there are some people who koow all about the had reports and are al ways talking shout them. Now if a person would always think of the good reports be would nevertall bad ones.People are very macb isclined to act as they think. Paul wauts them to think on thing that are pure. The world is full of imperities Then in order to bave a pure mind our thoughts unast be pure. Saya one, I cannot control my thoughts. It is for the simple reason that you bave never trained them. The thongbts must be trained. In wbatever we en gage, we bave costrol of the matter. Whatsoever things are lovely. If a man think abou love for his associates, love for the church, and love for his $G o d$, be will by lovely. If our minds bave been traised as they should ha, we will thins sbout tbing that are lovely. Let ns think on these things. Paal wanted the cburel at Pbilippi to thiok on them, and be wants the cburcb at Lanark to think on them

Etta Rowlafl.

St. Martina

## MISSOURI.

We, as a chnreh, are in love and onion, and quite an interest manifisted in the doctrine of the brethren. Te wauld be pleased ta bave lrethren move among us and belp build $u_{p}$ the church. The ealls are many and the laborer few. We have a goo 1 countay, laad cheap, and a railrond will soon be ruaning to oar town.Considerable jomigration bere how but no brethren among then. Those wishing information, write to nie with slamp

Davib Boweran.

## RAILROAD ARRANGEMENTS.

CEE committee of Arrangements for the nex Anpuad Meeting doubtless foresaw the perplexitiea that might arise by so mavy par ans undertaking to make arrangemante with the Imading Ruilrawd, hence duly authorized the writer to confer with the diffirent compr nien. Hoving nuch to do, and hnowing that brother Howard Miller is axpurt in Rwilrosding Ireqnested hios to perfeet arrangomenta with all roads east of Chicago. Bro. Miller gave due notice of hat appomsment and kindy requentrd others not to iutariere. Notwithatandag this notifisation, it sems othars intarfered, and the result is, the favors sought will not likely he obtaived. If excurnion rater ard not grantind, we wish it uiderstond that it is not nine nor Bro. Mdler's fault.
We foand when in Cateago, that mome par ties in the West had written to the eompanie with whori we were to eoafer, but fortonately the companies had taken no artion, 'and thas the way was clear to perfeet arrangraments. We ragrat that sucis thitigs occurl They are indeed mpleagant; and we see bo other remedy than for the A M to appoint some parion or per ans to attend to excursion rates, If tbiashould bo done, and passeuger agente notified who is duly authoriard, it will stop all intarference. No brotber or sister abould be prevented from attending Conference. Thers is a prineiplo in volved in their erclosimar henee wa are favor abte to sll who with to comes and many wbo are limited in weons should be farored so that they ean attend. And Kailroal compasies are wall ing to grant favors when they undenitatid wha is denired.

ANNUAL MEETINGRAILROADING.

FABT of the Obio river the trunk lines wil Ef issue no tickuts at all for A M. West of the Ohio river I will eend wut ordars as soon is I get then. Those who went to go froen the East ean buy a round trip ticket to the politieal convention at Chicago about the 3 rd of Jone-good for ten days. The orders I seud out will buy round trip tickets to Chicagb and back good for aboot thirty days. They will be naseless till the ticketa are printed in May, and so will not be sent out mbeh before that time
It is a great mistake to have the bosiness bandled in the way it has been-a neore of people asking impossible and contradetory thiags with no shadow of autbority or even knowledge have contused tha R R's till they do not know with whom to deal. The best posable, will be done hut auother year it shonld be done differently.

Howard Millirb.

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Vol. V
Lanark, I11., Tuesday, April 13, 1880

## GEVERIL IGEVTS

THE BRETHREN AT WORE
tract society


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ter, Nolls: Mapla Grove Colony, Nelo.; Salem.
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Lent

THE THOROUOH ORGANIZATION OF THE MORIMON SYSFEM

## HY E P. TFANFY, FHFStMENT OF COLORAKG



MANY przoon have wondered that the Mger-
 the denth of Briph hiul Young. There are fov who kunw how thorowerhly erganized is this sy steux Mormons
 asxizan Lamp Sprculation.
Ona-thirte-nth purt of Utali ean be irrigated. If you go norith into Iduho, or sonth iets Ariwonn, or into south western Colarido, the Murmou leaders are ererywhere spying out the mast fortile valleys; and then they send agents abruut to hring over maigrants from Enrope. Some of the shrewdest ieen is Utah-who are not prejuliced by any special religions feeling in regurid to the Mormous syatelt, sud who have not bernso thwarled in sthemes of personal perses-state in recard to the Mrormon sy stem that it is at bottom a grand setowe for land specenlation. The elders of the Mormons are noort of them Easteru mees, the kind of meu thut have the rule in our towas, and a bandful of them gatbered there in that enautry are able to manipulise the whole 'ferritory according to their owil minds. They keep botween
three and foor humdred land agents in Europe every pear. These men go into the hamlets and cituss of Northern Europe, with lists of the numes of persons who have settied in certua localities in Utal. They go iotou little village and say, -
"Here is Mr. Jones or Smith who was onee your neighbor. He is yow in Utab, and has forty seres of land; if you will go there we will give you forty acres."
After deseribing the elimate and soil and the advantuges of emigrutiou, it is suid to theas that in order to avail thensedves of these precious privileges they mutt be baptized as Mormons. It is a bitter aysteu of religion than these poor posanuts bave had at hom?; it is a step upward when they are baptized as Mormons. They
come into this couatry, and recelve their land under the United States Homestaad Law, and they sorpase the Mormon ehurch gives it to them. These are very ignornut and degraded people: und they are at onee eome into a higher state of eivilisation, and have more matarial eomforts shan they had in their country or city ife in Dorthern Europe.

The whole Mormon aystem is fastened togeth er hy seeret outhe, It is historically troe that the founders of the Mormon aystem were acquainted more or less with secret organizations that have existed from time imalemorial in our ohlor civilization, and hay detarnined to mopt
this aucieut method, and adupt it to their omn uses, in estahlishing a religions ayatem. The Mormons are haptized, but they are not brought intu full connect on with the church till they have been through the myaterivs of the Endow ment Howe. There are three degrees of odths Kiveling at the sccret altar thry vow to obnerve the Mormon laws in pufference to the
Lave of the Unted States if the two come in eonfliet. They swear to stand by each other. They vow to avenge the death of Joaeph Swith In thas socret place is souristed the purpose to kerp out Gentle valluences frow the country The polyganoan marriagenareniways ee'ebrated at these secret saciety meetipgs. As there are $t$ mples built for diff rent secret societies in the Esat, this Mormou Seeret Soelety is building immense teuplas for the performauce of the nites; not less than three of which are evasting ench more than a million of muneg. The walls of these temples are uine feet thick, and they mill endure us long iss the Pyramids; and the -yst-m itsalf vill eudure as long as the Pyxat undn, unless the Clirintian people of the country aul those who are thoroughly arvused to Che inter, sla of education and the advancement
at a lighier atyle of spiritual life put forth their truat evergies for the breaking down of this cyatem.
Eveny Fibth Persox yadza Siyy uron Foch
Onu-lifth part of the membernbip of the Morwen Church gre ehurch officerr. It is at if erary Protestant Church of a hundred members -huuld have tweuty chureh officars. They are
some Apcstres, sme Shrhops, nome Rulera of Seventies, zomo Elders; they are so graded that the lurad of the Mornon chureth can throngh these oflicers rewet every Mormout iu any part of the country. Aud then they have the most wauirable system of

Chuter Drsaplise.
The tithing systew in Utah does not go to enricis the pristhood in any direct way. The Bi luppreceive aso pay for presching. They ure those shrewd men who underataal bow to get carver lots and understand how to form tings for makive publie improvements the money for huilding the temples, and hailding the ditches of the great irrigating syitem, is
raised by the tithiug system. The sdminatraton of these works is in the bande of ehorch olicery, who thrungh this metbod earich themgelpes. Now, having eontrol of the church, having costrol of the water throughout the whole eountry, if there is the huablest Mormon in the minat remoke valley among the mountains who rebels in any way sgeinst the church they take the water away from bim. It aut help, and all his farming operations must cease if he in the least rebels ag sinst the ciurch. Whed a Preshyterian minister a year ago last summer moved from a connmunity where there wree hoth Gentiles and Mormons anong whom he had been working, and weut mato a commuwity where they were all Mormons in order that he migit hibor anong them, the two mea who hauled his goody were Mormons. One of them was disciplined for doing this; be confessed and
was received hack iato the charch: the otber
rina wns exemmanicated. And the manister found that in thas see sertlement no one would gell hom food, and be had to go baek to the plara he came trom to get food for lis family. The Worlhliness oy Mohmon Prenuhino. Assong thesp people thers is very little demand fur uny high spirituality in the servie of the churels. The leaders of the community are engronsed io allaris; und they are not the kind of men who will elevate these low populnions pnuring in from the loweat grade of soci t in burthern Europe.
The gentleman who has said more in defene rthe Mormon system than nny other Oentile not defendily it, but seeing more beantiea in it than aus one elee, has suid that-by obverva fon extendiug through many yenta-nat more thut one sermon out of ten has uny refereuce of it a: all to religion. There wro meeling bouses in every wari of Salt Luthe City. It it only in the summer time that they meet in the great Taheruval-: in the winter they weet in these meeting-houses. Here, and througbont the enuatry, the Bichops gathar the prople together and tsll with theus on Suvday abon their firming operations. Dr Slieldon Jack son, who utteaded one of their gatheringe a little while since, atatus that the sermon was on the advautage of having blooded stock. The gisters as well as the brethrea sere invited to ubscribe for the purchase of the new atoek before the nervicea were closed.- The devance.
(To be continued)

## THE INFLUECE OF A BIBLE KNOWLEDGE UPON THE YOUTH.

## by 1. pLohencr mel.so.

INHLUENCE is power whote operation is un seeu, nad knowts chivfly by its iff euts; this
aner may be either physieal or spiritual. The physical power pertame to the untural prodoc tione or to material thongr; wlale the spintual power inealeates those prioctples which are contormed to the eprit of true religion, that which is un hefiled and fadeth ont nway
Kumotedye is an intellectual diverrament of ancts. Tho lare of knowiedge in a young wind is souree of pawer to loccumplifh ether grood or evi; consqueutly how very impurtant this the youtb of onr land be instrueted to love bon sty, virtue, behe volence atui the golden gems of trath.
, When we taleo a retrospeetive viev of the years whith are gone, uaver moreto retura, the soul appears to be soothed and sildel with vigid recollections, for the memory of childisood weepeth tron the pait, volumes entirmeld without alloy. We cans never forget our youtbfal days; then all should ntrive to speod thea protitally, so that to recall them wall be a fountaio of parce sud plesicr. The heavenly wisdon and junocent graces which hlossona ut chilihood, will eveutually whither wo the Epas of sin, if the reading of the Bible he neglected. What! shall the youth read the Bable exclusively? Crtandyuot All intelligeat peopte will take the Bille in preference to all other b ooks; yet, all good literature whech harmonize with the Bibte is of secondary importance.
The church has assisted literature, acd literatore bas asded the chureb. Thes Christianity aed literature have cast their illustrous light pou ench other for anoy generations, and eaeh in greater beeause the other bas bept pace at its aste. It is said that vur suulight is not greateat when it has the sky all to rtself, when all is udeep blue around at; but, whea great white douds are Hoating on all sides, thea is the light greatest, for to ull, the dirnot light there is an. ded, the sheen reflected down to earth, from the inirrors of many silver elouds.
We feel the benefits of good literstare in our homes, and in religion; when buriened by soryow we can fiod solsce in the thoughts and writ-
ings of good anthares. What is mon sightiocant of refibemeat than a lunme wrill sugplind with books wadiperio licala; if they ront ain pu"e sentiments, they ure at nughta in ayery horke. holi.
louth is enthorinstic, nud early inatrnetion are most lusting: then a he not dirett our eb ergiss in quest of sumellang good and uveful ly searching the Seriptores, that the foreultina of the mind way be dereloped in proportion tu ther growth of the lurdy.
As we pist on our way throngh life, we find that hope and despondoncy, plemsure and pan. the male and the test, follow ench other hhe burgn after nurge; to dny the nky is hathel un golfeu namshme, he-morraw is interaperad with chnula; such is the listory nimi experieuce of

A Bubl knowledge will eunble the youth to valk in unore flowery paths in the performance of arduons dutier, and tenches that the ruyyed path winds steadily upward where the browit aly is plittering with light.
All the preceptize puarts of Seriptare are entirely practieal; the hivtoricul parts intoran un what lave bern the cons qqumeet of nughecturg nud perfuraing ourdoty; the pruphecical pirta show in what these eontrquaterg will he herealfar: and dectrinal partechow na in whit gronne the whole superstiseture of proctieal religitu

Every/ truth which the Bible revealn is nutr to entighteat 15 ; corry preerpt is ourn to darest ax; rerry ndmanifion is ours to warn us; every robise is onrs to meoruragn and caimuter us fir thene purposes Gid lias given, and tur thre purpleen we ara to receive thent.
Lorik at them suparatition of tho henthen What in , fhe caute of their ignonuse? The rac conrde in thin; thoy rafinse to alhere to ther on-tractious of tha watrod p+ga; thry refune ith be gamb-d by tes haly manlater. What wentd ree an a mitron be wathout the purilyitg miltu oters of the Bible?
Wo would tave no Sabbath sehools, which are tal auxtiary to the church; we would have oo church, the enl of wheh th the malvation of souls; we would leave no cultured socinty; uven the civil law of uur land is hased on tan Boble The Bible wieldn at pawerful inflatice on 15. youth for good, antd will contigur th sway ith exptre till time shatll be no wori; for Canst says "he wen and tarth rholl pass sway, but my worls shall nut past niyay."
This is a very encuarugus passuge of S rurture for the Chri-tiam; nithoughe everythang ou qature mast fade, eypry mortal mast ho connigoto the turult; yet, we koom that duath is unly a raunlation from prespent sarrounding © thas wr asy one duy diw-1l in thoye cele-tial abodes, wheror theholy Jerus teaches wy are mansions not nule with hunds eternal in the haverns.
When we hear the dip of the hortinan's our is we are eatebing glumpen of the rilent hath. our condition would be a deptorable une, iudeed, without a koowledxe of the Bible; tha will cause the Christian t, khow that the whitr rove and ring are provided; that the gatey of peurl are ujarts receive wo to the home of the ble al amul the brightly tinted 9 awers-sunbursts of glory all untolid.
The pleasant houra which have been apent here in the Sabbath-echool and napotnary, are wthrends of silver, leading the wind onward and npwand to the Sauctam Sanctorum, or the strams of gold that flow anceasingly from the thrape of God.
When we bave erossed the foam, up to bearn's celestial clime, them blizs in too deep tor pure to die-1
In the silver apray of eternity we may auite in the sublime harmony of music; not as nom with mortal voices, hat with the innumerablchoir of angels, with the coootless myriad of th $\boldsymbol{r}$ reideemed, all slegioges off with one voice. AJLgitta, for the LORD GOD OMNIPOTENT REIGNETE.

## THE DREAMER

LL day the whita haired woman sits, Braide the open door and hevits, Nin limug thiog her dims eje set Sor drrams ber dreanas of what bas been And knots ber old-timed faucies in. Sni thinks of those who long ago Went out acrass the threuhold low, Huw many times her listebing ear Has thought famitiar fontsteps wear Aud nise started $n p$ to find A dind leuf rustling in the wind. But never is to those who lie Brn+ath the wide sad tead-r $\mathrm{k} y$, With folded hands on quiet breast, All wrapped abuat with prace nud rest, She thiuks of them. For her they tread The grees earth wits ber. Noue are denl. Thougb yearh have falleo like the leaves A bout the graves whire squwher weaves $\mathrm{B}_{\mathrm{E}} \mathrm{g}$ grass froged coveriet, to kerp Sule lind from an the onen nsleep. Siee spen them all. Not grass nor mold Can bide the ones sbe loved of old.
She talka with them. Wheu brown-winged bee Mukps merry in the locust tree She thiuks be comes aud vits with her Whore voice was love's interpreter. Ob, dresmer! young again to-day, What mutter it your hur is gray? Somertimes she thinks that round ber knee Her chathren play in happy glee. Aud when they tired and sleepy grove She sings nome song of loug ugo, And on her loving mother breast Shes rocks her little ones to rest.
Oh, dreamer, knitting all the day Your dresms in with your stitches gray, Yours is a happs, buppy heart A baunted world froms oure apart: The vears that turbed your tresses gray Have giv.a you brik your youtb tw.day. Selected by Silas Tromas.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which eatitle theou to regarded as churches of Jesus Christ. D. B. Rax, A firans.
J. W. Steis, Denice.
J. W. Sten'o mikta npgative.

ASK your people, Mr. Ray, what 1 did when I was a Baptist. They know my history. I did not say
Baptist churches complelled their mem. bers to go to war. You cannot escape the real issue here by personalities. When I was a Baptist, your churches did not discipline their members for killing pfople in wor. They considered it a part of their duty, encouraged it, aud prayed for their success Was not that ullowing tbem to $\mathrm{do}_{0}$ batred, variance, wrath, strife?" Gal. 5: 24. /'ease sne. wer. Hesays: "There is no ellipsis in the part of the commission us dispute," "It is forgory." Dr. Keasedy, Prof. of Greek in the Uviversity of Cambridge, one of the most celebrated seats of learo. ing ia the world, says: "The construction (Matt. 28:19) is elliptical;" that to ononns (the name) expressed betore tou Patros is to be understood before each of the otlier geoitives (tou Huiou and tou Ligio Pnevmatos) ") Letter to the writer, dated Cambridge, Eeglaud, Dec. 2t, 1878. Is that forgery? "Baptiziag" increases or repeats the action which its root (bapto) deaotes, just as maay times as it has adjunct modifiers in the text. My seventeen facts remain top and "bot. t.m." 17. It is a fact that Christ has cotnuaadet baptism into the definete or particular uane ("the usme") of cach definite, or particular person of the Godhead, i. e. the Father," and "the San," nud "the IV.ly Spirif" 18. It is a fact that "the Baptist churches" do not haptize into the definite or particular name of each definite or particular person of the Godhead, accordiag to Matt.
2s: 19 . How, then, can they be churebes
of Christ? It is aot true that the Breth. rea eat their own suppers or eat at the common "feasts" merely to satisfy hunger is the Lord's house, as the Coriathians did. I uved Seiss's srgument because it was true. Mr. Ray "aeedsbelp,' more thas he'll get, to refute it. Bap. tiats do not sup or feant on the leteral body and blood of Christ. If the sacred use of a litte bread and wine converts it into a supper (deipnon), as Mr. Rsy wonld have us believe, surely the sa cred use of a hutle woter can coovertitio. to as mmersion (baptiona) his parade of Baptist eleguence, pathos, dec., dec, on the succession question, is not argumeat. I did sot admit such a succ: ss i $n$ as that for which Mr. Ray conteades. Ile suspends hir hith in Clitistiacity up on the pretension to personal, uninter
rupted Baptist church suo ession from Clurist. Without this, accordiag to him, no one has the privilege of obeying the gospel. Jobu 14:21. Thus his w'ole cher stianity resty upou a broken human tradition. His nextaltern tive is infi clel 4. His proof is the statement of Y peij and Dermout, made io 1819, A. D., about the "Dutch Baptists or M-д. nonites," with which the Baptist church. es of America and Eogland have ao conneetion. Robinson says "they (the
Dutch Baptists) baptize by pouring." Hist, of Bap. p. 547 . Ypeij, and Dermout, in the same chapter wheuce his quotatioas came, say: "They judged it improper to bear arms, to resent iojuries, eves hy law process, or to take an yea and nay people." Ward's Letters (1821), p, 204. Are these, Mr. Ray, the characteristics of your cburch? Mr. Haldeman, a Meqnouite historian, says: The preseot Baptists did not origiante from the Meanonites, but organized in. depeudeat from any church that practiced baptism on taith. I would yet reruark that they never could lave belonged to the trie and faithful Menvosites, for they would not have received them iato their community, ia their covetous. ness aad avarice and usury and world ly mindedaes * * in their participation ia waging war and their sweariag of oathas." Hist of the church of God, p.
132 . So you see, Me. Ray, that the Men. aonites will not own you. Your owa teachers of church bistory pity your pretended, persoaal, unbrukeo successioa scheme. Dr. R.J. W. Buckland, Prof. of church history in Rochester (Baptist) Theological semioary, says: "My bistorical uveatigations make it perfectly clear to me that a contranous line of Baptist churches, from the time of the apostles to the reformation lished. Orchard's attempt to do it is sally weak, and would disgrace may bistorical writer. He quotes the fathers as holding riews which they condema, igaores the facts which would utterly diagrace his position, snd showathroughout the folly of working from secondary sourees of informatioa. The valuable collection of Beaedict is marred with some faults and mistakes, and Mr. Ray'a Baptist Succession falls into error. I aun fully persuaded that taking churches in the strict modera seuse, Baphst succession can never be bistorically established." Dr. Alhert H. Newman, successor to Dr. Buckland at Rochester, says of the above: "The views expressed accord eatirely with my owa.
To the question as to whether American Baptist churches are the contiauation or regular lineal descendents and persoaal suecessors of the Menuonites, de., de. 1 aaswer no." Letter to the writer da-
wed Rochester, X. Y., March 13, $1 \times 80$. Notice how Baptists make ont succession. Orchard calls Tertulliun "a Baptiat."
History of Foretigu Baptints, p. 33. Dr. Forl calls 'Terfullianiste" "Baptists." Origio of Bapuins: p. 149, J. Nuwton Brown chains Justo, Clement, of Alexaddra, Tertullian and othertrino imuer swaistsof the 2, 14od 3rd ceaturies as Baptists. Bapti-t Martyra p.21. Take Tertullian as anexample. He taught baptism, like Justiu, in order to the remission of sios. (His, writings, 1. p, s31). He says "The Christans of Lis time were baptized by bowing down." Judsoa on baptism, p. 114. After his dissensioa from the Catholic church (see Work vs. Phaxens, chap, 11) Tertulliaa ssys, "Aft. er the resurrectioo. promising be (Curist) would send the promise of the Father and Jastly, commanding that they should immerse into the Father, and the Soa, and the Holy spirit, not into one oame, for we are imonersed for each name, into each person, not once but thrice." Tertulliau's Works, p. 659. On haptism he says: "In the next place the hand is laid on us invokiag and iaviting the Holy Spirit through the (words of) benediction." II \& Writings 1, p. 239. He held that Christians should not bear
arias, nor take oaths, nor hold civil of fices. He maiatained the literal observ ance of the holy kiss, the suppet or love frast as well as commution, and said "We bold communioa with the apnstol. ic cbarcher because our doctrine is in no respect differcent from theirs." Ifem,
vol. 1, pp. $1: 30,191,167,175,1: 2,8+7$; vol. 2, p. 2t. Are such, Mr. Ray, Baptist characturiaties? Wiuld you not denounce 'Tertullian as a "Dunkard" of be were now living? But you say the ancient Waldenses were Baptists. Let us see. (1) They would not bear arms aor take oatlis. Rohinson says: "They beld * * * that it was uala wful for a Christian to take oaths, to bear arms, to shed human blood." Rub. Eecl. Res. PP 311, 312. Neander ssys: "They condemned ahsolutely the oath, all shed ding of biood, military service, and the punishment of death." Nearder's Ch. 1Fis, vol. 4, p. 614 1s that "Baptistic?" (2) They did not unite with worldly societies. Moshelm iaforms us that they and others beld that the chureb ought to be "exempt from all those institutious which humas prudeace suggests." Eecl. Hist., p. 491. (3) They observed plaiaaess of attire. An ancient raquisitor said: "They avoid all appearance of pride in their dress; they aeither is. dulge is finery of athire, nor sre they smarkable for appearing mean and rag ged." Jones' Ch. Hist, vol. 1, p. 64 (t) They observed the holy kiss. Rob iasoa informs us that the Baptists de nouaced all who aaluted them with a kiss as heretics. Eccl. R.s., pp. 322, 323. (5) They observed the ordinance of feet-washiag. Neasder referring to a passage io Rainus' description of early seets, referriag to John 13, "relatiag to the washiag of the disc ples'. feet," says*, "it points to the Waldeases." Neanders' Ch. Hist. 4, p. 612. Orchard, speaking of the Walden 3a3, refers to a liturgy of Bobbio ia which he says: "There is a directory for makiag a Cbristian of a pagan before baptism, and for washiog the fret after it." 1listory of Foriza Baptists, p. 297. (6) They bapized by triae immersion. Robiason, to give us a view of the Waldeasian mode of baptism, refers us to a litargy of B h, hio in the seventh century which requirea "trine momersion." Rob. Eccl. R - $p$. 474. It should slso be remembered that the Waldenses remained members of the

Catholic chureh natil Waldo's time, and that the Catholic practice was tribe baptismererywhere except is Spaiu for 40 yeara after bi33, A. D. We leara from Mintoa that the Vaudois, or Watdenses "retained the Ambrasias oflice " ""nter it had been abolished elsewhere." Is. rael of the Alps, vol. 1, p. 12. The Ambrosian office positively retuired trine haptism, Roh. Ilist. of Bath. p. 435 . Ambrose bimself gives lapptisu as triue immersion. See Orchard, Pp. 44, 43, These indis putable facts takk- it pretectly clear that the old Wadleuses or Vaudois were trive inmersionists, Mr. Rny eadorses J. Newton Browu's statemeat, that "the Cathari were called Novatisos,
*Waldenses," de. (Ray Lacas Dehate, p. 46.5), aud Mc. Rubinson says: ${ }^{\text {THey }}$ (the Cathari) baptized all that joined their assenblies by trine immer sion * * * oa their owa personal pro fession of faith." Rob. Eicl. Res., p. Ti. 1s that Raptistic? (7) They obserred the laying ou of hands after huptism. Mr. IIaldeman axys: "The Waldenaes practiced the layiog ou of bands aftur Daptism, accordiag to the teatimony of Reinerius." Hist. of Ch. of God, p. 34. (8) They were dissentera from the Cath olic church. Neaader says: "He (Peter Walde) aad his companions lathored with grest real, and ceptainly wishout avy thought at first, of separatiag themselves from the charch. * * * He ea. tered into an conscions opposition with the doctriues of the chureb, and it was imposxible to destroy anythiog heretical in their society.

## They eater-

 tained no thought of forming a seet, sep. arate from and standiag forth hostile to the church. 11 ist. of the Church, vol. p. 607. Again, he кays: "Pope Inaoceut, the third, scems to have been aware of the mistake committed by his prede. cessors in compelling the Waldeuses to lreak away, coatrary to their original intention, from the church." Idem, p. 612. Robinson says: "They did not dissent from Rome on acconat of the doctriae taught ia that church." Eecl. Res, p. t61. Again he says: "They (the Vaudois) coutianed ia the church sart of a party till Waldo emboldened them to separate, and so hecume not the founder of the party, but the parent of their separation." Idem p. 463. Are such your characteristics, Mr. Ray \& You trace the Americas Baptist churches to the Welcb and particular English Baptists. Bap. Suc. pp. 63-74, 8s. When? Where? By whom? ddd they origiaate? Mr. Beaedict saya: "The first Brptist church in Wales of which we can give aay clear account, was founded at Swansea in that country ia 1649." Beaedict's Hist. of the Baptists (1813), vol. 1, p. 220. Mr. Backus, the Baptist historisn, gives us the following from the "records" of this church: "Whea there had been no compaty or society of people holdiag forth und professing the doctriue, worship, order and discipliae of the gospel, according to the primitive institution that ever we beard of in all Wales, since the apostasy, it pleased the Lord to choose this derk cornerto place his anme in and hoaor us uadeserving creatures, with the happiness of beiag the first in all these parts, among whom was preached the glorious ordiaance of baptism, and here to gather the firat churehs of hastized helievers." Backus' Hist. (Ed. 1777), vol. 1, pp. 350,351 . Notico this parent church of all the Welsh Biptists, organized "16-4.," A. D., clamed to be the first church of baptized believers in all Wales suace the spostasy. From this old book of Backus, we leara that the first particular Baptist cburch in theBritish empire" wan formed out of the iodependent church io Londom," ss fol. lowa: "Several persons in the suciety finding that the congragation $\mathrm{k} \mu \mathrm{pt}$ not to their first pripeiples of separation, and being also convinced that baptism was not to be admioistered to infants, but such only as professed faith in Christ desired and obtained liberty, and formed thermelves into a distinct church Sep. 12, 1633, having Mr. John Spilsbury for their minister." Backus, vol. 1. pp. 106, 107 (note). Here, Mr. Rny, is (1) a body of sprinklers, formiog themselves in 1633, A. D., into your parent church. (2) You say churches, nelf organized, by upinspired men, eapnot be churches of Christ. (2d Neg.) (3) Therefore, nccording to yourself,Buptist churches are not churches of Cbrist.

The following is Mr. Spilshury's apel. ogy for starting brptistu: "Mr. spils. bury, pastor of the first Baptist church in Landon, 6ays: "Because some thiuk to Whut up the ordinance of God in such a strait, that done can come by it but by the nuthority of the popedom of Rume; let the render consider who bap tived Johs the Baptist before he baptized others, and if no man did,then wheth er he did not buptize others, he himself being unbaptized? We are taught by this what to do upon the like occasion." Buakus, vol. 1 pp. 110, 111. Such, Mr. Ray, is the honest confersion of the pus. tor of your parent church.

## THE FOURTH COMMANDMENT.

By th. p. siviont.
"Remember the Subbath तay to teeep it toly " Exerime 2 ) 8 : $8-11$.

GENESIS 2:9, it ie said, "And on the seventh day God ended his work which he had made; and he rested oo the seventh day from all the work which he had made." On this Clark says: "It is the geoeral voice of Scripture that God finished the whole of creation ib six days, and rested the seventh." It is worthy of notice, that the Septuagint, the Syr inc, and the Samariantau, read the sixth day instead of the seventh, which njpears frow these versions to bave been origidally that of the Hebrew text." This is reasodable, for as said it is the voice of Scripture that God fibished the work of creation in six days, and rested the seventb. "And Goll blessed the seveath day, and sanctified it, because in it he bad rested from all his work which God had created and made." This could not be said if he had made part of it on the seventh day.
"Aod God blessed the seventh day." The word bless or blessed is of very extepsive menuing, and in the Scriptures frequently means, to spenk well to, or of a person, and so God had spoken well of the seventh day; and good to them who conscientiously observe it a day of tholy rest. He sabctified it, because in it, he rested from nll bis work. Thus blessing, and sauctifying the seventh day, was setting it apart for the nae of mad, for thesaus use for which God himself used it. To rest. So in the decalogue uis fourth commandment is "Reurember the Sabbath day, to keep it holy. But breause this commandment bas uot been particularly meotioned in the New Testament as a mural precept, some infer that there is no Sabbath under the Christian dispensation. This omission may have been designed by the Holy Spirit to autborize the apostles to transfer the Sabbath under the law tothe first day of the week under the gospel, on which our Lord after resting over the Sabbath in the sepulchre, arose early on
 and a now rin of time sets in, and the ty three meetinga, sixtreo of th-m lose dhecipht whar rat the servath day from feast mentiags, nod be will kuow bow, that time for her Chriutan's seventh rest and when tu study sermons. The luxy Any: anit arnapit hav luen ligalizel by idea that preachers mutht not work, but have all th- thar to study, is all hash. If a man's mipd dors not exercise while boldiog the plow handle, it surely will nut while lying on the lounge.

## WORK.

## sy chaktotte T . baso.

IDLENESS is perfeetly incompatible to the true Christian life. No ose can be a follower of the blessed Redeemer and be ado nothing. Labor was the sentence passed upoo man in his first rebellion and we have no right to expect temporal or spiritual blessings without it. We are promised our bread if we work fur it; and we are promised eterbal life if we live in obedience to the commands gives in the Seriptures, therefore it is our duty to work. To obtais the Ittle we require in this life if we are enengetic will not consume balf of our time: and sincy we are commanded not to lay up treasmres oo earth it gives us much time to work to the honor and glory of his cause. We fid that Jesus worked while on earth. How? He went about doing good. Are we his followers? Then we must work in the way he did; going about doing goad. Yes, there is a good for every one to do. If fiod has blessed us with ahundance be requires the more of us. Yet there is much that can be done by those who are of small means-nil must work; but let us not work ngainst each other. "A housedivided agaiust itsplf eannotstand." And as we are told all have not the aame gitts let us use forbearauce towards each other, hoping thatall bave the same eod in view, though some things do nut ex. actly suit our views; for we know thnt which is not approved of God will come to naught.
Let us look to ourselves and be cer tain that we have no beaus in our own eyes. When we get ourselves right the next thing is our bouseholds, get that right and then we can see further. But first let us be as the patriarch of old who said, "let others do as they will as for me aud my house we will serve the Lord." The right place to remedy evils of a community, a church, or pation is give the right start at home. If every one would do this every thing would move right along

## DECIDE FOR CHRIST.

## 

HANI there are who feel the obliga tion to muke a profession of relig. ion to get down from the feoce-but say they have not courage enough. They know that a false profession is so awfully denounced. and that if any one would be so rash and so reckless as to make a falke profession would expose his soul to a perilous stroke; and more, they say that they don't know on which side of the fence to jump-don't know which church to join. They feel that they ought to join some church-they feel like getting off the fence on ope side or the other, but they know if they do get down, some of the folks on the other bide will say they bave made a mistake. Heace many conclude to stay just where they are. Of course that is wrong, because the Lord condemos the position.
Agaio, there are many who feel the ubligation to "chew the cud" and to chew it to make a profession of religion
and do make it, but do not part the hoof-do nut part from the way of sio. bers. Now it does seem that sich jersons are mostatile adil of that sonf neutral tiat which yiellis and hends to mont auy thiog that comes ucar them. Friente, We have oo hosioras to make such spue tacles of ourselves. Let bs put wimr feet firmly down on the Lord'e side and contend for all that be and the apostlea conteoded for. The word of the l.ord is not predicated on men's sayrug and doing thus and so. Christ will reward us, and bis word will judge us and not men and their words.
When we once receive that new nature which is communicated to us in regeneration, it will lead us to true liberty and victory over the fear of man's re proaches and injuries. It is useless to try to be successaful in serving two unasterd, whose interests are in direct opposition to each other. Our Savior has de cinred it canoot he done. No doubt multitudes err in this matter; for there are so many ways io which men can at telupt to surve two masters. We must conclude with the apostle, if we pleast the world, we are not the servants of Christ; if we love the world we are a despiser of God; but if we love aad hold to the service of God, we will renounce and despise and lenve the world, and take our stand with Jesus. May the God of blpasing give that decision of character and judymeat that they may "approve things (hat are excelleot," or that they wny choose the right and lenve the evil, nud that they way "be wihhout offence till the duy of Christ," हi) that when tirac comes for 1 s to eater uןw our new life, or in the great future, we may all he guesta of that great huaveoly fenst. But remember now, now is the tilue to prepare for this great feast. Pie pare to mod thy, Grod is the substance of the word of life. Twirn, sinner, tworn, tuis to God; heaven and earth shall now rejoice is your conversion.

Triz use of surnames was not geoeral in Eogland till after the reformation. Washington's ancestry settled liret at Herbert, aud the individuals were koown as John de Herbert, that is Johu of Merbert, Thomas de IIerbert, etc. After. Ward one branch of the family moved to Wessiogtod, wheo they were known ns "of Wessington or de "Wessingtou," and this became corrupted into the fumily pame of Washington. So late as the he giuning of the eigbteenth century, some families of Yorkshire had no fixed suroncres. Even at this day it is saill that few of the miners of Staftordshire bear their father's names, but are ooly koown by same sobriquet.

Wuat we aeed 18 to write the word righteousness on the very play grouods where our childreo go to sohool; write it over every apen door through which young xeen enter upon their life work; write it upon every carriage is which men ride to business, and worned to their sboppiag; write it on the walls of every bank, counting room, and public building: write it over the entrance of every church, that every man may see it when making a public profession of his faith is Christ; write it so phainly that he who would make baite to lie rich and great may learn that there is but one rond to real success in the world, and that is the road of strict integrity. God bas not giveo a promise of his fsvor in this, or any other worid, to any but the righteous man. The man why lives righteously is the only man that oued apply for admission to the heaves ly kingdom.

## Ghe Brelliren at 3lork.

 rthlishfo mefkl.s.

## cardinal princifles.

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 Hit Thicmornt it
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SHETAHEA AF W0RK,
LANAKK, 1Lh.. . . . AI'RIL 23, 1880.
An anbrided tougue inearo au uagrateful heart

Thake sweet word-home, haven nud happitess.
Whes you fail you ouly prove that you were stroug enough to sacceed.

Whas same one please give at the aldress of bas Keius, formenly of New Castle, Ind.?
Bno. W. J. IL. Bacyas's ndedress is changed from Nuru Springs, lowa, to Morrili, Brown county, Kau.
Thes Caivary Baptist Church of New York City, recmently raised a coliection of $\$ 13,000$ for Hume nul Forerga Mrasions.

Turk traupat of fame will sooner or hater do
and blist yvth vur owa breath.

If you would be pargent, be biefi, for it in with words ms with subleatus: the more thy ane condensed, the deper they berru.

Thus gives us a ailloo drunkarls, a handred thouknal thots and nassare, aut newly or quile thousuad nurderecs ant snicide 4 y ye.ar,

Everywhere we find thero is unore ueed of socouragement and lesa criticism: more manifentat
tiou.
 thiniois, to M Coub, same State. Parties wishng to correspoud with him will note thin thaug
He who thinks lhe has no ueed of Christ has rio ling thouglity of humself. He who thinks Christ cunnot holp him has too low thoughts $f$ Clint.
Wv huve rectived the sad intelligesce of the death of Bru R. B. Mitler'n wife on the 26th of Marelh, We hapo to bave fuller particulana by the next issue.

WE had mitended to hegin our serien of articlo on feetwashong in this issue, hat we have
ru-thad tho paruphlet, ind must avruit the arrival of unother.

1. giving tume of Lovefa-a-s in Nerthem
 -beru Jume mastead of May.
Tuscity of Dria, in A siatic Turkep, situnted in the -mpmed cite of "Ur of the Chaldees,"

Ir po wable, muil all church newry for the $B$. AI W. on Munday or Turdays.
resich us in fimm for the uext issue.
Tarerminal peoplas the himwif the world Is-Ines in; writea retrilution ufout the walls of the chanber he dwells in, and the frire fiee of heaten ho lonks upas, is has own purezer.
"Trumt me no therlure which the poet frigus, Cau match the fierce, unutt-rahle paill He feelv, who, mght and dav, devind of reet Carries his own accuevr in has breast."
Bnothen Jaenb Hallelorand writes: The muny who have united with the brelhren in Pim- Creek Distriet, Judima, sinte Jannary are
enjying themselves well. Others are husering round outside the tate, while the Savier invites, "Come in."
Ocu frivnd Frederak A Wagneer of Miller

 the neeple whom bo wus neeking.
Tire uumber of Bule+e oxtint at the beginming of thy prenent cemlurv did not mxamd atimat.d to have hewn pruted by the British uni Anerican Bible Soci-tws uloae.

Brow. Mucus iuforus we that Sinday-cheools Desmendmg him urdera for large numbers of Our Childown at Wort We are glad to he ar
 1. H. Muore, Lourk, HItment

Sosbare making inqumes about the pamnhlet cuntuining Bashor antl Bergstresser dubity. In ankwer to thene nll we cau sny is, we
priseane it munt soon be ready for uelivery, as there bas been auple time dine the discussion
for its publication. We hops Herefore soon to for its publication. We hrps therefore soon
be ready to fill he orders alpuly recerved.
Two hard-wirkiog und zratuus claldmu of God mu one of the Westiru Shites have put their wholk affections into the work of thee
Lori. One of thenm writes: Sister- and I have heen going from house to honse every diny Ior about a week thachng the peoplt the way of tive Lord more perfectls: Sonst of them sur. "dlmost thoa persuadest me to bea Christisn." Our Father will bleas them!
Quite a number of Bretliren from adjoining churchis were in altendauce at the council glad to see nur dear brethrea und sistera come among us, brliesiog that their rresence always has a benefcial intluence. The nore we asso-
crate mith each other and reison tugether iu the aprit of Christ, the better we are prepared to wercome the world, sio aud corruption.

Eld. D. P. Sariog, of Doubje Pipe Creek, Md., arrived in Lauark on the the inst. He is nixty.eight years old, but preaches with of his life-that he worked in his dsy-thut be must uow decrease white others iverease-that he does not envy those who shall soon take his place in the batlef field, but reels glad there are sthoug men to carry forwurd the work.
Alwost one mouth ago we ardered a lot of Hyola Books from Qointer is Brumbaugh Bro's Shortly afterward we recived a card
achinowledgitug the order. But the Byany Books have not yet arrived. Purties bave orderedfrom us ana no dount are orcoming mimpstient in the loug delay of the arrival of their
hooks, We regrel this very much. Why the hooks, We regrel this very much. Why
books bave uot yet corae we do not know.

Dubixa the month of Fubruary, the receipts of the Aweric a Bihe Sccety were out 840000 by siles and donations. When we cansiles the immense number of Bibles and festaments given away by the Society each is needed. As a people me should not forget th do our part towards helping to print aud distribute Bibles free to the paor nad careleas.
Danot be discouraged. How many strong hands and miuds are idle to day because they have met with discouragemente on, what sad thougtit! Diseourageneatent prictier amonats practionily to fathlessaness. Ye dis-
cournged ones, think of it! Do jou have Chirst for your example when you fold your lands in discourageneut aud du notbing? Did he do so? Nay, bruller, sister: uas. Arise in the full vigor of your soul, mind and slrength. Be a live Clristian, not a dead oue. We should live more to do good to others and pot so wuch to have others do goud to ga.

THe Commitbe to the Lanark church, D P Saylor. Enoch Eby nut D. E Price. net the chareht in cannctit the Th mast, and with a great deal it lairnesa nud patlence investigated
 it. alwas" shoult. On the sth the charch nesam
twet in cruncil to hear the reprort nf the Come mort in csuncil the hear the reprirt uf the Con-
mittee, and their revport was unarimously mittee, and their report was unutimousiy ace
cepled. Bru. Say lor left fur houre on the 9tb mat.

Therin is one of the rarest grams. thany a youth has been tost to society by allownay it to turnith and llirowion it away. If this $e \in m$ still shines in your hanom, buffer nothing to deppace or tamsh ity laster. Prolanity is a whirk of huw breedng Show me tho man who conmunds the hat ropect; an oath neser revibles on his fongur. Inquire the charucter fhose whi depart hom virtue, Without a
 dugrice you.
The city of Maryanille, Culifornia, has an ordiumber requrmg it boys to be nif the streets aifer 8 oclock rach evencig, und the morals of the bogs are grastly inpproved. The "p wiverthut be," 1 n all cites, are the ga.udiaus of goant ordidr, and it were well it boyo were not per nitued, of stututes, to iont on the slace fur toyn adgris to spend therr leisure moments. Tie outh of Chum are lar uheal of the Amelien 1 fonts and girls in pasing respret to th

Taere is only one conutry in the Norld in which there are no ilfinerate people. It is the Sandwich islanda. The puputation of the Aluads in 58,000 . They have eteven hin if edir and furty-thore pravaton feliools. The public instruction 44 nuder the supervifion of a cum mittee app jintel ty the Kins, and compored of five ur-mbers, who wrie whlhont rembineration, Tho cmonitlee apprint a Geberal loppector and a number of sub inspietors. The Governwent takes care that every person shall be nible $t$ least tu reid and write, and pusues energet icully all parents who deglect to seed then children to school.
A letrer from lirother Hope datel Mureh Gth, says: "We have one one eidor, C. C. E. kildsen; ont mmiter in second degree, Juna Chr, Sorensen; nie in the frat degrep, Suren Chr. Nellow, and three deacoss. There are Girty-seven members here; two hwe gone to America, one died, and one was dizowned." It will thun be seen that thirty nium persons hann reen taught, received avd mule happy in Dentuark since Bro. Hope arnt there 10 set ip the apastulic order of things Avd he did it for le stbau oue cent pur inember of the
church in America. We will go ove step forther nud say that if there are 60,000 bre mbers in Ameries, he dud has work for less than ono-bal' crnit per nember.

Duriso the paty year twelve persans in Europe and Aberica gave an ageregate of thre nillions of doilars lor Fureign Mi-ston work Othere whour many regard as falline to teach Srecis iuto all parts of tha earth wing thenc Brethren, as a body, represented is couferences are tiuidily bulting in the matter of preaching to the Freach, Germans, Italiuns, Spatiards aud many other nathons. As a people we are bot in poverty; but notaehow of other we have rearued to hold tenaciously to what the Lor has given us. We are not quite sure thut the Lord should not bave a good portion of it rehirned to him by doiag good to others. It anay be that God is trying his childreb with "Giftiy will. Be has prospered theco, and il the cll them to an scoount Brethrous and satera let us be wise in this matter: leit us see how much we eat do hy each one giving somathin! towards building uv Cbristisnity every where.

## 1. H. MeClure if Co

Deas Suss-A frieod hapded me a copy of
your excullent paper und 1 like its tune. I have your excellent paper und like its tone. Thave
sumbined seeperal larger hiloral papar, but to
 good as any of hiem. The Bible is read ju our courteen yeare old, but 1 have lived fourteen years two long to bo taken in by any "salvationt dodge" What htttle goid jullguent I have ।
usc, and it tello me toat Chriatianity imn't usc, and it tells me tast Christuanty
what it is crack+d up to be hy its nuany to ch ers und preachers. 1 gn to chorch and to S in tay sehool and have worked to good mavnu-
tage, for in spite of our Cliristian teacluar bave orer two-thirds of the class helieving it way Ido, and as to the bogs outaide "the fate of ihe chureh," why there canont be mors than
 Why. 1, whit thin hilp it neveral sumd lutle


 and tuit hall os brilliapt. To thene whil retd

 crevee and freellwught.
Fod roclowed ortinur fir which wud me a
 it to the thoy*. When 1 ket smue extra cash I
will tuke it will tuke it
Yours trul $y_{\text {, }}$

Neb, D. W-
Some peopte think when boys mad girly join chmelr at the nge of Gumben that it is the roault of excitement and is not likely t. prove it-
 "stambling bloche;" they are Horn whom Christ witi it would be better firs if thry thed aever heen born, or il they lata a millothne tied thout their weeku and were eant men tho deptha of the seat
The abofe letter ought to phior ull parents on therir guard. In tawelme morr the cosutry "Ne have frequently lonad just sucth have wh this "Ned." Thry are teumally bright buys, mad nad the proper and gend given mentur then used, in all probablity, they would huve bell Christian philusophera mistead of Alliphitic. Ahis rureatk, Lewwr! Prevent thins pumbur from chuldreng tucorporated in th. milmita dif juur them, duct fold your srass aul say "I liave dobe all, I cun do no murs." lous must cwltivate the hearta and minds of y yar chulifen, or ke the word of Ood wal nut develop and brugg turth Iruit to las bowor nuid glory. Give them houls med papers to nond whelh will finauee hem theserch the Seriplures more diligeatlv. Twexpeet the Bible alone ta do all hon shisurl thavertugg mell and wonam if no suil and seed to yortd a harsent withut nay cultivation. Dud infilely parsae the sump cuario in the promalgatum of therir lacirnes wheh tume Chnistiais ain to do, ity theory wonald be duad in forguttebness and so deeply buried in the ngrs whith are part that the sum in his truchlens coariee through the pathless nuiverse would never tind a mund darkened with its uphustry.
We need to be at work. Wg ment counteract the debning influences of intidelity hy heat aud brath aud muscli--by heart by lerng pare ouvely, uffectionate aud charitable: ly lirum in bucuming uore thoronghly acqumisted with avery art and science, as knowing more certany nud difintely what God hus done; by muncle in uherg ing the lawn of our beinge exlibting in his way the virtue of Ged's word when conrolltug our dalls condact.
L-t us preas into service every means, not in it ell sinful, to eatasdish and build up the cause ot Yion.

## INSUBORDINATION.

SPIRIT of rebellios in anywhere aud everywhere subverawe to all good governmeat anl peaceful enjoyment. Tie clatd who rebels against the good rules of his parents suhverts the peace of that family aud su far as ke disturbs its peace su fur he is a vrolator of its goodaens.
The spirit of msubordination is out uufraquently taught by those who have bren set as advisers in thmiga tbat are true, in thing. that are Just and haly. When tbis is done can we cousitently rebuke younger owes for lieing reheilious? Yor example, cau they who urge sabuiastion to the rules of the church se set forth by the General Confierence, exprect young brethreas and aisters to comply fisthtully when they theraselves manitest in spirit of insobordinatiou" The Aunual Mreetng bas udvised that oach elhurch contribate two dullars toWants meeting the needs of Clirist's naure is Denmark. This is planly zet forth in the Minates of Ausual Mefliug, and if we wish to be -ubmissive 1 t is our duty ta pay due reapect. If elders refues to respeet this adrice, can they complain if others refose to submit to some other decision of the Conference? In short, do not elders who oppase the decivions of Anunal Mectiog lay the foundation of insuboruiyation in their churches? This sa why our beoved frateruity is freqneatly disturbed, and which canzer dissensions. If eldara them telves refuse to submit to the decssions of A. M. in pue thiog, briv ean they coosistently ask their aembers to acbmit in other things? Nut until tbere is a spirit of antrmission to A. M. on all

11i. x-1 mail the +lders can we exp et the -pir It ill inoubadinutsing to wate miturg uns. We hute our hourle are noldenrd when a spirit of
 fathfully lead to hirkhy und nuble qualites. We thunlia uobmit te the adyee of Conferrise untal th can be chunged or repaled: tor Cutulerarpo Non thim, momer bo favt- r than it tan s. (1. light und truth.

## MONEY.

T"
 U. y io maninters who devole all or most o
 litle money may do a prevther a gra: deal hurm. Why will that mones hurt a prascher more than other meel who whll have it if the able to thuad the corsnyting mfluences of ulver and guld thun uther man? Pity anch mumiste: What tally?
It reem* sone jursens cannot liwar tu he ask ed to pive uny thing townard helpiug to defray to protmhing. They have plenty of mpans. Ingervid ave men will truet thrir hauts to shuws whench thiry valuen nocost highly. So ve "ar it ns with the theneh. Jlem will Irast their wheh toun
mothingly.
Wehuva koown sanse men to cry out in thmuh r thinen nganat "prpularity," kuowing at the time that nuthing was so much calcu-
Iatell to winko them "populur" ns that, nud niturwards lorug nboat it. So it is with some ten tu regand to monry. They will write and preach nguinst giving anything to the support of uny benevolent iustituliou and aflerwards
hrag of how much they got tor doing it. duy man guilty of sucio in stranu-ful inconsistency is certainly uaworthy of the name of Christian. Let us be cureful when we are writing and preachine aganst populurity that $\pi$ do not do it to make currecises populart; or,
we ure writing or preaching against money that we do not do that in orter to get some of the "Bilthy lucre". ourselves. "God is not mocked", Such as do these things should por der well Matt. 7: 1-15; Row. 2:1,3, 21-23.

## MANIFESTATIONS OE THE HEART.

0this subject we lind professed Christendom divided into two classes maintaining has the other vauardly demies. The chass aftirms the other squarely denies. Thees views
have bemn presented iv dicusious both puhic aud privato in which both sides have been moor- or less misrepresented by thrir opponents dulged,
The quastion in the abistract may be stated thus: Cau the bady be neutral when the heart is right? Ou party says, yes; the ther, no.
We nfirm that when the heart is right the hody is right too. Kelligion belongs and pertanis to the heart onty. It is not a physical or spiritu al thing: but a state or condition of the hentt, the nitiad. There is nothing we cau say or do io which there is or can be any religion. There is wo relgion in prayer, prenchiug or singing; Supper, conumurion, stiatation of the kiss, plan clothes; no religion in feeding the hungry, elothing the saked, rieltering the howeleses, in visuling the suck and imprisoued; no relig ion in abatinence from murles, theft, or aduitery.
But we are asked, "How do yon kuow there is no religion in prayer, baptism, is deeds ol mercy and kindaess, in abstinence trom crime?" Auswer. "Muay will suy to me ill that day, Lort, Lard, bare we not prophesied its thy anme nudiu thy name haye cast ont devils?
 And then will I profess unto them, 1 never knew you: depart trou bue ye that work stow nill my goods to feed the poor, aud though stow nil my goods to feed tise poor, nue though
1 give wy body to be burned, and have not clarity, it profiteth me notbing." 1. Cor. 13:3. It religiou consisted in yome physical thing, theu oue man might bestow it upon another; or, it
 to perfora it and hence ho made religions. But such iscas are ton alsuurd to need reply or comalent. Canst leaches an p'maly that we mught prophesy (teach or preseb) in lid name, eren cast out tevils and to mazy womderful worhs
and utill be none of thues to whom lo wil say, "Cowe ye bleseed," bot must hear hiul say, " never knew youl d-part from me." Luil Paut given as to anderstand that tiongh he should go to the exteme of giviog all his goods to feed the poor, and eren give his body to be burued
it might availi bimu nothing. Whirn Simuel weat to anour Divid Fing ver Ifrial hetiarned "the Lordseeth not as man weth; tormau looketh on the coutward apprar. Sincr, tat 16 . "1, the Lord, search the heast:" "Hi 17 : 10 . i's minds or heurts. We cannot therefore tell ach otber's theoghafn or motives. When we meet each other we caznot tell whether the person sympathizos with us nod wishes us well. or whectuer hedialikes us naml wishes 145 Prin We cru oniy cuty-cture or tufer-wh dare wht may kuow-that is by what the person dies What we do expresses what we nirv. A gsod beart is Hown hy guod act, and an evil fowe by eril acts, An evil heart unaty do good far hort time for shetish purposes, but bald act. never comeno fon a goos heart.
not be certuin thint ereas thing in sheep's cluth $\operatorname{mg}$ fa a shemp, wo can b + absolutely certbin that There is no indocanent furt the guwi to cotopt th garbof the bal, and therefore it vever does; conseqnently to cantend that virtue, piety and obedrence may sometimen lave the appearauce
of vies, impiaty aud disठoelience is to coutradict common sernse.
We judge a tree by its fruits, or in other words, we know a tree hy ita truits. This was said by bim who nunie no mistukes. The tree Wutionded to reproent the brart and the fruit the prodncta of the brart "Every tree that
briugels forth not goud fruit is bewn dowu aud cust into the fire. Whetefore by cheir fruils ye shall know them." Matt. 7: 19, 20. Here we see the oiject, then of the "Irut." By ir we may know the "Hree." "Erery good tree bringeth forth good fruit, but a corrupt treê
bringeth forth evil fruit. A good tree caunot bringeth forth evil fruit. A good tree cannore
bring forth evil fruit." Malt. 7,17, is. Ilere it in defuitely aud positively stated that the fruit is a certsin index to the kind of tree that prollueed ik. Bad fruit cain only be produed
by a bod tree, asd god fruit by a good tree. So we may know whut the state of a man's heart is when we see what he does. If his heart be right his aetions muat lie, for just so certuin as ve are that " "gooil tree bringeth forth good frit, the cerinian we are that "a good maso out of the good treasure of his lieart bring th forth that which is good." And just socertain as it
is that un eqnl tree brineeth forth evil fruit, so ourtuiu myy we be that, "au evil naan ont of the wil treasure of his beart bringeth furth that which is evil." Luke 6: 43. There is nothing xivting which has no ineans of expression. It from the fuet that there was nothing to ensvey it to our mind. A fact ruast always exist eciorent can lase expression, but wo
thow anything of it uatil it is expressefi. Of all we see in the sky above of the earth eneatb,-of sw, moon or stars, of mpuntain lall or dnte, thore is absclutely pothing without ing or produciug poser, which is eitter fiteligent or uniut-lligent. That which is unitreiligent ss aeilder moral nor immoral. Thut Whicls bas puwer of chocice ts atwajs one or the
other. Thereis power in beat, light and elecrreits. But thry are anintellegent forces, and therefore bave no moral capacity. Although heat may hurn a city, or cook our food neither ict is nocral or immoral. So it is in regard to "ght and electricity; not being intelligent forces they have no moral eapacity. But if a man do luse things they ind cate morality or imnorIhy, becausu ha kof the act is a motice,-an inteligent forde-the act is the resolt of chrice Mi ral capacily begins nud rods just where thin pown of th lice brgius muid ends. Take away irom mau this power sud he then has no more moral capacity than Iead or stone, and be is no
noge repousible for what he does than light, tent or electricity.
power of thoice. Consequently thare is aothing which he does that does eot indiente erlbre a right or wrong heart. What we catll right actsare expressious of a right hamrt, an! what
 moticr goreraing it If my brither lo- thach by I ghtoing and killed, the uet is met regarded wether good or bai. Why? Becume it wus not the expression of a motive. If lire burn a town and destroy a cits, we do not rp-ak of
it as a good or bad act. Why? Becaues in the fire was not the power of choice. What the fire did it bad an motive in, hence the net is ont connidered as either noonl or inmural gna or bud. But now suppore a man nould do the same wrirk which these unconstoun ngeats did, would you then cenhider the actrua netiher good nor bud? Yun do not. Why?
If the acts were exacll, the same mai were nether right nor wrong in the case of the lighruwg and Ure, so Ney mast be when done hy mal. Acts have no numial capkity and hwice can never be repanded at plthet right or wrovg, wo diff-rence by whotn or what power performed. But the wets of a nana are expressiuns of bia hrart, met the oxpremmons of hia sootives, and jurtent of saying thes heart or the mutive 13 good or bad we say it was a gond nr ban met. We wow suy pusitively that a manns
motives or heat is all that Geal looks at, and it our heart in ouly riglit thary is sudoubt of our valvation. He catt see iatom. 1 lle Lasno need of any outward enges to tell what we are, whelher good or had; but iu his wisdom fie lass so devised that every state of the leart has its expression. Live, juy, peuce, longsuffering. geutleneet, goolness, faith, meekness,temperance, adult ry,
forrisaion, wuclemmess, lascivonues, idulatry, hutred, varisuce, emulation, wrath, strife, weditions, heresies, onyyings, murders, droukcuness, revellings, ide, are all expressions of the hreat. Let as again repeat that there is abso lately aothing whoh a man can do but what
indicates either a right or a wruag heart. What ansu does then is an numintakalie sugu of what his bratt if, with the exoeption of this, thatt be may act the bypocrite. If a man act or lo as Gad tells him, that is in wire sign the love of God is shed abruad in has hecurt. But if he
does not obey Qod, it is a sore sign that his hear! is not right, and it is the heart that Goid looks at. If 1 love my brother it will manifest itself, and if I hate hiu that will wamiest itecll Had
avener comwitted marder we could whe nordes of autuer being in the bearl; bad olen, how coula we get tho iden told the untrutl, how coald we ever have gotten the idea of falsehoud bengg io the heart? had no one ever committ-d adultery, how couk we buwe gotten the idea of adoltery being in the heart?
If there were uo act to expreas love, benevolence marcy, and kintuess, how conld we ever havi tearned thut man mas have " mund of whach these are the characterstics? No sooner does any thing exit than there is an experssion for it, a means of cumanuacatug ic. If there be it nay be known,it must furever remman bured in the unfathomable abyss of nysteries, where only the mind of God can reacb, aud consequently is not of the lesst importsoce to us.

TRUE RELIGION, OR THE RELIGION OF CHRIST

THIS subject, which has been treated upot hy many wise and profound thinkers, 15 uot exhansed; it is one that never loresits heauty and importance The wore we think and tull about it the more we see in it that directly cuncerne us, and it is one that sboald cocupy the mind of every one, especially of those wio pro less to bo in posessio
hathowing influences.
Oar aiem is to draw from this subject sonue
proctical thoughts. We will notice how and by what menos we cone in possession of this religion.
By the iofluence and tranfformang power uf the Divine Syirit our hearts are cebunged, and as the heart is the source whence all thoughts, desires and feelings originate, $A 3$ a oonsequesce our whole being is changed. We
cannot eriet without thoughts, feelings, deaires,
and thece leing uatur tha controlling ins Ha-nce ot the Disme Spirit we become axeinitstrid to thet spirib ax wie are to con-stituted thut nenre joct ink that whech has direel inHimenenterer ut. Oar hearts therefure being vallewh, w. . by r.min in ing in prasession of that 2pantalu come Cinnteithes as be was under tho
 ix-d Cluriat will mamfot itself it our doings. Ohe lives wall reliect the lifo of our dear Sivior. We will show that love and aympethy for our fellows that was so phatuly shown by Jumas. In short, we will be just like Clirist, and us such we will set au catauple thut wid be fafia for others to pattera sfor
We wall are notice some of tha prominent fratures of the trie Christians, 1he is loviog nud kind. Itis nympathetic nuture
 own hupprows, but is making others huppy His love fur humumty and the wellure of his fellow-mirn is promplug him to action mid we yee lim toing all be can to aid throm. Are nag biek, the is foaved toy their side nassisting on allovating dieir want. Aro any nevedy, howapplies them with what is wantiog. Is some poor moul dop thlent and hungring and thrating lor tbe Breal and Water of Late, he goow to him and coo-oles him by tellung hum of a dear Savjor who died to save siuners. Oh, huw many wouth ure prishang dwly and nill for the twat of the cherrag and of sumer prousderoted Chise than who 19 nande zthlons and netive by the posThion of tait charity that worketh by love
The true Chrislim sees so nuch to do that be has no tine to engage in mug thing that is vain. He realizes that God has given hive a
work to do and Leing tell by the "Good \$pritit" he is ul wass fonud ahout "his Duther'u basinees" feeling coufident that what Ite bna promised bo is able tofuitil. He feels that his work io the Lard is uot in vain for he receiven alrendy in this life two-lold, nud will, it be contime in well-doing, recetve cternal life. Thr trur Chrigtian recognizes the rigits of othera ns squal to those of bivowa. The Goiden Rale, "As yo would have others do uato yons, do yo also unto them," ts olsarved by lun and is the guage hy which be meazures all his dealinga with his felluwincu. Is hea merchant, he is wot caught iu the sct of giviag in custower thres and sevecu-eighthe yards of clow for four, reniem luering the language of luspration, that "with whalssever measure se mete itshall be measured unto you agsiai." In be a farmer, ho does not, when be tales graia to mumhek, put two kiuds in one rach, alwayy bewg carelu: to fill the last half busbel with the lest.. Neither does he nse "etroke measure," remenibering that iuspiration says, "Good measure, presued down, well sbaken bugether aud rouning orer shall be given." If thero is any cail for mid in massioaary work he can always find his pyrre, and he williagly gives of the abbudauce with which the Lord has blessed Lim He has no tsing tougue; bis veracity can never be questioned, He is no defamer nor hackbiter, opeaketh no evil, is not puffid up, does not think of bimnelf more higbly than he ought to thrak.
O, the hive that so many profeseed Christians live! In considering this we do not wonder that inbidelity flourishes in oor midit. Professed Christendom ie principally the canse of 1t. Lest as avaken to a seate of our duty. Tbe den that a parsoo can not carry religion with Lion and that there are certain paitions in life in which Christianity can not be iseed out, is Callacy, except it might be in the selling of ardent spirits and the practice at the bar, for Cbrist at one tume promounced a woe ugsiust lavyers. With these fow excoptivns 1 sssert that a person can be a Christuo wherever he is aud in whatever he cuay be engaged. We can be Christians b bhind the counter, at the mechawere bewch, behind the plow and nt the an vil as w.ll as behind the pulput. Religion is for us all. It is needfal to make us useful. We cannut fill the sphere which God has sasigned us without religion. What a culd and unfriendIy place this world would be without the inflaence of true religion. It is religion that makes as care for oar brother. His interests become vur interesta. With this feeling we will not vithold anything that may contribute to his happiness as well as our own. Fually, religion 9 wetdfal to give os an entrance uto the jay above. It will fit us for those brigbt maunions
that God bis in reserve for those whio prove faithful owto death.
L. M. Est.

## HOME AND FAMILY





## A free seat.

He was oild art proo, and a atranger An he bent hila step thither

Out Cide he Inquirse "whast church in this Y"
'"C A hurch or Christ, be beare the placo I am looking for, 1 trust he to liere to-day:"
He puesud throngt the spacio nd as he passed, ou many He suw nuryiriso and smile, Frons paw to prow, up ene entire sict Thent neross the broud front space: Frow pew to pew, up one entire sthe
IIe wa hed witli the sme nlow pace.
He wa hed with the name nlom paic Not n frimudly yoiec had hid
To listen to gospel truth:
 To the aged one lyy fonth. Tlio pows were puld for -rented hanis Tis pows were paly for-rented. And ue wes a s ranger, eh amal As he patsed a moment ontalide to think, Then pressed into tire sifelt, That hay in the dist tat his s sert. And hore it op the broul. krand afel
 Ho muln in seat far his use Calmly silling ypor tho hogns stome. Stowly povilewing the worshlipers, $\Delta \mathrm{g}$ ent coufosion he so a Manty a clurek is crin tonpll will shlume Som whapher logenher forn.

## To the stranger, old and poor-

As if by mugher some fity doors
Opra initantanconaly
 Ara proftered listity
Chancinctlicstone
Changing lid sthme for a crimsonel pow. And wholng a toar away.
Anit thit Christe eane hate that day

## Thepresolber's il iccourse was eloquent,

 The organ in tins st tone: Was preached low $a$ humbla stene Tw isulesson of low hinees nod worth That loig gel in miny a heart, $\Delta$ an the church pregerveg that sin
## WOMAN'S WORK IN THE SUN-

## DAY-SCHOOL

Exsay read hefora the Sundug-school Cenvention
of Midule District of Indlana, by Embia E. Bow.

T"E term Suaday-school iuplies a school ation. Oue of the objects of the Souday school is to give the youth a religious edueation; to cultivate and develop the spiritual nature of the child; anether is to enlarge the aren and build up the walls of the Charch.
The essential elements of the Sundsy-school are Soperiuteodent, pupils, Bibles and teachers. Without tbese there could be no Sundayschool, aud we believe the Sunday-school without weruan's uid and assutance zouid
prove a failure. Wounan's mork in the Sundayprove a failure. Woman's mork in the Sunday-
school is iust as cessntial and important as that of mass and expericuee has said sbé is better qualified to fill some positions. In days that agement she shonjü, nor ber labars in the Church and Sunduy-cliool appreciated as they sbould tave been. If she reeeived the encouragement she sbould, and were the ndrastages given her which man possesses, she wight acequally greut. Woman't adruntiges for ghining huowledge are few indeed wheu compared to those possessed by unan; get when we consider the positions to which she bas attamed, can we not renlizs at oure that she has within
ber the elemeuts of on equal worth? Womun's ber the eleweuts of an equal worth? Woman's
influence is felt aud nekuowledg od in ali the relatious of life, but in ue relation does she exerciso so deep an influeace as is that of mother. To her is committed the immortal
treasure of the infaot wiud. Shie chernhbes and expands the earlient gews of our intellect; she lifts the little bunds and teaches the little tongues tolisp io prayer. Sbe watchenover us hike a guardiau angel during our helpless yean
when we know not of her cares and anxiety for When we know not of her canes and anxiety for
us. As tbe caltivativa of the mind and the
weolding of the character of a child is far more inportant and dificult work thas, any othert entrusted to bumas hands, and as the infan tble part of the important and most gocep: quilifications are such, aud ber knowledge of the wants and di-positions of childrea enable ber more successfully to teacb this class that man.
As Sunday-school teachers, how grateful we a bould be to God who has placed us in bis viseyard and entrosted te onr care the tender budn of the vine Can we be too earnestly engaged
in ebielding them from the biting frosts of sin? in ebielding them from the biting frosts of sin? Can we be too desiross of them receiviog nourishment from the true and living vine, that in the fullness of time they may bring forth fruit even onto everlasting life? If there is a kister in a cburch bettor qualified to superintend orn
fill any other offiee in the Sunday-uchool than any brother, why not select herP But sayn one the Scriptures forlid women to pray or teach poblicly. If this is true, why did Puul say "Every wotann that prayeth or propkesieth with her bend uncovered disbonorete ber band ""
We certainly enn infer from this languige that if she bas her head covered sbe may pray and trach pablicly.
Paul anys to the Brethren at Colosse, "Let
the werl of Christ dwell in yon richly in all wishom: teaching suyd admonishigg ope another in psalma and spiritaal songs, singing witb prace in your hearts to the Lord." Here the mere commanded to tearh and admenimh one another. If men were nllowed to taich and admanizh, Women are allowed to do the
same, for Poul ,addresses tha Charch, and the phrase oun asother, inclates hoth men and women. Paul eaid, "Ye are all the children of
Ged by fnith in Christ Jemas. There is neither Ged by fnith in Chrit Jesus. There is neither aulo tue frumin fir re are all one in Christ Jo-
ous." Other Scrintural psosages and examples isht be prowetad in favor of women praying aud teaching publicly, but will let this suffice. Wowan must not assame anthority over th. man, but is required to ho iu suhjoctions and ou plan the werk for av and our duty to assizt in doing what we can with our might Dear sixtera, there is no need of nue standing ifle. We
afl bive a work to do and a place to fill in the Sunday-school. We may not all pessess the fraculty of imparting knowledge to othans, ar have the necessary qualificutions to tearch, yet noce of the various dutirs for which we an qualified. It is often said that actions speak londar than wordg, and some may by their pions Waik and gedly couversution, aud by exarting some to Clirist. My aged misters, there is a work for you to dos you may not be shle to take an active part in the exercises, but by sour presence you can do an unteld ameant of
good. Yould do bot know bow mach it encourages tesehtrs and scholars to see and feel that yeu ure interested in the prayers of the Sundayschool work. Yoo can occasionally drop a the burden reats, and the success of the school deperads. It is your duty to watch ever and antruct tiose Bho are young in the Master' milk and noty nanst be nourished and fed with milk and not strong meat lest they may not be
able to digrest all, and grow weak and sickly. able to digest all, and grow weak and sickly.
You do not know bew moch a kind word anda pleasant loek from yon is sppreciated. If yon see a young bister that does not bear the frait
you thiak she ought to bear. do not slight her and thrin a cold stoputder to her, but throw your arms of lore around her and let her feel that yon love ber soal and are interested in her welblye wearing of gay apparel is bot fodicative of that meek and lowly spirit that aloould characlerize every trme Christian. If you pursue thi olurse you will seideru fail to gain her.
Mnthery, it is your dnty to encourage your Mildren to attend Sund yy-school and to nssis them in preparing their lessous If toey see
that son take an intereat in the Sobilay-scheol, that yoin take an intereat in the Sumplay- scheol
they will do the same, for cliiliren generally hink the way mother does and thinks is right While the niod is ret young and tender it can be monthed into alonort any desirable shape or corm. You cap implant prineiples sud muke will bave we to do with the formation of the character to ufter years. You are under obligations to God according to the requirement. of hia divine law to raise vp your children for bim. The futurs prosperity of the Churob to certain extent depends very wucb whionted our jouth are religionaly traind and the responsibility that is resting upon you, and the responsiblity that is resting ypon you, sind
tbe powerful influence you way have in assist-
ing to prepare the yeoth for the stations on life and the church that a waitz them, you would double your dilpeace. If we do not at once realize the froits of our lators ne niust not be come diseouraged, but like the hasbnudmau, wi, priag up at once but may lie dormant a long time ia the dry ground uatil a refre-hing shower softess the bard soil, when it begios to gernioate atd seon a vigorous plant is sect, and finally the sheaves are gathered. So it is witb the eeeds of Gospel truth; they may lie long in the soil aud yet aot lese thevir vitulity, but in years to eome bring forth au ubondant baritat. Let us all strive more earaestly to lead our
youth to the Great Teacher, that wo many fiuall fouth to the Great Teacher, that we may fiually gnin the promised crown.

## WOMAN'S RELATION TO THE TEMPERANCE CAUSE.

## dy wealtey a. ctarke

(Whe followhg was rewd before the Brothren's Bible Sthoul in Laniak, Marech ysth, and by a mimbbef, requested to be rnbishied We cheerfuly give or their attention. Eds.]

IVHEN we use the term ioteaperance, we are nol coutioed to atrong drink; we can these we shall try to notico and womme'a ion to them.
That women gataio a rriation to the tom. erance canse earnot be denied, and it is well Shat they have been made to realize this trath. It is rather an unfrequent occurreace to see a
coman under the isfliencen of intenicating bevwroman under the wallence of intericating bev-
ragea,get such scenes hare bren sren and whint $s$ more degrading and di-gnating to the wfined nind? How earmestly we ahoald lator to instruet those around us to cultivate good bahits. mid instill within the mothds of the yo ath of nur ex ideas of a highor charocter so that there debasiug nature. Whysg that is of a low and dothers; if they have erred, try to teach them the better way and lead them fato the path of dity. In order to he suecesstol we motrst coniweuce with the yenth-implant rithin them the principles of toinppranco and virtue. If
theso wero properly tangit in rezurd to the alject of temperance there woult bu fower runkards in ons land to-day, and lown acrrow and remorse sould be telt by all. Many a kind meiber has sown the seeds of antemperance in her cliild's mind in eariy life and is after yeura das bud to mooro over her preat mistake. The a bright intellect. Throngh the indulgence of that mother she exteuds to him the wine-cup; bedrinke, and the appetite is formed, ene which will haunt him through life, and in all prohability, will hring him dowo to a drunkard' grave. That mother will be made to realize
the tronblo she bas occacioned, ned, with har hild, must suffer the better consrquences. If parents desire to buve temprato sous and
daughters they should not present to them that whicb poisou to their lips, warn them of the evis intemperance, aud of the avful doons that awnits the inebriate. If all would do this when their gbildren are yet young and snsceptible of being laught, they would inh hibe the sentiment and be influenced in the safo wry. Here is where the most +fli etive work is dnne, and until the motbers of our lied cease to offirt the lemptation to their childres, and hail to tene cannot expect a better state of officiss to exist. Then, too, we may set hod eximples beture those who have passed from chindlood, and led the templations tea: have been oflered. We are creatures of isfurnce, and whem we aroctiate gee us parlale of the wina cup, they sertainly will feel that they hase the privilege of drieg so. They look to us for good pxamples, snd it they fal to see that purity ent should characterize eur lives exemplite n our walk and conduct, will thev not feet that they can indalge with inpouity? Young ladie ${ }^{3}$,
do you ever thunk what vour iofluence may do do you ever thumk what vour iofluence may do ards? You unuy not realize it, but it depends reat deal on what you may say and do, wbether the fist ntep in the druakarts career is tasen or not. A light and friting way caparning the nubject, a Naviv Years invitation foursalf, may give the inpetus to many a hall. formed desire. Guard your words and wetions Let year voice ever be heard in carnest disapproval of the draadful habit. Let it not be snid that it was from your white bund that the

We live not to oumelves" is trae ill its deep-st aud broudest rense; we euch moow wh our own orbit, bat, like the shiniug worlith g coe comaon ceal ll that commo withiu the eirgle off cled inthen biery tbeught, word, act, or look, eveu helprag to build up, not only our own elaracter, but thut of those with whom we associnte, into monnwents of enduring b-muty or detornits; laborIng stieutly, but uane the less effictunily, in rection a glerious structure, wheso bemutal proportions d-light the cye of every beholdder,
or whese unsightly ahape is viewed with saor whese unsig
prenue disgut.
Agoin, we may be ietemperate ta eating, mod fail to provide for those aremnd us tlat kind of poarishuent that is mest nutritious, and less mjurions to the syotem. Thure is a grent deal of nutemperuaces in this particolar mid tuuch of it is doe to woman. In thas respect we beir a very close relation to the cause of temperance, aud it deserves our terions attentios. Absther eature we will notice whieb equecinily concerne us nad one over which thousand beeothe very much intoxieated; asuely, love of It is
It is not only thone who partake of the wisecnp that are iateupente, While we nay orn-
sare our hrothers for driakieg too mulch, in other respects we nay be just intemperate To surh the rule, "Physiciat, heal threclf," woll apply. W , too, indulge in bahts thet sheuld be evercewe, and need a lewwa on temtpurtace Fanlion is a crnel tyrant, but many bave allowed it to rule never them util thry bave baeove extromely intemperate. Sen to what on maspuing exteat fashion prellominates! It humuru heart aud ie domp ity deadiy work. Cul humux heart nud te doligg its ite indy work. CuI
oot we deny ourselves of somp of these fuolish tyles; uppear before the world auticed ia a marm smplo anamer, and tuke the meuns we thas avish upon these frail bodies to better purpoces? If we hal the money thint is spent for wumagance in dress and that for hiquor one sum would be as enormous as the other. Now, ean we connist-nely laboor to reform our uruthers, when we ure guilty ef asimilar crimu? Csn we plead with those around us to for anke temper bur hatite when we are vot will ug to forsake eurs? Ludius, let us show to the world thut we mean reform, and then we ean
libor with better effect to rectrim othorrs. Why lator with better effeet to rochim othars. Why
aff this extruyagance and pride? It has brou the intemperance of wonea that has cassed many a man to resort to the wine cup. She who abould lave beee the deareat and most coubiding of all earthly friends; wha whonld wed neraolf ol the toxuties of life in orider to avaist her husbaud and render hiv home a pleaant oue, is intemperate io dress, not hasing the moral courage to resist the temptation. In many euch canco bien have heft their homes and sought pienaure where saore congenial sompany was to befound. The woman whos, niud is entirely absorbed in drean, wod who pau) $n$ more atteutiou to the latest fashion than to the cultivation of the mental facultirs, in a
qiaaliow one iuded, and no weman caus shed qiallow one iudeed, and no woman cau ahed
that bright rudiunce around her home that it in her high privilege to do if ahe thus suffers ber true womanhoon to be doxetroyed. As the sum Is the chier light of the solar system, so waman is the shinisg hight of home around which all the fixeside ruust be felt, vither for good or evil. We see a bome with sevenal sons grown to naanhood. By the good teachings of their phrus mether they have been raised to babits of temperance. These young men love society wat they love their bome more, and inslead of going ont to apewil their mennaga at the saloons or on the street cornera, they invite their yeusg fritads to spend their leisare witb them, and they, too, will be focited to use therr inflyence in bebalf of their aspociates, and other family circles will bo uade attractive, and all tbrougb the milluevee of one good, true woman. Woman posseses this prwer and sba should not fiil to use it and much good will he the resait. She siould ldbor earuestly and prayerfuly at bome and wherever duty calls her, to fulfill the gloricus mussien assigned ber, and those who are brooght onder hine influence aad who are benefited by ber Christian exapples will nise and call her, blested.

Is the time of the deatruction of Nouh's ark we find the paaper eut of the ark perighed an will an the pricer: sn lint the por man oat of Jesus is no more safe than the rich, asd it is a mistaken idea fome bave, that Giod mill have mercy on them because of their sufferingp. He will do no nuob tbing, anless yoa suffer for Cbrist's rake.

OLR BIBLE CLASS.

##  



 An it cobsiment for a hinother wha fullow a thin nithy falian or the wartid the the we of tubuco to

Will some orm please exphath Mnte ig az whitcb
 It whosur. er sprakett ngatmst the Ptoly Ghast


## THE LORD'S DAY



 water " Why not sak lor the chispter aur verse which says "ye meght to wash ore an-
otheris foet" (John 13: 1t fos to put the feet into water? Ask us for that chaptor and wase that says "holy kiss" (1 Car. 16: 20) in putuing the lyps together. Ask us for the chapive wad such gueetions would be just at pertuaut we to autk nof for the chapler and verse which says the Lord's day is the first dany. The early Christinus all muderatoost that the first day
the week (Jolun 20: $\tau$, Aels $20: 7,1$ Cor, $16:$, milwaya relerred to the diay Josns arose flom the grave, and it thut day wis not the traumphant
day, the most giorious one thut the Lord had day, the most gloriuus one that the Lord had
whin on earth, then what day was? Every day is the Lord's, fut there was one day whicb witatessed the overthrow of Satun by the Lord, and that was the first of the week. We are lowes God will love hum alke every day, aud house sod praise hom in all his acts; but whet we are called upon to regard a day or days
simply because some modern theorista buye simply because same modern theorists bave
strung together a rope of sand and laid it down for overy uaan to walk thereon or die, we urust kiudly say we can't walk ous it, for it is not of Chrat.
Soveral sears ago we seat out a work on Sab hatem, and in it haid down some things for Sab batarians to prove aud sent out buadreds of
tleem all over the countig, fout to this day the allserents of Moses' Lum lurve ect dared io review it except at some little out of the wry
place four or five houdred miles from us. We place four or five houdred miles from us. We heard of one man who reviewed it publicly, and The citizens of the toxn wanted him to want reply, but he refued and fi-l in haste. We are not boastivg, but it is significant that the "wro riors" refuse to take up our propositions. They prove that the New Testament is not a perfact rule of faith and practice for a weliever, they will have mailo a point, hat until they do that we thall refnae to go with them under Mnses yoke.

## REVELATIONS SIXTH AGAIN

$I^{T}$T mast be observed that symbolical words
signafying in this book sertain thitge def signafyigg in this book certain things differ
their meaving from interpretalion, being metaphorical. Symbols and metaphors are not nlike. Thus: horn as metaphor siguifies strogth, but as a symbol it means a kingdom. Fire as a metaphor denotes a thing that purifies; sy mbal of the Whitotes divise judg ojent. Tha to mean Christ triumphing fbrongh the Goapol, the white borse being a tokea of vic tory, and generally need as sueh in Romsan triumplas.

From the opistles of Pliny to Trajan, the Roman Euperor, and other sources, we bantisbosent of John to the ialand of Patmos, the number of persons who aromed thetselves Chrietians and so exposed themselves to deatl from the Roman and pagan goverpment was
on grat as even to aove their governments to compassion.
The $\mathrm{F}-\mathrm{d}$ Horse perhops denotes the war thut succeeded. Horses in the East were often dyed red; and this was a aymbol of slaughter.
the wars seumo Jews and a still rreater numher of linmana and Greehe, to that tbe enemies of Cliristanty ryecoted judgment upon eacb athre.
3. The Black Hone was tho emblem of calumity and mourniug. The Pale Horae whe the enpreord voblem of grent mortalaty. Th woin were periode in tune. The aitar still al This perine scracty in the lemple woncrip Thers period they the Dioner Dieclesion $1 \times 4$. It b -gau wi b the slaughter of 17,000 Chinataus withio thirty days, aud in $\mathrm{Eg}>$ pt alune, a very sanall part of the Roman Empire 144010 were part to deith. White robl
denute $n$ state of felicity nad purity.

## Tipurcunor, Inl. ..... GEv. W. CAREY

## THE LORD'S PASSOVER.

Aud the Forrd njuke unto Moses and Aaron and What thenl how to prepare the Lord's passover, how
 rot a memorink; anal ye shinl kecp it a fonst to tho
Lind throughout your gemuratioun ; ye shall keep it a feast by an ordinance forever Auly ye shal
 yulfs.an- day lave II busught your arniles out of the tant of Egest, therefork shatl ye otaerve this day in your g.
Fxodns, 12 :

IISitE the Lerd commands to krep those two tes a teme ferever. Jehus Christ cam and spat lis disciples to prop the tha feast of tb pasover, ind they prepire it ns Moses und Aaron? Did-they ent standing ot the table, did they remuin io the house until morning, and When they lond sung a bymingo out into the Monnt of Oives? wats sor 30 . As thas no though to harmi an nea thut it was bot kept a
the Jows had kept it?
Paul, when correcting thre Corinthians, says When ye coms tog ther therefore into one
place, Ihas is nut to eas the Lord's supper, for in place, thas is not to eat the Lord's supper, for in extugevery one taketh before other homewn drunker.' It seens as if sone had caten ia disorderly nabues. "What, hati, je not bouses let him eat st bone." When you eat in such a manaer as this, likely the ones were poor or dequised, those that bad wone and wete hungry, wherefore when je come togetser to eat tarry divided thather. We must have it equally divided; that rich and the poor all can partate
as one fanuly, like the Sowor aud his disciples. Buptime is a command from God and it we would proceed to the waler, encb one go down
into the water, do his own haphaiog. Paul, in correctugg the error, would say, "This is not the Lord'x baytisor, bat your own, becaaye erery one does his own baptizing." The rest will out of erdvr is more thiogs thas the supper perhapseven sugmg und praviag. When one geta too fisst, another too slow, this does not wake geod unsic. In praying, if all pray rder ele bow could the whe that sitieth by say, Awen? "Purge out therefore ibe old leaven that ye may be unew lump." Here the old lensen alludes to the unclean aud wicked per-
son; "tberufore let us keep the fenst, not with Id leaven, neither with the leaven of ealic ond wichedaess, but with the unlvavened bread of sinserity aad truth." Bo cleansed from all ncleasnest and wickedness. If Paul would the meaning nould be feast in connection sith the unleavened bread, but to leave ont the word the and suy keep the feast with anleavened rend, this would give seuse to fenst of unlea ned bread alone.

Maby Williame.

## A CURE FOR SLANDER.

T E following very homely, but singularly instructive, lesson is by St. Phalip Nerit A Lidy presented berself to him oue day, accu-
sing herself ot being given to slander. Do you requently tall into this faut? iaquied he Yes, lather, very of elli, replied the peaitent. My dear chind," sind Phrip, "Your fanlt in great, but the murcy of Gud is still greater; for your peuance do ns tollons: Go to the neareat uturkel and purchase a chacken, juat killed, sud till covered with feathers; you will theu walk to a certain distancepplacking the hird as you go along. Your wall finished, you will return to me."
Accordingly she repaired to the market, bought the tewl and set out on the jurney plncking it us she went along, as she bal been ordered to do
In a short time she returned anxious to tell of her exnctness in accouplishing her penance. and desiring to receive some explanatian of one 50 singular.
" Ab , suid Philip, "you have been rery faith
ful to the brat part of my ordera; now do the second part and you will be cured. R-trie your steps: pnes tbrough all the places yea have traverced, and gatter up on
featbern you bavescatteral."

But father," "xclabied the peor woman. "I at the feathers carelesaly on every sude; the wind carried thean is every directrn. How can I reeover them "
"Well, my cbild." replied he, "so it is with ponr words of ulander; like the featbers which the wind has scastered, they bave been wafted in wany directions; call them back uow if you caa. Go, sin wo mom,"-Selected.

## REASONS FOR NOT DANCING

(1)
NCING would lead me into crowdes roous and lite hours, which are irjurious henlth and usefuloess
2. Dancing would leed mo into very clos contact with promiscuons company, and ey omunuications corrnpt good mancers.
3. Dancing would require me to use and peronit freedom with the other ser, of which should be heartily rahumed, und which I beljere
4. My parents and real friends mould be anz ious and grived about un if I were out late aud keepiog compuny wish they kuew nut hom.

Cinisters and good people in general dia pprove of it, and I thitak it not safe to est nyself aganst them. It is at least doubtfu, and I wish to be on the sate side.
6. Dancing in promucuons nssemblies has oid namse, and I pish to sludy the thing which are pare and lovely and of good report. 7. Danciag is generally accompanied with drink, and 1 see drunkennens prodaces wach vil. I eannot countenance anything which leads to it.
8. I am told that daseing is a great temptic ton and a anare to young men, and I shel lave nothing to do in leading tbew astray.

Dancing unfits the mind for serious thought and prayer, and 1 mean to do nothio which gete between nuy Ssvior and me.
10. There are plenty of graceful exercises and cheerful amusements which bave none of these aljections consected with them, and of which
canoceatly and profitable avail mysell. Selected.

Mrsch ubfavorable commont is made on the practice of "cramming." is it is culled, in our public echools. The ohjections are generally well put. But there is a sort of eramming that we beliere in. It is a good thing to cram the beatis and minds of childrea so lall of the Bible that there sball be no room for skenticisu to find a lodging-place. And we olfer thio in proof. A welsh speakrer at a recent meeting of Bre British and Foreign Bible Sociely said: Whales is pre-eminently the luad of one book. We owe it to the influesce of the Bible that we bave wot a single infidel book in our lamguage and that popery has failed bitherto to make any progress amang the pare Welsh becquse they read and know their Biblea too well.

## ANNOUNCEMENTS.

## Wolices should be brief, asd wrules on from ail aher burises.

The Smith Fork church, Clinton Co., Mo. will hold its Love-feast on the 22 nd and 23rd of May.
E. A. Onn

The bretbren at Pins Creek church, Ogle Co., $1 l$ linoss, will hold their Love-feast on the 25tb and 26tb of May, commencing at 10 A
The brethren in the Dallss Centre Charch Dallas Con, lowa, will hold their Love-feast on the 20th aud 21st of May. IL Stitzel.
The brethren at Hudson, Mc Leam Co., Iil., ave appointed a Love-feast on Friday, May 28 th, st $10 \mathrm{~A} . \mathrm{M}$.
T. D. Lyos.

We, the brethren of the Yellow Creek conregation, Stephenson Co, Illinois, expect to hold a Love-least on the 23 ad and 23 rd of Maty commencirg at 1 P. M.

D B. Eny.
We intend bolding a commurion meeting in the Peatiody congregation, five sailes northvest of Peabody, Kanaa, on the 5th day of $\mathrm{Maj}_{\mathrm{y}}$, at the residence of brotber G . W. Thom-

The brethren of Waddams Grove, St-phenon $\mathrm{Co}_{4}$. 11 L. , intend to hold their Love-feant on the 20 th and 21 st of May, comruenciag at 1 Esoch Esy.
Our Love feast at Hickory Grove, Illino will be held on the 16 th and 17 th of Jun

Gzo. D. Zoclene,
Silver Creek Love feast Ofle Con, II, May
18ti und 19 hh, just two weeks before A M.

Hurneane Creek church, Bond Co, Lltionois Hay 22.ad, combencing at 10 A .

## Hexnt Juxes.

Bachelur Ron church, Garroll Co, Indiana, Hiren wil-s ans h of Flors station, Mas 97th hid $2 s t h$, commencing at 3 r.
A. F. Beveakzr.

The Brethrea of the Mudile Distrint of Iowe parpose holdnag our Districk Mreting on Friday, the 1 thh of Muy, iu the Bug Grove churcb, Bealon Co. Altu Lore-feast on Saturday 15th.
J. S. Sxybas.

The District Meeting of Northern Lilmois ill be hold with the Brobliren ill the Ruok Creek Congregation, commariting at $\$ \mathrm{~A}$. M. of be 27 th of April and continne untal all the busmess is disposid of.

## J. J. Ehuzat, Clerk.

The District meetiag of thin S anthern Di.trici of Kansas, will lom held on the 6th of May, 1880, fre miles north-west of Prabuly, commoncing at 10 A u. Thote churehes wishing tis dulegato Thomas, Peabody, Kwass. H. Suoynern
Tha District Meting for the State of Michigan will be held with the Brethren of the Almena Church at the ratilwice of bruther M. Buras, four pule morth of Mattawan, on the Hielngan Central R R , on Tharslay the 29ad it April, 18s). A full reprersentation is devited.

The District Menting for the Snulla-ra District of lowa will be liflll with the Varview cturch in Appanoore Co, on M-alay April Sth, 1880 , conmencugg at 9 A. M1. $I^{3}$ renching Suturday and Sunday previons. A fall attele* bance is deatred. Thase wishng to ko hy rail will go to foirlield on the C. B. \& $Q_{\text {, chaege }}$ cars for Unsonvilis on the C-ril. $1, \& P \mathrm{R} R$ R and notily eatjer M. Reploge or Juseph Zook and yuu will becured for. M. Myors. Clerk.

## FALLLEN ASLEER.

## 

## 

StoGAtGGLEX:-Feb 2sth, I8so, in Rus-elt townshap, Putasia cognty, luil, of throut aud lung disease, Wri. Sh. Dictiangtey, son of Jines and 12 days. (Prinitive Chrint (an platasa coly.)
Z00K.-In the Antwelt Clutcth, Ifuntington coun-
 ral servees by the waiter froll 2 rim, $4: 7-9$ He lestea a wile nud many clukireq to mourn Lies death

Promitioe Ch-tatian phane copy)
ESSIMORE- H Kowciunko county, fad, March 20, 1sob, of lieart thsease and fung fiver, slater Messinote, aged it years, 4 momitha and is days. she wind been a mouber of the churci oi yeara,


ar Congrozation, st. Joopent county, hid., Ma well 20, Lreo, bsuther Nlearod smith, aged b2 yeure, 8 moniths hinl 24 daya,

## writer.

Jown SuLha, ann.
KRINER- 1 n Marsbathown, Iowa, Catharibe Krlner, dughter of Mathins Barkatoll, Murch
 red in the Hrethren burying ground. Funeral services amproved by brother Daniel Deardoll froin Rov. 2t:1-? NoAst Ealler.
C. plens copy

HOOKER.-In Potato Creek Iralile Church, Montguthery conuly, Ind, siater Sutly A. Houker, aged di years, I mouth, and 25 dayn. The fune-
ral services by L, of. Dumbar and the writer from Rev. 14: 12. Maktin lhweha,
RODABAUGH-Near Willamaston n , Ohlio, " on The sith of March, Shinter Itabled, wife of hrother

 NEGLEY:- Near Coul Creek Meeting-house, Fulton county, 11 . Catharme Negtuy, wife of Joseph Negley, aged of years, 3 months and 24
Funeral serviees
jomprovel by the writer. diav. Funeral serviees improved by the writee.

UNKEL,-In the Mitmine Clurcb, March 17th 18su, Bister ilebereci, wifo of lirathor isankel, ag des years, 8 mouthis, 2 divy. Eu uralser. yicen by breturen Jaceo Waconer and David
Trusel.
Dasize sisies. (Other papers please con. .)
WORKMAX-In tbe town of Noru iprihis. Fioyd conuls. loma, Feriruary 5, Imon, brollirt Iasso Wurkoun, need st years, st mintlus and 13 days. Funeral nervices by J. II. Moure froma:"'sod has SoWM.IN:-In the Rockran Churoi, February 19. 1eeo, Sussana, wife of hrother Jehn 1. Bow* man, aged 44 gears, 6 miontha and 27 d.epe. FrWeaver.

## FROM THE (HURCHES.

Aurn thev that he wien hioht ohlne ane the
 Fwor-Dan. 2 2:3

## Dankirk

Sorrow agnin piercen onr hearts. My wife's dear mother peaned over the river into that bettor elime thin merning. A faith on mother in Iapmel and astrong post in the chureh is now gone, a loan that all will depple frol.
Q. T. Bogrzhan

## Pine Creet

## INDIANA.

Th-dnv, April 4th, our mepting was largoly atheaded by brethren and siaters, which is en conoraging to the mimistry, and is building up the casen of our blewsed Mactar. Two mint received by baptiam. May the Land bleas his penple peerywhere with an eatpoaring of bis apirit to the anlyation of thm homan famity. Jacoti Hzlderanax.

## Huntington.

Arrived hate at mv home chnecb (Saimmchurch urepting. A efend representution an memhere and compidernble husiness to trankact. A hrother was reolaimed that hid haen off ser eral years. Tha charch agreed to hove a Lnyp feast on the 12th of Jrne, commencing at. 3 a
M.. at the Brothren's mepting hmisn at Lamenster. All who feel to partake with ise are hereh invited.

Samurl Merray.

## NEBRASKA

## ing City.

Church in love and mnion. No aldition bv hopliam but fonir hy leittor. We need mare ministora who will coire to the fount where they nen crying fir the Brend of bira Canu

## Dorchestor

We numbes shout twentr-five in tho D ar
 pritnated ou the B \& M. rail mand and smermunded by a very good country. We arn withont in ministor, but hope anme hrother will mame to
 ren wihhing to locate hrre will be hararily brother Jobus Cripe. Ismaez Clape.

## Maple Grove Colony

Onir monthly clurch conneil was held on the 97 th of March, and we had a plesarnt and probluble meeting. We drecided to hold a camsminuipu meetiog ora the 23 ud of Mas, and we n9. Oa the 29 it of Fulbuaty we orgnuizad n Sundey-school, and thens far is well atteruded and a good interest manifested. The brethrea bel in short sories of meetiugs lately. One
 Chistians. Our sncial or wepkly prayer-minect-
ing was held at the house of tlio writor and led ing was held at the house of tho writor and led
by a sistcr who had lieen pretiously appointed. Fuith, wis the theme, and uiter rending and commentating on differnut passages treating on that sulject, exhertations wrep given by difierent hretiren. Tha clurch is in prace nud uninu. We sumber abunt one hundred ruembere. Toduy we are having sone rain, the firnt of any account we linve had this Spring.
8. II. Holsimem.

## Selem.

## OREGON.

Last Sundny there was oue brother received into the fold by baptisut is this connty, and we have bad three more wpplicarits for meubership in Clackauas coanty. We hase lad verf nice weather bere for some tinse. The grouud is in good order for furruiog: weather clear and cold at night, freezing sometimes: rouds very good for this time of vear; bealth pretty good. is needed.

David Brower

## AN APPEAL.

$\mathrm{T}^{\mathrm{o}}$a)! tbedear brethren of our communion greeting: J appeal to you to give serious attention to tbe important facts and iuferences kercia presented. I want to point to a few therem. The eerit of these truths $I$ do beseech theren. The merit of these

1ut. Is it not a fart that the Jews had seazon of unleavened howed. and that darng thase sen nus they allowed no lenepa athont their hecurc?
 thoer dars. therefure the con that wav" hlea
wres the "frait of the vinoz" uafermented. What harm coald emme of it if nert A. M Avise to ne none other than tha frait of the ine, in the amm condition as Jeaus did? N ompulsion, simply adrice to do co.

Istac Prioe.

## ANNUAL MEETING TICKETS

B
ETHREN who wish to attond our An nual Meetiog mar now spenre their ets by inclowing 8100 and a 3 sent stanp in a letter and sending it to my aldress. Write ynur nama and addirena ploinly and in full so that no mintakes be mode. Tiekret may be had on the groand at the commencement of thr mpeting. Sisters mav then areate their tiekets by paying for tham nach anmunts as thry devire or may feel ahle to give. I suggest the propripty of enone nae in pach cougregation sending for ticketa for all who deaire to attend the A Mfrom their arm of the chorch


## LITERARY NOTICES.

${ }^{4} \mathrm{Hov}$ to edanata tha Pe-linge or Aff-ctinns. and hrieg the diapuitions, aspiratinns and passinn int harminny with somb intolligence and Pray, edited with natarand balk by Charlea Pray. edited with notow nad illostratione from N :w Yorls.
The following are the subjects treated on: The following are the subjecte treated on:
Mantal emetitation: Solf nentectiag foolines:
 Gelinge: R licionv foalinge: Tornpor: Punishmont mannars: Snhiontiva nid nojjatiri IntalCo. 737 Brondway, Now York.

The Temperamentv, nr the variptios of Phaseal Conotitntion in man. considered in their R lationc in mental chanictor und tha Prattionl
 FI S Draston. FA. Phranalnginal Jonernal. The atl joct iv an important one of which ton little a penerally known. Tho hook neennies a place in liternines where bitherto thorn laxe heen a saraness it is therefore woleomed by all lovers The gre and human spince.
The great maj rity of intaligerat, workers in aceumpliah as moch for thomselves and the world aq thev would in their approprinte ile partinents ufpefive. Thinfect jospprecialed hy thousanhls who diacovered ton late their nufit $\mathrm{n} / \mathrm{sy}$ for the vocation which a parent, or caprive.
or uepasaity aasigned to them: while oller thoneaanda are toiling saily fand wearily amid inharmanions relations "attribnting their nasaccent to ill-luck or deatiny, aud tntally unkYare of the fundamental eanse of their nuforCo, Publishers, 737 Brendway, New York.

The North Atwrinqu Reviene for Amrit has for its leading article a papar matitlod "MeClellan's Lat Servien to the Remblic." which covers the whale period of McClillan's military career from the llank wormeut to the Jamer to the battle of Autiotuas. Sir Franicis Huchos contributes a paper on the Relations of $\mathrm{C}_{\text {qua }}$ da with the Dnited States." The author's prncipal object is to show that the recently eoacted Catasdian Turniff is not an act of retaliation egniust the United States for their refusal to establadi reciprocal free trade between the twa coantries in products that are nutaral to both. Cunada, lee says, is destrous of renewing the recipracity (reaty, and is r-aily to concede al reasouable demands. The Rev. David Swing writes about "The Fathure of the Sonthern
Pulpu Pulpit." According to him, the Southero Pulpht is without influnen on public opinion it the South, whoreas it migbt be, and ought to be, " great engiue for the moral and material regenerntion of the people. The discussion of the Tbird Terno question bugun in the February wumber of the Review, is continued in the present aumber by the Hon. George S. Boutwell, who insists that whstever, may have been the practice and the taaching of "the Fathers" with rompect to o tbird term, circumstances mase it in the higheat degree expedient that General Grant be again elecled to the press: deucy. Charles Stewart Parnell sets forth the reforns it the laws of land tenare whicb are
advoceted by bimself and his political asso-
eates, opiler the hradong. The Jrish Lund
 ward Carey: For
dealer-generally.

Blais axib Mixd: or $\$ 1$ ntal Sicimen C-masiderel it Acconlance with the Principlus of Phrenology, and in R-Jation to Modern Phys Phreoolgy, and in Itration to Modern Phys
iolngy. By Heory S. Drayton, A. M., aud iolngy. By Heory S. Draytan, A. MI, aud
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wol. 18 ruo. pp. 3348150 New York: 8 R. wol. 13 mo. pp. 3348150 New York:
Wrils \& Co.. Publishers, 7.37 Bruadway.
On the title-page of this new volnme is a santiment which has a peculiar sppropriateames, wr- think, in such a place, viz: "The greatest friand to Truth is Time, hrr greatest enfmy ia
Prejudice, and her constaut comapanion is If $u$ mility, ${ }^{\prime \prime}$ for with the lapse of time since Gall proclaimed finst his new dnctriues of nentu! philosophy, those bave stendily won them way into popular belief, and that in spite of prej udice, higotry, and conservatism. The litersture of Phrenology io extensive, far bryond the conception of those who bave not given the ouhject presousal considaration, bwing epread through a haudred or more volumes of magmines, European and American, and represebted other wine by hundreds of troatiges on the whole, or departments of the sulj ject. It must be sad, however, that withio the past ben vears or more no volome has been given to the wurl which presented a comprehensive view of the science aud discusted ist primelplesuos side of their phostieal sicans to the exary-dat life of man This ia probably dne to the fact that the treat ise or "Šystem" of George Combs was deemed by many so complete that a opw work wa quite unnecesenry. But Mr. Combo's book however admirable, is old, and there have been
discoveries in physiolngy and changea in the views of metaplyysicians which the "Systom" did not anticipite
It war a recoghition of nuch facta na thiene that sot the apthors of "Brain and Mond" to work, to prepare is truatise on the relations of the thinking priuciple to 3 ts physical instrument, which would emboiv the welt patablished doctrines of Phrenologey and shoy their combection with the latest modern physiological thought.
A careful rxamination on this well-writlen and beantiful illustrated work must convine any one that the nim to ha "explicit and clear
in ita defiaitions" and at the sanp fime to render "aching "thoroughly practica!" has beenkent stempily in view. Whether a resder lee inclimes to believe Phrenalogy or not, he must find the volome a mine of iutorest and gathar many suggectiona of the higbest value, and rise fron its perncal with clearer views of the nalure of mind and the reapousibulities of human life The work ronstifutes a complete text-honk ous the subject.

## THE ATLANTIC MONTHLY

POR APKLL, 1850.
The Stillwater Tragenly, I. ᄃ. Thumas Buile Aldrich. The Lost Occasonn. John Greentrat Whitlier. A Womat of G-nius Harriet iW Preston, A Fatlure. Clary a Trad. Rove Teery Colke. In a Labrary. Mastepher P. Grubel Coleridge as Poet and Man. Gearge Phsum
Lathrop. Tho Uadiscovered Country. XII. XiV. W. D. Howeils, A Canterbury Pugrinige. Richard Grait White. The Conquerar lez-kwah Butterworth. Reminiseeaces of Wral inglon. 111. The Jackson Adurinistration 1820-1833. Putience. R-puhlican Candidate or the Prpsidency. Rucords of WV. MI Hant I. Heary C. Aagell. 12 ecent Germas Piction Verses for a Letter. Sarnh O. Juwett. Colur Bladness. The Contributor's Club. Poblice tions Received

## BIBLE SCHOOL ECHOES

[日IS is the name of a new mosical book pro pared by Brother D. F. Eby,for use in the amily, in Bible schools and wherever peopl desire to praise God by singing with the sprui and with the understandiag.
The work is now in the hands of Professor Hill of Cbiesgo, and will be publithed at once so as to be ready for delivery in Muf. In siz and form it will be like "Goupel S rogs." It low price, good music, and convenirnt nrrangement no doubt will commend it fivorably to al lovers of good singiog. Qrders will be received at once at the following rater:

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W. U. R. R. TIME TABLE.








## Trethien It Hark. <br> 

GENERAL IGENTS
THE BRETHREN AT WORE

tract socibty



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Seuond Paoz-Stein and Hay Debate
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Fourta Paor-Obedience
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sixati
ixtil Paoe-sflyer spay. What ts the Caid end of Womea? Put Yuurelf in his Piace. Our Hudget.
Eventil Pags-Actsp: 7, Explained. The Waldenalan Colportur The Wauderin! Jew, Eiontil Page-Stuggis, Michigan. Valton, Wis consis. Corsell, fllinois. Untonville, Jowa Bea ver Creek
Oregon.

PROPHESYING AND EXHORTA TION TO THE COMFORT AND EDIFICATION OF THE BODY: ANDTEACHING ANDUSURPIN AUTHORITY. CONTRASTED.

## hy leyubl hilemy

$\mathrm{T}^{\mathrm{T}}$ERE are twe main reasons why toffor a few thoughts on this subiget. Firsk, beause 1 an urged to do so by afew herethren and isters. Second, Becmuse I desire to bring to potice a long ueglected suljeot

What is propbesying? If it only a apec ific term? Dung it simply ween the foretelling of future events? I answer, ta. It in a generic term, bence susceptible of more than ove weaning. Its first or primary meaning is the foreteling of future vents; its secondary meanng, according to Scripture (Nehemiah 6: 7; 1 Cor. 14: 8,) is to preach, to exiort, to edify, to conifort. Who then may preach, exhort, edify und counfort? Sowe nsy wen only; others hring the matter down to a still waller compasa, and say, only those who have been duly elected by he church to the ministry, but Paul says, "I nay all provkesy one by one, that all may leara and all may be conforted." And agzin the same apostle says, "every man and every wonan praying or prophesying, ( 1 Cor. $11: \pm: 5$ ) pot all at the aame meetiog, if there should he many who huve the spixit of prophecs, lest he meetiag become tedions; nor all at the same time lest there be confution, 1 Cor. 14: 29,33. Here tbe apostle refers to meetings which were intended for the especial benefit and comfort of he church, and conversion of sjuners, (verses 16, 24. These meetings were the very life of he cburch. When the brethrea and sisters same together for no other purpose bat to sing pray, exhort, admouish, and contort one anotber, scoording to history, they hecame so interesting that they induced sinners to attend. When Paul speaks of those "who occupied the room of the unlearned," it evidently proves that apace was provided for the sioners; and tho; were in hearing distance too. It is likely that they occupied one space ond the Lelievers another. The meetings no doubt were good, and the power of $Q$ od was surely with them. When simpers wers consicted they would fall down ou their faces and worship God, and re port that God was in them of a truth. Pani eays the sioner would do this if they (the charch) wonld speak (prophess) to as to be un-
deratood. Iu verse 24 , the word "propheay" has co allunion to the foretelling of fature weate, but it means preaching right to the sioner's heart. "He is convinced of all, he is judg. ed of all, and thus are the necrets of his heart made manifeet.
In this coanection the speaking with tongue refera to the language that was the least undertood at that tine and by that people, which undoubtedly was the Hebrew. I wish sone of our hrethren would not use quits so much tongue in their writing and apeaking without giving it to uy in plain Eaghoh.
If we should have such meetings every where. prophessing one to another by the bretbren and Eisters with simplicity and a love for the truth, would there oot a good report go out irom us? We lack exercise in this spirit of prophecy, and the result is we inso our interest in spiritual matterx, and at some of us sisners are astonished; and they,unstead of ass ing annen, must say God forbid, aud will fall down upon their iace and report that the world is in us of truth. Throagh the eqe weetings the charel would know her tatent.
The Lord has revealed by his word through is spirit juet the kiod of servant- he waats for every oflice in the church. Yes, he knows ust what kind of a pereon be waste to he eagaged in prophesying, and knowa just what kind of persons he warty for belps, geveraments, teachers relative to the secular interest and basiness of the church; and if we as unemhers read the Scriptures and act accordiagly we will know too. If he did not want us to houw what kind of persoas be wanted to bill the sereral offiges in the church, he wonld not bave told us in his word.
Qualifications of an elder or bistop. $\mathrm{He}_{0}$ must be blaseless * * apt to tench. 1 Tin. 3 2,3. The expresson, "apt to teach," in this counection, in its primary signification, bas an allusion to prophesfivg, refered to in 1 Cor . 11: $\psi_{1} 5 ;$ and $14: 31$, but as sonve fathers are apt ot teach their own childreu in such a way-rul. ing their own house with aptosss that they dwell together in harmony and pence, (verse t); just such men who bave soase nitural gift or talent in thas direction; who have been proven in the church through experinnce and judg. ment from exercising in their office to the satisfaction of the church, are to be set apart by the church to tuke care of ber. He may be a young hishop like Timothy was, or as old one like Poul. It is the qualification thast the word decoande, and not simply age. But if he have it no way a batural gift of this kion, for God's ake don't ordein him, if be be old or young; for if a man know not how to rale his own funily as a lather shoald, how shall be take care of the church of God as a bishop yugT, erse $4: 5$, "Not a norice." This refers beither to age in the church direct, nor to age in years, but it refers at once to his experience in the oftice of an elder befere being ordained. A arother conld not according to the word be advanced to the accond degree (ns we call it) in the ministry, (eldership), and then in a few days be ordained. Why? Becasse he was only o novice in the office or place be held prior to his ordiastion. He is now about to take upon bimself the most fearful responsibilities; he shoo'd be a brother who has not only bad experience but judgment to use bis experience profitably to the charch. He is now about to be set apart to pursue a course of tegehing, ruling, and usiug anthority, "not as a lord over Uod't heritage;" receives lis suthority from the church. "Lords" would act independent of the church. The office that be held precediag his ordination, afterwards no woman can be eligihle to; for while he is an noordained elder it is hus duty to administer baptism, to solmenize the marriage coramony, to officiate at a lovefrust, and to preside over a conncil in ordisary matters.
Paol woold reason like this, when you bave
eliders (mea of experience) who have been tria and can do this work sud all that belongs to their daty to the good of the charch, then or dana them. Stt them apart, give thea spscia appointment to all thiogs and more of a still greater magraitade. Titua $1: 5$. Here in this place, if elder means "men of experience and good judgment" who have proved themselves as such, set them apart, ordain them to a certain worh; then it follown that the church must firat have elders hefore she can orduin them.
How long must one have expereacs before he cisa be adranced to the eldership? Some will learn is five years experience as mach as others in twenty. If God has giveu ouly a ver little talent in that direction it will take him good while to learn, but if God han given hra a very large talent in that direction it will not talke him long to leara a great deal with little exp-rience; but if be has no talent at all given him to start with, he will never be fit for a pas tor (bishop). While every member of the body is good for something, all cannot be for the anome thing, just becuase they are not despreed for the ssme calling, not fitted in that direction secording to their taleut; and it matters not how mouch they study and apply themselve they can uever be successial bishops when their matural tendencies are simply to prophesy, (preach). They are tryyg to do what God did not intand them to do. Proof. 1 Cor. 12: 28 to the close of the chapter. Some of our beat honse spepers, who are "apt to teach" io the church, "who hold fat to the word as they hive been taught," and are the most shle by sound doctrine, both to exhort and convince gainsaying or unruly meanbers, Titus 1: 9-13, can searcely do anything when it comes to just reacling. (propheasying).
Then with his full charge to install officers to organize churches and travel from place to place, sometimes laboring alinoot night and day to adjurt difliculties; bot only to install bishops io their (ffice with the laging on of handx but to preside over the comucil. Teachers are by hishops to be "rebaked," Titus 1:12, 13; al! of this is a course, and teaching sand usurping authority in the church by the elder, jast such as is delegated to himl hy the church, nod just such acourse, and just nuch tenehing and usurping authority as the church eanoot give to any sister; neither ean she give to the charch what she has not received from the church. 1 Cor 14.3 f

Let your womet keep ailent in the charelh
Thia difficuly arose, not from the nister prophesying to the edification, exhortation and comfort of those present, but hecause they left prophesying, exhortation or preaching to those present, sod began to queetion and teach as bishops, or to take the place of the men apoa whou devolved the business of setaling all questions of daspute or difficulty relative to church goverament. For a wowan to enter into diso pute publicly with man was not an order that God wanted in his church.
Again, 1 Cor. 9: to close of chapter,applies to both home and public life. The langasge, "but I sulfor not a wounan to teach aud to usurp anthority over the man," and prophesying (preaching ) to the erhortation, comfort, elification of the charch," are two diflireat thiugs. If we say that they bave reference to the name thing we are making, in our eatimation, God and the apostles contradict each other; for the same apostle who ayys "let your women keep sileace, for I suffir not a womeo to teach or anurp authority over the man," "and let your women keep silence in the churches" - "t "or it is a
shane for a woman to speak in the church," to the same congregation he sags, "you may all prophey (preach) and to the same colgregation he says, "every womas praying or prophexying with her bead ancovered, dishonoreth her heat; $;^{n}$ and the same apostle to the same congregation, "If any man think bimself to be a propbet (preacber), or spiritoal, let him ac-
knowledge that the thiogs that I write unto
you are the commadments of the Lord. "Tane the Lord has commonded the women to be mleaf, and ho has commanded her to prophess (preach). But how fow of us ace willing $t$ acknowledge this latter command? We will not even graat it as a privile pe
The Lord lus told the saster when nod wher o koep silent; she is not to speak in the church a a governess by way of teaching and asurping nuthority over the man. He has also told her when and where she call rpeak; at hom and in the charch, to erhort and confort, admonish and edffy the hearere by prophesying. The woman is not a reere tool or piece of wachinery io the hands of man. She has oer tain rights that oo man dore infringe upon, and at the name time himaelf heed the divine com and. She can "he chaste and a keeper al home;" but some are aot willing to givo her tha rauch liberty; hence diseoarage her aud try t anike it appsar that she koows nothing in the toute-onty to aubmit silently to the prosum of his iron heel, and to go at his bidding. Oth era ugain are perfectly willing thatatieshonldsta th home and carry on the inside work. This a her rigbt. If she is capable she io the "Sir ah," "the prineess bere, and if the does her part vith love and respect to her huabund, way nua with principle, will not iafribge upon her rights But when she goes to church, no matter how much ber soul within her is burnivg andstrag gling nuder the spirit of prophecy which Goud has given her, and it is in accordance with hie Fill that shes sleould say sometining, when ther is opportunity; bo matter ahe must do her pray ivg, her sioging, hor proplarsyiog, all ALL in st kace. No; yon caunot fortid ber. My hroth - , you caulot say no. She has a right here il God has blessed her with talent, touxhort, cumFort and to vaify the charch in b+r labore, and if she wanta to exercise, let her do so. Be that infringes upon her rightio this mather infriogen apon the commaud of God. (1 Cor. 14, 37).
The qualificstions of a deaten is near about be same as for a bishop, giving us to under stand that they are iovested with the right of teaching and usurping authority which the ister cannot be invested with.
Some one has romarked very truthifully that the "lauthfal deacon is the hishop's right hand. He too may do all of his work and he holy in life, aud not be gifud with the spirit of proph cey. Casnot we see the difference between the person who is ordered to do certsin work of the farm, baring no other concert, and the on who mangge the farm? Can we not ote a dit forence between the one who simply preacher and the one who in appointed as "overseer'" Acts 20: 28. While all our membere nust m character be good, all of them do not bave, in the nimallest sense of the word, that tulent to teach in the governing of the church ss au overveer.
When the chorel fools that she does really Ueef s bouse keeper God has told her in bie word whas kind of a hrother to ordain. To de part from the order is often death. The chareh must have her regular maisters-her servant from the descons to the bishopt-avd God will work through the chareb to this end. God will sabction all work when done in good faith according to his word.
Tben suppose the church meete in a social capacity according to the word to ezhort, to comfort, admonish, and inatruct, to sing and pray together, would she not in this way be come acquainted with her talent? and aftor awhile she will want to call some one to exhor or preach; talent mast not be consalted inde pendent of tharacter, they must go together The great talent and bud character will not d for God's choice, but if the chareh can do n better than to set that one ayart who has gend charscter and oaly one talent, that one to eshort or expound, that is the one: for if be or sbe is fuitbfal they bave something to braild ay (costisced on theth paos.)

## A LEAF FROM THE REFORMA-

 TION.HT JAS. X. HECSEET

$0^{*}$N the linte historic page (O) the reformation time, ou can shad in standard prose, What you here can read in shyme.
Just before the Reformation-
Martio Luther get was young,
Tetzel zold indulgenoe papers, Bossting greatly with his tongue.
Impionaly John Telzel acted, Though he was a papal priest; But he had less trtue religion Than a liorse or other beast.
Loud he hasated of his papers. Of the power that hin whs given, Kaising sonls from pargatory, And trubsluting thea to beareu.

## He deluded many people.

 As he bought away their nixa, So lie got the people's money, Aod reduced their lawfal means:Luther wis an much disgusted At thi impions popery,
Tbat lie rained bis voico agringt it, And withstoud it manfally.

But this Totyul stall proceeded With bis vile uufarious art Buying people's sins for money, Playing otill au active part. One time Tetzel was at Leipsic As a plare andoug the rest, Whera be sold iodalgence paper3, Stowed the money in his chest.
There, a nobleman suspecting Tise impostare Tetyel played, On the iguorisut for moner, Aud he asking Tetrel, said:
"Can yon graut one absolution For a eilu I may commit In the futnre, yot revealing What the crime may bs as yet?" Yes," bail Telzel, "I can do it: I cau all gour sins forgive, If you pay the price denanded, Youshall a recsipt recerve.' "And you never need divulge it, You can keep this crime untold: will grant you absolation, For uy price is solid gold:

Then the gold was counted over, Aud the writing sigued und sealed;
That he might commit a treepass Which mig-t never hos revealed.

There be sold induigence payers, Aud forgave the people's nins, Prayed for sonls in purgatory Brought them to where beaveu hegins.

Then he wanted still more money, And the cash received ia hand, fill he hat the widow's portion, And devoured her house and land.

## Mauy paor deluded women

 By the impious priests were ledWhen they had obtained their money, They ceased praying for their dend.So thie Tetral, mean and wicked, Sucked the people's money out,
Till he had the greater portion, Aod to leave them was ahout.

When the nobleman inquiring, Found which was the priest would go, He pat off in haste before him, And waylaid biaself somehow

There he lay in andbush, waing Till Johu Tutzal came along: Then rushed out with fores upon him, For the aobleman was strong.

And he gave the priest a fleecing, A sufficieut soakling throngh, And he took his chest and money, Ded jnst what he wishred ta do.
Then the nobleman uprising, Showed his writing signed and sealed By the priest, for crime in future, Whieb although was not revealed.
Then this pnesi bad learaed a lesson As he ne'er had wished to learn Fur the people saw their folly, And against hius soon did turn.
Luther was so much disgosted At this papal rillniny $y_{7}$

Ti at be read his twinforto To the perylo pulicly.
Then conmenced the Reformation, Martin Luther at ite head,
Kiogo and princes on his bis right hand They, the movemont fur ward led.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptict churches pravess the Dible characteriaties which entitle tiem to bo regarided ns churches of Jesns Clrist.
D. B. RAX, A㢈rme.
J. W. Stess, Denirs


$1 I^{1}$R.S. wilfully and deliherately charg es Baptist churches with graating "Jegal license" to do thm works of "the flesh:" Le charged that Baptint churches "hola that we may itor +rit, fight and kill;" be charged that Buptist churches areguilty of the "crime, of perjury," sod he charged Baptist chuches with justifying the "rapacious, cruel, fiendish," "unbridled caroal lusts aud passions!" We ask Mr. Stetu, rgsin, was he, while pastor of Baptist churebess, guilty of "muraer, perjury and adultery?" Will he Answ-r? He was or he was, not guilty. Please, Mr. Stein, doo't forget in, say greilty, or not guilty. He must prove, or withdraw his charges. It is iupos. sible for Baptist churches to hare any connection with war: We call attention to a few extracts from the American Gyolopedia, under the head of "Bap. tists." This able work says:
"In the opivion of Sir Issac Newto, as reported by Whiston, the Baptists are the ouly body of christians that bas oot symbolized with the church at Pome.'

Arain, ou page 5!9:
"Mr. Bacroft has suramed up the mutter in a few pregosut words: With greater conssiteccy than Luther, they applied the doctriues of the reformation to the social positions of life, and threstened an end to priesteraft and kingeraft, and spiritual domnaion, titles, and vassalage. They were trodden ander foot with foul reproaches and Diost arrogant scorn and their butory is writteu in the blood of thousands of the German peas. sutry; but their principles, semre in their immortality, escaped with Roger Willians to providence, and his colony is witness that, uaturally, the paths of the Baptists are the patbs of freedom, pleassatuess, and peace.'

Aud, agaid, on page 599:
"Mr. Locke has truly said: 'The Baptiats were from the begianiog the frieuds of liberty; just and true liberty; equal and impartial liberty." "1

Again, the same page:
"It was the share which the Baptists took, says Dr. Willisms, in showiug up the fallen liberties of Englaod, and io infusing new vigor and liberality into the constitution of that country, that is not generally known; yet, to this body English liberty owes s debt it cao aever acknowledge. Among the Baptista christino freedom found its emrliest, its staunchest, its most consistent, and its most disinterested champions."
Again, page 6mb:
${ }^{\text {1) }}$ Yet, 'persecnted themselves, it is their glory Dever to have persecuted othAgain:
"The article oo religious liberty in the amendments to the Amencan Con. stitution was introduced iato it by the unted efforts of the Baptists in $1789^{\prime \prime}$
In the face of such testimonies as these, Mr. Stein tries to make the impression that Baptist chorches are guilty of all the crimes of war?!
Mr. Steio continues to repeat his statement for "trine immeraioa." Tertul.
lian ouly claims the three dips on the aur hority of tradition.
If ste Tunkers adopt trine numersion on "rradition," why do they not twke all itwrether trutitions of Tertulliaut Tertulliaus says: - Theo are we thrice immersed, making a somewhat umple plendge than the Lord" commanded. "Tradition, unwritten tradition," was the "origiontor" of "trine" immersion.
sume tistorians luve loosely called Tertulliau a Baptist, as they call the Tuokers or Campbellites Baptists, but this dors aot chaoge the facts of history. The charge of Mr. Stuin is not true. We do not reat our succeasion on raiaspired tralition. We have nowbere asserted that tracing the succession of the church by uninspired bistory is esseatial to our chinis. But we know, from the word of God, that the true churches have beeu perpetasted, aod that a church started by uniospired men canuot possibly be the church of Christ. We did not claim that the Bsptists sprang from the Meaaonites. The preseat Menaonites have departed very widely from the customs of the meient Baptist Menoonites. The testimony of Ypeij and Dermout was conceraing the Baptists that existed be fore they were called Mennonites. The testimony of Mosheim shows that the origianal Mennonites were thorough Baptists. Speakiog of the particnlar Baptists of Eogland, he says:
"The Baptists of the Intter sect settled biefly iu London, and in the adjacent towns and villages; and they bave de parted so far from the tenels of thelr ancistors, that, at this day, they retaio oo roore of the peculiar doctrines aud institutions of the Menuonites, than the admioistratien of baptism by immersion, and the refusal of that sacrament to iufacts, aud thase of teader years; and consecucatly they have oone of those acruples relntiog to oaths, wars, and the fonc. tions of magistracy, whicb will remain anoong eveu the most rational part of the Meanoaites." Ch. Hist., p. 300.

These Buptist Menaooites olserysd the "admiaiseration of haptisio by immersion," and refused "that sscrament to infronts." They did not differ from the English Baptists upon any essential feature of church organization. They differed in their cotions abont war and taking oaths hefore civil conrts. Baptista have held different views on these pointa for many centuries. Some of the Albigensian Raptists served as soldiers in carnal warfare; yet they were really the same class of christiaus as the Waldenses. A difference of opinion on political questions does not make different denominations. Some are so ignorant of the word of God as to split and divide on qnestions of dress, or political notioos. It is known to historians thst a controversy and division occurred among the Menaonites in the sixteenth century, over church diaciplioe. One party remained rigid in discipliae, while the other became lax, and departed. The strich class were the Baptists. Of these two classer of Menoonites Musbeior says:

- These two sects are, to this very day, distinguistred by the denomination of fine and gro9s, or, to express the distine tion in more intelligible terms, into rig. id and muderate Anabaptists. The former observe, with the most religious ac curacy, reacration, and precision, the aocient doctrine, discipline, aud precepts, of the pores sort of Aunbaptists; the latter depart much more from the primitive aeptiments, mapoers, sad institu. tious of their sect, and more nearly approach those of the proteatant chorches. sisted, at first, of the iohabitants of a
district in Xorth Holland, calfed Wattor Land; and hence thwir whelesect receis. ed the deuomiantion of Water Laudrisas." (b. Ihiot. p. that...
The present Mennonites sre the "grose" Water Landrims.
Prof. J. W. Bucklnail did not deny Buptist succession, though be writic'ed the statements of sume bistorians. In his leetureon "Baptist Charech Ilistory," ns publisheed in the Malison Avenue Lectures,iu answer to the question," have Baptista a history !" Prof. Buckinud auns:
"From the time when Clurist waiked the earilh, down to the preseat, there has oot bera a period in whicict they have not suttierel persseution. Frou the age of Jobr the Baptist to the massacre in Jamaies, bigoted religionites aud governments bave wot ceavel first to slaughter and then to slander thems." Leetures, p. 319.

Agnio, Prof. Bucklsud aska:
"IIave Baptists then a history? I answer, if the faith ouce deliverel to the saints has a perpetuity and a history, so that the gates of hell, bowever they have seemed to prevail, yet have not prevailed agniost it-theo Baptiste, who make thast faith therr law, bave a history." Lectures, p. 315.
Prof. Bucklaud, with all real Baptist historians, holds that 13yptist charches have continued from the tirat of Clurist to the present. By combiniug a unuber of gnribled extracts, Mr. Siteiu has perverted the facts of history. Why did be not attempt to refintg our leading historical arguarent? Mr. S. kows thast it cronot le refinted. We repeat: Firat: The Turkers have admitted that the Bible teaches charch succession. Necond: They deny that the true snecess. ion is with any Pedobaptst church Rone or her bracheses. Third: They bobertly coufess that the Tunkor church originated in 17ns. And as there 18 no other church Lolding immersion, that has any cluim to the Bible successiotu except the Baptist, therefore, even the Tunkers themselves muat admit Baptist succession, or be driven anto iofidelity.
In his affirmative, Mts. Stein tried to trace the Tuoker anceession through the ancient Waldenses. Butsince we drove him from that position, to coofess the origio of the Tuaker charch, in 17us, be now tries to truce the Waldenses to the Romish church. He bas greatily pervert. el tistory. The Waldenses were not "trine" inmeraionists. We will expose his mistakes in another article. We bere iutrodnce anotber argument showiog that Baptiat cluarches possess thu Bible origin and suceession. Barytat churenis powey the Bule ohats asd steckanon, hexarsm they ahonk posahs the wildeanken metoly dsand. kid in the propurith wonu,
Prof. Bucklaod very properly anys: Thus prophecy shows ue, as the second period, the church driveu into the wildervess; as the third, the church bidden in the wilderoess: and as the fonrth, the church comiag up ont of the wilderness." Avenne Lecturee, p. 319. It is asid Rey. 12:6, "And the woman fed into the wilderoess, where she bath a plnce prepared of Gind, that they should feed her there a thousand two hundered and threescore daya." Also Rev. 12: 14. Thia evidently points to the tight of the true church, called the "bride, the Lamb's wife." This cacnot possibly apply to any existivg church except the Baptist churcl. The Romish church did not flee from the dragon. She was monuted upon that heast, spurring him on to deeds of darkness. Neith-
er has any one of her danghters been
drivea into the wildersess of ohscarity They have aever beed hiddea. Their history is as plaia and easy to obtain as the history of the aatioas. The Tuoker church has its history from its origin in uatinspired wisdom in 1705 . It has not yet existed 200 years, much less 1265 years. The soag of Solomon is largely filled with the wilderaess history of the true church. In that prophetic song ? 14, the bridegroom says: "O my dove thou art in the clefts of the rock, in the secret places of the stuirs, let me see thy conutenaace, let me hear thy voice; for sweot is thy voice, and thy counteoauce is comely." Also, the voice of the bridegroom is heard culling, "Rise up, my love, my fair one, sad come away. For lo, the wister is past, the rain is over and gone; the flowers appear on the eartb; the time of the singing of birds is coluc, sad the voice of the turtle is heard is our land. \# * *Arise, my love. my fair oae, and come away." It was a long, cold and bitter winter of persecution. We now repeat the question of the age: "Who is ther that cometh in From the wilderness, leasing upos ukt Belovzo?" Song. 8: 5. Agaia: "Who is she that looketh forth as the morsiag, fair as the moon, clear as the sun, and terrible as au army with bauaers?"
We call stteation to the significant fnet that there is ao who, there is no donbt, there is no coatroversy shout the history of any other church, as over the Baptist church. The coaflict ragea all along the line over the origio and history of Baptists. The truechurch tied iato the wilderaess,remaiaed there 1260 years, sod is seen coming" up from the wildermess,leaning upou her beloved." This cannot possibly apply to any chureh ex. cept the Baptist church. Mosheim, 2n his Ct. Hist., p.499, of the origin of the Baptists says:
"The true origin of that spet which ac. cuired the denomination of Anabaptists by their sdministering anew the rite of haptism to those who came over to their communion, nad derived that of Mes. noaites from the famous man to whom they nwe the greatest part of their pres. eat felcity, is hid in the depths of an tiquity, sud is of consequeace extremely difticult to be ascertained."
This answers to the demands of prophecy. The true church was hid io the wilderness. The Campbellite leaders Lave beea forced to admit the Baptiat church successiou. The two learned Dutch historians admitted the Bible doetrine of Baptist succession. Can Mr. Stein tell us what church has the Bible succession? He dare pot, unless he coacedes it to the Baptists. He must surreader this point or go iato infidelity. What will he do?

## PUT IT PLAIN.

IAM tormented with the desire of writing and of preaching better thad 1 cad. But I have no wish to make fine, pretty sermons. Prottiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in sermons, prettioess is out of place. To my ear, it would be anything but commeadation, should it be said to me, "You have given us a pretty sermon." If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, or bury his argumeats beneath a profusion of flowers of bis rhetone, I would say to him, "Tut, man, you care more for your vanity, than for my hanging. Put yourself in my place,-speak in new of the gallows
-and you will tell your story platuly and esroestly." I bave no ohjections to a lady warlige asword with ribbods, and stulding it with roses as she prereata it to hur bero lover; but in the hour of battle he will tear away the oroarnents, and use the anked edge on the everoy,-Rolert IIall.

## UNITED WE STAND

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AFTER reading Brother R. H. Mil ler's article on feet-washrog, and especially bis last, I could oot help but feel a desire that every brother and ev. ery sister might have an oportunity to read it; and as many of our dear brethren and sistera do not take the Bazth. HEN AT W Wik I would suggest that those who do take it, pass it aromed so that others may read it. I think his reasoning is not ouly scriptural but logical, and be proves both by our own aud the origiaal Greek langunga that either mode can be practiced without doing violence to either the commad or exam. ple o. Christ.
It has always been my conviction that tieet-washiog was typical of that puritieation and holivess of heart necesssry to constitute us worthy communicants at the Lord's table. We think Christ's laguage to Peter, Joha 13: 10, implies that whes he says, "be that is washed, need oot save to wash his feet," eridenty having reference to their baptsm. Shorld we not be thankful to our bless ed Master for giviag us such a simple and easy type, simply to wash one snother's feet; and the weakest member in the body caa engage io the work if done by faith, aed receive a blessiag.
I have often thought bow trouble some it would be if Christ bad required all to be rebaptized every time we com muned, yet this would not be as burdensome as the services uader the old cov. eoant. Then since Christ has made our yoke so easy let ns not fall out by the way bor build up fedces between ourselves and Christ, but like two yoke fel lows try to excel ia good works, and as all our frateraal zotercourse should be reciprocal let us try to remove every obstacle that may hinder or prevent that full union of bearts and purposes kaown only by the true child of God. Doubtless the auhject of feet washing will come before the Aonual Meeting this Spring, and it is loped that througb the interposition of Providence and an exercise of that charity that thinketh ao evil, some plan may suggest itself whereby all differences may be throwa is the shade, and all agree to practice oue mode.
Dear brethren and sisters, let us all be eagaged in humble prayer to Al. mighty God that this much desired end msy be resched. If the prayers of a Paul and a silas could enlist tae powers of Jehuvah to throw off their shackles and opea the prisoa doora; and the prayers of God's children relieved a Peter wheu he was lying between two soldiers bound with two chains and caused the great iroa gate to open of its own accord; and the prajers of Elijah cause that it should not rain for tbree years and six wonth. We read that the fervent effectual pray. er of the righteous availeth much. Then dear bretheo and sisters where is our faith? Let us call upon the Lord that he may help to take away from us these little foxes which destroy the tender viaes; atd above all let us pray not "my will but thine be done." Again 1 ssy read Brother Miller's article.

## PRAYER MEETINGS

## - 7 - Htap .

$A^{5}$$\$$ the 1 rayeror social religious meet. ings are becoming norn commou is the country churches, a few thonghts may oot he amiss concerning them. The decision of Anuual Meeting ia regard to these gatherings, i, that they be conducted "deceotly and is order," hut no order is laid dowa ia that coanection. There is, however, a general urder prevailiog amoug na, that when a meetiag is opeued or clused with prayer the one olferiag that petition, or some one else should repeat the Lord's prayer. This practice will be in harmeay with the geaeral practice of the church ia regard to all religous meetinga and retain uniformity. The order now prevailing extedsively is for some oue previously appointed or if so ope appointed, then the ministar, if preseat, to announce a hyma, offer a prayer, theo read a portion of Scripture and make some conmenta upon it, and then turn the meeting over to the other memhers preseat. "If soy thing be revealed to another that sitteth by let the first hold his peace." 1 Cor. 14:30. If that revelation be a passage of Scripture, let the hrother or sister rise aud repeat it. If it he a verse or two from a hymb, let it be sung, athould any be moved to pray, "queach not the spirit," but let all kneel and pray, and when kneeling several cas pray in suc* cession, if they so feel, but the Lord's prayer ueed not be repested until the close of the meeting We are not in favor of the leader of the prayer meetiag to call on different members to pray, but et the Spirit of God do that work. Those who cannot exercise in prayer publacly can express their sentiment by a verse of Sclipture or a part of a hyma.
Those meetings whea eadorsed by the body of the cougregation are productive of much good and tead to keep the members in a working condition.

## DEATH IN A THEATRE.

## By J f. EMERBoLe.

NT long ago we read an accouat the death of a promivent politician of Indiadapolis, Indiada in a thea tre of that city. It ia said that for a short time all was excitemeat, but the commotion soon subsided, and before the corpse was removed the play was begua, greeted by the applause aod hand-elapping of the andience. What a sjectacle snd sad comentary on the bonsted civilization and moral statua of a Christian people! Death is a solema thing, but when the solemnity pervading it is destroyed by a scene like the oae upon that occasion it shows that there is something radically wrong in the ednestion of the public mind.
Were there any Christians in thst audieace? What a queation! A Christian in the presedce of the pale messen ger with oot time eaough to breathe a prayer betore his ears were greeted by the jesting of actors and the glee of an weited audience! No, no; Christians do not frequent play houses; their influence is all needed upon the other side of the question. We are aware that there are those who claim that they may do so without danger, but that aimply argues that Christianty according to tiat interpretation, is a failure; and the advocates of the delusion walking sdvertisement of the worthlessness of religion.
The mind is choked wheu reading of the carousals and revelings of the Parisons during the revolution of 1789 in-
agurated by the Jacobia and Giranodist factions of the govennment nuder the leadership of a Danton am! Rohespic rie: and still later in tha territde Com muse following the Franco-Prusian war when the populace, wild with is citemeot, would leave the theatro and dens of rice to gaze namoved upoa the conflict that was leveliag alike frieetl aad foe; while the groaas of the wound ed aud dying, miughng with the carange and din of battle, presented a seeve well calculated to move hearts other than those familisr with orgies of the kind, add it seems that the youth of this conntry are beiag elucated iu the same chats ne..
It is the dance of death in which the participants go whirliug along in the giddy maze upon the brink of the gulf of horrors from which the smoke aad funes ascend laden with the cries of the modern Dives. The flag goes on aud thousands barely take time to shed the tear of sorrow over the mounded sod of their departed frieads beture they are of again to the hanats of mirth add folly, charmed by the sirea song of these soul. destroying influeaces where Sumsoa like they are shora of their locks of strength, heedless of the fact that it is their privilege and duty to live in the conscions integrity of redeented manhood. Well might the prophet exchaim, "Hear, 0 heaveus sod give ear, O earth, for the Lord has spokea I have nourished and brought up childrea aud they have rebelled agaiust ase.

## RETROSPECTION

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by flimal teagur,
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$I^{\mathrm{T}}$ is now one short year sace I hase been led to embrace the prizeiples of Cliristianty; and ia reviewing the time, I find I have hadshowers of blessingsatrewn all alougmy pathway, which have indeed made it a pleasant road to travel.

God has been very good to me. He has granted my every siacere wish I have brought before him; bas given me the best of health, and no severe trials have 1 beea called upon to pass through. Io the midst of all this, many might any, - You could easily be a Christian uader such crrcumstances, and never fail." But alas! I have out been as I wiahed to be. I have oftes hees very Degligent of my blessed Redeemer; have forgotten him very often; have not lalored in prayer as earnestly as I should have dose, not odly for myself but for others also. I have uot heen as patieat and charitable as it was by duty to be, and have geatr. ally failed to come up to ay high a stand. ard as I believe it my duty to do. But I hope if God's mercy continues I may be able to briog io a better report at the close of suother year.
If we always had our minds upon Je. sus, 1 think we would not fail so badly, for I have found that upon the slightest trouble a word in his ear wonld aid ns wooderfally in conquering thefoe. Thed Why can we not have our minds directed coatinually in the right chamel?
Let us all strive to do so, belreving that the force of habit will then eaable us to remember him at all times; and let us all go on towards perfection, making each day and bour better than the ones passed by, and further let ne work and labor mure fathfully to win souls to Christ.
IT is, after all, the person who stakeo the least that loses most. Io the affec tions this is wholly trae. He who risk nothing loses eserything.

## Ghe Bretliret at 3Eorh pulisheb weekly.

## M. M. ESHELMAN <br> 3. J. HARRLISON J. W. SFEIN,

## Cardisal frinctiples.

THeberuirimat woik in owevme


Rulp pireot, ndempluat

Thal Trevivemize
Oberred to We tharcic













Addresa all commnuications.
bRETHREN AT WORK,
Lonark, Carroll Co., III.

## LAXARK, HL

APRIL $29,18 \times 0$

## Cosquisa your enemiea, by love.

Viruer never orev-reaches itseit.
Mare friends by pat ence ouder trials as well as by little acts of kindness.
THE Committee of Arrangements were is siou at this place Saturday April 10th.
TuERE is no man on the narrow way who mind is broad enough to take in the devil.

Afigk the firat of May next, hrother Hope's address will be Frederickshaven, Demmark, Enrope.
Sisos the brginnidis of the fourth term of the Mh. Morris College, twenty new student bave entered.
TuE Comnittse of Arraugements, at their last meeting, conctnded to shorten the eating tent ton fuet; hence only about 960 persons can be accorn woduted instead of 1080 us formerly agreed upon.
Derano this and next month most of the Distriet Meetings will he beld, and we shall be pleased to have some one to setud u* a short report of the work done. Will th
good paper please attend to this?

Bro. Jxo. Fonsey, Ahilene Kan*as, of the 9th rust, says: "Bro. John Kline of Virginia is anoongot us preaching and looking at Konsas. He thinks of waking Kassas bis home. I am
taking bio around as a travelling companion."
Alyrkn Dreax seeda for the B. at W. and say:: "1 am pot a member of the church, hut 1 like to keep pare and andefiled reading-matter before my childrea. That is a good wish, and pareote who are thus concerned for thrir children will be blessed.

Bro. Sushr writes: At our council meeting hast Saturday ove was reclaimed, and on Sunday another precious soul returued to the fold. Quite a number of familien bavo mored into own since the cillege has been located here nd others coatemplate makiog their bone moug us.

Is writing to any one for advice or iaformation do not lorget to enelose stamps for reply; and if you write a very long letter, be anre opat euough stamps on it so that the one you adidress it to need not pay the halance of the postane. This is a case where you ahould bear your own burden.

Beotase Exora Euy preached in the Brethren's house in this place on the evenings of the thary 10th. On Sunday the 11tb, brother heury diartia addatewed the congregatiou. W contending for just and true principles. May they ofteu come to comforth, instract and encoarsge all of us.

If a man loses a pieco of money, who rejoices When it is found? The man who lost it. If a
sheep goes astray, who rejoices when it is found? sheep goes astray, who rejoices when it is found found? Chr who rejices wher, of coures.
Brale-School Echoes will be ready for delivery the lirat week in May. Order at once, en then there will be no delay when the time comes to send them out. Professors Hill and Towne speak in very high terms of brother Eby's selection of music, and we bope that the
Brethren's Sunday-4chools will see the proprity of uxiog the Echoes

On Scmiay afternoon of the 11th, we were present at the organization of the Cherry Grove Bitle Seh ool. Bro. D. B. Poterhaugh If Assistant. These and others at that place manifest a atrong interest in the training of the children. Their mannar of dming busine is sim
able.

Os anothet page our readers will find an article from hrother Howard Miller relative to railroad arrangementa for persons east. Rememher his arrangement aoplies to points east of Chicago, as the rates and terms for those went of that city were pablished in No. 13 of the B. I W. Brethren who wish to attend Annual Meeting should study the railroad arrangemeats well.
As aged and experienced brother recentl! remarked in our beariog that he had observed that when the meeting was very good the an mals in the neighborbood were quite unruly,would commit depredations and do considerable wischief. The devil once requested to go ioto some swine, and the hrother maintained that when Satan is cast out he gladly goes into the auimals-dry placen indeed. Well, it is hetter that he he there than in the meetiog-house.

Sister Sakah C, wife of hrother R. H. Mil lex, whose depine was noticed in the tast muniber, was the danghter of Samnel Harshayarger of Va. She was taken ill March 19th, in the abseuce of her lushand, and on has urrival heme foned his wife afflicted with preumonia. She was a faithfal member of the church for nearly thirty years. Four children and a fond hnsbnials of life. We exted hang with the thies to our dear brother in thasthitelt aymps thies to our dear brother in thas his sore affic tion, and pray that gracs may be given him to
patiently endure the loss. Sister Miller was patiently endure the loss, Suter Miller was
53 years, 1 nonth and 10 days old. Peace to 53 years, 1
ber ashes.
Etb. D. P. Saxcon, in the presence of the Lauark churel on the subject of self-will said "The word of God is plann on the things we nust do, but not always so on the raanoner of doing. Laying on of hasuds is clearly taught in he Seriptures, but hove to do no is not stated, heace the Annual Meeting says how where God does not. Silf-will on the part of an elder ur verseer consists in his refosal to lring hefore the elurch for its action tho ese thinga whereia the Gospel is silent. Mitters of judgment he should briag hefore the charch when it demands them, and if he is obstiuate he in not the man for the place." We are glad that our brother makes bold to declare right prineiples
of church goverunsent for many of us need of church gor
teaching badly
The April number of the Vindicator contain the following frona ite editor:
'We learn tbrougb the Brethren at Work that the treasarer of the committee of Arrangements for the next Aunual Meeting is now the next Annual Meeting. at 81 ench which: the emount decided ou by the last Annua Meeting that each brother should pay. Right or wropg, such is the decision of tho last Annual Meeting, and now be who will secure a
ticket can be admitted:" cket can be admitted.
This does not leave the right impression, brother Vindicator. Not a eent will he required of any one to sdmit him to the Annual Meeting. The council roam is as free as the air we hreathe. The A. M. of 1679 decided that each brother who attends the conference halt pay $\$ 1.00$ towards defraying expenses. Now if the A M. consasts of tents, water, food, kc., then brother Vindicator 18 right hut if not, then be is wrong. We are sorry that any one will so far forget his Christian duty and priaciple as to etate, by mplication or otherwise, that which is calculated to misiend. Such a course leada to divisions, for error never unites, We repeat that no one is required to pay any. thing to be admitted to Ansual Meetiag. Come one, come all, and with boly feelings, enjoy tbe compasy of thoe who have ohtained "like precions fnith."

Sarcnoar the 10th inst, was a juyful day to the people of Lanark The owners or lessees of the Cbicggo and Pacific Raslroad announced that they would extend their rond from Byroo to this point at ooce. This will give us an air line to Clicago and shorten the dintance from twenty to sixty milar. There are about thirty miles to build, and no doubt the road will be pasbed to completion with diapatch. We boped that it coald be finished br Jane 14t, to accommodate pastengers from the east to the Annual Mecting, but the time is too short.

Britureas D. M. Miller and Martin Meser returaed from Wiscoasin the 3rd inst. Owing to the bad roads they thongbt it pradeot to discontinoe meeting. Three wero baptized. The membera at Valton were orgaized and called the Valton church. Bro. Davis was chosen to the ministry and a hrother to serve as dencon. The Wiscoasin mision field was placed in the hands of Bro. Miller by the Distriet Meeting last year, nud with pleasure we learn hat many kave heen called to walk in newneas of hife since that time. There are oow three churches in Richland and Sauk connties, and if the workmen will henceforth continue to feed the lamban and sheep, God will he honored, sinaers asved, and sainta glorificd.
$O_{N}$ the last page will be found an article from the Grashopper Valley church, Kunsas, relative to the editor of the Free Discussien. We vers much regret that it becomes pecessary to give euch wide puhlicity to the withdrawal of fellow. thip from a throther. We presume the charch which took action in his case thought it sdviable to give this uotice to the general Brotherhood becanse L. O. Hummer whas editing a paper whici was regarded by nowe as one of the Brethren"s periodichls. The attacks on the Assual Meeting, and the great complainto which the Free Diernssion so freely dealt in did potangur well. It always seerined to us like scattering weed-seed which world only anvoy the sower fiuallyt We glory not in his arreak, hut rather pray that grace may nhound to that in all lowliness of miud he may possess the spirit of God. However we wish to eall ottack others with reverity, aud lay grent claims to widom above all others, it might be well to be a little alow in followios them. Men from time to time, have arisen and altacked the Annual Meeting, conservative papers missionary work, and whatever did not follow after tbemselves, aud yet the attuckiog party invariahly 19 fonad wanting when their imer life is exposed to view. It is to he regretted that shch men reeeive any encouragement, jet no differeuce how much a brother may abnee the Ansual Meeting or the general Brotherhrod in concil assembled, a few will shout for him. Let us all he mare steadibst, and then we will not bave to mourn over miaplaced confidence. We take the liberty to aay that we bave read a lengthy account of the HummerDowns trouble from on impartial hand, and the tacts seem to ha overwhelaingly ogsinst L. 0 .
Hummer. Brethren, save your mouey, and do sot give it to any one in order to enable him to sue bis fellow man. It is all wrong to be!p men to do wrong. Rather pray for such, and help them to be healed.

## OBEDIENCE

IN this articleit will not he onr porpose to expose bypocritical obedience. Having uo ang of any protestant chorch claiming any way secure the fayor and friendship of God we deem it not only unneceasary bat superflaous to adduce any arguments to show that obedience must he "from the beart." Rom, 6: 17.

Of coaree we are amare that periobs who do not ohey God, sometimes suy of those who do "They thiuk they will work and get God in deht to them, and therefore under ohligations to save them." Bat those who say this know better. Like adrownug man grasping at strawa, they fly to this when their false, unscriptural and illogical doctrine or philosophy has been digpelled by the light of tratb.
Assuming, then, as we think it is safe to do that all professing Christians, by whatever name known, admit that obedience only when done in sincerity "from the heart" is acceptahle to God, we pass to notice some of the characteristics of this "obedience." At this point of our investigation we find popular Chrstendom divided, abont as follows:
"We can do as we please shout obeying God's commands. All that is required of us in
them." We endeavorid to shor in vor last article that there was an erpression tonci onipany corry state of the heart. This we think was proved. All sdmit that we turuct be trilling to obey God, or we aro disobedient. We ank, if there be an exprestion for every stato of the beart, what is the sign of an obedieat heart? The ooly conclusion possule is that he who does wot in act obey God has a disobedient beart; and be whose heart is disoledieot to fod, is unconverted. So the mevitable conclusion on this first poiet is, "To him that knoweth to do good, nnd doeth it not, to him it in siu," "(James 4:17) and we hnow whesoever is horn of God simeth not." (1 Joha 5: 18)
"We believe that we should obey God, hut it makeen no difference hose we do it." It in oot only esmential that we do the thing conmanded, but that we do it in the manner preserihed. When God told Noah to huild an ark, would not Nooh have heon jart as disobedient had he proceeded to hauld one different from the way God commanded, as if he had huilt notae? Suppose when Atraham was ordered to go into the land of Morish to offor Isuasc he bud gone to Mount Tabor, wonld the Loed have atayed bis hand? Would God bave blessed Abrahan? Never Oaly by doing precisely what the lord commanded was acceptable in his eight.
In Leviticas 4: 6, the priest was tanght to "dip bis finger in the hlood and sprinkle it seven tines hefore the Lord, before the vail of the sanctuary." Suppose intsead of dipping the finger be had dipped tiro fiugers or dipped the rkole hand, would be bave obeyed the command? True, he would have dipped the finger, bat more than the finger, and thns violated the command. Again, suppose he had aprinkled once, or twice, or even six times before the Lord, could it be said that he obryed? Or when the Lord commanded the children of lerrael to "brugg pare olive oil for the ligbt", (Lev. 24: 2), could they have oheyed by briaging some other oil azarly like pure olive oil?
One cumnot read the Old Tentament accoun of God's dealings with his children in ages past, without learning in every instance he required strict obedience to the requirement. In no instance did he permit any one todictate to bin terms of favor or pardon. Nor will he do more for us. Whenerer he cays do, we must do and that without a murmur if we desire a blewaing. At one time white Mosee sojourned io the wilderness with his people, they were likely to periab for want of water. To supply them with watar, God commanded Moyes to apeak to the rock. Bot instead of xperaking to the rock be spoke to the people, aud snote the rock. Because Moses did not do eractly as be had breen commauded, God surd "ye believed ne uot $\boldsymbol{z}_{\text {" }}$ and Moses was uot permitted to leaid hia people into the laud which God had given them. (Num. 20: 7-13.
If our minintern speak the word of Godso plaiply, and say whea the people do not do things in the manner prescribed by God, that they are unbelievern, their eara muet be greeted with, "nneharitable," "narrow-minded," "big oted," "Ganatical," "selifsb."
That any one ehould panse to doubt the necessity of performing an act in the certain way commasded by God, seema to be explicable in no other way than they beliere not.

In an ordinary sebool all kuow ahout ohe dience on the part of the pupils consiets an moch in performing acta in a certaix cay as in doing the work itself. Illuatration; Suppose the order of passing to recitation he as follows: The first tap of "rall bell" signifies the claes is to prepare to rise. The second tap signifies that all are to rise. The third tap bigniled each in to pass in a certain order to his place of recitation. The fourth tap indicates that all are to be seated in their recitation seate. Obedience bere you cau plainly ere would not conaist in simply passing to place of recitation. Tbat pupll who would not heed the first, second and forrth tapse of the hell, hat woold pasi to place of recitation, regardless of the order would justly he eet down as dinohedient. Then how much more particular should we be to obey God, the grat infallibe Teacher! If we grant our common school tencher, with all hia imperfections, the rigbt to be dissatisfied with us when we do not perform our duties in the manner prescrihed, how much more certsinty will we stand condemned before Deity on that grest day when weshall give an account for every idle word and thought and be judged ace cording to the deedld done in the body. $6, J$. 区.

## FEET-WASHING.

WE hove received a small pamphlet on the above nubject, by Eid. W. A. Jurrell, of the Brptiat Church, and $t$ t publication in the
Bartager at Woak, accompanied by the other side is iu order. The Elder starts out as fol lows:
Fect-urathing in Based upon a Principle of Biblieal Interpretation that prot:
for thase whio practice it titerally.
The principle upon which feet-wasking is ment ore to be literally obsserved. That all who practice feet-waslang underatand that thas is
the rrineiplo upon which it is based, the writhe prineiplo upon which, it it based , the writ
tor in not propard to nay, hat wheo it is urged that Chrut did uot lay down fert-washing sas who believe He did reply by urging trat "He meant what He aid" -literal thett-wahiog. O) oourse, thote who do not believe that feet-
Weshivg is to be litersily obsarved in all agea
 for us to observe it literally in ail ages nud urging that wo subs uaderstaud chritt to urging that wid 2UST undrestand christ to
nean ita triex-the obviously mppied pripeiple of its ba-
sia is that the literal meansmg is the ouly one we can lawfully put upan auy of Christ's pre copts. The moment that noy oure admuts that it 18 not a correct law of Binlical interppstations
to iuterpret, without in qury, precepts, ete, ns to iuterpret, without in qury, procepts, ete on
literas., ne nd another thet" what the incends at tothwashang Bs an or
teaches.
If Christ's precepts are all to he literally
otieyed, we most turu to the smiter the "other cheek also"; go two miles with all wbo compel us to go one; give all that ask os; loan to nil
that would borrow of as "; cast a itteral "beam"
 a literal cross. (Suatt. $10: 58$; $16: 24$.) Not ouly these, but if thas low of interpretation 18
correct, kiesug is an act of worship es obligatory as baptissa, and the sects that so prostion
 ing as a charch ordinance," or a part of rollgion
the reader will see that nccording to the law of intorpretation which sustsing feet:washug as its ititeral oisservers hald it, there is much wore
authority fur kissing than for it. Not only these, ggain, bat the law of interpretation sus.
teins the blaspheroous doctriue or the Romish charch that the Lord's Suppor is the literal hody and blood of Christ. Nothing then 18 which the literal obiervance of feet-washing is soatsiurd is an erronaous and dangerous one.
destroyiug the true meaniog of Gods word. It proves too much for those who literally prac We hespeal
We hespeak the patience of our realers while we hear the Elder recite. If be really desires
to know the trath, ond has a lote for it, we will to knore the trath, and has a lote for it, we wilh
leara it hefore we dismiss him. Paul spesk of some "that perish" heeaase they received not the lore of the truth (2. Thess. 2: 10). They not
only rejected the truth, but receired not the only rejecteI the Elder loures the truth, he will conie to it, obey it, and, like the disciples, be happy; bat if be is seehiug for some way to crade the truth. to get around and escape from the our pupil be a little dull.
The Elder says: "Of coorse, those who do not beliere that feet-washing is to he literally otterred in all ages and countries believe that
Christ meant what he said, too; but they do not believe He said for us to observe it literally in all nges and countriee". He tells us what
"thorengo not believe and what "they"do net "thowe" do not believe and what "they" do not
helieve. Those wbo refuse to obey the command on feet-washing "do not beliese" Clurist said for us to observe it literslly in all ages and countries. Why do "they" not believe that how you fourd that ont. Why do you read jt, "ye only (the Apostles) ought to wash one ty?" Why do you read, "I have given you "ouly," an example that ye alone should wosh one another's feet" Thin is how your theory makes it read, hut Carist and the Holy Spirit
did not write and say it that way. What do yon masa hy "us?" Do you maintain that if Christ's people wash "ous auother's teet," they mutt go into all countries aud live in all ages to observe it? Be a little explicit, Elder.
The confounding of precepts which require a physical act to fulifill the obligation and the preeptts whiet require simply a mental act to sophistry. Do you not compreheud the difference between the coummand beliete on the Jesan," and the command "be baptized" Does the word "beliere" express a mental or a physical ant? What kind of an act is expressed
difference between the class of words which express meatal action only, and the clas which express physical action, then you will bave learned the difference between the precepto Iound in Lake 6: 2942 and that fuand in John 13: 14, 15. We accept Rom. 16: 16; 1 Cor. 16 : 20; 2 Cor. 13: 12; 1 Thess. 5:26; 1 Peter 5: 14 , insofficient divine authorty fur doing precisely another" with a kiss of charity, a real, a literal another" with a kiss of chanty, a real, a literal kiss; and thers is not a particle of doabt about
obeying the commanduente when thes oberved.
Wo deny thst this rule of interpretation sastain the blasphemous doctrine" of transsubstantiation. This dectriae is simply the apiaion of sume who cling to the Pope; but faith rays, "as often as ye eat this bread sad
driak this cop, ye do show the Lord"s death till driak this cup, ye do show the Lord's death sill he coms." -1 Cur. 11:26. To bliad the eyes hy mintaiaing that beooune sonse have substituke opids owa destruction. Why do you attempt to force a literal observance of every precept apon those who practice feet-washing in the public assembly? Is not this indicative of a conscience at unrest because of disoledience? How do you determine that believers muat be wimersed in literal witer? Shoold you not try to "east a litaral beam" out of a "liternal eye, because wee are required to be baptized in litsal water? Does not your theory prove too beve latn down ou your own bed. Since yo cannot esst out hiteral beams, would it not be well to case bapt, cing in literid water, cease broken hody? Why not simply go through the votion of eating, simply thiv. $k$ you are haptized, imply suppose you drink of the cap, lest hy the interpretation you should be required to wasb literal feet in literal water? This may be a little uoplessant to you, Elder, but "teachers" are presuued to be prepared for examination.
It js only after they have been examined that their qualitications sre known. We dismisa you untal the uext recitation.

## THE CASSEL LIBRARY

Mt. Moakts, III, March 30th, 1880.-This fibrary is owued by Abram H. Cassel, Hatleywville, Montgomery county, Pa , who has tor many years been an honorazy member of the
Penusylvania Historical Society. He is the author of soveral literary works which may br seain manuscript foria at the rooms of the society, on Azch street, Pliladelphia. He is conersant with books and their histories aod mith sntiquarians all over the world, and enjoy Aueniea and Europe.
About one year oga the writer opened correspoudeuce with Brother Cassel with reference to the permaneat location of the libráry at Mt Morrie, $\mathrm{Ill}_{\text {, }}^{\text {, in }}$ connection with our college, which resulted in a visit and persoanal examinihion of the library and arraugements hy whic iss removal to us can be accoraplished.
His library is said to be "the largest antiquarian library in the United States." It contains Ten Thousand Bound Volvmes, axd
Eionteex Thousand Pasphlets, \&e, \&c. With Eionteex Thousand Payphlets, \&cc, kc . With the following correct statement: "Many of them are rare, old bools which eanuot now he obtaiued at any price. They embrace the productions of the finest minds in every age and of the great leaders of t-ought in every depart-
ment of human knowledge and research. Hia hory, polities, theology, poetry, romauce, science and art are all represeated. There are wany old manuseripts in vellom and dasted in the sisteenth and seventeenth centaries. This emarkable library also contoins the worls o the old philosophers, Sooratee, Plato, and Con fucius, with copies of the Koran (Book of Mohamet) and Book of Mormon. Besides these are books of every description, from those of the smallest size to the apper royal.
Of the latter he bus quite a number.
Among the carious yolumes may be mentionda a religious work hound io haman 8 kin, edg. ed with brass and evidently intended to last for enturies." Many of the works "oan be fonnd a no other library in the coontry." It contains a number of very large portfolios, with specimen copies of nearly all the periodicale that have ever been published in the United States and British Arserica. It has specimen papers also frou New Zedand, Soutb Wales, China and Japan. It has seseral complets ato
of uld Almanace, inelodiog the celebrited "Poor Richard dlmanuc" bexioning in 1732. It bs also a namber of rare sad curious old Bibles, the original works of the reformers, ws Luther', complete works, \&c. It is rich ju rarly ecclem inatical literature, such as the wriliogs of the Latin and Greek futhers. It is supposid to hase the most complefe collection of Jurenile and sitm-day-school literature in Anerico, consisting of sprcimen copres of all the publications of the Anerican Sunday School Union, from first to last, besides coples of Jurenile and S. S. book of the various religious denominations.
The Pamphlet Collection is rich and rure. It containf the most remarhable essays thet have been published on topics of general interest in America and England, the insugural addressos of United States Presidenta, etc., the speechen delivered in our National sud State Halls of Legislation, as well as is the English Parlia ment, the sermons of the mont noted preachers of all denominatious, on the most important ceasions and auljecta., the orations delivered by distinguished men on the anaiveraary and other occayons of our vurious inotitutions,
treatiees on acientific aud other subiecta, etc, treatises on acientific and other subjecta, etc.,
etc. 1 copy the following from the Phenixville, (Pa) Messenger: "He (Mr. Cassel) has the satisfaction of baving parlurmed a labor which every unan can uppreciate and of haring been oue of the moot unefial of those to whom the worid 19 indebted for whatever it knows of which to earve their volumes and their reputation." One writer says: "He was the compan ion of Mr. Watson, the anualist, and of our information is eorrect rendered gond service to the author in compiling that interesting work huown as Watson's Amals." A writer in the North Wales (Pa.) Record says: "Thuse treasures of erudition and antiquarian lore should not be scattered wita the dust of the owner, but in the fatare be so placed as to be most

And to the researches of the gonerai pulhistorias, the poet, etc., might come and delve amid itestores of iuformation, which would be transformed into polished stones, adorned with the grace of choice diotions and alluminated by the inspiration of gavius, affording delight and instruotion to those who come alter us, and moulding the unseen destinies of future gener-

The following 1 -xtract from the Philadelphia Press, Nov. 2tth, $1879:$ "An one examstonishment that one unau should have accomplished so much gives place to the feartbat some time the library may be scattered and its treasaree distributed among the wealthy men of other states. The meu of means in Plilaselphia should take measures to secure it for some institution like the Philsdelphis Litrary, the Historical Society, or the German Society. Such eolkertion having once beun made should ney$r$ be eesttered, and if in the course of eventy Cuth a cotastroplie sboald ocear, the like of $\mathrm{Mr}_{\mathrm{r}}$. Cussel's libary could never be gotten together
If Bro. Cansel was simply anxious to realize money on this library he could douthless dibpose of it for something like 812,000 or 815,000 even ot public auetion, on account of the value and rarity of its coutents, but he has agreed to et it come to us upon the payment of 83,500 and a suitable place for tate reception, 8500 of which money he gives back to the library as n stauding fund for parchasing books, etc. We need to meet all expenses in contributions aud ifo metuberships aboat 88,000
(Mustr. John Sbarer, Samuel Price, Dr Isase Rice, John W. Hitt, F. B. Brayton, Dan iel Wiogert, and D. L. Miller have bee ap appoiuted a comb
It should be remembered that this library vill not be the property of the College or jadindanis but in to be perpatnated furever in the tands of trustees and their successors for the use of the pablic. Therefore, citizens, stadents, burches and noa-professors, shouid feel ua Equal ioterest in its establishment.
$\qquad$ W. Stgix.

No difforence how hard the wind blown, all the chaff will not be blown awas. However the more wind the olpaner the wheat.

## TO CORRESPONDENTS.

M. E.C. Itisnot trae that the fare from Maryland to Lawark during Anaral Meeting wih he only seven dollors.
H. C. Fudely. We cannat male the orrange

Rasd our terms for the daily paper on the
(contryced mox pirst prok)
b, and a good work will be secomplished. But if the Lurd calls through his charch for some one to be set apart by the church to exhort or preach, he meemss it, and no wutter how good the charictert is if oue should be set epart who has no talent iu that direction, a mistako has been mude, wud who is to hlame. Whr, upon the oue hand the members of the oburch for not reading the Scriptares to find oat what kind of a man God wanted, and upon the othor hand the church or songregation for not masing use of the means she had wheraby ske oould know ber taleat. When God through bie cbureh calla for e prencher ho meane it. Would the Spirit of God separate from a knowledge of 3 brother's or sister's life upon oar part tell ua that this one has good character and that one had character? No. God has given ns minde and we must look at the life of tho individaals if we will kuow any thing about them, and then compare their life by the word, for God has told as in bis word just what hind of a life it takes for a good character, and just what kiod it takee Tor a bad one. Will God'e Spirit separate and apart from the word and separate and apart from ua dong what the word nags, tell us that bis member of the church his in talent to presch, and this one has the talent to govern the church? No; my hrother, no my sister; it is uot the spirit of the Law; bat the lare of the apirit, Rom. 8:2, that rust control every one in the realms of the divite econoray.
If we will live boly and righteons lives with uat and within, doing according to Heb. 10: 30 we will know our taleat; thst ie, we will know for whom to cest our lota. We will have both the Spirit and the word upon our aide. The Spirit lends to the word, not to something else. John 16: 18; and 14: 26; and through the word not something else. It tesches as what to do and how to do. If only the officials are to take part is exhortation meetingst, the others may stay at home, and officials must exhort oflicials for the command is "exhorting one another; but if the commond 'forahie not the assembling uf youratises together," is addressed to every inember of the chureb, then all must cone ap to this meeting, and all may take some part aco cording to their talent-the sisters too-hence asembly of the church.
This instruction is furthor carried out by the instruction of the apostle to the Corinthians, "Every man praying or prophesying having his head covered diskonoreth his heal." Here the aposte does not condemn them for praying or prophesying in the saseralily of the ehurchnot one of them but because they engage in the work out of order. Having their headn covered, would they have heen uncovered? What was the nature of thia prophesgivg that the men engaged in? Was it simply and only that kind of prophecy the apostle referred to when be gave as a part for its defintion all mystory, and for saother part all hnowledge? Here propheey is given with its two-fold mesning. 1 Cor. 13:2. First "mysteries" tha forotolling of future events. Second, "all knowledge to know all the Seripture, to understand it all in its foltilled parts, and its unfalfilled parts; and tell of the duty of mon to God-to speak to the ediffeation and conffort of the hearer, that be may be conviaced and judged " 1 Cor. 14:24. Will we dare to assome this position? and say thot the apostle says every man praying or telling fature events baving his hesd ancorered dishonoreth bis head? This rendering woaldimply, firast, that the praying should partake of the same mystery that ine foretelling of fatare events does; and secord, that only opon ocens-
ions when the prayers of mea and their propheaying partake of the myiteries (by referring to the foture), they are to have their heads uncovered.
Take the position that it refers (1) to a somog together for no other parpose than to worship Gud in public devotional exercisee, in rocal and unottered prayons, in prophenying, apeaking inexbortation to dutr, comforting and edifying one another in the Chratiun religion. 1 Cor. 14: 8. (2) That when and wherever God is worshiped in a apecial season of prayar the man munt uncover his bead; "for a man indeed ooght not to cover hia head" when he wormips
God, (1 Cor. 11: $\tau_{0}$ ) "for as mueh as be is the God, (1 Cor. 11: $\tau$ ) "for as mueh as be is the
image and glory of God." Jost as mach in his closet, at his bedeide, at his fomily altar, at his antle as in the charch. The idea is, he is always the image and glory of Gcd.

## H0ME IND FAMILY

## Hubands, love your wive, Wires sphmut jour- seltes uoto your oum brabnatse chiluren, oley

 Your artenth. Fathers. provake not your chilidrentowrath but briog them ap in the nutare and ad-


## SILVER SPRAX

ROMEO is the mane of a very large elephant. One time whale on a steamboat from New Orleans to Cincirnati he made himself quite free with the freight, tumblug the boxes, baies and barrels around just as be pleased. At Vickeburg the beary cable, some tliree inches thick nsed to tie up the boat when it lands, wus seen In the hands of the men by the elephant. Romeo thought he could baudle it too; so when it was autied, be took bold and pulled it on board. The bell wires rumning from the pilot housh to engine room passed over his hask, rang; so he pulled sad rung the bell too, with his truak. The first time ke pulled the wiro the engineer stopped the hoat. The pilot cried out, "What's the matter?" "Nothing," said the man at the eagioe, "What did you stop for?" said the man at the wheel. "Because you rung the beli." "I dits't ring." Just theu they engineer ran out for he thought the spirits hal got on bis bont, hut he" soon saw that it was how to make fun.

Promsen to tell you ahont another grent clook. In upper India, belonging to a native prince, is one of the greatest elocka in the
world. In front of the diak is a goug. ownng upon polse, aud eloge by it is a plie of human bones. There were eaoagh bones in the pile to make twelvo perfect bodies when put to gether, but they lay fall mixed together., A one o'clock, just cnough bones to form one man itself to part until the whole was together, and When the whole was together, $3 t$ sprang up, seiked a mullet and struck one blor Which sent the sound peeling through eveay rown in the castle. This dowe the bones ree
turued to the pile and fell to pieces. At two oclock two men cawe up and did the same; at
three, three came at fonr for three, three came; at four, four came; and so
on uutil midnight when all sprang ap and each on uutil midnight when all sprang ap and each
one struck a blow on the goug, sud then fell to pieces. This is certaialy one of the greatest pieces of maschinery in the world, and na doubt would be a great, aight to every boy and girl.

Nutyeas grow on quite swall trees, sbout the size of pear trees. The blossoms look like the lillies of the valley. The putueg is the When ripe it is about the sizo of a peach mace When ripe it is about the size of a peach, and
like the chestunt breals open and shows its like the chestunt breaks open nad shows its
seed. Tress grow on the isiands near Asis, sud the warm countries of America. For seventy or eighty years the trees bear fruit. There is a
tree in Jaunaica yields 4000 nutmegs every tree in Jawaica yields 4000 nutmegs every
year. Ono time the Dateh tried to keep all the nutaueg trado to themselves, so they made three large heaps us big as a church-house and harned them, hoping that the price would thas be raised, tht the pygeoss carried the seeds to other countries, and other trees grew up, aud foolish of the Dutch. They thought hy haviog so masy and cotting down the trees, they could get a good price for what was left. Bud men do not always have their own way. God often turms their plana agriinst them. Better never fight against what is right and good, ibr
the Lord will rebuke.
Usour MArs.

## WHAT IS THE CHIEF END OF <br> \section*{WOMAN?}

DON'T you remember the question in the Thave often wisbed we had one astring. What is the chief end of woman? Then we, the poor, weak, blundering balf of humanity, could have followed a guide-post which all our hife Would have pointed in some detuite way. A it is, the index seens to be set on a prot and points in the direction the popalar voree indicates. Juat now it would be difficult to discover that direetion. The men seem to have dropped the sabjeet of woman's mission, as a problem that it wind do to thion ahoul before ing for a theorum, we feel confident. Just uow the atmosphere of their own politieal world is so heary that it is all they can do to mark out the paths for their own feet to walk in. They

Te throagh langtiod at us over the result hae ballot on the sulbject of education in Mhasaaginst the sins whuch to cavily beset us in regard to love of dress, spending "precious" tinio af fancy-work, praiuting daubs with which to Corment our iesthetic friends; decorating plates and platters to hang upon oor walls until they look as if broken out rith mujolica menale and all the otber fooliuth wayn in which "wo-
mea run wild." But io takiog away all these. neu run wild." But in taking away
our loves, what do they offer in place?
They sometinies refer ns to Paul and tell u to be "keapers at bome." "Women were ere ated for help-meets for men." "They are the nothers of the pation." Sometimes we fiud umething more defivite, as the following: " voman should not marry motil she is able to at and make her own, ber husband's and ber hildren's garments." Probahly that articie rom which we quote was not only read by very man who took up the papers in which was published, but we doubt not that it $\pi$ re-read aloud to the wife, and read with marken mpbasis. If this is the chiof end of woman why aren't we told so in our girihood, and why wot we prepared for our work?
What sent my mipd to this subject was remark madn by my "Jobn" the other day, showing bon very little men know athout this thing of womnn's work. The chilldren had been very fretful for several days, and added to the labor of the bouserwork was the care of them, and my anxiety, as I kuew nothing but illness caused their freefuluess, Oue night I setually was too tired to sleep, and in the morn 12 I said so to John.
"Why not leave something undone while the children are ill $\mathrm{P}^{\prime \prime}$ was bis reply.
After he bad gone to the office 1 thongh . Why not?" But what? Slall I leave the dishes unwabed? Too absurd. Shall I leave the floors unswept and the room not dusted? If aspeck of dust is on a chair-round Jobn never bils to ave that particular round and is annosed by it. His ejes say, "Wbat! all day, and not tine to dust a chair-round? "How about the
bei-roons, the kitcheo work, the cooking and bei-rootns, the kitchen work, the cooking and mendiug?" John is very particular ahout the
making of his bed. Ifthe kitchen-work is nnmaking of bis bed. If the kitchen-work is nuhie cooking, would n't he say, "Men must eat if they work," A hole in the sock or a missing anir-button,-why, Id rather have a Kuns thunder-storm, and so would most wives.
A wowau's honsework is never done, and this aever-endinguess is sowething to thick aboat, We have not a power of wind or a ekill of body whele our daily life does not draw upon. Is bis vur mother,--is this the chief end of woman? think it may be to some of us, and if it is
should we bot be ahle to fill our place with snowledge and wisdom? How many of us do his? Knowledge and wisdom,-the very things we cannot hure, because to obtain them we ulture. The busband, so long ns the wife i miable, thrifty, efficient, and placea before him three good meals each day, kindly lets her alone. Of his busiaese affuirs he talks over to ee only its trials: he does not read aloud to et, or disenass with her the leadiag articles in is fivorite pspers. He goes elsewhere to find iotellectual companionship. He does not pre ode ber with papers and books suitable to ber beeds. And, alas! too many women bave no igher tboughts in preference to lowe thoughts.
But should not the bushand, if he does not care for his own comfort or his wife's henefit in this matter, should he not, for the sake of his thildren, give the wife the leisure and the opportunities for culture? Should not the moth. tor the sake of the little ones, prepare herself to answer their questions ubout the "num-
ber of legs of the 'apider;" "the reason why y ean wsik on glass and not tumble off; What is the moon, mother?" "Do tell me about the birds, how cab they fly?" "How are heir bones different from ours?" All these questions and bundreds of others are arked hy the little ones of intelligent mothers. Bye and can't I read this?" "What is the use of readug that?" Unfortuaste the child searchiog for ight if be is led by a blind mother.
The good editor of the advanes rejoices when he opeus the eavelope of a shert article How can I say what I want to ssy iq ope short column?
But, my dear sisters, one thing I wish to say and it is this: A spirit of martyrdom"'s a very good thing-when it is absolutely necesary. But woaldn't it be more sensible to have the martyrdom" for something of genuine impor ance? If we are doing unnecessary worl
which, if lett undone, woold save as ntality trength and time, isn't it a worh of saperrsogation for us to go on tu this self denying matuer? If we are bresking our liscks orer piecrast, crallers aod doughnuts, aren't we foolish, whem the subatitute of ont-menl, erucked wheat and apple-sauce would be so uniech better? And if a can of coraed beef, a can of peaches and rolls from the baker would nuw and then ave ns lalf a day's lahor, couldn't we manage somehow to bave that half day'e rett? If fur five, tea, or fifteen dollars, the Spring or Fall sewing and mending could he dove, and thereby for a whole season the last strinw bo aved from going on cur alrendy boavy lond, would wo not better deny oarselved the extria thread, lace, or ceren oue dress, nod earry ighter heart and less burdened shoulderap
If our little girls look jant as aweet in a plainy -made sack apron, why dou't we oftener save ourselves the time and labor of the plaiting, the embroidery and the doing up of laces? And our older childreu!-How many mothere bar sat far up into the night patting "blind stitel$\mathrm{cu}^{\prime \prime}$ into the trimaing on their daughter's flothes? I know mothers who hare done this, who are now takiag the rest of which they deprived themselves for the sake of their childreu -taking the long rest from which their sorrowing ehildren call thew in vain,
The plea of the mothers, one and all, is: "Mty hushand likes the pies and danties: he can't do without then. My chilidren matt look like other people's children." Aud silently they add "There is no way but for me to go on in my wath of self-abnegation.
I resd this article over, then took my behy from ber cradte, and as 1 smoolhed down her dress, covered with paffo, tueks and embroidery, I Asiid to wyell, "Consistency, thou art a Wh!"-But then, she is the turby.
What is

- firance.


## PUT YOURSELF IN HIS PLACE.

To f:

IIVE patience! It is a kind of heroism which may never gain you any notoriety, but whice
ings.
ings.
Have patience! Think of the time wheu you were a child, years ago; recollect how irksome it was to you to sit in the hot school-room, or ou hard henches, and keep your oyes ou your book, when outaide the grass was no green, the
sky so hlue, the air so fresh and cool. Perhaps you were one of the good ehildara who bever had any desire beyond a book, and no ideas
save what were io it; you wero then, no doutht, favorite with the teucher, asd only trensure pleasant memories.
I, on the contrary, was not noted for my good or nay studions qualities -and I do vot think I was an especial delight to my teachers eithert, odging from their treatment of me. I wis instructors, but I couldn't sit still, coulan't be still, couldn't keep my fyes al way f on my book -and that was the end of it. I tried -but the ong of the birl in the tree near the window, war infoitely sweeter music to my eare than the hum of the school-room; and the plowing going on in neighhor Johason's lot
was tar more interestang to maf than anythiog to arithwetic could nffurdi-simple or eon pound. How my hack used to whe when I ried to behare-how my hauds used to sche for a different reseon, when I didn't try!
And at times, I remember, all the land on the map before me would become blurred and indistinct as I tried to concentrate my thoughts, whilo there was a fly dancing on the window within hand's reach that I could scarcely reatrain myself from catehing. The climax would be reached at last- 1 -ip, would go the fly right under my nose-and $z$ ip would go North America over to the other side of my desk-
and my teacher stealing up softly hehind, $z$ ip and my teacher stealing up softly behind, $Z$ ip would go ber hand on my ear, as I yieded to aphy for me for some time, nave a sea of trouble in my heart, and an oeean of tears that lowed from my eyes as I soothed my wounded member.
Why will teachers persist in boxing eara! I hold it an ibsult to any child to treat him in this undignified manoer-and the box is genrally administared more in anger than in reproof. Why bring a rask of blood to the head, and cause even a moment's dizziness? : io not blame the scholar thore indigoation is roused, and who is even inclined to be someWhat rebellioas nnder the circumstance. Ear delieste, and should be protected rather than struck at; and jetI have known some teachers if
sompel the elild who hail motiectively elupped the banil to the atide of has head, to reause it that ste might vi,up the inuocent member, sam anue it to togle and bara and amast the rest of the day Such tewchers we enther tiry
thoughtess or very croel, aul should bo sulso thoughtess or very crael, aul should be suspended from "tlice until, tike the scholar, they promise never to do so agaian ne long as thes ive and lirenthe.
Thase never tangint in a achool-room. 1 have had other work to do-a mixsion aluewhere. Yot, remembering I was once achild-reculling how a cliild feels-how differently her see thiage from "grown-np-fulks"-I think I could have a world of pitence with the littlo oner, and a world of pathence 1 know it requires. do ont think I sloult whip Tomaly Happydeart, if he did Langh alond, now nud thens
Heme that used to bo one of my offensen-laugling. I couidn't heip it, thoogh I just as surely hut Couidut heip it, thoogh 1 just as sursiy hnd
to cry-nftervarda. Think of it! To whip to cry-nfterwandy. Think of it! T
child bocause bo laugbe! Por shuue!
And if Jouny Jump-up should accidentally ropw shato in his eagerness to oltann a fall vinw of the passing crowd, I think I should furgive ham, even thongh bo kiaw ho had trenpassen, for I should look buek to uy childhood days when a hand of nueice filted ny littlo soul with delight, no matter where it cane from Oh, be patient with the ebildret, for und rom its being your daty, it is the beat policy a fretfol tencher wakes a fretforl meloohr. Pre serve order, but use tact rather than forec, and than that a faw rules uro zasuer remenuberei Chan mangy, And when yon have eadured nil you think you can eathre, loak arouud uporn
the childivis forms mad faces once more, and the childing forms mad facey once more, and
connider their wveakness mad your utretryit, and Consider their weakness mud your etvetigth, aud know if you chanot govern youraif, yon cuil pess aud God's otrensth, and with the hely of Him who has sand, "My graee is auffieciont," buar yet looger with the little oues, even until patictice has bud luer perfeot work

## OtR BUDMET

-Work

- Work now.
-Work ebeorfally
-God worketh in yoi.
- When you work no be works:
-Good work proceda frou right principle. -It is weil to be established in every good word and work.
-Japan has 300 newspapers, unany of them -The Rassian Go
The Rossim Goverumeat in exerciaing in--The deepest well iu the world is 3,200 feet deep. It is located aneur Buda, Pesth, Hungary,

The complete New Testurnent with maps and illustrations is sold by a Loudon pabliaher for a pentry.
-Jesuita io France are making active preparations for the transfer of their edueational establishments to Spain and Great Britian
-Look not upon sin leat it tempt thee; touch it not lest it kill thee. He who gives you fair words ouly feede you with an empty spoon.
-One mark of true godlinees is a deeire to have our faults proisted out aud a thankfulnes, o those who undertake the self-denying office.

The people of the Sandwich Lelands contribute $\$ 24,000$ anaually for nissiouary parpoes outside their territories. One church sustains five mintionaries.

The Iowa Legialatare has adopted a constitutional amendrient prohihiting the sale of alcobolic liquon in the State. This will be eubmitted to the people.

The stronget argument for the idea that the human ruce descended from apes in to he found in the conduct of men rather than in the elape of their honet.

The Coreans, supposed to number 15,000 , 000 , have never had any portion of the Bible in their own tongue; bat the work of transiating the New Testumient into that language in now hali done.
-The first newspaper pablistied in Venice was sold for a Yenetain coin, worth sbout three farthinga, called a Gazzetta: hence the name Gazzt, applied to a paper giviog an mccoant of passing events.
-Sow not wisher in others psople's gandens; wish not for that which you are not, hut earnestly desire to be the very hest of what you are, Endeavor your best to perfect yourself where yon are, and bear manfolly all the croses you mey encounter. This is the principle and lesat anderatood in a good life.

Ot R BIBLE CASS.
7h.





Gelh. Wit cunsistent for in liruther who fullows the



 shall sot be forglven hmo nather in this
welluer in the worthl tormo.". $11 / \mathrm{M}$.

## ACTS 9:7, EXPLAINED.

$\mathrm{N}^{T}$To Brollur $J, S . S$. $F$.
OT barugg helore notived that onn editorial
brethren nusiged the Amswor, I husten to tell that I Itnow to forswer

Acts $1_{i}$ T and 22: 9, plumid he ronsidend togelier. Ther seewing controdiction existing between thrue two paseges is doubthes what
sovellute to . In fict 1 see nothink elow that chould ured much exphumation.
 known, a Jew of tha atricteat sect. Ho way v-ry
kealous in persecuting all who were kuown to be the disciplen of Jeaus. He weut to the Presadent of the Sunherifin or Grat Jewigh Coun-
cil and procured letten of uuthonty thut he cil and procured lettens of muthonty thut he
mught go to Damescus, one hundred sud twenmight go to Damasens, on mundred and twen-
ty ariles worth-east of Jerumiles. and arrest any Christian man or womasa he might find on the way. He started, and several other men
with hius. When he came near to Damasmas a most brillinat light suddenly burst open them from alove, calling him by nauc. "And the mon which journeyed with lum stool speech-

This brought abont the wonderful conversion of Punl, and be leeame a preacher iostead of a years after the ascecesion of our Sarior. Then about I wenty-five yeara after this circumstanc: as relatad hy Luke, (Acts !t i.) Paul was in
Jerusalenc engaged in his duties as a Christian miniater. He wus seizel, beaten, bound with clonis: and ns he was earried into the
castle, he begged of the authoritien that hae might speak to the theople. Paul atoed out the stairway, and rehearsed the parrative of bis huret upon hime spolie of the great tige wat as ahove roferred to, nud he said, "They that afraid, hut thes heard not the voice of Hum that spake,to me." Luke's own reeord says th men, with Paut, "stood speechless, bearing a voice, Now, twenty-five years, atter, Luko
gives an ontline of Paul's speech, is the castle in which Paul relintes the same cincumstanee to an excited multitude of enenies, sud says of
the men who were with him, that "they beard the men who were with him, that "they beard pot the Yoice." Nour according to Lukes owa
record in Acts 9: 7, 1 underatind that the men wath Paul ba ard the voice or sound, hot l'aul only understool what che vorces anit; and ac beard and understoel the roice, but those who were in his company did not underatand it. ts 22: 9,
My reasot for helieving that they did bear "the voice specebless, buke says (Aets 0:7) they "stood speechless, bearing a voice but seeng no
mau." it is ouly natural that whea "he.ungg a woice" they should look around to see who Was speaking, but they sawn no man. The word "beard" io dete 9: 22 would be properly subotituted by the word "understood." The word "heard" in the Scripturrs very often meano
understond. Merk $1: 12 ;$ Acts $88: 26 ;$ Ps. 38 : 13; Prov. 2: 13; Jer. 3: 6; Lam. 3: 61; Mal. 8 15; Acts n: 3ī:4: 4 ; Rev. I: $4 ;$ Acts $3: 8,33$.
May the Lord graut us grace that we way not ouly bear in the chambers of the soul the serving the Lord, but way we maderitand who is calling and inquire, "Lord, what with thon bave me to do?" This is the mind sll diveiples punst have, or Jesus has no mision ready for tivem. Let os be al wajs seeking to be more obediebt "children of the Bighest," and seek for that wisdom which eadows its possesori with "humbleness of wind," sod "the yeatle-
$\begin{array}{ll}\text { Lees of Christ." } & \text { D. B. MEstze. }\end{array}$

## EASTERS LANDA

THE WALDENSIAN COLPORTEUR
$S$ ME hirly ys ars ngo st Grneva, Smitzerto Do Meld manory stuatnt under the athdentanonly in the Ocatore-as the theolog ical school was oalled-and we knew eacin oth ar lefter than in Priucetos, where I had been with wou hundred and fifts mates, and the A!*xandurs, Miller, Hodg" and Greene. There vrre sume eight or tea Waldencian students at Cueva, for there was no seminary then a Frictace a has of us hoarded in a beautifnl tolknt whe rovmed next to me was Rivoir, Waidunain, und we had Irequently hud converm, whethier in regard to the abcient "Is Warl of the Alps," or concerniug the thanga or the knagdow.
Wae day my friend tapped at my door and asked we to cone into has room and bear tm read au interoting French poem ulbout the mangood aud propagated the truith in the oldeu time " when," ns Millon wrotes in his beantiol sonuet, "eur lithers worshipped stocks and toves." I glally acerpted the insitatiou, and Antened to a flort, but rery interestiog poem alled "Le Colporteur Vaudois." which was is Viwet's Chrestomathy of Fresch Lilerature
Your revien are aware that the French tarm Your rewders are aware that the French term
for Waldeniso as fuudois, and that the term alpartenr in l'rench is mucl wider than with Is. Thero it meaut un atinefaut hawker of pedder. They are also prohably sware that the late Vioet, the greabest and most elogneat wencher in the lrench language, was blso nin amment litetary man. More than forty year Buale, he cave several couruca of University French literature, which were afterwards puhliabed iu three volumes, under the tite of a "Clirestomathy of French Liternture." So ex ellent were the selections, and so aimurable were the criticisios, that whateree was found at this collection became classic in the Freneli anguage
1 zasturally inquired of $m$ friend Reroir "Who is the author of this poum?" It reprevited no oid Waldensian colporteur goivg in the ead the means of gwing to the nolila ady of the castle the "Peanl of Grent Price." was traaslated from the English by Prof. G. de Felice, of Montaiuan.
1 afterwants foand that this poem, "The Col porteur Vaudois" was not only a portion of seneral French literature, but was taught to
very Protestant child in Fruace, uad that very Protestant child in France, und that aunongst the Waldenses it was as familiar as
household word. When all Italy was open to the Gospel the brave Waldensea begap their work. They eatablished schools aud churches, and wherever converts were made the "Colpor enr," after the Bibl
Bat to revert to the origival question, "Who wote the original Eaglash?' The uext year fler Rivoir bad reall to the the traoslation hought I had found the joornal wherein ret uppared. The Landon Obscrver had pabhshed it some years before, and Dx. Baird, in he Americina and Foreiga Christian Cmion Mngazine, suid that it mas "atribated to th
London Obscrecr"" aud the Preibyterian Boari of Publication still issned a book on the Wa adebses, ia which it states that the poem ap peared originally iu the Loadon Obser
Butstrange to say, did not leara who the autbor was until 185t, when I returned from Brazal for the first time. Thien it was that 1 barned that the poem was not writtea by an Euglishman, and that it did not first appear in appeaned in the press of the United States, and hat fir author was no other than the most Anericau of Ancerican poets, John Greenlea Whittier. Its title in bis works is "The Vaulos Teacher
In 18571 cuntributed au article on the fact narrated abore to the Boston Suturday Erening Gazetle. A short thme afterwards I visita Whittier in his little home in Ameshury, when he iaforved ne that be had been more moved in hearing that the "Taudeis Teacher" had onched the brave Waldeases, than by any othir piece that be had ever writteu for my pur-

## 4 fouy ytar

A fey years ago, finding that the Waldense heuselves did not know wha had composed be heautiful pioce, translated by G. de Felice, I wrote up to the Moderatr of the Waldenkinh
Synod at 'La Tour telling liuw who the nathore Synod at 'La Tour telling lim who the authon,
was. In September, 1875 , when the Synod
met amidst the fastresses of the Alps, the Madentor, at the clerical bunquet alwaye given at the conelasion, arose and said that it gare him the greatest pleazure to make kmorn to h inethren who wrote the "Colportmar Vaudors. "It was", he continued, "written by Jenu Greanyaff Ciltier, of Ameriea, and, my bratonma, a propose the health of Maver Vither!' 'II vill they dreel, and with a night hearty goo pyas written by the Moderator to Whittien, tsating that he thankel him io the name of the Waldensiun Church for the beautiful "Colpohur Vaudois." I aftermarde saw Whittier answer, translaked into Italiau, and priated from one end of Itsiy to the other.
Believing that the poen will be inferations to your readers ns the only poem which has hecome classic in Freach, aut mhich has bee eume a houschold word to the Wuldenses and atl other Protestants fin Italy, 1 append it, to gether with the portion from Rhenarius Saccic (an inquisitor of the twelfth century,) which inspired Whittier to writo the "Yandoin "Teuch-

THE VAUDOIS TEACHER
"The manner," sayd Sacche, "ia which the Waldenses and beretics diewe mambed their prin ciples anoang the Catholic grintry was by curryreas. Having entered the houbes of the rry, and diapposed of sooun ot thenr goods, they cautionsly intinnuted that they luat commodibes far more valunble that thrie-ioestimable enwels, which they would shaw if they could be protected from the clergy. Ther would then give their purelosars a Bible or a Testanuent He thereby many were deluded into heresy.
Hero is the poem: Hero is the poem:
Oh huly fur, these ailks of mine are beautifu
Tlio riclest web of Ialian loom, which bexuty's queen mught wear
And my pears nre purs is thise own neck, with whase radiant light they vie

## my Rentle lady buy

and my livily mavied on the wore old man through the chark und cluntering curts

## Wiach velled her brow wh uha pent silks and ghitering pearls:

And sbr pliced their price in the otd man's hand But ahe paias lifit the wand avery, - My geatie lidy, stay

## lustre llages

 the lefty has of the jeweled crowin on the lofty brow of kingsthe thatl not decay,Whose liftht shall be as $\pi$ spell to thee, avd a bles ing on thy wity !
The lidy glanced at the nimuring ateel whore her firw of grace was seea,
Whote her dark wyes shown clea now her durk locks Thamelthoir rinsping peatls between; Bring forth the pearl of exceent
thaveler gray and did, the price of fly precious
paye shall count thy goint
The cloud went off from the pilgrim's brow, as small aml moagre book,

## fing robe he took

fuir, is the pearl
as such to theel: is free ! ask it ant, the Word of God Iraveler went hifs way, but the gift be left behind
Ilath had its pure and perfect work on that highborn manden's mind
And sbe lath tutael from the pride of sin to the lovelaness of truth,
And given her human heart tu Gulin ito liemtifu! haur of youth

## THE WANDERING JEW

A BODT three hundred years ago, Dr. Panl A Von Eitzen saw an old man, whose hsir hung over his shooldera, standing barefoct while the service io church proceaded, and bowing reverentily at overy mention of the arane of Jescus. Tas doctor sought him out and inquired who he wa-
ame Ahave of Jerusalem, he replied, aw Christ on His cross.
"What!" exclaimed the good doctor, starting back in alarm.
"Yes," coutinued the Jews, "I uaw Christ on His cross. As be was led by my door, where was standing with my litule boy+ the Lord $J_{e}$. sus wanted to rest, hat I woold not permit it. Go on, King of the Jews,' I said. He gare we oue sorrowfal look, and said, "Go you also," and frow that boar, fifteen bundred yeari ugo, have walked the earth.
Dr. Eitzen said that the Jew nerer receired
loms, never laughed, appeared penitent, read
 tamas of the trith of what loo saal. No doubt, for ill thound ys prople were eredulous, and shiv must thrilhag uf all myths, bolsoved to be
 tonk stroms hold at the imagiantion. The mang, lupress $u$. lioruaty that has nover been effaced.

Qounsms is often corered over with an ngly Giln which unust he rewoved with the kword of the spirit before we can feel it.

Gritiruap-Thero is a very tombing little tory told of a poor woman with two ehidren, wha had sat a bed for the as to he mport, and scarcely wuy clother to curer them. In the depth of vinter they were vearly frozen, and the raother toak the door of the cellar off the hingrs, and set it op belore the csparr where thoy crenched down to sleep, that mone of the draught and cold might wo kept from them.One of the children whispored to har, whon she comaplained of how badly off they wore, "Mother, what to those dear littlo children do who have ao cellar door to put up in front ol'them? Eren there, you seo the little heart found canse fir thrukfuhe

## ANYOUNCEMENTS


The Bethal Charch of Thayes and Killusore counties, Neb, will hold its love-fenst the 12th


We have appointed a communion meeting at our meeting house, 24 miles west of Blomntaville, Henry eounty, Ind, on the 28 th of May, 1580. Meltiog to commence at $+0^{\circ}$ chock is. ys The nsaul unvitation is given. Ministers are cordially invited. Brethren traveling though to A. M. on the Cincianati \& Chicago R. IL. wishing to attend the above meeting will be inet with conveyauccat IIillville at 12 o'elock
on day of meetivg, if tumely notice is ziven the undersigned at Blountsville, Iod.

## Levi Hises.

The Lord willing; we expeet to hold our District Meeting bere with us about seven miles nearly cast of Salem on the 1sth of June, and communan meeting on the 10th of June. Will have meeting every uight nud continue over Suuday. We desire that all the chorches belovgiag to thin District and others be reprereated. A hearty invitation in given to all our
Brethren. Could not sorue of our Brethren Brethren. Could not soupe of our Brethren, especially ministering Brethren, frow the Atin the States rohateer for Min here in Oregon?

Baym Brower,

## FAlLEN ASLEEP.

## 

WORTZ - April 2d, Elder Clanstian Worty, aged of years, 0 months, and 14 days, of paratlysis of for nome time detroyed his yoleo und comed diflleulty in swallowiag bis footh. and athant end. ed bis life ty alieer ntaryation. He huil toade all arranganents for bis foneral, nelectiong the orethren to mprove the secusion from the sectipture, "Set thy thouse is order,
OBLNSON - in the Sectert Church, Ohio, April
 dons Eurllabazoza,

CLOR - in the south Grentown Cuurch Hon ard county, Iod, Alice Caylor, wife of ElINo, aged 31 yeurs 2 morths. The funeral oc-

EWIS-In the Blackburn Charch, Carroll coan-
 uged क. years, s monthas amd 10 days. Funeral ccation memproved hy the writer from Phill, $8: 20$.
ow, March 1\%, 1899, SiavD - At Indianapolls, Iow, Marth 15, 18384 Sistar Einza Ano Proud, agbed at yearm, lo miontas
and © days Froeral at Ilois Church, Luporte coninty, Ind, Narch is, by the writer from 2
GANGER:-In the Ellkart Congregation, $\Delta$ pril 2,1sso, Sister Ronanna, wife of Broloha Ganger, aceu 1 years, 2 moaths matro tign, Funerat ocfrom 1 Cor, 1t: 45 to a large conimergation of triends and relatives. D. K. Jones.
EARNEST,-1n Cold Water Congregation, Buther Mrry Earaest, wilfe of friend John Earuest snd dunghter of Isro. Benjumin Eikeuberry aged 37 yearb, 1 woath, and 3 days. Funeral services fromill Job $10: 25-25$, by the $\frac{\text { Brethreb. }}{\text { X. TrARE }}$

FROM THE CHURCHES.
Awd they that be wine shall thine as the


## MICHIGAN

8targle
We had a asries of meetings in onr cborch this winter; preaching by Samael Pbiels and Benjamin Leer. Five soula were converted. Thank $\theta$ od for it. Our church now nambers cont. Elias P. Ketm.

## WISCONSIN

Valton.
Oa the 24th of Marcb, brethren Martin Myera and D M. Miller came amongst us and commenced a neries of meetings Considering the weather the attendance was quite grod nad there seemed to be many inquiring minds after the trutb, wbicb was beld fortb by the bretbren with power. Three canie out and confassed Christ and were buried in the elear waters of
the little Baraboo. May the Lord bless the the little Baraboo. Mny the
bretbren for their labor of love.
S. P. Davis.

## ILLINOIS.

Cornell
e bere in the Vermillion church bave had a dark clond hanging over us for a long time and it is not pasted off yet. May God speed the day when all strife, envy and evil and sisters, you that are in peace nad union, and sisters, you that are in peace nad union,
pray for our saccess that right may prevail. Wray for 1 read of the brethren and sisters berug in union I feel vorry that we cannot any eo of ourselves, but I hope there is balm for us get. My prayer to Godin that we may all be saved.
J. W. Gephanr.

## IOWA.

Unionville.
The District Merting of the Southern District of Iowa was well represented and considerable buniness dinposed of in a Christiau-like ren of the Fairview congregation in Appanoose Co. Msy the grace of our $G$ od, the fellowship of his apirit and the commanion of his tollow-
ers abouod.
Joserf Zook.

Josept Zook.

## NEBRASKA.

Beaver Creak
I am now living near York, in what is called the Beaver Crpelk cburch. We number forty members with one speaker and one deacon, and a large feld to labor in and a strong desire every where to hear the word preached. and by the request of Eld. H. Brabaker of Be. atrice, and the nembers liere, we undertook the oversight of the church, to labor for and with thena to advance the Lord's caase bere. On the 2lst, two were received by baptism, and good prospects for others soon. The chnteb bere has never had a upeazer living amang Marm. Fouk labored for them in their social meetings and so kept them togetber. We will hold a communion meeting on the 29tb of May, at the house of brother Jobn Sirrs, ton miles west of York, commeucing at 10 oclock. Those coming on the B. M. railroad sbould addresa me at York, end conveyance will the in readiness for them to place of meeting.

Johi S. Smowberors.

## OREGON.

Saiem.
Since my hast one more accersion to the cbureb by baptism, moking two this month and we still have tbree more.

Datid Browizh

## Aldar. Union Co.

My eartbly bome ia in the Mami valley; no muembers of tbe cburch bere except myseif, the year 18T7, met any of the brery mucb a some kind brotber would come out hers on the frontier and presch the roord of the Lord in ite primitive purity. If you know of any minister gougg to travel for bis beald, pieasa iform healthiest valleys on the coast. With the exhealthiest valleys on the coact. With the ex-
ception of a few cases of diptheria, healt in ception of a few cases of diptheria, healtt is
excellent. Pores spring water and of tbe linest qaality. Have had a very bard winter; cattle are poor and some bave died.
B. W. Davis.

THE THOROUGH ORGANIZATION OF THE MORMON SYSTEM.

By E. f. TEENEY, PRESIDEST OR COLORADO

## coulion

Monyos Edteatiox.

T
HESE people do not demand any bigb grade of edocation. There is in local law y whicb a certoin amount of money is furmisb. ed for schooling, bat it is so little that the schooling is pierced out hy the payment of tuition, so that there is bardly a free sebool in Utah; and these schoole are under the controI of the cbarcb officers. We see in this case bow wise it would bave been for Congress, nceording to ©eneral Eaton's plan, to have eetablisber a School Commissioner in Utah, and made him an officer of tbe United States. These schooln are beld in their meeting-bouses; they are properly parnchial schools; they give a little instruc tion in the rudiments of education, and are nsed for propagating the doctrines of the Mormos frith,-teaching that God bas a bodily form, tbat Jessa practiced polygang, that polygamy is essential if one will base $n$ rauk in bearen, teaching the doctrine of celestial marriage, by which persons bere opon earth may be masried on hebalf of dead friends or moinent statermen, in order that they may have the felicities of heaven. It is said that the spirit of Oeorge Washington could not get to heaven if be didn't have another wife, and so these Mornons bave been patriarchically-and repeated F-married in bebalf of Georgo Wauhington
Mormon Disapyetion.

It may be very easily imagiued that, in sucb a atate of society, there are some intelligeat men who came from over the water who are much disturbed on accomot of the state of tbings thes find. A woman in England, to whom a wistionary sold a pew in the Mormon Temple at Salt Lake City, paid more than 8200 for it; but when sbe arrived there, sbe found her pew ou of doors, the Trmple not being roofed in even to tbis day. Especidily under Brigham Young's ainios stration, a grest many broke away froni their religonss tepets and the hold of the charch, on account of the almses of the system.
And then there are multitudes who denire better schooling for their cbildren. The Geatile popalatiun-of perbars twenty thousand-bas establisbed privato schools to some extent, and the contrast is very realily seen by Mormon parents. At this time it is 6apposed that about
one third of the Mormon population of Utah lang sourewhat loosely to the system. There are perhaps ane bundred and twenty thousand Marmons in Utab aud neighboring territories The Enfesisa Wedge or Whiele to Split the Mobros System.
The metbod hy wbicb one-third of the Mor mous can be most easily torn away from the system is by iutroducing good schools. From what has been said in regard to the organization of the church, their power of disciplin,
their occupation of every fertile valley, bolding the wbole Territory under foot, it is seen that it sill be very dufficult to introduce a Gentile Hement there which ean improve matters. It is alwost impossbbe to introduce tarmers or
men in other industries unless they are approved by the Mornon lewders. On account of lack of present material to work upon, it will be very difticult to promote the Gospel by tbe or dinary meana of public preaching. The tra metbod is to promote edacation aud to get bold of the children, and sucb parentsas desira bet-
ter achooling. This method has been adopted by our l'restylerian, Episcopalian friends. They plant one missionary, and place several wonea benn years; aud recently there has been made a begiuning on the part of our Congregational peo ple for the introduction of this same kind of wark. Tbe Salt Lulk: Acadeny - ists blisbed by Christan workers in New England, tbrougb tbe instrumentality of Colorado College-hay been a very great success, baving perbaps one hundred and five puyils, and it stands at the very bead of all the scthools in the Territory. It bas a noble band of selfdenving and generous workers in the local board of trustees. The Academy is largely self-supporting, the four assistants being paid by tuition, or money contribated is Utah. Fifty-five of tbe papils are of proper nesdemic grade.
During the last antom
ascbers zent out by the gifts of generousfriand iu Cbieaga, to open primary schools in eountry communities, under the anspicious of Colorndo College. This work the now, howerer, bern assumed, and also the cann of the Sult Lahe Acsdemy-by The Educational Comnisssion for the Neve Weat, in Chicago. George Q. Cannon, the Mormon Delegate in Congress, in the mide: of urgent, pressing lonsiness, found time to tri break up the rechool establinbed by the commision in West Jordan. But in Park City, where one of these teacbers was planted, we were met by the very greatest friendliness on the parto the Mormon population. One of the leadieg Mormons in the community nubscribed 6ify dollars to pay the expenses of the sclionl; and in so donpg he was very sbrewd-he bad thirly nine children to be edocated-and he was very the to bave the achaol bullding opea. To the girls of tbis connuunity were cbewing to bacco end swolking and aweariug upon the
atreete in the same way that the little boys did and tbis missionary bas returned to us informa tion whicb-if it were to come to us from lndi or from the istands of the sea-would greatiy excite our eonmiseration, and we should feel that is was of the utmost importance to under take immediately active service in bebalf of

## ese people.-The Adonnce.

## TO THE BROTHERHOOD.

1
THE Grasehopper Valley Cbarcb. Kansas assembled on last Saturday, April 10th to muke arrangements for sendug delegates to District Meetagg. At this meeting the conduct of Lewis O . Hummer was investigated and we thiuk it necessary to gives a brief report to tho Churcb at large, of the proceedings. One charge wns, aud proven, tbat he was a man that used profane languagot was beard to nse is bard language as would be expected to bear from any nou-profeavor, to which he acknowiedged goilty, but agreed to make satisfaction for the same, which woald bave been accepted hed be heen willing to malke satisfaction for ther accusations. Nent was read before him article found in Free Discussion, Feb. 188 publicty abssiug hrother Noab Longmecher;
then turning on the Clarch in his usual railing namner. For this the clurch deamanded an ackuowledgement tbrough the Prce Discus ion, froas the fact we believe brother Lougnecker to be a moral Christiau. He was ata requested to make acknowiedpement for other artucles of abuse and slander, wbicb he retused, justifying himself in hin conure: whereupon the charch took the advice of the Apon te where be suys, "Now we command you, retbren, in the name of our Lord Jesas Christ that ye withdrav yourselizes from every brothr that walketh disorideriy, and not sfter the traditions which he rectived of us." -2 Theas :6. The Brotbertood will now know that h in not a member of the church, and the church feels justified in ber proceedingt, ns he expres-
ed bimself to the brotbren after the council id bimself to the brotbren after the counni-
that if the church had not yielded to bis opinons, be abould bave withdrawu any how.
By order of the cturch
(Primitice and Preacher, please copy.)
John A. Root.

## RAILROAD ARRANGEMENT

 official.HE managets of the leading ruilroads agreed last August, that they would sell no round trip tickats to the west, except for the Trical of Jone. Both the P. P. R. and B. \& O R. R. autborities say they will not give any rate for any point enst of the Obio river.
Brethren ean bay tickets at round rates for the Cbicago convention, and can then go on to Lanark. These tickets will be good for ten ayys. West of tbe Obio River I will arrange as usual, for thirty days time and stop off priv-
ileges, provided people who bave been writio leges, provided people who bave been ซritiog arried. People wbo cannot wait sbould bay regular ticket and go. at the proper time which ia just as soon as possible, say in a few ing to the sleanac the ordera for tickete. Tbe Sbenasdoab Valley people can get rate frout the Chas. and O. R.R to Ciacinoati, Obio and 1 would suggest the Pan Handle from Cininati to Chicago. Let some one then write me bow many wants to go, and I will get them pecial rates to Staunton, and thus avoid tb trunk line arrangements for no round trip, the Che sepeake and Obio is not in the ing.
The troable hes in the fact that bretbre talk to tbeir local agent wbo has the name anthority from the R . R., as the brether has from
the cbarch, viz, none at all, and thus wrong
imprasions gat nut. The whole bawares lies with the Gen. Ticket Agrat, and they are *ubject to their suparion who hase agreed as abowestated. Unless it is changed, which is hot likely, brethren must go on tbe conven tion tickets from ent of the Ohio rivur and from west of that I will nurrange as mom an

## SUBSCRIBE NOW I

## THE DAILY

Brethren at Work
DURING ANNUAL MEETING ONLY TWENTY-FIVE CENTS.

There are thousands of bretbrea and sisters who will not be able to atteud Conference, bat would like to bear what bav been done. Such will find the Daily an excellent messenger ; and as the cost will be oaly twenty-five ceuts will be within the reacb of all.
The Dally will contain the querien, a byaopis of epeeches, and mucb other information. In aive it will bs nearly as large os the weekly B. AT W. It will be issued four days, commencing June 1ut, and will be matled +ach day to subscriberz. Here now is an opportunity for those who cannot attend the Conferencs to learn a great deal about the work that will be done. Ere your nergbborn retarn jou will have learned the greater part of the news and proencdings, and that, too, for the small sum of twenty-five cents.
The expennes of publishing a daily are such that we cannot offer very liberal premiums. any one sending un ten or mone substribers at twenty five conts each will receive a co py free This is the hest we cas do, and we hope oar ogents everywhere will make is thorough canvass of their territory and send the manies as soon as posnible. Lat there be active work ot -

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 Ton origto of Siggio Immervion - Stoniag thot sioglo im.
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 Address. BRETHiEX AT WORE, Lauark, Carrull Co, Itt.

## Childen at Werls.

## Axmant

J. H. Hinore, Lanart, Carroll Co., IIL

## W. U. R. R. TIME TABLE.



pox.


Passengers for Chicaro should lesve Lanark at
12.13 F. X. irna to the Western Union Junctarn
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GENERAL .1GENTS

## THE BRETHREN AT WORE

tract society.

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sluw of lient.
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Erobxt Pacy-Huntingdon, Pa Ogans Creek lud, GAarison, Iows Camancle, Cal. The Anhual Mretang
Alton Rallway.

SOME MISTAKES CORRECTED.

IFIND that not a few are laboring under matake in refereace to var present system of holing the Aunual Meetiog; and especially in refereuce to the parchatipg of tickets some think the whole matter originated and was is troducell by Northera Illinois; and thut the tick eto were gotten up aq an equivaleat to so many meals, and cmasequently say they enn board at the ontside teat chenper than to pay one dollar; especially if they do not intend to sta; all tho time.

In reference to the origin of the asstems, I remark, that Annnal Meeting introduced it two years ago, by appointing a committee to draft a plan and snbmit it to Aannal Meeting for ap proval, amenidueut or rejection. This was doue hast year. The pian was approved and introduced by Anvanl Meeting, and uot by Northern Illiuoss; and the coamaitte of arrangement in preparing for, and controlling the meeting
is, and will continue to be governed by Minates is, and will continue to be governed by Minates of last Aunual Meeting.
The committee in drafting the present plau had two special poista in view, which we think will recommend themselves to every candid mind when properly uaderstood, as being res-
sonable and just. The first point is to make the meeting self supporting, so that prorer congregations can also bold it. The second is, that those whe evjoy the heneft of the meeting are the proper ones to pay tor it, and we thrak if all the wembers dotheir duty the meeting may very uearly support itself; it not, the mantake in in the committee makmg the required amount too low, and grauting the privilege to the sipters to $g o$ free. It will be the first wieeting onder the sew arrangemeat, and hike unsy other
things must be tried to test its merits; bat I for one predict in partial fuilare to sopport the meet. ine with the oue dollor arrangentont, noless the qisters, when they understaud this will give quite liberally secording to their means, (and I teel comitorted in the thought that they will), aud that the lrethren wall pay the dollar fur the support of the meetigg, rather than ms an equivaleut for the number of meals eaten.
The members of the lanark church need not pay anythang according to the dectsion of the comnum with, bat the rest, and the servants are eron dollar with the rest, and the servants are exom-
orated becanse of labor perfornied, (and some
of tiem speak of paying something), and we ffel it is right and just they should he.
Let mee explaio a little further. Sappose the aversge number of meals at the meeting woold be ten, the anount for each meal would bo ten cents. Then supposa there are as many sisters as brethran, or femalas as malen, ns sometimes is very wear the case, it would redace the rate per meal to three or six cents per meel, could we board for that? And if the provision is searcely paid for, where shall the other hill of expense appear? To reeeive satisfaclion, rrad the lust Anual Meeting till, minus the provision, nod see what a bill beside the boarding. I am no mathematicias, out I thought I coold lift up the cartan that seemed to be hangivg down one year ago, sud let a ittle light in, so that the committee caa see their mistuke, and all who desire can see, and figare for themselves, then for Gud loveth a chertul giver.

## YOUR RELIGION.

WHAT good comes of it? Do roa siaply profess it? or do you renlly passess it? Does it make you more amiable? Or are you
joat as harsh, petulant, and irrituble as the un. repenerated? Does it wake you more kindly, forgiving, and generous, with a ppirit which wishes well to all markiad? Or are yon selfi- b , narrow-minded, anforgiving? Does it resign yon to the inevitable? Is it a corafurt in times of afflietion? a support when you meet with losses, reverses, and calawities? Can you conotemplate death with composure and equasumity?
Du you believe "in the promives," that all will be well with the goodp Are you resigned? Can you truly say, "Thy will be done"? it A Clunstian will carefully regulate his propensitles, guard against a sordid love of money, vaiu pride or egotiom, an acrimonious temper, fault-fiuding, unjust suspncion, j-alousy, deception, or double-deating, or doing anything
which the great Teacher, Chrixt himself wonld which the great Tencher, Chriat himelf woald not have approved.
A truly vital religion elevates and improves; apurious religion, or bypocrigy, corrupt and leads downward. A true Claristian worships God 'in stucerity and in trath," aud looks more
to the adormente of his mind than his body. A contemporary says: "I have seen a woman professing to love Christ more than the world, clad in a silk dress costing 875 ; making up mad trimming of the same, 840 ; bosnet (or apology or oue), $\$ 35$; velvet mantle $\$ 150$; diamond ring 8500; watch-chain, pin, and other trappings, \$300; total $\$ 1,100$-all hang upon one fruilmaral. I have seen ber at meeting is behalf of hometess wanderers in New York, wipe her ajes upon an embroidered handkerchef-costing $\$ 10-s t$ the atory of their sulterings, and when the contribation hox came roand, take from a well filed wallot of costly workmanship ticen-y-jite cents to aid the society formed to prowote their welfars. Ab, thought 1 , dollan for ribbous and pennies for Christ's children!!"
How is it with the men? What amount do they spend on their indulgence in costly dinnere, wine, Liquor, and tobsceo, that shoald be usted for good purposes? How much for mere pleasre excorsions, visiting water-places, and in dinsipations und fiftetions? How much for fatt horses, stylish equipages, and vais display? Are the clorgy themasilves exempt from all thest thingnt Are vestrymen, daseons, and other church officers, all cireumspect and cotinteot Cbristians?
Are all those who sing praises to him in sacred song actaated by an exalted Christian spir it? or are they ambitions for worldly honors, eager for wagen, or for the praises of flatiering topgaes? How mockling to a devout mind it is to witness the utter want of reverence in a persou approaching his Maker with a manner of indifferesce, as tbough he were an auctioneer of indifference, asuen to harangue a body of tobacco-bayers.

Such eceetes may be witoessed not a thousand miles from New York.
True religion is not a cloak to cover up sin, though impeators so use it. Nor is it a means by which the pure-provd, the arrogaut, or haughty Pharisee can secure happinets bere or bereaster. True religion briogs hessings to its possessor, let his worldly circumstances be what they may. R-ader, be not deceived; see to it that sour religion is founded on the truth, With Chrint for your guide, teacher. companion, yon casnot remain in error nor go fur
wroag. - Phremonegical Journat

## STAND TO YOUR POST.

## TY D. p. sAzLOR.

TEE callings and daties of the Christian are urany, aod sometimes even complicated. dung the ordnury duties of life. The dre cree of Jehorsi, "In the sweat of thy face shalt thon eat brend till thon return to the groumd," applies cqually to all men and to provide thiags honest in the sight of all men. Avd if any will not work neither shall he eat, ap-
phes to all alike. The Christian lives two phes to all alike. The Christian lives two body. Ilrnce, Christianity does nat release the Chritinan from the ohlgation of performing very uatural duty, hut makes the duty of doog them binding.
And in uddition to thuse duties common to all men, the Chriation has the duties of religion to perform, and these are too nomerous and varions to be defined so nu to cover the whole Christiau life. Thefirst pripeiples of the doetrios of Clrist on whish a person starts upon the Cluristias life are not complex in their eharacter, and nre defived in the scriptares by Paul ia this order : repentacee from dead works and frith towards God, the doctrine of haptisur, nod of layiug on hande, and of recurrection of the dead, and of eteroal jugdment. Heb. 6: 1-3. Fuith towady God embraces the lait two. $\quad \Lambda$ true faith towards God believis alko in the reiarrection from the dead and in the eternal judgwent; for (iod in not the God of the dead bat of the living. Then repentance, faith and baptism for the remission of sius and the gith of the Holy Gihont, ax Peter gives it, Act* 2:38. But thinis ouly the hirth or brgiouiog of the Christian life. If these are rightry done, they muit nut be repeated; they have sbswered the parpose for which God designed thens. Christianity begme with these hat leaves thero and goee os to perfection. Adds to its faith virtuer fortitude, firmness, poner to do what it besever) to virtue knowledge (learns to know all the will of (add), to knowledge, temperance. (knows how to do and use all things in moderatiou), to temperance patience, (knowa how to bear with the ivfirmities of the wesk), to patience godiness, (do all things in a God-fearing way), to godliness brotherly kindness, (iv the ordinary walks to treat all men as his natural brethren), and to brotherly kindness charity, (the troe love of Ged in the heart.)
In addition to these defived duties, a hort of others come in which are zot so clearly detined, but roust be mot. underatoed and done as they presest themselven. If we did not volantarily wsame relationships in life the Christian duty would not be so grest. But so many relationsbips ia life are our own assuming ond each brings with it ita peealiar duties. We assnme tbe marriage relation, and that enjoirs upon as the datiee of busimand and wiffe, and this reIntionship geverally results is the rulationshry of parente and shildnen, ect, etc., uuthl daties multipiy almost ont of number: while the exceeding hroad commardment of Gol covers and applies to every relationship in life, whethar enjoined upon us by fod himeelf or whether of our own assuming, and lays us uoder olligstion frithfally to do them all. And, Stand to your post, is the virtae to add to jour faith.

The virtue Peter sags we wat odd to fisth white in the eozaection it stands, does ont nean moral virtue, the opposite of vice, ete. These whom Petor addresses bad obtained litue precioun faith with the apostles and were not vicions or immoral. It means courage, resolntion, firmbess, power, etc. to put is practicr that which they believe. Where thin virtee is absent tuere is no Christipn firmness. And it is neither strange nor rare to fiud such parents. profesing Chriatians, have their childrea to be their prives.s. The goveromenter the bome in in their hands and the feeble excuse. "The chutdren cill hate it so," is made the excure for all aneless, extravagaut departures from prinutive Christianity. Brethren, fathere, nothers and Chistians, stand to your posta.
"When Ponapei wss dentrinyed there wert very masy baried in the rnins of it who were afterwarde found in very diff-rent eituation There were some found who werc ia the atreeta. is if they bad been attempting to make itherr escape. Thure were sonie foaud in deep vaills, av if they had gouo there for secarity, nad others in lefty chamiere. But where did they find the Ronaa sentinel? They fond bhen standing st the cily gates with hin hand still grosping the war weapon where the hal bern placed by his captain. Aud there, winile the heavens throsteaed him, there while the earth shook terribly benrath hin, there while the Luva steanss rollei, he had stood to bis peat, nud there, after a thousud years, ha wia fouad." Thas is only one of the many casen; biatory nurl currents of the times ioform us ot med, vader oniers of superiors in position, who stithed us therr liver at the poots of duty. The man at the wheel in a sinking vesarl will not sceept a plicee in the luwering houts, but will go isto lis watery grave with has hand grayping ther wherl. The engineer on hia locomotive, seteing the train approactiag night have leaped ftera his engine with a foir proapect of savigg hin lif, but nt the nost of bis duty will he stand witb his hand grasping the throttle and ie intpaled ou the crashing eugiues. And the esptinel in shot dead becaure be will not leave the post committed to him by bis commander.
Brethred, if men will be thus fuithfin in worldily commanderk, why ahould we not be faithful to our heaventy coptnin, who hax given to us his goeds with the command, "Occapy till I come."

## SHORT SERMONS

THE call for short sermods in some quater adir a writer in on exchunge to put the following questious: eitber,

1. The ministy is retrograding intellectually and spiritually; or,
2. The people are advancing iolellectually and spiritaally faster than the preachern; or,
3. The people are unwilling to think coesecutively and closely; or,
4. The minds of to-day cannot or will sot grasp as moch trath as in former times; or,
5. The bearts of the people are nut as ilit airoas of hearing the truth as in former yearo:
6. The Holy Spirit is losing ite grasp upan people's hearte; or.
7. The minds and bearts of the people ar taken ap with frivoloas thinge more than fermerly; or,
8. Business intereata demand more att n tion, and encroach apon our opportunitiea for mental and spinitasi callure; or,
9. The mental and zipitital man whuts himself up and refoses to have intercourse with the grrat world of thought heyond; or,
10. The mastes of people are satinfied with mere surface preaching und teaching, and are udwilling to go down to the hardpan for sfoundation of their faith; or,
11. The propte have to br tuckled, and preaching does not tichle enongh.

## Now.

T every motinn of our breath, Life treablea on the brinks of deatb; A takere flam that upward turne, While doweward to the doat it burns. A monent ushered us to birtb, H-irs of the commontrealth of earth Moment by noment years are past, And oas, ere long will be our last.
Twixt that long fled which gave us light, Aod that which soou stall end in night: And that whicb soous stall end There is a point no ere cha
Yet on it hangs eternity.
This is that moment who shall tell, Whether it leads to heapen or hell? This is that meament, ws wo choose This ia that momeat, as wo choose,

Time paat aud time to come are uotTrioe preseat in our only lot; By God henceforth our hearts inclive To seek uo otber lave than thine. Selected by Morus Schutcokza. Lanark, Ill

## STEIN AND RAY DEBATE

Prop. 2d. Baptist cburchos possess the Bi ble characteristies which entitle them to be regarded as churches of Jesus Christ.

## D. B. RAy, Affirms.

J. W. Stelx, Denire.

${ }^{3}$ANSWER to your personal question Mr. Ray, no, "not guilty," but in my Baptist youth I was a soldzer encouraged and honored by my charch in the work of war. Like them, I then "thought I did God service," but "I obtained forgiveness becsuse I did it gnoraatly in unhelief." Your churches were then rent in twsin ly political dis-
sension-by secular avorice nud am bition. Your bretbrea officered and supplied the rank and file of two hostile sad contendeng nrmies. They prayed for aud sought each other'a conquest. They alaughteved one another oo the field of blood. Yet you say "it is impossible for Baptist churehes to have any connection with war." I have answered your question, now please answer mine. (1) Can members of Baptist churches engage in war on any account without doing "ha. tred, variance, wiath, strife," "Ee? Gal. 5:20 (2) Are Baptist cburches not relow in their cuembers?
Srue, Mr. Whiston's Baptists had "not aymbolized with Rome," for they were Eprscopalian dissenters, self-laptized and self organized. Mr. John-Smith, their father and founder, bsptized first himself and then the rest in $1606, \Delta$. D. and though be afterwards left his church sod it was hroken up, Helwys, one of its members, re-established it in 1611 or $1612, \mathrm{~A}$. D. This was the firat church of "General Baptists" in the world. Mr.
Whiston joiued them "in $17 \pm 7$, , but "blumed theu for dipping only once, inatead of practicing the trine immersion." Mosheim's Ecel. Hist., p. T99. But you deny any connection with this church, Mr. Ray. (See Bap. Suc., pp. s3, 84). Will claiming connection with tbem or Roger William's society do you soy good?
Mr. Ray thinks "some historians" Mr. Orchard, Dr. Ford, J. Newton Brown, his own succession bretbrea), "have loosely called Tertull:an a BapSist, as they call the Tunkers," \&c. True, and this lo sse culling of different parties, so unlike the Baptist churches, "Baptists" by Baptist bistorians and others as Y peij and Dermout called the M-nnonites, has coustituted the material out of which Mr. Ray tries in rain to sonke out bis succession.

Mosheim suys: "It is probable that Wey derive their origin from the Geruam and Datch Baptists," (Eccl. Hist.,p.

500, ) (Mennoantes, \&e.), but probabilities are nothing in tbe face of the facts stated by honest Baptists, which give the true origin of your church, Mr. Ray, with Spilsbury in London in 1633. But Mosbeim states no probabilities when he says, "The Eaglish Baptists dylfer in many thinge both from the ancient and
modern Mebnonites " Eccl. Hist. p. modern Memnonites The Eccl. Hist. P. Mosteim on p. 490 of Ecel. Hist. was not said of the "Baptist churchen" but of "Anabaptiste," a term. including all dissenters who repudiated Rome's baptiam. He talks of "Albigensian Bay" tists." That is a soph-stical nichname iodeed. The Albigensea were not esiled "Baptiste," neither bave the "Baptist churches" had may connection with them. The old Albigenses did not bear arms as Mr. Ray intimates. Jones says they "took no orths, objected to wars of every kind, and refused to shed the blood of a fellow creature, even in defense of their own hves",Ck. Hist., ? p. 133
Orchard says: "The Albigeases refused to swear or take any oath." Hist. of For eiga Baptista, p. 2no. He also says of the Albigenses, "They received members into their churches after baptism by
prayer, with inposition of hands and prayer, with imposition of hands and
Kiss of charity." Idem. p. 172 . 1 ask with what consistency can Mr. Ray, after having opposed these very peculiar. ities in the Brethrea, clanm the Albigenses, who beld the same thinge and with whom his people have lasd no connection, as uembers of his church?
The old Anabaptist (including Albigenses) were knowa io history by the general name of "Cathari" (See Faber's Ancieut Vallenses and Albigenses, pp. $64,92-94,99,101,160,163,189,190-$ 194). They wero sometimus called "The Albigensic Cathari." (Idem. p. 157.) "Petrobruscian Cathari" (pp. 189, $200)$, the Publicans or Cathari, p. 89,
"the Cathari, or Paterines" (pp. 89,515$)$, "the Cathari, or Paterines" (pp. 89, 515), "The Cathari or Altigenses" (pp. sif, $91,97,198,463,501,528,596$ ), "the old Cathari or Albigenses" (p. 76), de., , (cc. The learned Robinson, in bis' Eccl. Re searches, recogoizes the Novatians, Donatists, Paterines, old Waldenses | and Mr. Ray says "The Paterines were the same with the aucient Waldeases'- Brp. Suc, p. 351] and Aasbaptists generally ly the historical name "Csthati." (see pp. 53, 125 126, 313, $407,-447$, dec.) ; and when ocourately describing their manner of baptizing, he says expressly: "They bsptized all that joined their assembliea by trine immersion." p. 72. Yet Mr. Ray parades these trine immersionists as members of $k$ is church, snd through them tries in vain to bide it sway is the wilderness. Too bad!
Mr. Ray's quotations from Dr. Buckland do not invalidate his honest confessions agwinst unbroken, personsl, organic Buptist succession.
Dr. Lincolh, Professor of Cbnreh His. tory in Newton (Baptist) Thelogical Seminary, asys: "I never knew but one Baptist of large learaing aad sober judg. ment who was of a contrary opinioa, the late Dr. J. Newton Brown (author of 'Encyclopedia and' 'Hist. of Relig. Denomiantions'). He belived that a saccession of true B aphst churches could be traced in a direct line from the apostolic age to our own time. Therefore, the Publication Society employed bin to prepare such a bistory. Five years or more passed, 1 think, before the first vol. ume of the work was ready for the press, but whea the manascript was submitted to wise judges, it failed to receive their approval, und was never published."

With reference to this statement. Dr. Lincolu says; "The 'knowledge, spoken of refers to personal sequintance." Ife further says: "I attach no authority to the cooolusions of either Orchasi or hisy. Their wishes hented therr judgmenta and made their faith easy and oven credulous. . . It is one of the curious mental phenomena, that many of the ultra Raptists of the day are most eager to sffiliate with bo dies of other centuries whom they would utterly repudiate if living to dny." Letter to the writer, dated Newtoa Centre, March 11, 1880. By a glance atJ. Newton Brown's "Bap tist Martyrs" will be seen that manay of them were no more like the Baptists than Tertullian. Mr Ray says: "Tertullian only claims three dips on the autthority of tradition." Tertullian does no such thing. When he ssys, "We are thrice immersed, making a sumetvant ampler pledge than the Lord command ed," he does not suy, "We $d$ more or fulfill more," as Mr. Ray would have us helieve, but before baptism the candidates pledged themselves to some things not set down is the gospel, hence the ampler pledge." Tertullian expressly stated that the tastiog of milk sod boney, the weekly abstinence from the daily bath, the tasting of the eucharist before dsy, the offerings for denth or birth-day honors, the refraining from kneeling or fasting on the Lord's day, the miaking of the sign of the cross, etc., and then says: "If for these [not trine immersion $\mid$ and such other rules, yon insist upon havigg postive scripture injunction, you will find aone." His Writings, on p. 336, 337. If when he disclaims positive scripture iojuaction for "these thinge," we ruske hiu include immersion into the definite name ot each definite or particular Person of the Gudhead (which Christ commanded, Matt. 28: 19), be cau as consistently be made to include immersion itself, but $\mathrm{Mr}_{r}$. Roy don't helieve that. Whea Mr. Caughlia, in the Martinsville debate, nttempted to capture this poidt io the interests of as. persion, Mr. Ray objected, sqyiag, this writer ('Tertullian) did not call immersion a tradition. He referred to those added things, such as the giving of milk and boney, chrisms, dce., to the newly baptized." Baptist Battle Flag, vol. 4, No. 37, 4. 213. If to these thingo, however, he adds the word "thrice," be must also add "immersed," which it qualifies. The legitmate conclusion, therefore, of Mr Ray's quibble, would deliver hiwself into the bands of the sprinklers. Hud Tertullian eaid that trine immersion was more than Christ commanded, he would notonly have directly contridicted the faith of the church, whose councils sud ministera tell us expressly that Chriat did command it, but such coatradictory tes. timony would also show that the fathers upon whom the Baptists depend as much as any for the early history of immersion, would be atterly unworthy of credit. It woald however then be oaly the testimony or opinion of one Latin foreigaer against msny mative Greeks Who resd the Greek commission and said it tanght trine immersion. Had Tertullian tnught as Mr. Ray misrepre. sents him, he would bave cootradicted bimself. He asys: "The law of baptiz. ing has been imposed and the formula prescribed. 'Go.' saith Christ, 'teach the nations, baptizing them iato the name of the Father, and of the Son, and of the Holy Spirit' "' Writings 1, p. 348. This, with the quotation referred to by Mr. Ray, was said, however, while Tertnllisn was a Catholic, but after be with drew from the domianat party on ac-
rount of its corraptions and traditious, he anid Christ "commanded that they should immerse into the Father, and the Son, and the IIoly spirit, not into one name, for we are immersed for ench name, into each person-not once, but thrice." Works, p. ©59. This proves notoaly that Tertulliso helheved that christian baptism had nlways heeo performed by trine immeralon, but that Christ commanded it. He further proves this by the declaration, viz: "We hold commanion with the apostolic church becauso our doctrine is in no repect different from theirs" (my italics.) Writings $2, \mathrm{p} .24$.

My 10th negative argument is founded upon the considerative that Baptist churches practice the ordinances nod traditious of meu without the authority either of divine precept or example. (1) Their single dip is the tradition of an Arian invention of the finurth century. (2)Tbeir ascociation of the siugle dip with the haptismal formula (Matt, 28: 19) is tha tradition of a popish deciee of the sixth century (3) Their backward dip is the tradition of a Baptist invention not four hundred yaus old. (t) Their ordiastion of deacone with imposition of hands appears to have no New Teatament preceptor preedeot. Notice. (a) The "heven" ordained with imposition of handa, Acts 7, are never call. ed deacons in the sacred scriptures. They were rather overseers of tha diocese under these special circumstances in lieu of the spostles. (b) They appear to bave been evangelists or teachera. Acts $6: 3$, $8-10 ; 8: 6,7,3 \bar{n}-38 ; 21: \mathrm{R}$. [c] The work of deacons bad evidently beeu performed prior to the ordination of those seven teachere, by others, noder the supervision of the spostles. Auts 2:45; 4:9.5. From the foregoing it appears that none but such servants of the church as are teachers,dec., are to set apart from the rest of their brethren by the solemn imposition of haods. But while Baptists practice in the professed nsme of Cbrist, "the traditioes of ruen," they lack customs peculiar to the church. [1] They do not inapose the laying on of hands with prayer after baptism. Acts 19: 3, n; 8-17; Heb. 6:2. [2] They disregard the hesdcovering for women in time of prayer or prophesying. 1 Cor. 11: 3-1f. [3] They have no "love feasts. Jude 12; 2 Pet. 2 : 18. $1+1$ They do dot anoint the sick with oil in the name of the Lard. Jas. 5:14. [3] They do not observe the holy kiss. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 3:26; 1 Pet. 5:14. Christ aays, "If a man love me bo will keep my words." Jobn 14:23. Many of Christ's words are diaregarded by Baptiat churches. How then are they cburches of Christ?

## WHAT TO LOVE,

Love God; for God bath loved you. Love Jesus; for he became a man and died for you.
Love the Holy Spirit; for he takes away the stony heart and gives a new heart of flesh.
Love the Bible; for it is the Book of books, and the only guide to heaven. Love God's people; for God loves them, and they love God.

One man will say, I am not a drunkard, or an sdulterer, but be may be covtoas and selfish, which, if not repented of and given up, will as surely place him on the left band in the final day as tongh be was a draakard or an adulterer.

The beart of the wise teacheth bis month, and addeth learning to bis lips."

## LOST MOMENTS.



ANOTHEK month Las passed into eternity; its loat opportunities, its misapent time never to be recalled; alt has gone with the record of the past soon'to be torgottea by us. But the record for good anil evil is mont faithfally kept by one who knows our most seeret thoughts.
Methinks that many a one who resds these liees can recall idle worde, enrelees lividg, unholy examples, Oh, for ponner to recall these wasted months and years of life that we might improve, and rec. tify the saistakea which must bave a teadency to sadden our lives. But no; these dnya, mouths, and years, may not he recalled.
O with what sad regreta will we look back upou these lost opportunities; all the more sad that the certuin kuowl. edge is ours, that every moment is to be accounted for, tevery unkind look. Oh, this is a serious question, one which our minds may dwell upon with profit. Let us as sensible beings be taught a bettes way to live: let the experience of the past inspire us with a deteriniuation to lead better lives in the future. Let us 'redeom the time because the days are evil;" striving to couform ourselves niore sad more to the image of our heavenly Futher, that at the close of life, when eternity opens upon bur view, no regrets may arjse, but that we msy have lived as our Father would have ns live, that we may be cheered by the welcome words, "W.ll done good and faitliful servant. "dee.

ELECTING OHURGE OFFIOERS

## ву serema myehs.

IHAVE loag since thought the way we geaerally elvet chureh ofticers is not what it should be. Under the pres. ot arrangeraent it sometimes happens that one is elected in a church that has several hundred memhers and has not one fiftls of the members to vote for him. I haveseen that there were a dozen or more candidates for one office aed the bighest had but a very small number of votes, but if he bas one or two more thas any ous else, why then he is pronounced elected. If we bold as election in this way some one must be clected and often it don't turu ont very well. It cannot be sxid that he is the choice of the church, but only the choice of s few. I think if a church bolds an election and those that say they have no choice outnumber the votes of aiy one candidate, it onght to be considered no choice. I think a brother ougbt to bave a majority of the church, if not more, before be is isstalled. I have recomended it is this way aud found a good many that pretended to be in favor of it. But when a custom is once established it seems to be very hard to change it. I do not thiok thst we ought to be bound to a rule or custom if we cas fuda way that will work better and more just and W
We tind in the Acts of the apostles that the disciples weat to work to fill the vacancy caused by Judas, that they first appointed two and then east lote. How they appointed them, and how they east lots, the Book does not say; cuasequently we can find no rule there to go by. 1 was always of the opinion that they had no suthority to do so. They were commanded by the Lord t) wait at Jeruaslem for the prowise of the Father.

We find in Acts 6: afte they weresil filled with the Holy Ghost that they chose seved tuen of honest report, full of the IItely Gilnst abd wisdom, de. Here hay rhose, whellerer thay were woanimous or not we do not hnow; but it is reasonable for ua to nuppose that a ma jority of the whole assembly was of one mind. It is generally a rule amoug the Bretbren, for the church to decide sll matters belonging to the churcb, and if We have but the fifth or teath part of the church to a certain case, it cannot with propriety besaid the church has done it. Will uot the brethren give this subject a due consideration, sud let us hear the views of some of our more experienced brethrea. The prosperity of a church depends a great deal upos the character of its officers.

## NOW AND THEN.

## ay zohs talyin mbiuat.

"For we know in part, und we prophesy $i$ part. But whee that which is per fect is cornes When I which is in part shail be done may atood as a child, I thongit os a child. But wheu I hecame a ban, I put away chitdish things. Fur now we see through a clindist $\mathrm{ly}_{\mathrm{y}}$ but thea fuce to fuce; now 1 know in part: but then shall I know even as also 1 am known. 1 Cor. 13: 9-12.
$G^{\text {OD bas set a limit to our knowledge }}$ Ot here. As be kuew "what is in man," sud doeth all things well we should not demur.
God has giveb mna an inquiring mind capable of great improvement and attainment. But man does not always make the proper use of his intellectus powers. He leaves the actual, the real the revealed, for the imaginary and the pistomary. He speculates on the ages of the geologicsl past, though the "living present" is that to which he should de vote bis energies. He pores over the hieroglypbics of some ancient sum, while the blessed Volume lies moulderitg in the dust. Or taking the Bible be dwells more on the prohabilites thas the reali ties.

Thus he wonders why Paul, who was caught up into the third beaven, was not allowed to describe the glory, or ut ter the words that he saw and beard there; forgetting that we bave Moses and the prophets, Christ and the apostles, and if we do not accept of their ac cumulated and convicciug testimones, we will wot believe, "though one rose from the dead."
We violate the Scripture which says, "take no thought for the morrow," nud lay our plans, build our "air cnstles:" and when they wither sway as the mist before the morning sun, we lourmur for getting thast,

Behind a frowning Providence
He budes a smiling face,"
For we know iu part." And how little that part is. How liuited is the utmostextent of buman knowledge! We do not even understand the twinkling of our eyes or the thumping of oor heart. "But when thst which is perfected is come, then that which is in part will be done nway." When we have crossed the river, wheu death is swallowed up in victory, then we shall feast on hesvenly knowledge, on the wisdom of eter nity, if we are 'mect for the inheritance of the ssints in light.'
Paul illnstratesthis by referring to his childhood. "When I was a child I spake as a child, I understood as a child, I thought as a child; but mnce I became a man I putaway ebildish thinga." This illustration we all understand by expe rience. We all recollect the joys and sorrowa of our sweet childhood days.

We remember when our greatest joy was in a stick-horse, a penknife, or is dull. When we experienced our deepeat sorrow by presaing dolly too tight and rukhing her head; or by losing out praknife. When our bighest ambition was to hut id n dam across the hrook that rud hy our father's dwelling, or a pias bouse with cooss carpet and liroken yueensware. When our deupest grief was caused by oor parent's reprimadding us for violating their commands, or by not allowing us to hunt or fish on the Sathath day. We look hack and suile at our simple ideas and thank God for our pareut's christian watchfulbess ove us. So "whom the Lord loveth be chast eath." "Every branch that beareth ruit he purgeth it that it may bear much fruit." It would not do for us alwsys to be on the Delectable mountains, or on the mount of trsasfiguration. We need our slough of desponds, our dark days of trials. Weneed darkness as well as sudlight to perfect our growth. We seed the storm as well as the calm. We may not understand God's dealings and dispensations with us, hut let us kise the rod and submit.

Christ told Peter "What I do thou suowest not now, but thou shalt know bereafter." Many things we may uot understand uatil the "then" spoken of in our text, while others we may voderitnod as we go on the pathway of life The inspired apostle gave us an example of this latter class. In his defense efore king Agrippa he mate ues of the following words: "I would to God, that not only thon, but also all that hear me this day, were both almost, and altogether such as I am, exoept these bonds. He thought that his houds were tindrance or ebcumbrance to hiniself and his Master'a cause. But two years later he expresses bimself differently to his Phillipian brethren. Hear his langnage, "But I would that ye should un deratand brethren, that the thinge ww bich happened unto me have fallen oot rath or into the furtherance of the gospel; so thst my bonds in Christ are manitest in all the palace, sud in all other places And many of the brethren in the Lord waxing confldeat by my bonds, are more hold to speak the word with fear.
Agaio in childhool we had onr sile ple fears. How often do we see the lit tle one in the crib with laggard eges and jestures sod wild cries make koown its imuginary dangers. Bot the mother smiles and they are gone. So we may bave fears without fouadation, fulfillig the expression of the Pashist: "Then were they in great fear when no fear was." We may have fears for the pros. perity, unity of the church, forgettiog that the Master hituself said, "Lo, I sm with you alwsy, even unto the ead of the world." "I will never foraake you," THR GAFRN of HELL EHALL NOT FREVAI
"For now we see through a glass darkly." Onr knowledge of God and divine trath is not only limited, but i is obscure and indirect also. It is like the dim image of an ohject as reflected by the imperfect images of the ancients.
"Bat then face to face." In the henv enly state our kaowledge will be as im mediate and direct as looking os the face of a friend. Avd to make the mat er more emphatic, be adds: "But then hall I know even as I also sm known. Oar knowledge of God and divioe truth though real and saving is nevertheless yery faint and imperfect, so that it may better be said that God koowa us than that we kuow him. Gal. 4:9. "Yo
tery of godlineva," exprecalls to us whe bave our "undertantiag darkened" by the -10:s tliat loth "sod eavly lioset us." But as Goil is a "diseremer of the thoughts and iotents of the turart," su nur kimwl. edge is the glorions fiture will he chear. prositive, direct, and macloudrd. "Fors


WHO ARE FOOLS AND SLOW OE HEART?

WHEN Jesus had risen from thr deal be found two of his diselples going to Emmaus tilled with sor They had trusted that desns would bave redeemed Israll to arcord ance with nacient prophecy. But instead of subduing the people under Is rel he was overoome, laid low in denth and all their hopes were buried in the tomb. But why this gref and despair? Did not the propheta teach that Christ ruast first sulfer and then enter into his glory? But they were slow of beart to believe all that the prophets bad written. They heheved a part, but it re. cuired the whole to make their hearts burn withio them. When they under stood and believed all that was written concerning Clurist, their bope was he gotten agaiu in thea, and thus they un derstood the Scripturea.
Their cnse somewhat resembles many in this generation. They believed a part of what Jesus and his apostles hive said. They may, like the disciples, profess to believe all, but of a part they are ignorant. In worka they make no ace count of much that Jesus and his chosen amhassadors bave taucht. They are slow of heart to believe nad practice all of the New Testament precepts. This slowness of heart to underatand all of the counsel of God is foolishness nod ali such are fools iudeed. To be seeking eternal life, and to he no careless as not to acquaint ourselves with all the coun sel of God, is very foolish indeed. Breth rea, have we learned all yet? To per fect holiness in God's fear is to know nod do all the will of God. To walk worthy of the Lord anto all pleasing, being fruitful in'every good work and mereasing in the knowledgo of God. We may close our eyes on much of God's word, especially on those portions which require self-dexial, separation from the world and the observance of those ordimances which are urpopular in this sge. But when the Mater returns to make up his jewels, will he not know his own words hy respecting as, aod vindiant. ing his neglected laws?
This slowness of heart to understand is characteristic of the fooligh virgins. They lacked oil of divine wisdom on trath and were not led into all of it by the Holy Spirit. Thast Divine comfort er would bave led them into sll truth. if they had been wise enough to see the importance of living by every word that proceedeth from the mouth of God. Those who will sit with Christ on hin thione are the overromera through the blood of the Lauh and the whole tes timony of God. We reed all the goupel to prepare as for the day of the Lord. We inust not presume to obey God in part, but with a whole heart we raust. obey the wohole gospel.
No man is so insigulicant ay to be sure his example can do no hart.
Sinners are perisbing daily and honr 15 , and ret there are thonsands of pro fessing Christianas who are doing noth ing to save them.

## Che Brefliren at 3 Gork. pohlished weekls.



Address all comemuications

BRETHEEA AT WORK
Lauark, Carrots Cent in.
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Paments, do you know what your children read?
Have you read the terms for the Dally on the liat page?
Those who do right beesuse it is right, are sure to lov right on most questions.
Plesags remember that manuacript sunt through the mails for the paper must bear hetter postage.
The district meetings of Middle Pennaylva ia, Southern Ohio and Northern Illinoia will se held April 27 th.
Bro. Joan Babniasti of Manefield, Illinois, writes: "Two more have been recesved iuto the shurch by baptitm-one a Dane.

Bx mistake a number of our subscriber reas we can yet supply them with No. 14.

1s last week's issue we naid that Bro. Davis add been chosen to the miniatry in the Valton (Wis.) church. We should have said John allwood Wright. Bro, Davis was chosen dea-

Whins the American people are contributing iberally to relieve the suffering in Ireland, the people there are busy swelling the parse of the Pope. They sent him $\$ 12,000$ in one day recently.
Tue Bergatresser-Basbor debate is not yet ready. The distance between the publishers and the disputants is such that considerable time cuust elapse in passing proof abeeta.
Bbo. John Early has been to Turner county, Dakotah, holding somr meetings. Five were haplized. Tbere are eight membera there, and the work of the Lord is being establighed is that new country.
Sax Francisco exponeaced a severe carthquake the 14th. No damage was done, thougb the haildiugs were socked 30 that the motion Tras plainly vinible. "There shall be earthquakes uri divers places." Matt. 24: 7.

At a quarlerly counch meeting held in Eagle Greek Church, Hancock Co., Ohio, on the 17th (ist., S. T. Bosserman and Eleazar Bosserman were each ordnined to the office of the bishopric. Elders Ebersole and Krabill presided.

Quite a young brolber io a letter of recent late anys: "I am reading the New Testament tery mach. I think it in the bust of books." Truly it is the best. Young men, read it, for it will do you good now, do you good throagh Ffe, and do you good in your dying moments. Blessed is be that readeth, and they that

Beo. Beeb writing from Cumbrriad, Md, A pril 14th, rays: Oor meetioge are growing in attendance and iuterest. I expect to close toaight, for the present, bul hope to relurn again before long. The work here will be a succes If we are persevering.
"I ssocanal them down like shots," asid a onng minister to the lato Rev. Hugh Campbell, refersing to a namher of nouls that had bell, referring to a namher of souls that had profesedly been converted under bim the night
brfore. "If thou knock+d them down, the brfore. "If thou knocktd them down, the
devil will soon pick them op Bguio," was the reply.
THS Lord is doiog a great work through his servant Bashor. At Brash Creek, Obio, fiftyservant Bashor. At Brash Creek, Obio, fity-
five were added to the hody ; at Rostown op five were added to the hody : at Ronstown op
to the 19 th inst. there had been fourteen applito the 19 th inst. there had been fourteen appli-
cants. Bro. B. will begio a seripa of aneetings cants. Bro. B. will begia a series of aleetugg
io Ashland soon. The Lord be praied for his goodness in all holy wrak
Thasks are due the , fficent workers who ont us trial subscribers. You have done well but since you have manifested such au intervst in the Work we kindly invite goa to continue to solicit suhecriptions daring the year at the rates we shall pablish from time to tima. See last jage for specia! terma.
Try little readers of the Chidiren of Work sent in $\$ 1695$ for the Daviab Mission. The editor of that naper bas placed it in the hands of the treasurer to be forwarded to brother Hope. God will bless the aympathizing little bearts. Hearken ye aged, "Except ye be converted und beoome as little children, ye shall not enter into the kingdom of heaven."

We clip the following from the Ogle Counly
"The board of truatees of Mt. Morris have passed an ordimance conferring upon women he right to vote for or aganast bue licensing of
alonis. The plan is this, a separate ballot box will be provided, judges and clerks of election having been appointed, said voting to thke
place it the Webb house, and sll the inhabiplace it the Webb houre, and sll the inhabi-
tants of the village of lawfal age are granted tants of the villuge of
the privilege of votiog.

The Western Herald, edited by A. W. Van$\mathrm{K}_{\mathrm{n}} \mathrm{n}$, is a neat monthiy joormal publialied at the low price of 50 centa a year. It is dovoted
to tire interests of the farm, garden, and family. Not being a religious paper it will notstrad in the way of those that are. We bespeak for it a liberal patronage amoug farmers and laborers greerally. Indivisuals who bave land, zfock and merchondise for sale should address the editor, A. W. Vaniman, Mt. Morris, Ill., for advertising rates and sample copues.

Bro. D. P. Saxton arrived bome from his western trip Monday 12th. The gorgeously robed earth, the beautiful green grasy, and hooming peach trees were quite a contrast to the dull looking thiogs of the West, and no doubt made hina feel that that country is yet first. His country may be a little "fost"-a little ahead of ours is putting on its green, hat when ours is once robed it is supremely grand. Glad to bear' of hrother Daniel's asfe srrival homs. His presence among as we tbink was very beneficia! Comeagain.
An ebrnest, devoted minister who speuds more tban one sixth of the working days in looking after the interests of the church eays he would like to have the B. AT W. but is too poor to pay for it. 0 what a pity that poor munstern must bear so great burdens all alone? Are there nok some good, large, bympathizing hearts that will come over and help send the B. T W, to tbe poor? Wo do not like to write you too often to do good to the poor minister, but we cartainly need to bave our atteation called to this.
$W_{\text {Eas }}$ we left wholly to ourselves, our labors and longings for the good of others would fall far beneath oor most ardent desires; hat when the Lord gives the sbility sod the increase we are enahled to rejoice and move onward. The following shows what earnest work can do. We poblish it to stimulate others to action; for the wider the circulation of the paper, the greater its field of saetulness:
"Eoclosed 6nd 8-and a lint of trial subserieers. After reading your request that all your readers should help extend the circulation of your paper we made an effort to aid in the good canse; for indeed we do think the B. AT W. is what you are laboring to make it-an earneat exponent of vital Christianity. If we can aid ou in the future we will gladly do eo. S. W. Now pardon us for publishing a little of the letters as an offret to some of the vinegar that letters as an offeet to come of the vinegar that
ocensionally comes in, we would connider por occasionaily comes in, we
work the very dreariest.

## UNION MEETINGS.

1 UNION meeting is one in which all sect. buite to promalgate traths whreh thry told in common. On the leading moral ques tions of the world, all nects apree. They till believe there is a God, a Chriat, a Holy Spirit. They agree that man is a sinaer by natore, and that faith and repentance are essentials to make him a child of God. With the exception probabl $\mathbf{y}$ of the fourtb, they agree that the $\mathrm{T}_{\mathrm{en}} \mathbf{C} \mathrm{m}$ mandments are each binding upon all mankind. Hence we mighl say that all churchea agree upon all questions which have a moral nature only.
The bigh attainments which God designed bould aceompany the religion, which he sent his Son into the world to establish, can only be rrached by those who have right conceptions of Deity. People never rise in character above the God whom they worsbip.
"Man, by worshiping, becomes assimilated to he moral character of the object which he worships. This is an insarisble priaciple, operatong with the eertainity of eause and effect. The worshipper looks upon the character of the ohjret wbich he wombips as the standard of perfection. He tberefore condemns evergthing in humself whioh is unlike, and approves of every thing which is like that character. The tendency of this is to lead bim to abandon every thing in himself, and in his course of life, which is condemmed by the character and precepts of his god, and to conform himself to that atandard whicb is approved by the sarme criterion The worshipper desurea the favor of the olject worshipped, and this, resson dictates, can be obtained only ly conformity to the will and the character of that object. To become assimilated to the inage of the ohjeet worsbipped unst be the ead of desire with the worebipper. His aspirations, therelore, every time he worhips, do, from the nature of the case, assimilate bis character more avd more to the model of the obj-ct that receives his homage.
To this fuet the whole history of tbe idolatrous world bears tentimouy. Without an exception, the character of every nation and tribe of the human family bas been formed and modified, in a great degree, by the character attribated to their gods.
From the history of idolatrous nations we will cite a number of familiar cases, confirma tory of the foregoing statement, that man becomes like the object of his worship.
A most striking instance is tbat of the Scy thiass, and otber triben of the Northmen, who subdued and bnally annibitated the Koman power. Odid, Thor, and others of their supposed deities, were ideas of hero-kings, bloodthirsty and erael, elothed with the attributes of deity, and wormbipped. Their worship turned the milk of human kiodness into gall in the bosome of their votaries, and they seemed, like hlood hounds, to be possessed of a horrid delight when they were revelling is scenes of blood and slaughter. It being believed that one of their hero-gods, sfter destroying great numbers of the human race, destroyed himself, it henca became disrepntable to die in bed, and those who did not meet death in battle frequeutly committed suicide, supposing that "to favor in the hall of Valballa

## avor in the hall of Valballa. A mong the gods of the $O$ r

Among the gods of the Greeke and Roman there were some names, in the early ages of their hintory to which some virtucus attributva were attuched; bat the conduct and character generally attriboted to their gods were marked deeply with such trats as heroinm, vengeance, caprice and last. In the later history of these natione, their idolatry degenerated in character, and became a systets of most dehssing tandency.
In some casta the most corrapt attributes of human nature, and even brute asture, were attribated to objects of worship, and while men bowed down to them, they sonk themselves to the lowest depth of vice. The Egyptians might be named as an instance. The frrst patrons of the arts and sciences were brate worshippors: and it is testified of them that heatiality, the lowest vice to which buman nature can descend, was common amongst them. Tbe painting and icolptore of their divinity, in the mummy cataeombs, are for the most part, closters of bensta, birds, reptiles and fies gronped togeth + er in the moot diggasting and onnataral relations; a tree indication that the minds of the
worshppers were hiled with ideas the mont vile and onuaturil.
The ancieat Venu, as worebipped ly almost all the elder nations of sntiquity, was a personification of last. The drede required to be done at her polluting fane, as acts of bomage, onght not to be named.
In the beat duys of Corinth- ${ }^{4}$ Corintb, the eye of Greece"-the mast sacred persons in the city were pronsitntes, consecrated to the worship of Venus. From this source she derived a large portion of her revebues. The consequeace was thut her inhabitouta becemse moverbial for disgoluteness and treachery
To the beatben divinities, especially those placed at the head of the catalogue as the superior gods, what theologinas have called the physiesl attributes of deity-omnipotent und oninipresent power-were geverally ascribed; but their morbl charecter was always defective, and generally criminal. As one of the best isstances in the whole mythology of the anciente the Roman Jupiter might be cited. Had a medal been strnck delinenting the character of this best of the gnds, on one side might have been eugraved Alanightiness, Onmiprestace, Justice: and on the reverse, Caprice, Vengeance, Lust Thas men clothed depraved or hestial deities with almighty power, and they became cruel or corrapt, or bential in their affections, by tbe reactiou of the charneter worahipped upon the character of the worshipper. In the stroug language of a recent writer, "they elothed bessa and depraved beiugs nith the attribute of Al miglitinees, and it effect they worshipped sh mighty beata and devils." A ud the more they woralipped the more they resembled them.
In relation lo modern idolatry, the world is foll of living witnessea of ita corropting tendency. We will cite in illustration, a single case or two. The following is extracted from a public, document, iaid before Parliament, by H Oakley, E-q-1 a magistrate in lower Bengal Speaking of the inflaence of idolatry in Jodia be says of the worship of Kale, one of the moat popular idols, "the marderer, the robber, the prostitute, all aim to propitiate a being whose worahip is obscenity, and who delights in the blood of man and beast; and, without imploring whone aid, no act of wickednens is commit ted. The wordhip of Kale muat barden the beants of her folliowers; and to them acenes of blood and crime must become familiar."
In Chinas according to Medhurst, the preste of Buddah understand and teach the doctrine of the assimilation of the worsbipper to the object worshipped. They say-Think of Buddab If men pray to Buddah, and do net become Buddah, it is because the mooth praya, and not the mod." Philasopby of the Plan of Salva tion, pp, 37, 38, 39, 40, 41, 43.
Deity is perfect in each of his attributes These are love, jnatice, mercy, goodnens, windom and power; and they ure all harmoniously developed in his character. His natare is a unit In his providencea none of his characteristic are latent. The attrihate of jostice wil not permit him to love that which is upjust, neither can his wisdom be made insensible to error through hin mercy.
Any sue who ean conceive that God loves two hodies of people whose doctrines coatradict each other and who live in contention and open rebellion must wormhip a double-minded God Reader, is auch a character your God? Come. let ushave consistency.
It is a part of the dactrine of some of the secta to fellowahip all otber sects. Those who do not believe God's word anthorizes any such practices are often dealt with very unfairly. Those who believe it regard themselves jast that mnch more eharitahle than those who do not. Bat is such an idea correct? If duty and principle and doctrne demand tbat we fellowship all sente, are we then charitable because we do it? Am I ebaritahle becaune I fellowship all the members of oor frateraity wben duty, principle and doctrineteach meso to do? With What degree of consistency can those who do thing becaqae of daty, prixciplo and doctrine claim it as an act of charity? Becaune I do not rective my opponent's dcetrine, I am called enlfish. Am I more of an opponent to him than he is to me? Is be not noder the same obligation toreceive my doctrine that I amkia? If I am selfish becanse I will not receive his dootrine, is he not in the name way relfah beeanse he will not receive my doctrine? Here they are. One belieref in ninversal fallownip, while the
other does not. Esch wenta his own way. Now which is most selfish or uncharitable?
John asys, "If therecome any anto you and bring not this doctrise,receive him not into your houne neither hid him God apeed." Where a pnion meeting is held "doctrino" is not hrongbt into the "hoase," but doctriner. Stace the name, Uaion Meeting, implies doctrines, it is impor sible to conclede they have "this doctrine" in their "house." If they have not "thie doetripe," how can we cooclude that God is the author of tbera? Does he teach us one thing by his word and another hy hin Spirit? "God is not the author of confurion, but of peace." 1 Cor. 1433.

There should he a o nenene in the purposes and the worh of Goil's chaldren, greater even than exiats in any one sect. This divne char-
ackeristic of God's childrea most he ignoced in all Union Mentings. It must be trodden down be'ore they can be ret on foot. God's childres must be "like-minded." How much like-mindeduese is there in Union Meetinga? Simply an agreeraent to disagree

## FEET-WASHING

Literal Feet-washiaq an Institution of Hopeless Canfusios:
Furst, It is nowhera recorded as a chureh or-
wance it Seripture. Hence it serms thut dwance it Seripture Hence it sember that
some of its adherents hold it as a ehorch ordtnapee, while some huld to only as anve hind of an instituthon of public Wor-hul; while ye1 others are "halting between two opiniuan " as
to where to place it. Puesibly some, yet, of it-
adthrents would adhreats would practice st as a kind of a privale or fumily intitution of worshnp Seeond it is aowhere recorded in Scripture as an act
of religious worship. True, it is recorded that of religious worship. True, it is recorded that
it was observed at the same meeting at whrch it was observed at the same meeting at which
the Supper was inetituted; but 'reeliming"
asing a "towel, etc, are alao recorded, hut not os a purt of worship, Third, it is nowhere recorded in Scriptare that the feet of worene sheuld he wastied. Christ washed only the feet ol men. The prohability is that the feet men-
tioned in 1 Tim. $5: 10$ were the feet of mes. it tioned in 1 Tim. $5: 10$ were the feet of men. It
is not safe to say that every inatitation recor-
ded in Scripture is equally ohligators ded in Scripture as equaliy obligatory apon wowet. For instance: preaching, bapticents, for men only to perform, Upon what
authority, then, are wowen's feet washed, os a literal ordinabce, when Christ washed only mes's feet, and where there is not even an intimation in the New Teatament that the feet of
women "ought" to be thus washed? there is no authority in Scripture for washing feet Christ washed, in John 13th, and the feet the woman washed, m 1 Tim. 5; 10, were the feet of ehurch meabers. But, as feet washing Was an aet of hospitality then perlormed for s!i classes, we eannot infer that Christ and this woman viohated this lave, to wash only the feet
of chareh membera: for to violate a lave of fus* of chureh members: for to violate a law of hess
pitality fe certainly an unchristian act. Who ean say that young, unbaptized converts should not have therr feet washed too? Who will venture to assert that feet-washing did not remain
an act of hogpitality due to all classes? The fact an act of hoepitality due to all classes? The fact
of anythiag being reconnxb as done aftar haptism is no proof that it should be done only after ji. The people "twere preached to after baptism- So we know that feet-wpenting in the time of Chriat and his apostles, was done for both the baptized and the unbaptized, and that in all countrias where it has been, or is,
practiced, nather conversiod or baptisu have practiced, nether conversiod or baptian have of two things can prove a lhirg ought to be doute only alter haptism, viz, tnat its Nature so requires, or that the low ao requires. Ang-
thing being Recondrd as practiced after haptism is only a secondary argument, and of no conelusive force without the nature or law of
the thing requiring it. Nothing is clearar than the thing requiring it. Nothing is elearer than
that there is nothiog in either the nature or that there is nothing in either the nature or converts, much less to church membera. Fift it is nowhere recorded in Scripture wh. Fifth, officiete at feet-washing. Our Savior wasbed his disciple's feet. From this a weak inference would be that the pastor ought to wash the feet of all the church mambers whose feet are to hs
washed, bat such an inference is not of suiti Washed, but such an inference is not of sutii
cient force to regulate a charch ordinance. As cient force to regn late a eharch ordinance. A
to the widow who washed the agint's feet. Ad nm Clark, Seott, Jenks, Bnur, Beven, Alford, hold thut she was a desenuess Oithis ma can not be certaiu; bat the cave seems to furnish a weak inferenoe that a deaconess can "wath
the" feek. But, like the other inference, it in Forth nothing. Much less is it it any where
stated in Scriptane that there should be apre stated in Scriptare that there should be a pro
miscuous feet-washing, in which should wesh the feet of the whe next to him." Much less, yet, is it recorded in Scripture that aisn shoold wisk the feet of men and woman
the feet of momen,-presuming that women's feet are to be washed.

F the feet-washing precticed atd eujoined by
Chrise does not contrin all the elaments of a ordinanee, then there is no groand for the breaking of bread and dividing of the cap; for Jesus naid to the twalve "take this" (the cup) "and divide it among yourselves." That is
command. "He took bread, and gave thooke and break it."-Luke 22:19. That is esample. He had divine authority tocomaruant, set apart, and ohserve this for those who will follow him. Did be do lesy than this in the ordinance of feet-washing? Did he not command them to Whash oae another'e" feet? Did he not give the exataple? Hed he not divize authority to command, ret apart, aud observe this thing os well as the bread and toe cup? We are not "balting hetween two opiaioss," nor even clinging to one option on thas entiget. With us it is not do we hold it as "somo kind of an institution," bat regard it es an institution. We aresettled on this: wh are not out on the ocean of doubls with torn mails, broken rudder, aud lost apehor.
The Eider eaye, "It is wowhere recorded in Scripture as an act of religious worship." By bis, 1 preaume you wish as to underetand that it is not expresaly stated thus in the Holy Scriptures, "Feet-washing is an act of religious worshp." Is that what you want before you
will obey" Is it not said, "Pray without ceaswill obey? Is it not said, "Pray withoat ceas-
ing?" But can you fod the chapter and verse whelh readn, "Prayer $2 s$ an act of religious wership?" Does the Seriptura contand these words, "Singing is au act of religions worshup?" It it recorded in the exact words, "Preaching is an aet oi religivus worship?" Ah, my good friend; you are enjppling Caristianity by dengiog that what Jesas did und comananded nre not acta of religious worship! What is religinus worship? The act of paying divine honor to the Supreme Being. Do we not honor the Supreme Being when we do as he bids? Adoration through worshipping, and worskipping through the prescribed rules of the Divine Oracles.
We hear you again: "It is nowhere recorded in Sariptare that the feet of women should be washed. Cbrist washed only the feet of men." Will you stick to your text, Elder? Admitting this to be a fact, will the Baptist Church do ad Jesus did, wesh only the feet of men, break bread and divide the cup only to men? But the society to which Elder Jarrel belougs, not only refuses to observe feet-washing, as Jesns commanded, anong wouren, but also among r's feet-will not, as men, wash one anothwashing of J not aven go that far. If the feetity, and he only washed the feet of men, then this act of hospitality mast be withheld from wosen, must it? Eider, we have long called
for the "thus saith the Lord" that places the cap and bread smong both males and females, and excludes feet-washing, but ail the wisdom of "ye learned" has failed to answer, If the widow mentioned in 1 Tua. 5:10 washed the feet of men it only shows that she obeyed what the Elder has not, hence sba is just that much hettor than he is.
Your fourth negative in like the others, resting on sand. Chrint's disciples were ehurch nembers, and I Tial. $5: 10$ snys caint's feet-not inner's feet. Aud now you ean see that it is "an act of hospitality" without one word upon which to base this inferance; hut you cannot see the plain command to the ekhlesia - the church then acsembled- "I' also ought to trash one another's fert." Yes it it is an nochristian at to violata a law of hospitality, but how about violating the command of Jesas? It seems to me that with all the intelligence of this age, mon ought to aee that there is far more danger of eternal damation from disobeying the plain commands of God than by iolatiog simply acts of hospitality to one another. We urge obedience to every command
of God, whether they look large or small to na. The most depraved individand in all this land would have feeling and coartesy and charity enough to wash his friend's feet when necessary without a direct revelation from God.
We venture to assert that the Elder does no know that the example given by Cbrist in feetwashing was for hoth the haptized and unbapbized. He lnows no auch thing unlees he has had a epecial revelation, for the Divine Record does not ao asy. Does ha go beyoud the Record and assume to say, no, when God says, yes Feet-washing ought to be done ss commanded by Jesus. "Ths law so requires."
Your 6fth negative assumes too mach again. Jesus said to bis disciples, "Ye also ought to wnsh one another's feet." He did not say one of you should wash oll the other'e feet." According to your position, the pastor ongbt to ou all the loving; becanse the disciples ar
taught to "love one another." Other case
wight be given, but this is enough. Your re marks relative to men waohing the feet of rim Ef.. is already fully answered. If people haw different notiong" as to the nanaer of obverving this ordiannce, thoue notions mast not limpermitted to overtbrow the ordinance and make ns disohedient.
There is a great deal of confusion in the Christian world io prayer; hut I presume the Elder would hardly consent to disobey the commandmeat on prayer becanae there is confusion over it. There has been confunion over bap tison, and the communion has heen foaud in very had eompany, jet the Christian has no thought of ahandoning them because of thei abuse. Indeed it would seem that disobedience s hard pushed for an exease when it advances the plea of confotion as proof this an ordinance and command of God should nut he observed.

DESIGN AND FORM OF CHRIS TIAN BAPTISM.-

Baptisun into the name of each person of the Holy Trinity.
$T$ HE commisaion, Matt. 18: 19, contaios the form for the administration of Christian baptistr given by "the King and Law-giver in Zron." Some whose administralions do not cor respond to this form beek to evade ite author-
ity hy supposing Chriut never told his disciples to baptize "into the name of the Father, and of the Son, and of the Holy Spirit;" but that the pac*age has been added to Mutthew's Gos pel. This is quite a convenient method for the present of disposing of any portion of God's word which does not snit men's peculiar viewa Just suppose contrary to all the evidence that is an interpolation. As no writer, however during the Christian disponsation has succeed ed in proving this supposition to be correct, the genuineness of the passage rozains un-
shaken. "Bat," says one, "it is not once recorded that the apoatlea ever did baptize according to the formula Jesus is said to have given them." I will let a distingaished single immersioniot nswer this olyjiction. Dr. Errett says, "That one text proves nothing; if Jesus only said it osice, or if it is reported only once, it is not
thue?" There is a lurking infidelity bere which will erop out direetly. It erop,s out indeed in the next sentence-A ccording to the formala Jeaus is said to have given them.' Matthew does not support our theory, therefore it is
doubtfinl whether Jesus ever said what Mstthew doubtfnl whether Jesus ever said what Matthew one text and is of no account.' Any man who can thas recklessly thrust aside the divine record because it stands in the way of his theory as on infidel and a self-worshiper, whatever bis pretentions may be." Christian Standard, vol. 5, p. 332. Mr. Robert Roberts, of Birmingham, Eugland, aditor of the Christadelphian, whose people are known in this counary amoog themsalves, I believe, es "the Church of God," hut commonly bs
"Soul Sleepara," and whose pen has Soul Sleepara," and whose pen has
been sought by Amerienn immersionists in behalf of their casse, published a work againet the position of W. C. Therman, of Massachnsetts, which has been republiahed in this comntry hy the Baptists as the production of Robert Robertson, under the title of Trine
Immernion Weighed in the Balanees and Found Wanting," to the prejuctice of "the Brethren" (Tunkers). As it has bsea republished agaisat ns daty bids as pay it some attention in connection with many other attacks from various sources, Mr. Roberte says: "The direction of Christ to his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Spirit' (which oceura only once) mast be consintent with the practice of the apostles whom the Spirit of Truth gnided in the execution of the commiseion" Christadelphian (May, 1876) p. 216. Mr. R. states the case backwards. The commission in tha o ha repint the law; neither doas a liw have iogs and practice of the apostlea who were its sernouls and subjects, mast be consistent with it. "Let it be remembered," says Dr. Errett, "that this commission, recorded by Matthew, was the commission that clothed the apostles with ambassadorial authority, and that if this is repudisted, ther were rithout inatroctions as to the accomplishment of their worls as am-
hassadors. The Boly Spirit was fo bring all
things to their remembrance, whatever Jesun had fand to them. John 14: $26,{ }^{n}$ Cbristian Stand ard vol. 5, p. 339. Mr. R says, "There is not a single cuse of baptism where three names are "uentioned, let aluse three dips." Christadel phatu, p. 216. What does this prove for hica? The fuct that the apostlea do not record three dys is no greater marvel than that they do not mention the ate of the three namer. But-does this prove that the apostloa did not uso them is their administrationa? When it is stated that haptism was "in (eis, into) the name of the Lord Jesus" etc, is that any evidence that it vas not alao into the name of the Father and of the Holy Spirit? When men are commanded to believe on Christ and are said to believe in his name, etc. (See Aots $13 ; 39 ; 18 ; 31 ; 19 ; 4$ Row. 4: 24) does that prove that they did not atso believe in the Father aud in the Foly Spirit? Would it not be as logical to conelnde they did not an that the apostlea did not bap* tize in the name of the Father and of the Holy Spirit becaso those numes are not recorded in the baptismal narrotives? Does not the exmuple of the twelve disciples at Ephesus, Aeta 19: 1-7, clearly intimate that the apoatles did haplize into the Holy Spirit? When Panl was aformed that they had "not so much as heard whether there be any Holy Spint," as if aur* prised and astonished bo asked, "Unato (cis, into) what then were ye baptized?" Is this not as much as to ask, "Were ye not baptized into the name of the Holy Spirtt? How is it then that you never heard of himp $P^{n}$ By oare ful examination and matere reflection it will be seen that all the odministrations of the apostles were subject to and in barmuny with the form given by Chriat. If I witness the almiuistran tion of an oath of allegiance to a foreigner by an officer of the Drited States and wish to re ate the incident I may say such a person re ceived the oath of alleglauce in the name of the goverament. It in not expeeted that I rehearse ihe formula prescribed by the government ob erved in its adminiatration. That would be resumption apon the ignorance of the peopl who are supposed to be alresdy acqnainted with the form, and if not they can eaaly adquaint tuemselves with it hy appealing to their atatuter. Now if what I atated is true, that thin was done in the natoe of the government, it was perlormed according to the legal formula, for if that form way iguored or neglected it would not be true that the initiation was in the name of the governatent, but in some other name or by come other authority coutrary to the government, and tharefore illegal, invalia, and sabject to punishnsent. So if the apostlen bad used a form of adminititration difierent from that imposed by the omnipotent authority of Jeens their admiaistrations would not have heen in his name but contrary to it, and inatead of working in harmony with and in eubjection to their Sovereign Lard thay would have been anfaithfal and rebelloos. But nneb was not the case, nor abould the mare omission of the form in the narrative, which is only nataral and practical in order to avoid nselasa repetition, mind to thinh digression lead any intelligant

## BLESSINGS.

To Sister Hetty Engel
[ C RERE can be no receiving unless there bo ots downward, and then springs upward. The tree prostrated, with roots exposed to the sun and air, givee no proof of life. It is on the wey to deeay. Thus "lively stones" in God's house reason. They wait not until the weary, failing
oues fall, hut wath holy hearts hasten to stay the tottering body.
Your gift hay been appropriated to the ophuilding of wasted energies. Angelic messen, gers bearing unmistakable evidences of goodness declare that God never forsaken hin faithful eleet. Orot of the ahundance of the heart the hand acts It is this that given force to the declaration, "It is more bleased to gire than receive." Thou hast the mare in this ease. May our Futher enrich you in spirit and add a hundred fold to your joys. And when we have "inished" our course and the good Fathor ahove calls us, oh, may we be shle, by
our acts now, to look hack with foy and not with griel. "Hold fast thy crown;" be faithfol, and soon the Lord Jeaus will come to take the loved ones to dwell with hira forever.

## HOME AND FAVILY

Hatbands, loveyour wive. Wives, zuthelt yours



THAT DREADFUL BOY,

## uy mie Axastha siatw elorppea.

## ime Theryonath

Msmma, therox socb a drealful boy, His name is Obudiah struthe
He took ansy He took awny ny whistlo toy

- And then ho teased our baby, Nell And solied has coat and clem writo collar And puiled hin Srototh cap oft bire hoalh,
And chacel him, too, to hear him bollet.
TTien Maude and Bussie eame alongOh How they hute that horrid fellow
 So Bessie male a face at hum, And then he pushed her to the gutter Sho fell ag anat the iron rimp.
I thought the sharpetho w. "And I must have pagas'e tig cane It la not safe lo go without it. That boy will be arounil asain;
I thluk pips fhoullu kiows tion Tthink parps should know uthout tit "Whis, Charles, uy noth, you look forloro
How did you get so over hected ?" How didy you get so over hiected?"
And see, your lookks are bady torn. And gee, your books are badily torn.
I fear there's more than you'ver rep Mamon, that dreidful Obntiah! I sainh he was uthief, you ase; And I was ond was a liar, And I was mad as I eomid be, And I toll hidm ro; that it wain maughty, But soon as Lo was out of timht I plinched bus hittle brother Ortse "Aud then Unat child set up a yell;
And Obuallith came behind tel And Obullath came behind tae,
And punchet me till I nearly fell. And punchet me till I tearly fell
I hit him; buit he dhin't mind me. But soen an I conld get itway, I came to tell yon all about it I wint papa's hig cane, Isuy. Andso you, ruarrelad in the streo And puricied your phaymetes litho brothe The direadfut ooy Pupa will ment
Is charles, I f nur, und not ane


## RARE DIAMONDS

TTHRESGER nHABKs are hard fighters, aud hake great pleasure in whippang the whale it got nuder a allip where it lay for au bour, Whore the sharks bad been thrushing th Fbate the witer was all bioody. The abark will fly up iu the air nevernl feet, then pounce down ou the whale, while the sword fifh wil run its sword isto the' whale from 'benenth. Thus they worry had thrisk and pierce the great whale until it dics.

Tres Titrss are' protie to run' in the 'dark, that is, the believe in niysterien and think good deal about what dreams mean. To drean of fire menas, they say/"sndden' newf.: Those alao who protsass to +xplain dreans muke much
mouey. The "Evil Eye" is feared by all. A money. The "Evil Eye" is feared by all. A
Turtish bride paxtes diamonds on her cheeks, chin and foreliees, amd fatit a veil of thin, copperecolored strips of tuu toil over ber face to keep of the "Eril Eye." More, the then site under the ask - - curiously shaped canopy of "artificial green Loughs, with buyches of dyed feathers and shining metal, Lallps" Erery baby wears a muslin skapl csp - $m$, which pretty pearls to keen, out the "Eril Eye." Jonk?" "What a pretty child?") tome one will ask yon to spit in its face or say "Masb-Allab" to correct the mischief you have done. This is the way some peoplo live.

Enson, the wonderful ineentor, was born at Mraan, Obio, in 18tr. His mother taught him to spel. nad, write and "cipher." She
died in 1862, bat bis father still lives. At the age of seven his parents mored to Port Huro Mioh. He disliked figures, hut was fond of reading, and before he was twelve ho had read
the "Pesny Cyclopedia," Hume's "Eangland," and Gibbori's "Rome." "He became s newshoy on the Grand Truak Railrond, and while thas workiug, he bad necess to a large number of books, and many of these he read. Loving chemistry he fixed up a laborstory in one of something, the phospherus tooll fire and nearly souieding, the phosphorus toon are and nearly
burne this made the conductor nngry and he kicked Edison and all his things out of the car. He next tarned his attention to
telegraphing. He made his own apperatan, nsed stove wire, hut had no money to buy a battery. So ho tried rubbing the for on the cat's hack. bot found that this kind of electrivity world not do to sead messages. Ho worked from one atep to another, antil he berame onf of the beat telegraph operatora in the land, ond some men sering that be could invent thiags put up huildings for bim in Msolo Park, N. J. where he ie now startling the world with his inveations. He invented the tolephnne, the phonograph, the microphone, the audiphose, and many other uecful thingz.

Tasae is no use talking, boya love to fish: and I don't think parents ought to be so overcarefof as to want to make their boys fish on dry land or in a wash-tub. Sometimes parenta get reryy careful. A boy onice asked bia moth-
or if he might go fishing, and sho ead be might, but that he shoold not go near the water. I guess that mother thought fish grew on trees, and that all boya bad to do wis to knook them down with a clab. It is all right to fish, but all wrong to fish with the hook in the hand and the pole in the water. Boys, you cain never catch fish that way. Nor should you the a stone to your line to keep it sfloas, bat a piece of cork. Do not throw the hook in with splasb, but put it in gently and keep very quiet, sund when you eatch one do not put it in awina right off. Put it in your basket.

Uxule Mays

## A time to laugh.

W
 thoughts. We haveseveral waya of expres ${ }_{s}$ ing our ideas. We cau coumpricate by lanFuage either written or spoken, by gesture, by a look aud even by a smile or laugh. When true to our feelings we nstally langh when we pprove the By a laugh we can approve or diglrugh we can exhibit doabt (Gey 18:12) and nuga we can exhibit doabt (Ged 18:12) and
scorn. Some laugh nt what others do not. Those whose erjorment is "the pleasures of sin for a season" bave al laugb that would mock righteousness and delight in iniquity. He whose delight in in the law of the Lord can
krieve over wrong and feppurity and r-joice in the Lard.
Sumetines amid seewes of hilarity and frivolity this remark is made by sucb participants who have profesed the hetter life, in extroustion of what tothem' in seemingly, at least, an offense: "I do not believe religion was intendid to give us long faces," A few momenta reAcctiou will yield the following conclusions tian religion, and possess the Spirit of Christ,
and ur faces mill wear nceasioually the expression of norrow and dismay. Our faces wili be voil of laughter. Sill in its loathsores sway will fire our bearts vith feelings of horror and indiguation. Shnme and sorrow will be depicled igion will centrel the fuco in the same way it toes the tongue. Religion dies not silence the angue bat coltroln it. So it is with that power of expressing our feelings-the laugh. When under proper im pulses and subjection it will approve only what is riglte. Thus the laugh can be aypoved or condenwed Hocording to its uns "Woo puto.you that langh now, for yo shali reep $y^{\text {"-for your laughter is not seasoued nith }}$ godihues. "Blessed are ye that mourn now, for
年 shall lavgh"-for ye ahall marge frowi sorye shall lavgh"-for yo ahall enuerge frow sor-
row occastioned by mrong doing into the jor of row occasioned
This rule has been, laid "down for the use of the tongue : when to speak, where to speak, what to speak, sud how. So in laugbing, which is highly benelicial, we thould know when to langi, mhere to laugh, aud what to laugh about. Physiciuns tell us what to eat, when to fal, und how to eat. They Fobld not advise un to eat at midnight or to drink poison at mid-
day. Such a course would not be so injurious us to feast on zonsense in the house of God, or to drink the spirit of levity on any occasion. We are to beware of evil and light-mindedness. If the question bo asked: "When shall we langh P" we should answer: When you feel like it proriding the occasion is proper and what you laugh about is suitatile. Whenever we laugh at what is degrading we laugh without proper licente. I havo been pained to see professed Cliristians listan to and laugh at obcome talk inslead of turning anvay in dusgost. When tae low-minded see the professedly rethey feel licensed to continue in their fonl ways. Every Christian should he carefal how he, by a Every Christian should he carefal how he, by a
look or a nmile, ficenses evil. Rutber than volle at sin be bad better be "angry and vin pot." Marla $3: 5$. The Christian ana rejoice
over good pewn. He can laugh over what is merry that doea not degrode, belittle, or leas no improper sting.
In regulating ourselves in this mather much dep-aris apon culture. If we ars silly-minded it wall not be difficult fur us to gegrie over what foolish. If our bearts are inspired by nohl mpulses our smiles and laughtor will be high ly ealutary. To have a merry disposition is a
fortunate possesion. It condnees to plessure. Soriunate possesnion. It condnces to plessure, Sech a disposition onder the restraints of god-
lineens giver promise of long lifenand good days. Wens gives promise of long life and good day We can tell the coudition of our beart by what we are dibposed to laugh ahout as well as we can by what we ard dasposed to talk about Hence let ua, whes we laugh, shua evil and th apparance of evil.

No man has a right to complais of his lot, or the times, or to call opon saciety to belp him, until be bas done all he can to help himself by induatry and fidelity in the plact and calling where he is. And he who does this will seldom have ennse to complain.

Whenevele a nbip builder aftempts to kaock off come of the barnacles, some will become frightened with the thought that be is knockbole in the bottom. So when it beconse wecessary to scrape off the exoresences from the old ship Zion, many hecome alarmed and
conelude that some are trying to knock a hole in the bottom to sink the vessel.

## ANAOUNCEMENTS.


The brethren of the Panther Creek Church Woodford county, Ills, bave appointed a love feast to be held May 22d, cormencing at o'clock P. M. The geumal isvitation is given eqpecially to ministering brelhrea. By order
of the chureh.
J. B. TAW/ER. of the chureh.
The lyrethren of the Van Buren Church will hold their love-feast on the 21 st of May, ove nile north and oue-balf mile east of the depot
at White Pigeon, St. Joserh county, Mich., in the barn of Bro. Heary Miller. Meeting to commence at 10 oclock. A general invitation is extended to all, expecially to ministering
Commation in the Nettle Cretr Contres tion, Wayne county, Jud., on the 22d of May connmencing at 2 P. M. Lewis W. Feetra
There will be a commuron meeting in then Bester Creek Church, York county, at the home of Bro. Joba Siers, ten milet west of York, on the 2ath of May, commencing ot sclack A. M By orider of the chureh.

John Snowahruer.

## FALLEN ASLEEP.

## 

haringer,-In the Elkhant valley District, Fobruary 2, 18so. Awandi, dauybter of sistel daye. seevices by the wriler und keylon Heck-

Fneed-in thodiman Cintre Duatriet, March 10 Fred, aged 10 montlis and 18, lass Sorcica is Free w, abed ; montus and 18 lase. serrices by
the wrier ; text, , Jath, 24.44 .
SEESE -In the Bangol Diatrich, April 21, 1850 , Sister Jhimateth, wife of frienil Lewis Serace,
wged zu yeurs inill manth Sorvices hy frieni Mgedtertson and the writer fiom Matt. 25: 1

Joms Mbxztrk
bennette--In the Yeossio Connty Chureh, Nosho county, Kal, April 4, asso, Brothor Wai
Ham Bennutte, aged 7 Funeral pervios by Eid sidnoy Hodglen from I Tora $: \in, \frac{7}{}$.
ARBLE,- Alo m the same church, Aprit 3 , 8880 Bro. Henry Garble, aged 17 years, is months and M. 0 . Hobupe
(Primitive Ctristran plesse copy.)
SILLER,-In St. Josepli Chnrch, St Joseph coum 4y, Ind, March t, ins), Mary Alta, daughter of
 Elder D.P.Sturgia C. M. Wrexare
CHAPMAN-In the Beaver Creek eogeregation, York county. Nel., Sister Mary, wife of friend days. Funeral services ly the writerf foum John 5: 25-28. T. S. Svoumeaber. CAEY. -In Sugar Creek Church, Allet coanty, Ohio, Miarch $29,1 * 0$, Sister Elizabeth Cares, agtd
88 yeans, 7 months and It dayz. Funerail services by the witer from 1 Peter $34 ; 25$,
S. Mezcuen.

MLLERK.-In the Laporte Chureh, Ind. April 7. 1 syo, Suater Phebe, wite of Elder Iacac stuler, ral services by the writer from St. John 14:1

## OUR BUDGET

## -Patrence

Weall need it.
-We cas all have it

- G od communds that we be peti-at.
-Impatience often overthrows justice.
-The truer our life, the truer one humility -Hunesty bas one price for all her custom--Ign
-God gives the mind, and we must muke the character.
-lua Scotland the Risman Catholics baptized 14,065 souls last year.
-Reports froma Ohio, Indiana nud Kentucky show that the whent and fruit prospects in thoso States are excellent.
-On the 30th of March, 2000 people from the parions Europeas countries landed an Now York. The tide of mamigration to thin country tas set in at an anprecedeuted rate.
- Not long siuce Frank Bure baptized a lady iu Pbiladelphia who is snid to be one hundred and six years old. Ste received ber second right some time ninces, and io reading the Scriptnres becatun an immersionist.
- A dispatch from Asia Miuor says: "Terrible diatress prevails in Avia Mtaor. Cattle, sheep and goats are being carried off in large numbers by disease, aud the country between Abgora aud Ismid is hecoaniag a desert.
-The ex-Empress Bugemie, travoling as the "Countess of Piorrefoult," and accom pauied by Col. Sir Henry Evelpn and Lady Wood and the Col. Sir Henry Evelpn and Lady Wood and the
Murquis of Basvino, embarked March 25tb, for South Afriea, to vist the scese of her son's South
death.
-The Sunreme Court of Michigan has decided that it is not a riolatiom of the Sunday laws of the Stato to subrcribe money on Suuday to purchase a church, or to help build one. It a a lawful contract if it is made on Sunday. Such promises may be enforeed in the courts of law.
-The Gologne masician who, in July last for apeakiug ill of the Eiaperor Willana, was
coudemped to eightera months' iuprisonment, has been liberated attor serving vix montin, owing to the discorery that the wituesses on whose testimony bo was condemned lind commilted perjory.
-A moh of Chinese at Yepingtoo recently ttacked Rev, Nathan Siken, at American Methodist missionary, and were on the point of stoning bim to death when a local magis
trate iuterfered. They naid they wero only trate iutarfered. They maid they wero only
treating Americass as Americans treated Cbinese in California.
-Lord Derby. dddressing Livglish workingmien, stid that an acere of good land wat worth E80, or ahout 3 d for esery equaro yard. And added : "I monder how many workingmen consider, when they drink sd worth of beer or spirits, that they are swallowing down a square yard of good agrlenltural haud."

The Eublinh Parliaroentory elections are resalting in so many Liberal victorias that the formantion of a new Cabinet is a foregoue conelusion. But though Beaconafield onust retiru from Pemiership, Gladitone may not rucceed hio. It in thought that Lord Hartingtun or Lord Granrille will fores the next miniatry.

The total contributions for foreiga raitsions in Great Britain and Ireluad for 1875 was $85,353,740$. Of this amount, which in $\$ \$ 40,000$ less than in $18 \pi 7$, npwarde of 82,265 . 500 was raised by the Church of England, * 524,500 by joint Anglican and Nonconformits societies, and $82,122,225$ hy Noncunformist societies the Roman Catholics rased for the same purpose * 47,445
-There is an Andover tradition of a pictore drawn by an artistic wag which represents machine with a hopper on one side into which "green pnupking" were thrown, hat which being sabjected to some hioplastic changes werv ecolved on the otber side in the shape of full grown theologians, ready doabless to fill the moat promivent palpits in the land. The EIder Doctor Woods, a man of wit, who for many yeare beld the chair of theology, on ole oc. cavion met the Professor of Theology of Harvard, the hate Doctor Ware "I underatand, wachine at Andover into which green parapkivs are thrown and which come out fullgrown theologinns?' 'Yes,' replied the Andotor grown theolog inns? Yes, replied the Andoror
Doctor, "wout yon come up ond fump in?" Doctor, "wou't yon come up ond funp in
Some of our modern palpy pulpits might with great advantage to the poblie, be "graded

OLR BIBLE CLASS




## What is the slen referred to in Matt. $24: 30$ omst

 Plo
Geld.
Will mume one plever exptrin Mutt. 1238 wificb
 Lut whoserer opeaketh against the Holy Ghast th shatl fot be foryiven tim neither in t.
neether in the worid to come:--1. II. M.




## IS IT CONSISTENT?

1s it conelstent for a brothier who follown the


IIridd in dress? - Mys. N. D. Beston. "Thon conat ireaghest a nana, should not Thon that irewhest a nan, should aor
doot then stesl? Thoon that sayert a man nould not commit adalterv. duvt thou eorumt
ndultery?" Rote.3:24, 22. This setlles thr ndultery?" Rote. 3: 21. 22. This settlrs thr
consisteacy questiou. For thou who folluwest "the filthy fatifion of the world in the use of tobsceo," dost thou say a mao should not follow "the vaia fisthions?
We call the attention of the reader to a let ter from our dear old brother Psaw Price, as Rhowing how the use of tobseco gradually crept into the charch. And we wish not to be an-
derstood as abusing tobacco users: but as its derstond as abusig eletions to vital piety and Christian humility we mast do our daty and not eacourage its ase. Oar brother says:
"I sympathize with the denr old hrethren
phose souls are iu deep exercise for /ion. But Those souls are iu deep exercise for Zion. But which perhaps they have oot had-bave seen
thiurs which perhaps they have oxerloaked. They have certuiuly failed in testimony sgainast the use of tobscco. A good old brother who
was aboat seeveaty-five years old at the time told we when I was a youth, (ahout fifty years ago), that when bo was a child, (which wonld have beeu over a humdred years ago sthat then
such a thing was not known as a brotber ta. king a moraing dram, smoking or chewing. It
all came in practice siuce that old brother was a youth, and he accounted to me for it in thie way: The brethren employed worlily- tainded
doctora who were slaves to 'appetite, and who doctora who were slaves to 'appetite, and who
recominended a little aiore brandy or other 1:quor, and thus the appetito was formed, but for a long time it mas used in careful moderation. Tolaceo was usnd for tooti-ache; het know it to cases in which the hatit was thus began.Brethreu migrats awoag people who were driaking, nud tohwee using phoneern, and their
clividren acquired the habit before they came iuto the church, and was allowed to be contin ned almoct without rebuhe. It was a delieate
matter to rebake the young whea the dear old matter to rebuke the young whea the dear ofa
wothers and the elders of the charch used it; until it became so disgrasting as to turn nico
people away from our meetings. I knev a masu people away from our weetings. 1 knew a man
who said tobacco kept him out of the ehurch. and he died without joining. He said he ueve could take the "oup" from the hand of one wto used it. A better condition uow, but it is not The cbauga is in a great degree to he attributed to the sistors, no tar as my observation goes. It is certaiuly a worldiy practice and very repug. nsut to Romans 12. A dear sister ouce said to me, how paiofal to her it wias to see a brother with a chew of tobacco or a pipe in his mouth.
reivake the vanity of the youth. She said it seemed to ber like sin rebuking Satan.

A nt unsh of geotiemau in New York have alrealy seat six parties of poor childrea to the
West to gord horeses. These mea who liave so generously provided for the homeless, do uot permit their names and gifts to be made known. This manifestatiou of not permitting the right hand to know what the leff hand does is comimandable, and may be profitally imitated by Christiansoinrywhere

Musy a trae beart that, like the dove to the urk, would have come beck after its first call by an abgy look and menace of an unforgiving spirit.

## EASTERN LANDS.

## ON THE MOUNT OF OLIVES.

## ay solis w. ucles.

WE are now in Jerasalem. After a deeply intereatiog tour of the hill country of Jodes, followed by a risit to the Dead Sea and
to the river Jordan, we came ap frous Jericho to the Holy City. "U "Up" from Jericho, truly, ince our caros on the central summit of Olive tands nearly fuor thousand feet above the level © the Jordan valley at that poiot. That onr amping ground is un elevated one, we have whistled about our tenks, and have daabed quaiout th
violence.
But no weather can rob Olivet and Jernalem of their interest to tha Christian. Looking astward, from our camp, into the sanken val ley beyond the hills, we aee the wavering line
of green which marks the pasage of the Jorof green which warks the passage of the Jor-
dag. Forther to the soath, the still waters ot the Dead' Sea gleam silvery or blue, as the sunisht may fall on them or not; while the brown
inill of Moab rise beyond, as a background to hills of Moab rise beyond, as a background to the striking pieture.
Turning oar fucee westward, we haze before us a panorasus chat does not need bistory to hill of Scopus stretohes north ward; on the left swk a a valley with rolling hills enclosing it a front, and at our feet, deep down, in the Kedron ravine; whilst before lies Jerasalem. I had read descriptions of thin scene often, but
the reality has proved it more noble thas I bad the reality has proved it mare noble thas I bad
imagined. Olivet is more bold in its descent. Kedrou if more thoroughly a ravine, Jerasalen Is wore hrilliautly duspisyed, than I had sapposed.
Bat let as wulk down this western declivity of the Mount of Olives. The way is steep and athe eishteen hudsed yeare ago, bot we aro treadivg iu our Mastre's footsteps. He descended this mountain; be looked across this ravine and up at yoader sly. It was from the road a ittle to our leff, that be beheld the city and
Here, well down the slope, is the Garden of Getherame. It may be within the enclosure into which we look, whose renerable olive trees,
rugged with centuries of age, mark the traditional site. It may be just here where ut stand. Let us sit down at tie root of this tree, anskine, and recall the anguish of hum who bore our griefs aud earried our sorrows. His augoish was the seed of our gladness; his grief our joy. He carried our sorrows that we might receiva his bliss. Now he is risen, and sits at His humiliation is far in the past; his exaltonHis humiliation is far in the past; his exaitar
tion is now and forezer more. Gethsemane is ever to be repeuted.
We look orer into the city. It is spread before us-literaliy spread before our eyes. We can count it domes, minurets add towers-althe leveled top of Moriah, once crowned with the temple of the Lord, now with the Mosque of Omar. The city wall supports"this "teraple area, which has an eastern face of fitteen hunred and thirty feet, and a depth of more than thousand feet. Within the mosques, and underueath its dome, is the rocky summit of Monath, whither Abralam led Isanc, and wher Cbrist, the altar of burnt offeriugh. See those dusky clonds that drit across it! You would almost say they were the suoke of the offerings
ou the altar. But no need is there now of offeron the altar. But no need in there now of offering fo

Bark of Moriall the bigher hills of Zion and or Acra rise, and so regoiarly tiat each building overtops that before it. You count eight domes of church or synagogue, and us mayy cowers and minarets. The bonses are built satidy of stone of a with low domes like iaverted sumecrs, or with fat mortared roofs protected by parapots. You trace the city walls on tho north to the Damascus gate, and oa the soath over Mount Zian; while right across the city rises the
sqare tower of David at the Jaffa gate. Beyond the wall, the hailding of the Russian chureb, hospital and pilgrims' hoases forim a strikiog feature in the scene. You may travel far bsfore you will find a more brillient view of a city from without. It may be stadied over and over, and still it fascinates you by the unique
character of its beauty. "Beautifal for situation, the joy of the whole earth is Mount Zion."

Such it must certainly have been in the day of ita glory.
Now we will go on down the mount. Note there women, wisling at the graves of their dead, while the men read pravert. Tiber are that it is formaity; hat those sbrill, quaveriug cries touch your heart, and you guess why it Tris that Jesas wept with the meepera nt the grave of Lazarua. You pass the mouruere, and 400 r reach the hridge acroses the Kelron. There is no "ailver stream" bere-only a bed of roeka
and stones, even after a week of rainy weather. On your right the narrow ravine widens int the valley of Jehdebapbast. Norr vou begiu to ascend. You find the wíy steep, eveu though it does not pass up the face of the hill to Moriah. You sre walking over the ruins of the older Jerasalem, whose towera, wails and rabbish have beeh tumbled into the valiey, to oo half to fill it. How pitifal are the appenls af the beggats, who sit or stand by the wayside, to beg for alms-the old, the halk, the blindYou think of the lame mau, who sat at the Beautifal Gate of the teriple and was healed by Peter and Jokn, speaking in the name of Jesus of Nazareth. Bot you must toil on up the path the city wall.
You are pretty well oct of brath when yon reach the Bab Sitti Mariam (Gate of Lsdy Mary), or St. Steptem'a Gate, as the Franks cail it. Whilst yoa take breath, you cas turn oud come. The viem walivet nith its three roundet summits, will refresh you for ycur further progress. And you will need refreshment; for of all the nneasy walking in the world, walking In the streets of Jerusalem bears the palm. The treets are narrow, closely walled by dark honsa, and without side walks. The pavement in formed of rounded stones, so anevenly made andslippery that you moat pay attention to every step you tase. In the bazas streets, filth and mad add to the aniboyante. Here comes a camel, laden with huge aacks or boxes; tike care that his barden does not strike you. Get out of the way of that strivg of maies Dodge around these camels, down on their nees and growling their displeasure at the loads lad on them. In many of the streets the bith is odious beyond detcription, and the depredation most offensive. They recall the words of Jeremiab. "All they that pass hy, hiss at the daughter of Jerusalems, eaying. Is this the city that men eall the perfiection of bemty, the joy of the whole earth?
Yet, after all, there is an attraction in these atreets, their life is so novel, their associatious so tender, sacred or painful. True, the old city has been replaced ly one more modern, but ff Antoria stood at the left of this way. The arch just before you, over this street, is an old Romaz arch. Stop into the neat Frenè Catholic charch on your right, and you will see the remaiuder of the arch, asd a Roman portal that once led into a great Romen dwelling. This is the "Ecce Homo (behold the naan) arch." The trudition is, that Polate's pretorivm stood here, and from this areb the savior way
sbown to the Jews to bo rejected by them. This is the $V$ ta Doleroza, up which it is said he bore his eross until be sank under it, and at was laid on anotber. Follow the street, and you come to the Church of the Holy Sepalctree. For ifteen hundred vears it has been beld that tha You may dont getha nad the lomb of Cation bnt you are peaetrated by the thoueht that in Jerusalem, not far from here, the Man of Sorrows was rrjected, whe scourged, was mocked
 from where you stand he died for you upon the
eross. You do not need to know jutt the spot. It is better not to know it.
You turn by a narrow alley into a smal! Equare, surrounded hy buildiags, and the entrimee of the Chureb of the Holy Sepalchre ne before you. It loohs like an old friend, so often hare you seeu it in print or photograph, but its interior 13 a surprise. That is so fulf of be painted or descrihed You may disbeliere the traditions which fix here the place of the cross and sepulclere, bat a bush comes over your spirit as you stand before the chapel evdosing the spot which bas besn held so sacred for fifteen centaries. Hundreds of thousaad of crusaters died to rescue this tomb from the grasp of the iafidel Moslems. Go within. Yoo are in a little atone-chamber, with one side occopied by a marble slab beach. Under the marble elah is the tomb. Over it hang lawpe of silver and gold. There is jost room lor yoarself and the two or three pilgrims who are kneeling and impriuting kisses on the stone. Withdraw into the small ante cham ber, harongb which yon entered, and stand on one side of it.

A- you then look withio, the tomb bay ull the appearasce of one of the reck-sepulchres with which the rucks in the city are piereed. It will of Gurt your soul to renieaber that the Son or tar was laid io a grave, afur be lind died But
But, ta you tura away, and wandering aruud the impossible congregation of sucred pocts into this one chirch, feel your disgnst arising, yoo will cry, "He is not here; he is
risen," riven.

## A LETTER

Idear young follow pilgrim, your very precions misaive came a fev duya sinces yar snik into my heart like dev into a flower. such earnest desires for my weal nud unefoluess are to my soul like a draght from the orystal are to
river.

You were not quite silhart enough for the devil on the spar of the moment when he sog.
getted that your donation wis too suall, nad tried to inspire you with shame on aceount of its ibsigniticace. The "sword of the apirit" was ready to leap out of its scahbard and offor iteelf to your hand with which to Fe pa! the great old Liar: aboold be come again ou a like occasion just face him boldly and sist "It io writtea." There came a certain poor midom and she threw in two miten which make of farthog, and the blested Godraas suid "Verily I cay unto you that this poor widow bath east more in than all they which have cast into the treasury,"-Mark 12: 42,43 . There ig uothing that the devil can stand less than to be plied with the word of God. It is like baraing wormwood to him, and so will it be to all who ride with him. Ho was afraid that if you sent me stamps I mieht ase them in writing to some poor sinuer to break from his sool the shackles of hell, and help him into the kiugdom of God. Well, I am guing to do that very thing. I inteod to uso those stamps in aending a tiving, blaziag, death deating homb-shell into the ranks of Beelzebub, and if possible liberate scme fastiob-mauacled member from tho ribbons, and loops, and feathers and tources, with which the devil ia leadiog them to perdilion. Sutan knowa that with me stampa and stationary mean weapons and ammunaition from the armory of Heaven, and that ten cents worth of paper, iak aud peatage may aid nome sinhlasted soul to escape the bell-sooted clutchns of the Goi-bating, Heavan-scoraing Apollyon. Sometimes he intercepts the rivens that bear the bounty of Gods servanats, hoping thereby to interrupt my mimistry, but have again and my books, and usiug all sorts of wrapping.pamy books, and uniug as borts of wrappugg -pathept my arrown llyiag from a home-twisted striag, and an uncouth bow. If we cannot deal out the Bread of Life in a silver charger; we must not be ashamed to offor it in a pewter platter or a wooden tray. Perfumed paper is very wice, bat an old sagar bag split opea will hold as much mana, or the fire of rigbteounness as a tiuted, rose-sconted sheet from Parie, Grammar and Rhetoric are fine auxillaries to the preaching of the cross; bat a soal on fire with the baptism of Peatecost will roll out its huraing, Hesveu-endorsed messsge without thiaking of grammatical blunders or rhetorical flawa. If mad and heart and body are thoroughly Chriated, we will faee the world and the Devil with the boldness of 'kings and conquerors, and proclaim an unmutiated Emmanwal with all the power and authority of a divin commission.
C. H. Balebavoi.

## BLESS EDITORS AND MINISTERS

) () you, reader, bless fiathful, God-fearing, holy editora and miaisters, that they stand irmuly for truth, righteoueness, justice, mercy, love aod peace - that wield the pea of Iffe, zoal energy, fire on fire-those that declare boldly, unflinchingly, "all the worda of this life;" set their faces like tints against all tin, every sin, chureh unnt parantal or domestic rins, sinn in the church and out of it, sits of the flesh and the apirit, of ommission and commusiun, of thought, word and deed? De you lift op hoiy banda for those faithfol sers. rants of the Most High who awing luose on God, walk in whith, bight the good घght of fuith, pour io vividify the liquid flame of God's ruth, swear to their own hart and chauge not come ilfe, come death? Do you beseect God to keep them as the apple of the eye; hide
them under the shadow of his wings from tho atrife of tongues, froum a wicked, bypocritical,
dough-faced, timeossrving ago?

## FROM THE CHURCHES.

ANo they that be wise stank shan wa the


## PENNSYLVANIA

## Burting ${ }^{\text {an }}$.

On Sunday, Apiil 11th, we met to roorganize our Sabhath-*chool. Brother Duvid
Eamert was elected Supporisteadent, and if few other changee were made in the eorps of officers: The attendance is still encouraging, 102 scholars being present last Sahbath. On Wedneaday evering we met for proger-meetiog, and bad the nubject of "Christian Patience" to think and talk about. This is a subject which may be conwidered with profit. It is hard th leara, and eary to lose, hut we eannot be true Christinns withoat it
Oa Salarday evening we atterded the BibleClass, which is quits large and interesting this term. Quite a nimber of our studeats are members, and thoy, of course, takn an interest in the lessoas. Others also manaifest an iaterent in the stady of the Scriptures, and we hope it may deopes, and prove a spiritual benefit to them. We have reasou to believe that our effirta to he good and do good are not in vain, and we feel eacouraged to labor on. To-day We went to the river-side and saw oue ted iato and receive the upon ber the solemn promises, and receive the holy rite that removes ber from
the world into the church. May othere soon commence the good work. Brother Qainter addreseed us this marning from Lake 14:36. "I our mancome to me, sid bate not his father and mother and wife and chiidrea, and brethrea und sistera, gra, and his owa life dno, he cannot be ny disciple." He showed us very antisfactorily that hato means less love, and that oar love to God unnst be sapreme. This evening brother Swigart apoke from Luke is second paragrapit. He spoke of self-conceit and bumility, warning us to cultivate the latter and avoid the former

Elda J. Baymavos.

## INDIANA.

## 0 gads Craek.

Elders Jacab Metzger and Joseph Leedy met with as in charch council April 10th, nud apint seewed to predominate during the trassaption of a large anmount of work and we were
acting action of a arge amount of work and we were
made to realiza how pleasaut it is for bretiren made to realiza how pleasaut it is for bretiren
to dwell together in uuity. Among the labors of tho day was that of orgauizivg a Sundayschool. We were giad to see onr old brethren belping ia this work, ns it eucourages those Who endeavor to feed the little souls the Bread
of Life.

## rison.

## IOWA.

A few days ngo wo had the pleasure of listeaing to a winister of the "Campbellite" "Church, and was foreed to the conclusioo that be made a aew disteovery. He said that a child did not live until four years old; nt that age it begins to live, that is its conscience, then it sleeps evea $y=a r s$. Hence elerea years are cut offi from a man's hife as a blumk tly-leaf in a bo
then atter that man sleeps half of his tine.
H. B. Lemman.
ealiforvia.
Caminobe
What a blessed privilege we have in recciving the church pypers and hearing from sll parts of the Brotherhood, and see nasyy anmes of peetions which are fursilisr. Whea we get
our weekly eburch papess I look the news orer in eager haste to see what has heen done tor the Minter sluce tho linst week's issue. Wheen read the aews from the old churches with Which tre were well srqusinted it malres me feel while the on in away two thousand miles, and Wbile the brethren worship bere with that rane form of prayer and praisiag $G$ od, we feel thatin the spirit there is hut a short distance between the Pactic coast and that of our former home in the Atlantic States. This often revises our bearts afresh to sing praises to the Omaipotent God who is the Giver of every good aud perfect hlessing. While we travel and associate with the preple of Califorais we find make inquiry ubout the right way to Chits seeming to long and desire to 6 way to Christ, live up to the requirements of the Goospel. My heart has oftea been neelted io sympathy for the anxious seekera who weep over their kad pondition. They wish to unite themselves to the Clurch of Cerrist, but there is too much
pride and worldly mixtare in the churebes, and the Savior's esample left out, that thoy eannot j vin in with them. If oftea feel the command presang, "Go work iu my viaeyard," hot cao only tell them of a plaia charch, sneh an
they iaquire after, which lives np to all the teachings of the Seriptares, and hy this we were oftea made to realize the need of missioaary work. Thero is a great work to do arouad us; moale are perishing and all we can do is to cite them to the church where ther may fiud rest to their andious sonla.

## Mahy A. Rogle.

## THE ANNUAL MEETING AT <br> \section*{LANARE.}

$\mathrm{F}^{\mathrm{OR}}$ the benefit of thone who think the Committee of Arrangements are getting up conething new, in the manuer they propose holding the aext Annoal Meetiug, we present
the following, elipped from the Minutea of 1879:
As a committee had been appoiated by the Anoual Council of 1878 to devive a way to nore effectually reduce or prevent the assemhing of a mixed mblitude, and for the carryreport to the present meeting the renuit of their thore. This bemg unfibubed or deferred huse iess, it whe the first in order to he acted upon, anduccordiugly tbecommittee made the following report:
The con
The committen appointed by the A. M. of 1878 for prepsing oud presenting to the $A$ which thut adtopted in 1866 nang be A. Ire hy vhich that atopt in in 1866 may be more fully inet at the house of bruther Christian Wine , the 30th of Muy, 1879, is Rockwgham coouty Va, aud upan a prayerfol deliberation of the work compuited to us, buve concluded to sub-
mit the following suggestions to thie A . $\mathbf{M}$ : First, Inustruch as there has been some difficulty in holding our A. M. becanse of the
anoovut of funds required to hold it, to obviate aiount of funds required to hold it, to obvinte his dunculty, we revom mend that esch hrother wud theugh the sisterss have nothing lae deslimy tbem, it is to be underitool that they niay do ns they shat! think proper iu coatributing to
the suppiort of the nieeting.
Secoud, We recombend that none but the brethren and sisters, and their apecial triends,
shail receive sheir boardug in the general shail receive their boardug in the general
hoardug tut, but that a tent, or if necessary or dosirable, more than one bu erected by reli ahle persons for vecommuodating such na are nut
mesibura of the clureh, with suituble boarding, and at a miodarate prices. And that thas may be done, wo reevomimend that the brethreu have
 the church and to those for whase necormano
Thirl. Iu orler that a proper distinction may
 an are aot, we recoumend that the membere be
furnuslmed with tickets. These hekets shall be farnawind with thokets. These thekets shall be
farumbed by the proper auntiority at the place at which the meetroger to to be held. And athencil
church shall obtanu from that ant many tickats as shall be wasted by metuber gong to $A$. H. from that clurech.
Fourti, The meabers of the eburch in which payng the unomat that the otbers shall pay,
 who ars eutited o exoneration besides the con-
gregatlon in which the meeting is held, for
sergices render
Fith, We recomuend that the consmittee of
arraugeneuls ucting tor the charch in which arraugeneuls ucting tor the charch in which
the meetiug is held, shall decide whether there shall be any preaching st the place of iveetiong Sixth, We reemmmend that good arrangedelegaten, and that the tent for hoilding the counct be no larger than will contain as ivany as can bear what is spoken. We aloo recom meud that it be a suffionat distance from the
hoarding tent, that the council masy not bu harding tent, that the council may not be
annoyed by any noise. We also muggest the propriety of so arranging the comucil trat that the seats ouly, and aot the platioren for the Standing Committee and delegates. We further reconsueud, that in making the boarding
tent, that there be an asle throg the whole tent, that there be an asle through the whole
lougth of the tent. separating the prethrea froia loagth of the tent. separatiog the bretbrea froin
the sisters, aud that the tablea run from the line sistera, aud that the tables run from the
aivele to the sides of the teat, and that there be ais door in the side of the tent to that that table foe

a for admitting the brethrea ou one side and the siss tars on the other. All of which is reeppectfully | sabmithed. |
| :--- |
| R. H. Muwleh. |


The above report was accept-d by the coun-
At the A. M. held in Virginin last Spring, the above plan whas pretty freely discused, and then sidopted hy the meeting. Your Committee Arrangemente bas carefully examined the plan in all ith parts, so as to be cortain that they
underataud it fulls. We will nim to carry out this plan to the letter, aot beconse we believe it the bost plan that could have been adopted, hat becanse it is the decision of the $A$. AL. If the
know it, and if it is a had one we want them tu mee it, hence those who came to the A. M. the Mroutes.

The decision is that "each hrother that attenda the mreting shall pay one dollar" to help defray the eapeases of bolding the meet n2. We expect this of every brother who at lenda the meeting. Brethren who are too poor to pay one dollar should name it to the congregation in which they live. Bat it is oot likely that a mas is able to pay ais or seven dollaza
to get here and thea be too poor to donate one to get here and thea be too poor to donate one
dollar to defay the expense of the meeting. Wbilo it in rot ingisted upon that kisters should pay one dollar; it ia expected that they will pay as much of that amoant as thoy feom able.
2. This arrangement is for "none hat the brethren and sistera, and their apecial friends." The term "special frieads" iaclude obildrea, rolatives, and such other outsiders as they would hike to have take their meenla io the boarding teat. For outsidera gaaerally, a hoardivg place will be provided where good mesle may be hnd. This departmeat will be in charge of s hrother appointed for that parpose.
3. Erery preasa who eatere the hoarding teot for meals must bave a tieket-both men and women. You need not give your tieket to the door-heepar, but have it io your hand so that be can see it when gou past ia. Thin do every meal. Tichety are gond for oneperson A. M. ground procure. Wour tiken you reach the to avoiderowding around the ticket office at the time of meals. The ticket office is at one end of the haggage room. White tickets will be used for womea, and red tickets fer wenThe north aide of the boarding tent is for th women, and the south side for the men.
4. No arravgements will be made to enterCain the crowd at Lanark befare M meday mornmg. May 31st. Breahfast will he ready about o'clock that morning. There will be some preaching is the couveli tent during the dal? Bro. Stein will preach in the teat about 2 colcel in the afternoon. Of eights, during tad country.

The council tent is cireular in shape, and one bundred feet in dimensions, with a reserved place in the center for the Stauding Committee ud delegaten. A small table will bo provide or tie elerks. The editors' table is a little to ue side.
6. Suitable sleeping places will be provided for the Standing Committee and delegates. 0 o reaeliag Laasink tuey will report to we and I vill "ssign them their slerping places.
7. Lanark is surrounded by mombers, and there are a good many in town. Most of the farners bave good houses and large barns. Cherry Grove congregation is two miles aorth Hilledgeville, south; Shannon, east and Arolds Grove west. Yarmers will be here wit Whir teams to take loads home with them after apper is the evening and retura them before
breakfast in the morniug. In this way all cat ind suitable lodging places daring the meret ing. Persons living onar Linarlt can avoi nuch lahor by returaing with their guests to the A. M. ground bafore breatr fist
6. If you thinit of attending the Annual Meding, preserve this artic le for future referonee.

If not too much trouble we worid like our weekly paper to let this article stand over two Lanark,
J. H. Moore, Secretary.

## ORPHAN'S HOME

$\mathrm{A}^{T}$Tthe District Meeting of the Middle Dis trict of Iadiana, held in twe Ogans Creel hicit anioo, a committee was appointed to ion for scriptionn and welect a saitable locs the committee was called at brother John Woif' the 26th of March. The following brethren cosstitute the committee: SamayNetf. Chriotian Lesh and IV S. Tovey. Bro Sanauel Murray was chosea Moderator, aod W. S. Tones Secretary for the ensaing year. We theo coneluded oo a fortu of sulscription $t$ present to the brethren and sisters composing the churcher of this district; the fauds thus sabsoribed to bo a free-will offeriag, each one
snbseribing what he may think proper, aod the snbseribing what he may think proper, aod the
mooey thux subserihed to be paid by the time moasy thus subseribed to be paid by the time of oor Dext District metting, or as soon thereafter as it may be needed. It is the duty of the committee to eanvas the diff-rent chorches composing this District, (or to have them eamvassed) to leara if sufficient funda ean be raised for the purpose of having a Home for the orphan children of members and others who may
to find a uaitable locition wid the cost thereof and rep art our proceedinga to the aest Dastrict 3bevigg. Hany augrestions were made in me gard to the manarer of proceeding, but we fionl District ei the differeut congregations of the conmitter equally among the mewber of tha territory, aud that the each may kuow his Midde Did that the congregations of the Mriddle Distriet may have a chance to aid in thas noble work.
W. S. Tonev.

## CHICAGO AND ALTON RAILWAY

$\mathrm{B}^{\text {RO, John Beechly bv request has urranged }}$ B as fullows with the Chicago, Alton St. Louis flailway: Oae and one-fifth fate round trip. Tuckets will he placed at the following ammed stations: Mexico and St. Lonian Mo.; Roodboune, Godfroy, Girard, Virden, Auburn, Springfield, Lincola, Normal, Jacksoaville ard A-hland, Ill Tichets will be good going from Myy 26 th to June 1at aud to retura by June 10th.

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The Daisy will contain the quener, a synopis of speecebes, and nuych other intormation In niza it will be aearly as large as the weolkly B. AT W. It will be issued four days, eommencing June 1st, and will be malled each day to snbscribees. H-ro mow is ea opportunity for those who cannot attend the Confrencn to learu a great deal about the work thut will be done. Ero your neighbora retura you will bave learned the greater purt of the news and procescinga, and that, too, for the suasil sum of twenty-five cents.
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## Children at Tork.


J. I. Moore, Losark, Carron Coo, IIL
W. U. R. R. TIME TABLE.

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GENERAL IGENTS
THE BRETHREN AT WORK
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I FEARED THEE.
wy ne maxtor
-For I feared thee, becsune thou art an quatere mansthou takest op that thou layest not down, TH1S in the exouse the servant of the noble man made for not, emploging the Lord's woney as he ought to havedone. By a certain nobleman who had gove into a far coustry to receive for himeelf a kinglom, and to retura the Lord Jesus represents himelf; for he spake a parable:
He introduces the subject by saying. "For the Son of man-is come to seek and to sare that which was lost," We need not inquire what waslost; for all who are aqquainted with the Bille history of man know that, that which God designed man to enjoy, was, lost hy man's transgression, and nau became what be now is, aud in whoh he must forever remain unless God himself will redeem bim. And this in what Jesus came to do. But as man was the williug trausgressor, in God's arrangement for his redemption be ruhat become a coworker with him to work ont his ssivation, which alone be caunot do. Therefore Jesus, the Noblewan given him the ability to do all that is appointed hig to do ia working ont his own salvation, ex pressed bere ander the ides, or figure, of monej
"And he calied his ten $e$ ervants, and delivered them ten poonds, (ortalenta as it is in the parable in Matt, 25: 15), and raid anto them, oceupy till I come." Teu servants and teu ponods, are named, from which it would appear they were equal, but in Matt. it is, five, two, aud one. By these the graces and alplitities God gives to his servants to do bie will in the work of salvation. Some have more, and tome less, but all enough if they will use and iraprove them.
Two classes are bere nomed. Servants, and citizens, to the servants the nobleman delivers his goods, grace, talent, and ability to do bis service. But the citizans bated him, and would not have bim to reign over them, are left to work out their own destruction; which see at the nobleman's return, (verse 27). When the nobleman returned, baving received the king dom be called his servants to whom ba bad delivered his goods to bim to know whut each ose hed gained by trading. The faithful ours raported favorable results and received their reward accordingly. One, however, had hid his lord's money in the earth and had done noth-
ing, but offered in excuse for no doing that he
was afruid of him, \&c. But out of bia was judged and condembed, and hin pound taken from bite and given to the faithful one; and be according to Mast., was cast into onter darkness where there'shall be weeping'and gnashing of teeth.
This represente the reture of our lord wheu he will come from beaven to fiaish the work for which he came, and will raise, and change our, vile bodies, sud, fanhion them like unto bis gloriens body, then all, will sppear before him, sad the serysnts who have bees faithfal in improving the meaus given them by which to work eut their own salvation will reseive their reward. While the wioked and slothful nervants who made no improwment will be comit into outer darkwees, wotwithstroding his excune of, I feared thee
I fedred thee beciuse thon art an austere man, Whe are they? Servants afraid of their good Lord. Tbey are the bypocritical professors of religion who have a name that they live, but are dead; assume the name of godliness hot deny the power of $i_{i}$ profess Christ, hat are the enemies of the cross of Chrint. They call themseives servants, but will whmit to 'no yoke. They see no religion in plainness of dress, nor the sister's covering of the head, and there is nothing wrong in wearing gold sed jewels, and will subait to no such ty rauuical rule that will eartail thets in the liberty of indulgiug their own views in all matters of this kind, for they know that they can worship God an well in gay, us in plain clothes; and any government or order that forbids this is a lard one, \&c., \&c.
I am reminded of this circumstance. Some yeare ago there lived in our community an aris-* trocratic family, they were called rich, and the wife dressed extravagantly. They were members of the M. E. church, and when slie used to go into the meeting hoase to worship God, she sed to have a sunall black boy servant (a slave of course) to carry her obair (which was takem alona) after her into the church for her to sit on. Oue day after prayer meeting, the leader, a plain bumble old man read for the lesson I Peter 3. And when be read, "In like manuer also, that women adorn themselves in wodest aparel, with shaueficedness and soliriaty, not with lraided lair, or gold, or pearls, or costly orray," tho reared up and with a defant look indignsintly atarted ont of the house with the little negro treading after her lugging the chair. Was not this virtually snying, thou art a bard man? The old Methodist brother was not in the least disconcerted, ie simply said I have read the word of the Lord. I wouder whether Mrs. J. I. Astor with her $\$ 800,000$, on of whom the P. C. page 83, No. 11, gave at account of, would not consider the Lord who forbids ber doing so, wonld not consider him is hard man? But there are nope of oor brethren, at, and I amg glad they are not, but we bave brethren who would see no wrong in it if they Lad the means to do so, and in advocating their prineiples havesaid some onkind thinga against the hamble who dare protest agaiust it. What is it tuat the litile horn in Kassas has not said? and others notonly in act, but olso in words say the same thing.

## THE OTHER SIDE.

## ay aronor K . Depter

HOW often in trouble, when we are sad and when wr are happy and in our many meditation on the other aide. The circumstances in which we should look on the other side are many iodeed. Whenever we are in trouble and are deeply, solewnly thinking, we should reflect on the other side. "Always look on the suany side" is a motto that shoold be practiced by those whoare so often dowacest and heart-brokm. Whan we are happy it is different from
being amp, althiough we should oftea look on the other mde, and think of the bondredsand thousands who are not cared for like we are. Many are lonely and and where we are tajoying all that life cas give.
Is temptations there are twosides to look upon. The young man when anited to the in toxicating cup, should stop and reflect. On the ove side he sees wealth, prosperity, the happy faully circle, lesith and happiness; on the bther he sees the wretched family, with nothing to eat, nothing to clothe the ehildrea, poor health, disease beiog broaght on by exposure and liunger, and the family aroused at midugnt by the father coming home fron the billard ball or from the gilded bar-koom, iutoxicated. What a tearfuland disgraceful sight and examble, the bead of the family comoiog home at midnight in such a condition !
But fow many of our young meo of towday. when inviled by some worthless associate to bar the first time, stop and thioh for a moment? They tivink they will junt take one glass hecanse it looke "big" in the sight of those presenti, and he drinks it, then the second and the thitird, and po on until he forgeta his ,mother's advice, Instead of looking, on, the sight and sunuy side, he at last dies a horrible death and Fills the grave of a dishonored drunkard. If we accuse some one for an evil deed, we should atwiys be sure that the one accused is guilty, and think how we would feel if we were innocenit: Some persons hiven habrt of ciriticiaing. This is another of the many thing which we should avoid.

## TREASURES.

## BY 1. FLORENCA EELSO

A TIREASCRE in a great quautity of wealth accumulated for foture uso. Wealth has tuany advaatages-1s in itself not sinful; but when used to make a vain, worldy diaplay, it may juatly ibe considered so from the following passages of Seripture:
"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieven break through and ateal; but lay ap for yourselye treasures in heaven, where neither moth nor rust dolh corrapt, and where thieres do not lureak througb and steal: for where yoar treasure is, there will your heart he also," Matt, 19:20, 9 L "Go to now, ye rich men, weep and howl for the cuiseries that ahall come upon you, your riches are corrupted, and your garments are mothesten. Your gold and silver in conkered; ond the rast of them sball bea witness againet you, and shall ent your Alesh as it were fire. Ye have beaped trearure together for the last days." Jannes $5: 1,2,3$.
If $G$ od in his infinite mercy, has seen fit to If God in his infinite mercy, has seen fit to im, the giver of overy goed and perfect gift, Wealth will bring summer friends who will amile on os in prosperity, but know as not it adrersity. Riches can bring worldis honor ic every conceivable form; but ab! it canaot hrigg the soul's deepent treasure. Religion, that sir ored gift from God will never fade awby, nor lose its value.
The tressures of this worldare not essential to Chrintianity. The true Christino is wealthy. hut these riches are an lasting as eternity; they are the same quality which Christ possessed; such is goodness, marcy, love, holin-s8, peace and many other graces "For se know the grace of our Lord Jusus Christ, that, though he was rich, yel for your sakes he became poor, that ye through bis poverty might he rich. ${ }^{n} 2$ Cor. 8: 9. Let us strive to lay up treaurares iv heaven, for what shall it profit us if we gain the whole world and lose onr owu soul? Nothing; hut godlizess with contentment is great gaic. Let us follow Canat is holiness and bumility; and sanctify onr minde with tranquility, thot we may be acceptable to our Heavenly Father.

## GOD'S PROVIDENCE.

## fy A: T, dossemman.

(1OMETIME ago while visitiog the Uuited States Mint in the City of Philadelphia I passed through the various departments view. ing the proces of coining gold and silver, the currency or circulating medium of commerce of our country. While treadiog upon the floors of the various departments of the biildigg uif atteation was drown to the floory which appeared to be double, the upper one being perfotsted iron grates, Being as anxious and inquasitive as any otiser visitor unacquainted witi the facte of the ease I inquired of my. guide the reason of this. Raplying bo said, "You see while the hands are at work in the procesa of refining, rolling and coipiug the precions metals many fine particles detaehed and fall througb the grated floor and are preterved. Though tread apon and covered with robbinh or dust, is contee of time the grates ate removed and the precious duat retaiaing itsiprimitive purity and weight it con easily be separated. And in consequence of to great value it is preserved and protected until gathered together, refined and coined audsent out upon its mission with other currency, and just as valuable.
I wes made to thiuk of the great Refiner and his precious metal, how he "shall sit as a refiner of silver" cBrefully observing the refioing pro cess of the souls of the ohildren of men Thought of the great mint of the world in which we live, of its grated tloors of trials and tribulations, of the refioing process, stamping aud coining of the precious soul born lato the kingdom of Christ

While some, like the eoined gold, circulate freely, others fall, like the smaller particley of gold, beneath the grates of trials and temptations, and they often feel themeives obsenre from the world, unseen and uncared for by those around them:
Despondeat soul, wherever thou art, thongh thou art unseen or uncared for hy man, rememher if thou, hlet tha small particles of gold, will retain thy primitive purity, God will care for thee and in his own good time will remove the grates and you may luehold all his glory and shine as the bright atars before you. Not a sparrow falls to the ground witheut his notice; then despair nut. The gont may be resched and the victory pun and a gloripus co-miog ling with the ereated beanties of the world to come.

## WORLDLY CONFORMITY

1
$T$ is idle to find fault with worldy instate tions, and vaia to censure charch members rseeking membership in them, while no effort is made to furninh in and through the church. the brotherbood and the beveroleat activitien that are essential to their happiness. Multitudes are drawn into those asaciations because the church faily to supply them with the empluymeat end the enjoyment which they need. When church memberibip is no passport to Chriatian confilence and sympathy; wlen church gatheringe are cold, strif, and formsl, void of eocia attractions, and marked by the elass diatinctions thast prevail in the world; when the duties of charch membership ora exhansted in afteodance at the public meetings and paying a due shate of church expenses; when year after year passes without the slightest token of peraonal interest in the individual or the family except when their sabseription is dne; when the sick are unvisited and the poor are befe to a pauper's fate, and the anfortanate are left withoutnympathy or cars; Is it any wonder if charch murubers seek for something in the shape of brotherhood in nther associations? Malse thr cbarches what they ought to be, and there will ba less complaint of their membership being drewa off into other institutions.

## STEIN AND RAY DEBATE

Prop. 2d. Raplist churchea possee the Bible charucteristica which eatitle them to b regarded as charehee of Jesu Christ.
D. B. Rat, Affrms.
J. W. Stens, Denies
D. B. Ray's 11Ta Ayplamatite.

IIR. Steio has tried to make the imprespion that because Baptists have served as soldiers, therefore Baptist churches are guilty of all the crimes of warfare! He pereistently scensed Bapthat churches with granting "legsl license," "to do the worksof the fleeh;" be charged that Baptist churches "hold that we may do evil; fight sed kill." he charged that Baptist churches are guilty of the "crime of perjury," nod he charg. ed Baptist churches with juttifying the "rapacious, cruel, feodish, uobridled caroal losts and passions?" Uoder our continued pressure to know if Mr. Stein was guilty of these erimes as a Beptist preacher, he at last plesds, 'no, not guil$y "!$ Mr. Stein admits that, as a Baptiat prescher he "was a soldier" in a political srmy, doing "the work of war," acd yet he was not guilty" of the crimes of which be accuses Baptist churches!! Well, if he wBe not guilty, then Baptist churches are not guilty becatue some of their members de "the work of war." Thus, he is forced to sdmit thast he has accused Baptist churches wroogfully. But if Baptist churches are guilty, as charged, thed Mr. Steie is doubly guilty, as a pastor and teacher of the churcbes. But if he was guilty of all these crimes, includiog "perjury," his word is not worth much now, especislly where he accusee Baptist churchee without proof. He has had the fortuoe to hang himself on his own gallows. He has answered his owo questions. 1st. That Baptist membere may engage io War without commithiog the foul crimes charged. 2. That Baptist churches are not responsible for the crimes of war, because they "sllow" their members to serve as soldiers. The charge that "John Smith" was the "father and founder" of the Baptists, referred to in the pasasge from Sir Isaac Newtoo, is utterly untrue. Newton ssid, as reported by Whiston, that "The Baptists are the only hody of christians that has not symbolized with the church of Rome." This showe that Baptists did not, like Protestants, orig inste with Rome. Of the silly charge, that the Baptists of Englaod started from John Smith, Mr. Crosby, the English Baptist historian, says: "If be (Joho Smitb) were guilty of what they charge him with, "tis no blemish on the Euglish Baptists, who eeither approved any such method, oor did they receive their baptism from him." (Crosby's Hist. Eng. Bap. vol. 1, p. 99. )

The English Baptists desceaded from the ancient $W$ aldenses.

Mr. Steio is shamefully reckless in his treatment of bistory. He cad as eas. ily prove that the accieut Waldenses were cannibals, as that they were trine immersionists. He centinues to pervert history, as he did in his affirmative.

In bie ith affirmative, Mr. A. said: "Dr. Ray says, The Cathari were called Novatiaus, theo Paulicians, then Petrobrustians, Heoricians, Josephists, then Arnoldiete, Waldenses, ${ }^{\prime}$ dec. The Bap tiat Succession, p. 448." This was not our statement at all. He has in the same way ascribed the statemeats of one historian to another, and thus nads utter confusion.
In reply to his repeated perversions of history, to try to prove that the an cient wituesses for Christ practiced trine

Mr. Steio appeals to a number of ánthors cited in oar Succession to prove that the ancient Novatians and other witnesses for the truth, have been called "Catha ri," be then finds where Robinsod ssys that Cathari practiced "trine immersiov;" sad thee he affirms that on p. 349 of Baptist Succeesion, we ealled them "the church of Christ," "the true church." The resder will be surptised to keaw that it is not true that we called the "Cathari" "the true church," the "church of Christ," as charged. It must be a desperate cause that prompts such a reckless course. What if the term Cathari was applied to the Novatisns and others? This term has bees applied to differ=nt clasese, whether Baptists or Pedohoptists, that otpused Romish corruptions. Therefore it may be ssid of certain Cathari-Puritans-that they practiced "trioe immersion," withunt hearing on the historical controversy.

We furoish another example of Mr. Stein's recklesssess of the truth of bistory. In his 9tb negative, Mr. Stein ssys: Orchsrd, speaking of the Waldenses, refers to a liturgy of Bobbio io which be says: "There is a directory for makiog a christian of a pagan before baptism, sod for wasking tho feet after it.", History of Foreigo Baptists, p. 297. (6) They baptized by trine ammersion. Rohinson, to give us a niow of the Waldeasian mode of bsptism, refers us to a litorgy of Bobbio is the seventh century which requires "trine immersion." Rob. Ecel. Res, p. 474.
In this Mr. Stein commits one of the most deripg bistorical frauds on record. Neither Orchard nor Rohinsus refers this hturgy of Bobbio to the Waldeases It is a Catholic liturgy, and Mr. Stein knows it. Robioson esys:
"The monastery of Bobbio, io the same government, was founded by an Irish monk oamed Columbsa, on ground given bim by Agilulf, king of the Lomhards, to the year five hundred and aine-ty-sevea." Robinson's Ecel. Res., p. 471.

Oo the very page quoted by Mr. Stein, this liturgy of Bobhio eajoins "the creed, which ths boly Catholic church, in the lsnguage of a mother, delivers to you." Robinson, p. 474. Mr, Stein tries to put the Catholic "trise immeraion" and feet-washing, of the "holy" "mother" church, upoo the ancient Waldeoses! I be kaows nothing of history, he should not attempt to write about it. The ancient Waldenses did not practice trine immersiod. The charge is untrue. Ev ery trine immeraion church bas this doetrine said down io its literature. Where is there an ancient Waldensian doctment that bolds "trine immersion" as the practice of these witnesses for Christ? The historical srguments of Mr. Stein are wholly uareliable.
If Mr Stein will allow himeelf to pervert priated history so glariogly, what uay be not do with private letters?
Mr. Steio's 10th negative accuses Bap tist churches of tradition, hecsnse of the "single dip"! Paul says: "One Lord, one faith, ons inmersion." Is thia tra dition? Whale Baptists practice the laying on of haads in ordinatioc, they do oot commait the Tunker blasphemy of layiag on of hands to bestow the mirac. nlous gift of the Holy Ghost, which enabled its possessorstospeak with tongues. As to the Tunker feet-washing, beadcovering and kissing for salvation, of course Baptists are nuder no obligstion to tollaw such perversions. We do not object to these acts of custom aod bospitality, as meationed in the Bible, but to make them saving charch ardioances is
to reject salration by grace. If we make church ordionoees of all that Jesus did or commanded, we may estahligh twenty mere. Why do not the Tookers es tablish addtioonl ordidances as follows:

1. Jesus took "little childrea up in pis arms, put his haeds upen them, sed blessed them." Mark 10: 16. Why aot make a saviog church ordjoance of blessiog children !
2. Jesus fed the multitude with loaves and fishes. He said to his disciples, "Give ye them to eat." Why not bave another saviog church ordinance out of this?
3. Jesus bore his literal cross. Also he said, "He that taketh not bis cross, and followeth siter me, is aot worthy of me." Matt. 10: 98. Why not bave a saving ordinance in hearing a litersl cross ?

Why not make walking upon the water a saving church ordinance? Jesus came "walking on the sea" aod snid to Peter, "Come;" sod "he walked oo the water to go to Jesus." Matt, 14 : $25-30$. Peter "was afraid" thet made him begin to sick.
5. Riding donkeys: Why not make this a saving charch ordicance? Jesus the grest King came to Zios "meek, sed sittiog on an ass, and a colt the fosl of an ass." Matt. 21:5, and Matt. 4: 19, he ssid, "follow." Riding this lowly beast shows meekness.
6. Poul said: "Be oot forgetful to entertain stracgers." Why not make a eaving church ordieance of entertaioiog strangers 1

The real church ordinsoces may be ideatified by the following characterie. tics:

A church ordinance is a solemn religious rite or ceremony enjoined by Christ or the apostles upon the churches as orgaoizations.

A church ordiuace must he performed by the church in her orgaaized capacity, or through her ordained offcers.
3. A church ordinatice must be observed as a prescribed form of solems worship, includiog iovocation and prayer.
4. A eburch ordinaace most commemorate, as a sacred monument, some great fundameotal fact or christianity.
5. A ch urch ordinance must be con tinued by revealed law of perpetuity.
6. The church ordinazces were observed by the apestolic churches.
Aets of boepitaility and castoms of dress may vary ss to maooer withost changing the laws and ordioancers of the gospel. Mr Stein canoot work up his courage to face our leadiog historical argument. This srgument stands, and will stand thus:

First: The Tunkers have admitted that the Bible teaches church succession. Secood: They deny that the true succestion is with any Pedobaptist church-Rome or her branches. Third: They honestly confess that the Tunker charch origina. ted in 1708. And as there is no other' church, holding immersion, that has any clam to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Baptist succession, ar be driven into infidelity.

We deaign to let this remain as a monumeat of the truth. Also, Mr. Stejud has confessed, by bis silence, the truth of our second leading argument for Baptist succession. It stands thas:
Baptist chebches possess tar Bible orioin and stogestoy, dechuse they flose possess toe milpzrafsp distoby deyanoed fi the prophetic worn.
Prof. Bucklaed very properly says:
"Thus prephecy shows us, as the sec ond period, the chorch driven iato the wilderseas; as the third, the church hiddea in the unlderoess; anil as the fourth, the church coming up out of the wilder. aess."-Avenue lectures, p. 319.
Our undisputed argament showieg the historic fulfillment of prophecy in the Baprist churchea, is found in our last.

These claims have beea conceded by able men of other deosminations, Mr . Camphell, ssys:
"From the spostolic age to the presect time, the sentiments of the Baptasts, sod their practice of baptiem, have bad a continued chaio of advecates, and pub. lic monuments of their existence is ev. ery century can be produced."-Macoal. Is Debate, 378.
Mr. T. R. Bureett, Editor of the Christian Messenger, a prominent Campbellite paper, in his issue of $\mathbf{J}_{8 n}$. 28 ,
"With Alex. Campbell, we say, the kiogdom was with the Bsptists hefore he and his coadjutors the reformation, and [they] are yet part of thas kiagdom, though entangled in some errors."
The leading Camphellites have been forced to admit the Baptist successien, and the Tuckers must do the same, or be swamped in the quicksands of infidelity.

Two learned historises were appoisted by the Kiog of llellaod to prepare a history of the Dutch Reformed cburch. These emisent men, $\mathrm{Y}^{\mathrm{p}}$ pij and Dermout, devote one chapter to their bistory to the Baptists, in which they say:
"We have now seen the Baptists who were formerly called Annsbaptists, and in later times Mennoaites, were the original Waldeoses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only christian community which has stood since the days of the apostles, and as a christian society which has presers. ed pure the doctrine of the gospel tbrough all agee."-Rel. Ency., p. 796. These historians were not Baptists. They could bave ao motive to favor their claims. They have eoafessed the truth, that "Baptisis may be conshomeo the oney cmistian combenity watoh ias stood sinoe the days of tien apostlea, and ar a cubiatlan sooiety whiet has PHESERYED PURE TILK DOCTKINES OF THE OOSPEL TAROUGL ALL AGE9,"
REGARDING UNLAWFUL OATHS

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THIS morning I noticed an article in this week's oumber of yoar paper relative to masoory ad exmasons disregarding their oathe, as embraced in a query at last Adoual Meeting which cansed considerable talk and contention and did not reanlt in any resl benefit. The matter bore beavily with me at that time. And seeiog an article on that suh. ject this morning, it is agaio revived in my miod. I will just here remark that masoory is no longer a secret, though it was held in profound secrecy far a long period, it is now divulged and exposed in detail. I am not as one that "besteth the sir," hat know whereof I sffirm, that masonry is a Christless institution. See Mackey's Lericon, - 1rticle, Religion. Hesays, "the religion of masoory is pure theism on which its different membera engraft their own peculiar opinions; but they were not permitted to introduce them into the lodge, or to. connect.their truth or falsehood with the truth of masonry. In their oatha and obligations they do not swear in the name of Christ,
consequently exci 口de him, as being the asthor of their religion or oath-bound obligations. Those professed Cbriatisns who belong to the Lodge, If they eatertain say of the peculiar points of Chrietianity, as taught in the gospel they ard deapised and coodemned by masoos. A masonie writer in the Myatic Star, Msy 1867. page 136, nays, "Tbese men of seetarian bias are the bad material, the soft cross grained, erumbling, sbaky, cracked, unmanagable candidatea with whom we have the most trouble. Faith, re. peatance, bsptism, prayer, the Lord'a supper, the communion and such like are the chanonels through which men are brought to Christ and are made partakers of Godd's grace." Though masonry declaresita grace by virtue of the lodge, sod thus bindsits subjects with illegal and dreadful penaltied oathe, to which we expect more particularly to refer in this article. We hear it asid by masons that once a mason alwsye a mason; and the ides is to impress upon the roind that the relation to the order is so saered that nothing easo sunder it, sometbing like the marriage relation: "wbat God tberefore hath joined togetber let not man put asunder." Still for the one cause Christ tells us it may be suadered; but according to the maxim inoted by masons, their relation never can be, but is lasting as life, and it matters not what other ohligations have been or may be formed, though it masy be a solemn vow to Jesus Christ and bis gospel, yet it doee not conflict with masonry. This they consider the bighest tribuasl on earth. Their members can or may belong to any of the religions cburches, tbough they mast wesr such religioo juat as they do their coat or bst. It does not conflict with the rites of masonry; and this adea is impressed upon its subjects by the dreadful acd terrible oatbs ad. ministered under the peanlty of death.
Let us thed examise the nature of these oaths and see wbether they are so binding when tested by the morsle of the Bible and the lsw of Christ. There is, however, a great mistake entertained generally io regard to oaths, that is, any person under any circumstance and for any purpose may employ the binding and solemn olligation of an oath, and call God to record. As for instance; persons may bind themselves together uu der an orth for the most wicked par. pose, just as firmly as the bushaud and wife are buod by the marriage bood, or as the lawful members of a common. wealth and their lawful rulers. This certaisly is a very great aod dangerous mistake. Now to understand this mat ter properly we must remember that an affirmation or a solema obligation is of divine appointment and derives all its solemmity and binding force tront the fact that when it is properly sdministered, God himself becomes a party to tbe compact to whicb it is namexed, or is inteaded to seal. The whole power of an oatb or ao affirmation consists in the certainty that God will punish its viola tion. That he can do this is certain but will he punish the violation of ev. ery oath whether legal or illegal, lawful, or unlswful? Here is the turaing point to this question? Will God bind every engagement which desigaing meo may please to make in his aame by dresdful peualties? Will be inflict every curse which profantty may please to call down upon itself? No, never. Indeed there is nothing surer than that God will punisb profanity. We notice the third com mandment which reads thus: "The Lord will not bold him guiltless that taketh his aame in vain." This hes two sppli-
cations; the one is, that God will puuisb profane swesring or the taking of a false oash; the othir is the violation of a lawful affirmation properly tsken. We notice tibre are very different; in the one case God bimself enters into contract and is therefore bonod to puoish the infraction of an agreement or atfirmation thns lawfully made; in the other case God threatens to puoish those who profane this divine ritt by administering false oathe. The question then arises, bow are we to distingutsb between these two whether one ba legal or illegal 1 We answer, when administered or taken in accordance with a divine justitution, it is the one; and when taken otherwise, it is the other, for instance, if its relation be of a divine character, such as the family or marriage relation; so also in reference to a state. Romsos 13:6, says, "the powers that beare ordaiced of Giod.
The relation of a citizen to the State and its officers are divinely inatituted relations to whicb God is a party, and tbey that resist, the apoatle says, "shall recelve to themselves damnation." See also in reference to the church; "npop this rock will 1 build my eburch and the gates of hell sball not prevail against it." Here are three violatione into whicb per sons are brought with things which are esseatial to buman bappi ness, and God is the autho of them, sod has givep to them the colemn sanction that wheo they are properly constituted in his amme he will hold the parties forming them to their vows and obligatioos under peaalty of bis vengeance; toerefore ao organization or party that bas oot a divine institution and notbing from the Law of God to raske him a party to its formation in either relation as above noticed, has nay right to use his name or employ, an af firmation as the bond of the existence of sucb a party or organization.
Now we come to that point that caus. ed the contention at the last A. M., in reference to exmasons bailing masonry. This is one of the conditions in the oath always bail, forver conceal and never re veal any of the secret, arts, parts, or pointe of the hiddea myetery of masoa. ry. To hail is to report one's self. Then if this portion of the oath is binding he is bound to report hmself to any and every seeret art, part aod point of masoary. I ask io the name of all that is sacred, can be who bas vowed allegiance to Cbrist and bis gospel report himself to sll secrets arts,parts and points of this Christless institution, therefore every follower of Christ must renounce and disregard every obligation to the lodge.
We
We will agsin refer to those three fundsmental iastitutions of the trinoe God for the use and bappinees of mankind, the family, the chureb, and the State. All these divine arrangements are spoiled and damaged by the claimed autbority of the lodge. The family by excluding the wife, the church by excluding Cbrist, and the State by exclud iog justice in substitntiog illegal oatbbound lodge laws, which biods one to protect bis brother mason regardless of Il other laws.
Masonry enseta and enforces its own laws independent of the law of Christ and the law of the land. The law of Cbrist or the churcb relation is of the bighest order on earth. There are but the two kingdoms; the kiagdom of God through Cbrist, the one; and the king dom of the world tbe other. All per sous lesving the kingdom of the world and coming to Christ and are brought into relation with the chureb, must inevitably coodemn, renounce, and disre.
gard every obligation to their former kingdom that in any wise may couflict whth the law of Christ, the only source of cotiversion, atd to briog us iato proper relation with the churcb. Ther-fore when pereons who have been associated with organizations who biad themaelves with anlawful oatha, or if they have o soy way vowed or promised to perform contrary to the gospel, whes they are brought to aee their errors, upon an scceptation of the gospel mast certaioly diaregard them aod repent of them as well as all other sios committed against Cbrist. Thoee forty persone who boand themselvea under a curse or oath not to est nor drink ontil they would slay Pat; thoogh they were not directly bound under the penalty of death, yet to abataio from eatiog and drinking would have finally resulted in death. I suppose that they soon discovered their error, that oaths were illegal, entirely unlawful and wicked in their onture, at least I wonld suppose that they soon found out that they bad no right to form auch an obligation, consequently had to disregard the oath, sud they were then at liberty at any time to repent of that sin with ail otber sins they bad committed; and embrace the faith and doctrine of the aposthes whom they were oath bound to slay; yet the oath had no broding foree whatever. Just so with reapertto masonic oatbs. Masons bave no authonity to make such oaths, coosequeatly they are of no force.

## TARRYING BY THE STUFF.

DYC. म. вatabavar.
Dedicated to Sister Lydia A. Krise, of Mickigan:

Ybave ample opportunity of fully testing the vitalizing and sustain. iog power of Chrintiamity. You hear no preacbiug save the nilent miaistry of the Bible and B. AT W., and repair to no sasctuary save the Holy of Holies of spiritusl worship. This is perbaps not sodistressing and soul-starving a circumstance as may at first thought appear. If you torn to the $30 t \mathrm{t}$ chspter of first Samuel, you will find that one-third of David's famous six hundrel sorrowdrilled adherents could not proceed with the main body, but bad to "tarry by the stuff" at the "brook Besor." But wben the conflict was over, victory gained, and the spoils of valor brought in, aod the whole band reunited, those who "stayed behind" in faintness and iocapacity, were accorded equal privilegea with those who had havarded their live io the bloody field. Richly instructive, spiritual lessons may be gathered from this sacred narrative. You are not only left beyond the "brook Besor," by the dear David of your bigber affections, but you are separated from the blood-washed, Heavea-anticipating elect of God, "tarrying by the stuff" io the far off moral solitudes of Michigao. That "stuff" by "the brook" in your charge, whatever it may be. "Besor" means "glad mews." or "/ncarnation." By theae 14 timations you see where you are, what your charge, and how you are to demean yourself. Cbriat's honor, and the intereats of your deathless soul, and the eter. nal wend of your fellows, are entrusted to your guardianship. "Tarrying by the atuft," you bave a work to do, if it is only to sit still and suffer and sbine: and you nsed Divine protection and guidsnce to fulfill your mission. You have bread to cast on the quiet Nile of life, which is to nourisb, gladden, and beautify perisbing souls you may never Bee is this world. Leave the impress of Jesus oo all you touch with your pres. euce and influence before you bid fare.
well to "the Brook Besor." As a Chris tiso your isolated codidition meane "Bes or," incarontion, 'God mavifest in the flesh." Let gour life and Emmanue! be synonyms, so that your household and oeighbors will be constraioed to way, Lo God is here, this is a Divine out gleaming, "this is the gate of Heaven." Man is taken from the duat, but woman from man-a long stride nearer Divinityand her finer mould reuders her a more eusceptible recipient of the Divine influx, and a more fascioating reflection of bis inefliable beauty. Let not these advan. tages be loat in your lonely ministry. The anoiating of the Holy Gboat will clothe you with charme of the Altogeth. er Lovely, sod easble you to win souls to the agony and rapture of the Cross. Never eatertain a lower thought, or eagage in a meaner misaion, even when washing disbes, or heeing petatoes, or going out ohopping, or makiog a call. Let it be "Jesua Cbrist and Him crucified" all the time. Swing your broom, bead over the washtub, stiteb on your patches, darn your etockinga, eat and drink, "all to the glory of God." Carry your brazen and goldea altars with you at every step; the one for burut-offering, the otber for iacease:-one for suppliea. tron, the other for adoration. Tarry by "the Broak Besor," and keep faitb bl cbarge' of "the atuf." Look within, and "keep tby heart with all diligebce." Look without, and "set thiae bouse in order" tor the grim minister of emancipation from the perils and sorrows and conflicts and fears of mortslity. Look atouod and behold the jewele of Eteraity defiled ia the mire of carvality, and be in agouy of prayer and Heavea-im pelled effort to restue them from the pollution of sio ere they sink into the bottomless, cterually corroding lava of the unquenclable lake.

You are by the "Brook Besor," tarry ing for the Lord, snd you are bouod by the Iucarnation to diffuse the glad tidings of a Deliverer who is "able to eave to the uttermost;" to proclaim "from the housetop" the "faithful asying, aud wor thy of sll acceptation, that Jesus Christ csiue into the world to save sinners, uven the chief." Heb. 7:25. 1 Tim. 1:15 Let your lifo be the light of men, aod your walk a repriat of the footsteps of Eminanuel. Jobn 1:4. 1 Peter 2: 21. Let your very apron and bsndkerchef be magnetic with the soul-drawing, son]healiog virtues of lncaraate Deity. Acts 19: 12. A spiritual apprehension of IIeb, 10: 19-22 will qualify you for all this. Enter by the Crimson Door, Crosscrimsoned yourself, ioto the inpermost depth of the beart of Divine Love, enter baldly, appropriste the riches of grace freely, distribute lavishly, nud the "stuff" by "the Brook Besor" will be well kept, and the retaruing Lord and Son of David will commend your fidelity and reward yon with "a crown of glory that fadeth not away."
"I will give unto him that is athirst of the fountsio of the water of life freely." Rev. 21: 6. Dear brotber, I accept your heaven sueated mission to the sense of the ahove. Thanks to God for the Water of Life for all, alear from the crystal fountain. Jesus the Captain of our salvation has fouglt the battle, he bas gained the victory over deatb and the grave. I pray the Lord to give us grace to tarry by the brook, with that tranquility of mind and confidence is my Lord and Master, that will bid de fiance to the scorn and scoffs of a sia-defiled world.
The Lord bless you tor the heaveaty hanquet which you have prepared, and the sonl.

Lydia A. Kalse.

## The Brefliren at Work. puillaned weekly.

## M. M. ESHELMAN <br> g. J. HARBIS J. W . STEIN,

Eorrons.
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Address ail communications,
HRRTHREN AT WORE
HEPTHREN $\triangle T$ WORE,
Lanark, Carroil Con,

## LANALIS, HLL.

Wrat have gou done to baild up Christiauity the past week?
Tar Bartauen at Wonk to trial subsecibers from May lat to Jan. 1st, oaly sixtyffive cents.
Resmmerr that on all roods west of Chicego you can come to Annual Meeting at any time
before June 1st. When here call for retorn certificsto.
We have now on band a large supply of hoth the Hymn Books and Tune Books. Orders will be filled the rame day received. For terms see last psge.
Bro. R. H. Miller expects to reacb Woodford coanty, Illinoin, May 15th, and Lanark the 92nd. A number of munisters from the East and West are expected about the middle of the mosth.
WE err when wo manifeot susitiveness at rebukes nad just criticisms. David ssid, "Let the righteous smite me-it sball he a kondness;
and let hum reprove me-it stall be an exceland let hum reprove me-it stall be an "
leut oil which thall not break my head."
Baa. Basson closed hia meetings at Dan ville, Ohia, April 25th. Twenty eng bt were recerved into the clnnech. Our informant says that a number who tad been standing on the Methodist porch were induced to corre into the house of the Lord.
Tanovan the kindness of Bro. Wm. Strayer Waterloo, Iowa, there has beeu sent to us is prsmpblet coutaning the prozeedings of the S.S Convention beld in South Waterioo Cleurch, lowa, Fob. 20th and 21st, 1860. The report is quite complete, giving in the main all that was sad and done.
Tazke has been but oue Muant Carmel, but tanay upper chamhers where the peacefal dope of coustanitly colling fire frow heaven, earthquakes, aud whirlvinds, shonld remember the prophet had to listen to a still small voice, notwithslandiug the great boike

Bao. Hoimald Muiks is sending out orders foriexorrion tickets to A. M. aver the Pittsbirg, FL. Waspe aud Cbicago Rinilway to Chr ogo good from May 1st to July Bth, His a ders: say the meetiog wnil be held June the be held Juwe 1st.
A Esomianos of the manuer in whiah people of other countrina live, may eqable us to appreciata the privileges we erjap. That we may gaiu this. हnowledge, we shath publish several articles entitled "Hanoverian Village Life." Atter you bare read thege skutches, bless thic Lord for great, free Americe, and forget not his loving kivduesses.

WE again snnounce that tarmers who bave lands for salie, cas make it known in our Daily which we shall publish during Aanual wet ag: This will be, perhapa, one of the beat wudiuma ohtainable to give your notice a wid irculation; hence any one who desires to a vertise shonld embraces thir opportonity. Sexd to this office for rates, termu, so.
Is No. 11, Brother D B. Hirt gave notice of an impostor,ane Joseph Horrech. Siace then we hare receired from enid Horech by mail some of
the mott ohecens cards posaible fot a human the most, obseess cards posaiblo for a humaly
heing to write. Recently he stopped pith a brother in Corington, Oha, and while there wrote filthy cards to us and to Brother Wampler of Dayton, Ohio, and 'the Brother same theni and notiti id ns. We say to the brethren, read Brother Hirt'a notice agaic, and apond the wiok-
 Hobsch, D. D, To him, we now suy that, they a segere paristy for
Ir 1s with pleasure buat ue anuoumes do our railway numhers have ordered that infdel books ahall po longer he sold on their train=. Thuosands of grod people will refoice at this; for to sach an extent hus the "Bob Ingersoll" literature loomed ap that one cannot take a journey of teu miles on most of the railroads, without having an infidel book or pamphlet thrust under his gaze, followed hy a pleadiag dewshoy to parchase. We are glad that one railway company has done so much for pure principles and
hope othera may follow the good exampie.

We learn that Brother Beshor will soon meet sither Elder Barnes of the M E. chnreh or Elder A.C. Hanger of the New Light church in fublic discussion, on the following points:
. Baptisna as commanded by Christ and practiced by the apostles is in order to the re mission of sive.
2. The action of haptism as tanght and practiced by the "Christian" chureb in anthorzed by the gospel.

Feet-washing as tanght aud practiced by the Bretbrea church is authorized by the gosel.

The doctrine of the Lord's Supper as
and laught and practiced by the "Christian" chure: authorized by the gospel.
We underatand Elder Haoger has agreed to theee propositions, but it is not yet decided which oue will meet Brother Bashor. The deate will hikely take place in Kinox county Ohio sometime in Jobe.

Says one of God's workers, a devoted sister: By the help of God, 1 have heen successtul in getting many to search the word of God, and hy their diligent searching they have heen awakened to a sense of their duty and hare been mede to say I will obey my Lord as fhast as I learu what he has required of me. 0 what a sathering there would bo if every servaut of ood woald take an interest in the welfare of those that are out of Christ, and try and per-
saade them to come into the ark of asfetyThere are too many, I fear, dear hrethrea, that have hid their talenta in the earth. Wo all at least have one talent, and why not gain anotber. and not be as that wicked servant that went and hid his talent in the earth? 1 have neg. lected my household duties the past three weelss in order to spread the Gospel of Chirist, Al we can do nothing. If we do put make a true facrifice it will not be acceptuble in the eyes of God, I am determised to work in the vine yard of my Lord as long is the day laste.
Wr have brfore us a card from a friend at South Gardner, Mass, whona we met over a ear ago on fis fis practice of the Breth He writes: "Thers are some persons hern who are anxious to know more of your príciples mavier of working, \&e, Can yon send me copy of your paper, tracts, or other documents?" We gladly send papers and 'tracts, and this hriags two things to our minds. 1 The necassity of always having means to send tracts and papers to those who can be persuas-
ded to follow Clisist in "all things." and 2 . the ded to follow Clirist in "all things," and 2. the cuaso of Christ in our puper. 0 brethren, hon carefal we should be vot to manifest a spirit of strifo towards each other in our writingst If we "bite, nud devour pqe another" in oar B., ar W, do yon think the obediently-inclined people in Iass, mill call for us to teach them the way of the Lord nore perlectly? "Come, let as resson together" in the spinit of oar lovely Jesse;
and then God will make us flonrish ay ng green. way trag in the "old bay State" and every yphere alse. Do not cease to shed ahroad the holy influences of a consecrated life; for in this way many are brougbt td Jesas.

Tref following hooks have been received his office, and will he reviexed next week. "Motives of Life" by Prof. S wing. *1,00. Publived $\mathrm{h} ;$ Jansen McClurg \& Co., Chicago.

The Foundntions;" a series of Lectures on the Evidence of Christianity," by Jobn Monro Gibroth. Price 81,00 . Published hy Jansen MeClurg \& Co, Chicazo.
"Tho Mound Builders" by J. P. MoLean. price $\$ 1, N 0$. Publubhed by Robert Clarke \& Co . Cincianatti, Ohio.

Weragain announce the time of Love-fesist in Northera lllinois for tha benefit of those who wish to come to $A, M$. in time to attend some or all of them:
Silver Creek, Ogle Co, near Mt. Morris, May fith and 19th.
${ }^{18 t h}$ and $10 t$.
Grove, Stephenson Co., two triles rest of Lena, May poth and 21st.
Yelluw Creek, sixteen males north of Lapark, May 22nd and 23rd.
Piae Creek, seven wailes east of Polo, Ogle Co., May 25 th and 26 th.
Cherty Grove, three miles north' of Laviark, May 27 th. commeneing at $10 \mathrm{~A} . \mathrm{M}$.
Rook River, Lee county, May 25th and 26th.
West Branob, Ogle $\mathbf{C}_{0}$, sixteen miles east of Lanark, May 27th and 28th.

## IN OUR OWN FIELD

N OTWITHSTANDING the storm elonda I which arose at several places in the Brotherhood nince the last Genera! Conference, threatening to disturb the serenity and tranquility of the Churod, we are still ef farored and united people. No fences have beeu hroken down-only a board torn off here and there-and we bave reason to believe nearly all re doing something to clear the field of weeds. Some may be stsuding idle, unwilling to plast good seed liecanse the church will not permit them to plant their way; others there may he who thoughthsaly scattered weed-eeed, not rememberng the injunction, "He that soweth to bis fish shall of the flech reap corruption; hut the great body is moving on. Many with the "sword of the spirit" are hewiug down the carnal plants of unbelief, and are diligently sultivating the plant of brotherly love. God be praised for that! Where thas is heing done, there in jog, and peace, and every good work
As a peopie we must carefully guard trae
principles. Many just and holy principles have been thrust into the ses of worldyism by endeovoring to apply them in a wrong manuer.The world is entecing and has many forms which appear harmless, yet when assisted with divine principles, invarishly swallow up the principles-hide them from view. There has been some "sounding brass and tinkling oymbals" in our field. The hress "sonnded so grand$1 y$, " and "the eymbil tinkled so charmingly" that almost the "very elect" were drawn away. But the Lord has delivered the faithful.
We believe the great sumber are seeking to do right, With this win they will succeed. Here and there it may he necessary to "warn the unruly" and to "comfort the feeble-minded." This, too, was the Lord's appointment. In fact we see no rearod to complaiu. Perhsps wo have heen living is a very peaceful atmoaphere, and the wave of dieagreemeat has not come over ns. If so, this will accoun $t$ for our unbelief is any division scheme.
We call up chapter and verse that holds peace in its embrace. "Yo younget, submit yourselves uato the eider. Yea, ell of you be aubject one to another, and be clothed with humility." 1 Peter, 5:5. This leads to, and manatains, peace. Let the young be suhmissive to those who are older; I mean in things not spec ified in the Goopel; aod let "all be subject one to another," and then the little clouds betokening a storm will not arise. So far as we know there has been a pretty genoral effort to be subject one to another; ond it bas horne good frut.
Many have been warned to flee from the world to the field of good pastare, and quite a nuviber beeded the cell and camse in., This broughtjog to., mang, many hearts. Are we not all ghad that qome have turned to a , merciful Christ? Thare is room for many more. Let the good workmen continue to eall; Jet there be wo cessation in disseminating true principles. We cannot afford to stain God's boly fieid with the blood of Strik:; but' we' 'can liffurd to he very rina, beacestled cand forbearimy! Let these be promininit characteristies in bur field.

## FEET-WASEING

Brethren at Work:
$\mathrm{A}^{\mathrm{S} \text { there was some criticign on the artiols }}$ published in your poper giviug my reasons
Union on Feetwasting," 1 lelt a desire to have the judgment of Bric. C. B. Balshaugh upon it, beceese I thought his judgment superior to my own. Hance I wrute hira for it and received the following ropls. We saxd it to yon for publioation to give satisfuction to nome whe have criticiged my articlo and received no response from me. It wea, not because of disrespect hut circumantances would not well permit. We are glad to know that Bro. Balabaugh agrees with us in the object, the vitality and basis, though thiers may be some' diference in contingents,' hat we think not if fully vinderstood, and if there an be may be tight and wo may be mistaken R. H. Miluer.

To Elder R. H. Miller:
Esteryen Brothes:-1 base, read your three articles on feetwashing with close attention and deep interest. They are un honor to your head and your heart, oven if open at various points to adverse criticiam. One disposed to rake up tiaws for the salke of argument woold perhaps thiuk it easy to conotrne some expressions as self-contradictory, and others as exceeding or falling short of the full import of the oct and institution of Oilrist. But I have no heart in picking hlemishes in an effort so noble in purpose and so udmirable in execution, Your essay gives the truth a strong iuppulse in the right direotion, and thia rejoinder in not intended to diminish hut auguent its toree.
Your exposition of "one another" is very able and conclusive. It ulterly ambihilates the foundation of one error to which some hrethren cling with all the tenacity of consecentions £delity.
The rigid parallet you preseat between tho washing in haptism and the weshing of feet is hardly suetained by the language of the Lord and Master. You edmit that plurality of participaute is essential to the fulfillment of the ordinance. At the same time you regard the simple immerrion of the feet ss constitnting the requisite washing. This could not fursieh occasion to "wash one anotimn's peet.". Althoogh there is no intent to wash away, filth, the action is nuvertheless derived from that fact, else there would be no symbolic brusis for a spirithalcleansing. The action is not wholly derived from the mode of symbolic representation in haptism, although the Savior emplogs the same word. Tho spostles were as fawilisr with the action essential to feetwanhing, as with that required is baptises; and as no clise is left on record that Chrint washed feet differeatly as to action from that which was cornmon, the apostiea were, not taught anything new in relation to the nect, wave ite design and the duality of its edministration.
It is imraterial whether I wash one or twelve; but the administrator is the washor, which with reference to the feet, had no precedeat in the mode of dipping. This idea was foreigu to the facts which gavo the apostles their impres sion of the act.
That the same person showid wash and wipe ia justified by Christ's example, and not antagonized hy any principle involved in the ordinance. But 1 am quite satisfied with the double mode, as it meets every essential requirement of the institution. Thas principle you have clearly claborated.
That the feet should he wrahed in preference to the handr needs no elucidation. The hands are aloo inmersed, and 'receive os mach attention physically as the feet, while in a apecial symbolic way they receive no attentionat all. I would, bowever, be inclized to attach moresilynifcauce thas you do to the spiritual hesefit of the administrator. The ordiasnce is mull so far as the recipient is concerued if be be not in the proper frame of opirit. This you concede. A very pecaliar state of mind is also requisite in the one that washes. The whole, self.giving, other-serving, atwful import' of the approsimath of the Cross was in Christla 'institotion of that lustral ordinance. Full comampity with Christ in Hig great self-surgender, and suiljection to, the fanction of a gervant is what qualities fos washing of another', feet; so that the significance lies not wholly on thr side of thie one to whow the sacrament is adminiater ed. Tlie word "iekaf' in Joh'i'13. '12 is preg.
nant with profomed' Clristian'tomating, and pointa strongly to the adminintrator, 3 , the wo foilowivg verwet elearly indicate. "1f $I$," ond "your feef," in verse 14, words "If $I$ ", ond "your foet," in verse 14,
with special ecaphuain un $I$ and your, reveal the rae significance of the ordnanace as regarin the one who washes; which is reiterated, and if possible mado mare impreasire, is the 16ith vera, There is a very pecalsar and contral Chriatian qunity to bs expressed anid critiva hollzatifin of renewed fithess for Heaven in haring taem washed. "If I waih thee not
thou hast no part with me." This donbtleas refers to the recipient. "Hash one anopher feot," includea the duality of the ordinance, hath balvea of which fricur a heaven-debirring penalty in care of dieobedience. "If yo know these thuge happy are ye if ye do them," refers to the completed ordinauce, and applies to ite dualism what is raid of it is ite bisection in the 8 th verse.
The Annual Conferdneo has allowed on lihertien that derogate from the eardinal design of the ordisance. Whether siagle or double whether we all administer as well as hyiug ad ministered unto, or uot, we have as yet but oue mode in so far se that wherein the validity of the ordinance consists is concerurd
I forbear to soy more. Tbie shows in whut respect I concpire it possible your viewa might hear reconsideration.
I need not tell you that these dreewting rer Christian spirit
You are deling a nohle work, and I rejoice in it. May you abide in strength, and may your arms and hands be made strang by the might houds of the God of Jacoh. Genesis 49: 24. H. Balabuuou.

## OUR DISTRICT MEETING.

0Tuesday morning, April 27th, the Breththe Rock Creek Churcb, Whiteside county. about twenty-five milen soutb-east of thas place. There was a pretty fair attendance, and the work was eutered into in the fear of the Lord with earnest and heartfelt prayero that the spirit of the Lord might prevail during the deliberations.
Fourteen charches were represented by delogates and seven hy letter. Bra. Edmund Forney was chopen Moderator; Bro. Daniel Dierdorff, Reading Clerla; and Bro. Johs J. Emmert and the writer to record the proceedings,
Considerable butivess was presented for consideration, and we are bappy to asy that the diseassiog upon all the queries and petitions po cutting remarks or speeches desigaed to wound the feelingg, bat in the midst of different opinions the best of feeling prevailed. At the close of the meeting-which was on the second day at 3 p. u. -the generel remark was, "What a good meeting we bave had !" We do not see bow anyone could feel otherwise. And an Wouder it was good to bo there, for there whs a poists were raised; and whenever possible scriptaral answers were given to the querits.
Missionary work was welleonsidered. Brethreu Miller and Myers informed the meeling that upwards of sixty bod been haptized in
Wisconsio and another chureh organized. Bro. C. Ilolsinger reported the chureb in Manadl county ss heing prosperous. The membere of the old Board of Missions mere unanimously reeelected for the eusung year, and 8250 were appropristed for the neat year's work. The Treasurer reported the receipt of $\$ 386.91$ and expenditures 8560.88 , learing a belaice on hand of 826.03 .
Brethrea Daniel Dierdorff and Enoch Eby whe chonen wembers of the Standing Consmit tee and Gea. D. Zollers and D. E. Price as delegates. It is commeudahle and exhibits a great deal of confidence in the menibers of the church when eldere are wifling that the voting be done by ballot: and that the hatlots be read hefore the audience, which was done both' in the or ganization and in the election of deligates and menabers of the Standing Cownaitiee. On the fret ballot for Rewhing Clerfs, two loretbren bad the rawe number of votes, when a second, balloting was had, which resulted in oue baving tweaty voter and the otber:six. This mothod of work seemed toigive good satigfacton; and ne see no reseon why it should not work weil

Atd carnality and bave become spiriton. We came away feeling thot the Lord band bleased all with the Brethren in Lee enuaty. Y. X. E.

## "NO OTHER OCCUPATION."

T
AIS is part of the printed lantruction on the back of a Railrond Pernit, and if the diowiog instraetione are lo be strietly carried malk $\begin{aligned} & \text { nese } \\ & \text { of }\end{aligned}$ my mind. If nar Faith in regard to the sapport of the minivitry was hetter known to the world at large, I do believe that then the poor Gorinan Baptuat pronehera would be incladed if they hod an oceapintion. Paal says in 9 Thess 3: 7 how to follow him. In Acte, 8:3, be eays that by decapation he was a tont-maker. Paul had an oecopation; be sapported bimself, he labored with bis own bands so that be might not be chargeable to them. If this example is followed then we are excloded from Rail-rosd permits. It ia in thid day a diagrace for popular preachert who can commend a alary tn Edflow an decopation and work at it for a liting. Bat if they receive money for their preaching eould they not hetter afford to pay for their perwits? Cortainly. They geoerally pay for wiat they know and therefore muat pay to give it agsin: hat the Scriptare says, treely ge bave received, freely give; further, the poor have the Gorpel preached unto them. t is $t=$ br without money and wittoot price. Thin is what ths Brethren follow and receive no money; therefore it any under the beaven would be jastly entitled to balf fare R. R. permits it should be those that presel the $\boldsymbol{O}$ oupel free. Application was made for a permit and romething like the foilowing occurred:
"Where do you live?"
"What denominatiou?
"Bave you
"Yes sir, I farm and thus make my living, so that I might be chargeable to nooe and preach the Gospel free."
The agent said, "I can give yau ua parmit; the company thinks there are so very mony
presebere in this part of the west. Aint you what they coll the Dankarda?
"Yes Sir.
Why you are all preachers.
${ }^{4} \mathrm{No}$ sir, we arb not all going to apply for permits; we elect our ministers and are sareeived and installed, and are not all preachers."
Weil, are gou, then, the head of a churcb p" "No sir, there is but ane hesd of the church, viz. Jesus Chrial. I have only the oversight of bis part of the church which Peler says we btould take not tor fittuy lucre, but of a ready
mind. 1 Peter, $5: 2$. Now if this great eare and esponsibility is resting on some and they are to do it by the advice of the apostle Peter, not for fithy lucre, ought not thoss be the favored ahomiuation to the Egyptiaus. Josepb's brethren asid their occupation was shepherds. Peter Shepherd reterenes to Clarist that when the ehief of glory that fadeth not away. In view of this let un ant leave the examples given ns in order to be odvantaged or to bave gain in suy way or manuer, atd that whieh fadeth not away sholl helong to the poor German Baptist preach-
God bless him.
Kรweh. B. W. Landis.
Railrond corporations work for weelith. Their Ehief aim is to make money, hat there aro certoin elasses they tovor. They favor perrons
attending conventions, Aunal Meeting, minisattending con ventions, Aunaal Meeting, minisgive a resson for all demands of rail ways. They say "no other occupation" to ministers in order to prevent the merchant-minister going aver their roulk on socular pupiness. For instance, there may bs n hrother in tho boot and may trapel orect thn had a dozen times each mosth is the interests of his store. To prevent this the Railroad companies say, "no other oc capation." It is the preacher they desire to
favor, not tbe merchnul. But we have found that wheu the Passenger Agents know our people and their devotion to a free gospet, they avariably grant permits. The ngent of the Chicago Milmaokee \& St. Pank Railway, Personally urged me to motify pur ministers alang
ficeis liues to nend io their appheations, and that they khould erase what they did not wish to sign. Perhape our hatit of seclusion- a terdency to keep awas fram citifs, has not imade our primciples so generaily known as thay thine of the Lard Jesos sboeld be known every-
where. If we live rigbt, and work hard to make tha truth known, and then soffer, let us not become drapondent, hut patieotly possem our soula. Let none of onr ministare procure ministerial permit, and thea nee it for zecnlur
porposes. The firror does not go that woy, and bonesty demarids that wo obum not mur Iiberties.

## DESIGN AND FORM OF CHRIS TIAN BAPTISM.-xI.

Baytisun into the name of each person of the Holy Trinity.
TQE Chsistian Standard says, "The fact that the opostles baptiand 'in the nome' -on onamat:-of the Lord Jesus; that is, by the authority of the Lord Jesne, by no means confliets with the fuct thot they wore baptized cinto the name, -"is to onoma-of the Fother, and
of the Son, and of the Boly Spirit." Vol. 5. p. 332. The Christion, Cempbellito paper, puhlisbed in St. Louis, Mo. hasj the following very clear remarks an this sabject: "The cosfusion on this sulject arisee from olack of discrimination, in the common verrion, in the rendering of Greek prepositions. In his zommission to the aposties Jesus snid, "Go teach all nations, baptizing them into (cia) the name of the Father and of the Son, and of the Hols Spirit.' This preposition expresses transition and change of relotionalip to the Father, Sou and Holy Spirit." Petar commanded the Penteenstians to "repent and be baptized upon (epi) the pame of Jesus Cbrist." Aets 2:38. This propesition indicates the ground and source of thase commande, which, as seen in the cammission, is Jesus Cbrist. It loolas not to the end
of the cammand but to the source, the end or design being indieated in the clouse fallowing. In the account of Peter's visit to the boane of Cornelies, it is asid be commanded them to be baptized in (en) the name of the Lord Jesue; that in hy the autharity of Clurist. They were, however, no douht baptized into the name of
the Father and of the Sob, and of the Baly Spirit. Agnin persans are said to be baptized into( eis) Christ, (Rom. fi: 3; Gal. 3:15) because baptized hy bis antaority, and yielding obedienee to him they come into his goversment,and into the bnneits of his death. It is proper, then, to be baptized by the authority of Christ into the name of the Father, ond of the son, and of the Boly Spint, and hring the person thas haptived into Christ. The abjection * * that this commission was given before the formal establishment of the hingdom, is entirely witbont foree as it was given in direct view of the estsblishment of the church, and is the ouly authority we have far preaching and baptizing." Bhetharn az Wobk.
Biugham says of the early Christians, "That they did not anderstand those pasnages of scripture which speak of haptizing in the nama of Jesus or Lord or Cbrist, as new forms of haptizing diffirent from the original form delivered by Chist, but as Eulogius io Photoius hes expluined them. To be baptized iuto Clurist Jesua signifies to be baptized aceording to the command and tralition of Jesus Christ, that is "in the name of the Father, ond of the Son, and of the holy Spirit,' according to whicb venee it follows that the form of baptism deliyered hy Cbrist was not changed, as some imagine, bat precisely observed even by the apostleu and after than by the gezeral consont and proctice of the eatuolic (i. o, the universal) churcb." Binghan's Antiq'n of the Chr. Retvot $1, p .484$.
Facundus of the sixth century says, "When it is said in the seriptures that baptum was administered by the appostles in the narue of Jesus Christ this ought to be anderitood by. way not as to exclude the navocation of the other persons." DuPia's Ecch Hiat, vol. 1. p. $36 \overline{6}$ Basil says, "He 'that takes away ose person from the Trisity, and iv baptized only in the name of the Fatber, or ofly in the name of the Son, or only in the Father and Son without the Spirit, receives nothing, bat remains mull and unitiated; for in the Trinity alone initistion is given." Agaip he sagg, "That hoptism which is, wat were, the comperdium of, our whole
fuith, wo pot given ip toe game of the word, but 9f. Abr Father, Son and. Hoiy Spirit. Bingham's Antiq, vol. 1, p, 432. Jostin Martyr, of he second ceatury, descrihing haptism, cays, THey hre brought hy -up to where there is
water, and are baptized in the eams manner in
which we ourselvea were hoptized; for in the name of God, the Father and Lord of the universe, and of oor Savior Jesua Christ, and the Holy Spint, they then receive the washing mith wator; for Christ aleo sadd, "Exeept ge be horn agun, yo shand oot enter into the higgdom of God." Writinge of Justic Martyr aod Athenegoras, $p$. 59 :
To sappose that the Savior, after prescriting the form of baptusn ia his own low and by hin own eutbority,wbotever alditional iustructions or qualifications be migbt afterwards impadt to the apostlea trould repeal or modify that form througt the ngonecy of the Holy Spirit br otharwise before it hegan to be in vogue, and af the very hegiaving of their mininteratioos, bjould he to impesch his divine atability and virtually to deny thast he was the Christ of God. But not so. The Holy Spirit was to bring all thinge to cheiremembrance of hia apostles, whatsouver be bad commanded, thanrefore we conclude that there ia to other rational riem of this question than that the opostolio consmission desoribed in Mott. 18: 19, contains the anly outborized form for the administration of Christimn haptiam. But why urge this thonght further since, except a few Unitarians, (inclnding the ancient Eunamians, who ta he consistont with their practice, substitated the apostolic lan guage in Acte 2:38 for the form given by Christ in the commiasion) the professed Chrie tan world of oll ages, Papists and Protestanta, Greoks and Latins, Pedo-Baptista and Anti-Pedo-Baptists, respect the giveu formula in their administrations and thus recognize its va'idity.

## HOW IT WORKS.

$I^{N}$
Noe great and heautifar valley of the Hiar sissippi there is a city noted for ita thrift and energy in husiness mattere, and denominationally it is in the third rank. Tbere are enough church honsen to bold every man, woman and eblid in the city and as many more, Then, too, it bes ite seceret lodges of Free Manoss ond Odd Fellows, and severel othor "behind the wall" societies. But this is not just what we started out to tell. In this city a devoted hand of Methodists concluded to hold a revival and see what they could do towarde mahing the people hetter. They labored zeelousiy day and night, and no doult felt that sueces would crown their efforts. We bave not one ward of disopprahation for this devire on their part, far it in not precisely what we started out to tell.
One evening Clristian No. 1, not a member of the Methodist church, however, coneluded to attend the revival and started therefor. Oa the way he had occation to stop at a store and there he met two Methodist friende, and soon they started. Curistian No. 1, thinking they were goang to meeting, followed them; bat on arriving at the point to tarn to the right, the good Metbodist friends turned not, bat went straight on.
"Hold !" cries Cbristian No 1, "is there no meeting as yoar charch to-night?"
There you have it. Christian No. 1 went on to the charch ond there be fonad the minister and a few members toiling and prosing that souls might be snatched frons the harning to he made new'ereatures; that sinners might come out from aneng the warld, put on Clarist ond wall hlameless before the Lurd, while-well, while what? While the majority of mole members were in secret chambera, perbapa gazing on the ridiculous initistion of a nember or the advancement of one to a higher degre. This it
hore it workeg. Conment onnecesqary. is $\boldsymbol{u}$. I.

## BIBLE-SCHOOL ECHOES.

CHOULD nothing occur to prevent, this wark will be ready to send out by the time wo Lasue our next paper. Bra. Bby began the compitation of a Bymnal soverol years ago, and when be learned that the brethren at Huntingdou were preparing o Bymmsl, he tarmed his ottention to a amoller 'work which worid be odapted to missiod fields where tbe miaister or
cburch mast rupply the books. la convection cburch mast rupply the books. la conuection
with this idea be kept in riew the tueds of Biwith this idea be kept in riew the theeds of Bi-
ble Scbools among the Brethren, and has ble Schools among the Brethren, and bas endeavored to meet this want. We recommend
tha woiks, becrave we Beluwe it to be good, and thr woik, Becrase we Beluve it to be good, and agreed to of any prafit to us, for we havo tion untll hrother Eby shall bave received bis expenses, whitch are ibot inicobsiderable. Send ortere at ofce, "aceohipimled with teili an we shall keep no hook uecount'an this motter See last page far prices and sddresa.

## H0ME AND FAMILY

 your purente, Father, proyoke not your children to
wrat but briog thom op la the nurturo and ad.


## THE SICK WIFE

## 

"WELL, Dr. Wynn, I hopa jon will soo have her cursed up," taid George Morley, as

No, George-I sm afraid" and the doctor hesitoted! "No, I do not think that I can cure her," be continued, sad he noticed the shock of pain which his worda gave, with pleaqures, crue for the next tan years, if sha liver so long, but it woald be useless. You mast take the caso in band yourself. No one eles ean do her any good. You seem antonished, bat I only wonder you do not know it yourelf. I'A tell you just how it in. Your wife grew op in the dity, with brothera and nisterts, and otber relatives around ber, aud they mode hinr life happy. There were birde and pictures, and flowers, and books, to make the daye pass plenauntly, and there were entertainments to attend whenover she wiahed to break the monotony of home life. You know how it is here in this isolated farmbouse -but always being a farmer, you do not realize what a sad change it is to the poor giri. I do not believe you have bought a book, of a pie. ture since she catne bere. I mise even ber papers and magazines. She has not a relative within bundreds of miles, und nsturally misses the sympathy and ninguetism of ber old friends.
How can she belp being discouraged? Three How can she belp being discouragedp Three
yoarn of sach. lifo is enongh to klll a woman yoars of such. liff is eno
with any heart at all."
"But, doetor, Lavra thinkes just ss I do; th at is, that we must be very eaving until we get the farm paid fos. When this is of $m y$ bands I will build a new house and hare all the fue things she need to bave at home, hut we never whould get alopg in the world if we began in "uat way
"Mnch good a new bouse will do yonr wife it you keep on fin this way. 'Two by sir' will ho enough fot her, long before you get ready to brild it, onless yon try to cure her yourealf. What a pity you did not marry one of your
neigbbor's girrs! They sre ased to furm lifes neigbbor's girls! They are ased to farm life,
and would be at home here, bat of course you thought yon, must hare some one a little different. But it would be just as sepaible to set on of the florist's hothouse plants in your pasture. and expect it to repay you with an sbundance of fragrant blooms, es to talke such a girl frotu her bowe and capect her to thrive in "yoars?" and after that long speach, the doctor got into his boggy and took up the lines
"But, doctor; wait-don't go yet," eaid Mr Morley, whase face expressed his puzzled mind. "I do not see how 1 could change things bere even if my life depended upon it."
"Nonsense, Morley, You can and will, I know, In the first place bo a lover as well as a bueband, and mork for ber as if you evjoged it as well as when she was Laura Bateman. Make sbatter for that south window, and put some shelver in it so that she can keep plaste. Two or three evenings' work will do it, and sucb inbur of love on your part will bring roses to ${ }^{4}$ But ple that ロyain!
But plants and pats and seede const enmething, doelor, and I om a 'poor man, you
"Well, I guess sickness'coats something' too, as you are in a fair way to find out! My com-
ing to-day will be five dollarg, and that, expended for pots and plaats, or papers, toold benmine of plesure to your wife. I tell you your Fife is otarring to death."
"Whr, doctor, we have everything we ned eat! You just ought to ree sur cellar!"
"Fudge!" said the doctor; "that is just like a man. He in alwaye groveling around in the Of las, nnd never thinks of getting any higher! of oourse I know you have enough for the physical lite, and if you were cattle you might thrive on yoar abundance, but what do you do for that finur senss of man, the spiritual liff?
How ofton, now, do How ofton, now, do you exchange social visits rith your neighbors? ${ }^{\text {"W }}$
"Why, not often, of courses. Lsura dees not asta to go without me, axd 1 aun alwass busy "a the farm."
"And how often do you go to chureh or lect-
"Well, we used to go now sud than, hat we aro so far from town tbat it does not seom to
"No! bat I remember when a young man of rour mize didn't think it any hardehip to do his chorse early, und gallop off five or ten miles to walk with Laura Bateman down to prayerweeting! Now, althoogh she needs to go much mors than she did then, it is too mnoh tronble to hitch op the horass to take her anywhere! George, yon are jort getting selfish and lazy, nd if yoo do not care yonrself, there is no hope for your wife. Of coorse it will cost something to keep her well, but it will cost more to have her nick. Firat, therell be extra help in the house, then a doctor's hill of a hindrad or so "Forlars a year, and then a coffin and foneral"For beaven'l anke, doctor, stop" cried the ong-suffering huehand. "I'll try to do better in the fatare. You bare told me the truth and py girl again, if I livel"
"That is right, my boy! Only love your wifo caugh and the reat will be ensy. Now I am joing in to tell her shout the lectures, and if be gets interested in them, aee that you do 20, and take ber to hear them. They will do ber more good than anything in the drug

Dr. Wynn entered the sick woman's room ith a smiling face. "I came back," be sail to tell you that Prof. White, of Waynearille s to give us five lectures next month, and you are to get well
"Prof. White! Ob, bow 1 ahould like to bear im!" said Laura, brighteniog op instantly Cer befare I cor the yceump at it wow, the win times to bear him agaip; ': bat George has ao time to hear him again; bat George bas ao
mach to do that $\mathbb{I}$ do not suppose we can go." neh to do that I da not suppose we can go ""
"Ob, pshaw, now," broke in the doctor, "I Georgo caninot manago his work IIl come out nd belp hím, for ga you must! Just remem ber that, now, and net accordingly," langhed be doctor, as he threw bis gloves on again And you are to stop at oar bouse the firt thme you come to towa, for I heard my wife say he hsd eome fine geranium slips for any one that wasted them.
"Thank you, dactor, I should, like so much to have them if I bad any place to keep them I tried keeping planta when I' frot came here it ip." no good window for them, so 1 gave "Well, 'try, try again' you know, said the
doctor. "A shelf or two in this sunny soath vindow woold give them a good obance, and oatside shuthers wonld prevent the room's free-
xing, I guess, Try again, and make it more bomelike here!
The doctor spoke cheerily, but the pale lips quivered, ond the tears came in spite of the invalil's effort to keep them back. "Nothing will ever he homelike bere," was ber thought, athough it was nnspaken.
"Now, Laura, you must cheer up. Better times are coruing, and we will soon bave you ap again. I will come to-morrow to see how ou are getting along, so good-bve!
The doctor bowed himeelf out, bat looking hack, saw the homesick, sobbing wife, folded in her husband's arus! "They will be all right
now," he said, os be gave Selim the lives for now," he said, as by
Mr. Morley was thoroughly aronsed, and wet about "curing" his गifle at once. When the evening work was done he washed and brushed up, and instesd of fitting down with his paper sat hy bis wife and talked of the past, the present and the future. They talked over many had loug laid dormant in home pleasont, that there was little ancouragersent to tell them to the man who wes "always too busy to attend to it now," Ho found that it was not time nor monov that was needed, so mach as a williug talked over and planned, a needfill ventilater settled at last, and the lectures decided upon. Hope sprang up at the tooch of loving finger tenderly stroking ber brown hair ngain, and When the doctor came next day be found bis patient in the rockiog chair, watehing ber husoand pat up the ricely made walnut shelves. He hod a side sheif for the lower part of tho window, and two narrow ones to go higher up, aud was lagghing and ebatting os if it were no great bardahip to do something to please hi wife, althoagh he know that in cousequsnce of his day spent in "fooline around." as neighbor stubs callo it, be might have to get a loud of Food or corn, oa a stormy day. He remembered that there had been many a raioy day when his could bave done it as well as not if bo had wisbed to. The dootor brought a thrifty little rose-geranium. "Hifre. Winn said it woald cheer you up," he said as ba placed it in the thin, toillothined hands that eagerly raceired
${ }^{\omega}$
'George is so good! Isn't he fixing my window dicely? Tell Mre. Winn not to gire all her lips away, for I am going ster some myulf soon. George saye we cannot afford to miss those lectares, anyway. 1 am so glad you poke ot them. I elall be wo happy to be gaing romewhere agoin.", There was no need for the doctor to leave medicine, although he pat np a fow pawders "for the lools of it"
"Ten dollsrs thrown away," said Mr. Morley to himeelf when he paid the kill, "or it would have been, rather, if the doctor hed not talked to me like a father. Why can't a man hare a Ittle sense pf his own, I wonder?
As be went on with his work he thought of Laurs's mords to the doctor. "George is eo good!" 'So good:' he soliloguizud, "when I've driven all the pleasantness out of ber lite with my fooliah piea of economy, that wes not econoxy at all! 'Se good,' when I bave failed to cherish her ever since I brought her to this place, that must seem like a desert to ber compared with her olid homel, 'So goodr' Well, III ry to deserse the aame in the future
And hen did deserve it. He diacovered that be ould do the chores now, in time for charch or ecture, $0 s$ well as when he wes courting Laura our years ago. Prof. White's lectares wall repaid him for all they cost him, and ore night hey took him home with them, and Mrs. Morley exjoyed the visit os sho had not onjoyed isit for many a day. The plants wero not ad mired hy Mrs. Morloy alone, for they had n refiving influence on her husband also, but be ver declared that the aweetest flowers he knew 4, Trere the pink roses in Laura's cbecks, and fading leaf on the house plants ever reminded im of the gloumy day", when the rosea faded from the doat face that might bave been hidden from him forever.
And as they grew old together the husband earned how a womas might be atarviog, even when there wes a surplus "in the cellur." And giviug her the pure and unselfish love that per ains more to the spuritual than to the pbysical ife, he found it returned to bimself in blessing "an bundred fold.

## ANNOUNCEMENTS.

## be brief. ond Friten on paper separate frome all other busiacels.

The brethren of the Rock River Church wo county, Ill., will hold their love-feast' 25e 25th and 26th of May, commencing at clock $P, y$.
L. Rapp.

The distance of the commanion meetin from Flora is three-fourthy of a milo ingtead of tbree miles, as stated in No. 15.
Those coming to the district meetung of the Middle Distriet of Iowa, Muy 14th, will observe the following : Those comiug from the ast, south and west mast be at Cedar Rapidr by 7 A. . . . Take the Dysort train on the B C. \& N. R. R. and stop of at Bentoa, Or take the passanger train at 7.50 and change cars at
Vinton; thence weat on the Pacific Brach Vinton; thence west on the Racifc Branch
to Benton. Meetiog to 'oommence at $8: 30$ Lovefeast and preaching on Ssturday. The asual invitation to all. Patea Fokner.
The hretbren of the Bethel Church, Hol county, Mo. have appointed a lovefeast at their neeting bonse, tex milter north of Forest City, on Satorday, May 24, beginning at 4 elock P. M. The usual invitation is extended to all oar dear hrethren and sistere that wish
to be with us. They will be met at Forest City or Biglow by giving bimely notice to me at Moand City, Holt county, Mo

Jorn H. Mulez.
The bretbren of Naperville Congregation fill hold their communion meeting on the 22 d ad 23rd of May, commenciug at 2 P. x. general invitation is given. On the line of
Chicaga, Burlington \& Quiucy Rairad. C. F. Makin.

## FALLEN ASLEEP.

## pepor, and eepratio trom all olber boismem

HOEMAKER.-In the Equirrel Creek Church Ind., April 14, 18vo, Sister Lydia, widow of Bra 4 days. Funeral discourse fears, 9 moaths and David Bechtelkeimer frem Rev, 14:19

Josera Joan.
(P.C. and G. P. please copy.)

FLORY:-Xear Longmont, Col., April 15, 1880 Ellzaboth Flory, zged 10 munths and i days. Puneral dacourse by Bre. Nash Flora.

NDERMAN,-ID Eliduat county, Ind, Mare 25, 1880, Sister Chrinthans, aged 00 years, monthy and 3 days. Funeral services by the writer from Rev. 12: 18. Joex Shively.

## 0UR BUDGET.

## -Lovelioes.

## -Good for fathere

-Good for mother
-Good for obildren.

- Good for everybody
-The Clhriatian must bave it
- And when be has it, it cau be seen.
-Be sure to reed the seriptaras dails
- For in thero God reveals bimself to yan. -Aad shows you what yon aze by sil and what you must be by grace.
-Ninety-seven thousand square miles of sub-marine electric cable are now in working order.
-The kiag of the Belgiaus is sonding ait small steamers to Stanley for use on the Congo niver.
-Cowerdice saks, "Is it safe? Eapediency saks, "ts it politicp" Vanity asks, "Is it popular ?". But conscience "alks, "Is it rightP"
- Both houses of the Wisconain Legialalure bave odopted a resolution in favor of sulaniting the question of female suffrage to a vote of the people of that State

A Masachusetts physiologist asserta that there are no fine ringery who use tobsiccoo. It in proven io the dissecting room, he clains, that tobacco injares the voice.
-The steamship Great Eastern in being fitted up to carry lite stock from Texas to Enghand Her carrying capacity will be 2,000 head of cattle and 56,000 hend of sheep.
-Anothor important old manuecript nas been found in a famous Greek monastery ous Mount Athos, which it is believed, may throw some light on difficalt pasarges in the Epistles of St . Paul.
-Across Date Oreek, on the Uuion Pacifio Railrood in a bridge six hundred and forty feet in length, and one hrudred and thirty-five feot above the water. The water is only two feet wide and one foot deep.

- After giving out his text on Sundsy, Octo ber 19th, Mr. Spurgeou said the sermon he was about to deliver wan the fifteen-hundredth which had been preached by birgself in regular week by week
-The New England Methodist Conference refoses to admit women to deaconships, but the members express themselves as favoring their admission to the pulpit as lay preachera, hebieving that their inflaence over members of their own sex would be salntary
-Thcre are two hundred and Gifty thousand Indisns in the Tnited Stater, one-half of whom wear citizens dress. Orep six thonssind of their bundred and twenty treatios with nearly every one of which whenave broken.
-A man ia active life requirea thirty-six ounces of solid food per day-say nine ounces of animal aud tweuty-seven ounces of vegetahle -according to estahliuhed acsles of diet in the Eaglish and French army regulations. Of food and driuk a man, will cousume about 1,500 pounds per aunatat. Of cource many peraone tumate.
- A fuct probably but little known is that the United States nickle five cent piece furnikhes a key to metric measurcs and weights. The coin is two centimetres in diameter and its weight is five grammes. Five of them placed in a row will give the length of a decimetre, and two of thew will weigh a decagrammer, As a kilolitre is s enbic metre, the key to the meas. are of leagth if also the key to the memare of spacity.

The Baptist Year-hook for 1880 gives a aminary of the strangth of this denowination in the United States in 1879 as follows: Associations, 1,095; chorehes, 24,795; ordnived ministers, 15,401; odditione by baptism, 78,924 ; by letter, 33,950; by experience, 5,$232 ;$ Jiminnations by death, 14,437 ; by letter 35,067 ; by excluaion, 20,580 ; hy erasare, 3,808 . Totalmera bership, 2,133,054, as compared with $2,108,004$ for 1878.
-Astronomy bas given ugso much and such accurate information respeeting the siater planets which accompany oor earth in her dizzy whirl through apace, that we watch with

## EASTERN LANDS.

## hanoverian village life.

## BT WaITER YOKDHOFP:

THE Hanoverian village of E- lies a fer miles digtant, from a famoun ragiversity town in a district which sthit mamemas many oldeurious رmage of Germas rural lifo thirty or forty gears ago
The approach to E - from G - is very pretty. The thorough cultare of German fields and the ahsesce of fences makes a rural prospect eapecially pleasing to an Anerican.
At the foot of a low hill. and completely emAt the fool of a low hill, and completely em-
howered in green, lay E -, with nothing of t vinihile as we nearrd it ixcept the ehurchuteople and the red tiled roofa of the principal hones. My ledgingo were in a bonse near the church; my room-the best in the houseconmanded a view and emell of the stable aod barnyard, with its manure heap, which we passed on our way from the street to the froot
deor. Istill wonder why in E - the parlor, dining-room and best sleepiog rooms aro made to face the harnyard, while the kitches and servauts' rooms look out upon a pretty gardes in
which the family speud the most of ite sumamor days.
The commune or village of $\mathrm{E}-$ - has shout six hundred inhabhitunts. It has no mannafactures, and all its people, eveo its thicinls ox.
cept the clergymen. live partly or putirely up on the produce of the soil tilled hy tiemselves. The tilled land is minutely subdivided, the pasturage and forest-lasd being held and used in common, while the tawa and cuatome governiug this use, and the general system of land tenure, sollure and improvement are in many way curious to ao Asserican.
The land belouging to the commune or village of E -is div'ded into tillable, pasture
and wood lond. The tilled land smounts to eleven hundred and forty acres, and is owned in plota of from thirty to fifty acres. The
The Bawerneister, or bead of the village, owns one handred and fifty neres, but he is unesceptionally wellthy. The church lands are two hundred and eigbty ncrees, aud there are also two hundred and ten acres owned by a nohle are let to factory and railroad lshorers in small piots, and the women of these tenants form part of the general laboring force in the harvest
Twenty acres is the least amount of land that apensant, who lives on the produce of his farmi and the living thus ohtained is so miserahle that those who own so little generally eke out their subsistence by manting land from richer farmers. Sixty acres of land around E-heve been set apart, by old ussge, an common, lage rights" gmze their apimals, and from which they get clay and stone for huilding and a certain amovit of hay for winter use. The extreme subdivision of the land around S - - is
the result of the laws which govern the inherthe result of the laws which govern the inher-
itsnce of land in that province. At the death of the head of the family his land is divided equally among his children, the wife having
first taken out of the eatate the amount of first taken out of the eatate the amount of
mones or land she hrought her hushand at her marriage, and in addition to this, a part equal to a share of one of the children. The mother's property at her death goes to tho children in the same way.
Church lands ann be sold when the consent of the minister, church trustees, and church government has been ohtaived, hat such sales rarefy take place. Cand belonging to the com-
mune as commons caan not be sold unless special authority has been given hy the state.
The bighest value I heard set on tan
E-- was three hundred dollars an acre for a E-- was three hundred dollarss an acre for a
garden-spot in the village iteolf. Land near E - is not worth so much as near some of
the towne around it, hecause it has never beeu rerkoppelt or "married," as the process is ealled by meang of whof a peasant oltains one courpact farm in exchange for a dozen or more widenud the laws aud cusfows which mako such process necessary show so much of the German faruer's mode of life that 1 will explain the roander in which it is carried out : In accordance with the lawe which govern inheritance zibge or at the death of her parrents a cortain xibge or at thas death of her parents a corran
share, virying with the aumber of children; of all the ladd belongiog to her parente. The chances arte, of coorse, wery moch sgruirst the lad which she iaborits adjoining that of her hoghand, so that, in the first gearration, the
family have two fields which may he a mile or
two appart Now, whes this cooplo die, ench of their children receires te share, wot of the whole, but of each beld owned by the parents.
Sapposa thie process to go on for a century, and it will be readily understood that a peasant may own thirty or forty fields, each conteining but a ambll fraction of an sere, and so two of Which lis together. To remedy the evil of thin ngetem, Verhoppelung commissions were
crented for esch province of tho atate, which alno andertook the draining, irrigation and laying ont of roas
they worked.
Any landhotder in as village may, by merely notify ing the district magistrate, call s'meeting of the firmens to consider whetler the land of the village shall be verkoppelt, but if lees than half the land owners respond to the call, or if a majority are against the meavore, the caller of the meeting has to pay its legal expenses.
If haif the landorners rsspond to the call, and If haif the landowners rsspond to the call, and the question is favoratly decided, notice in at koppeturg commission. This commiasion deeides whether the sillage meeting did its work in a legal way, and, if the requisite amount of a tape proves to have been ueed, appoints an inferior commistion to see that the roads, canals and ditches are properly placed and to her re-
spon sible for the honest parformance of the sponsible for the hovest performance of the
work to he dose. The first wark of this commission is to regieter the value of the land own edi by each farmer : then the land in ditched and canals and roads are huilt. Alter the
wemk is finisbed, ull the land in the villgge is divided into a eertuis number of grades, generally eight, the lirat of which contains the bes farming land; the remainder containing continually poorer and poorer land until in the list are placed the mountain pastore fieldo. Upon ench one of these suludivivions a price is set hy the commission ; the total value placed apon all the rillage land hefore the Yertopae The coniage lond bere the erroppelung The commission then retires, and a farmer
meeting is called to ratify its valuation. If at this meeting any one ohjects to the price eet upon ang piece of land, his objection 15 noted thought to be reasomable, the tand is valued anew; but if the question it decided adversely to talke the lond is stir the and it cannot 1 forced upon him. If, however, a considerable number of ohjections are made to the valuation a new inferior commission is sppointed, this
time amoog the farmers who bare olject the amogg the farmers who hare obljected to
the former valuation ; and the decision of this last commission is final, no appeal theing ullowed
The preliminaries having been suocessfully darmer sthbtrarily on amount of land equal in ralue, althongh not perbaps in quantity, to that he had hefore the land was taken. When ever there is a pasture among that belonging to the village, each farmer receives, after the Verkoppelung, a certain amount of it; in which case his hand lies in two parts. The average Cost per nere of the whole procass is about five Cording to the visusefsed on each peasant ac asee any farmer cannot pay his share of the ex renses, his laud is sold just bs it would he for Whaid taxes.
When a person has land to let, be sends to the og a drum thd sheu parades the streats, beat nounce that such a person has so much lan which will he rented on such a day. On the day mentioned, all thove interested meet in the public square, and a lawyer, or the villoga magiatrate, states to the assembly the quantity aud ocation, and the general terms upon which it field by field. The highest price paid per scre or year in $\mathrm{E}-$ - is seven dollars and fifts ents, and the poor land reuts as low as twelv conk a year. Leases run from sir to eighteen
sears. Each renter depcsite with the magstrate yaari. Each renter depcsits with the mogsstrate
at whose ollice the lease is drawn up a sum ot Dones equal to the rental of the land he he aken for the rental of the lain tor tro yeare. Tho money thus deposited remains with the justice during the whole term for which tbe land is rented, and then is returaed to the depositor if he has paid evergthing due the landowner. The amount of ready money tho required is so grent that farmess can seldom aft ford to rent inore than a fem acrea of land Owing in part to the excessively high rent pald can make little more thas their living expense roin rented land. In fact, even those who bwe their land are glad to get through the yew without having to ran in debt or to deng themi
selves some of the necessaries of life.- Popular Sciunce Mointhly.

ANOTHER AGED PILGRIM GATH ERED UNTO THE FATHERS

$E^{\text {LD }}$DER Michael Lyou, of Hudeon, McLemin coanty, $\mathrm{Ill}_{4}$ one of the oldest persons n the county, lireathed his hast nitr a gradual and almost inpercepplibie decline of esveral months, on the 11th day of March, 1800 . He has 25 th , 1793, congequently the the time of his desth hacked six mooths and four daye of having reached the age of eighty-heren years. During his earlier years he engnged in teachiog obool in tho mountrins of West Virginia, to bich place he had emigrated with bia father, Jonas lyou, when uine yeare of ago. He often wot, in later years in his travels, with personis who bad received instruetion from him inc childLood and who had become old aud hoary-hees$d$, yet still cherishing the warmest affection or their teacher of long ago. Of a devout and eligious tarn of mind, he in early life ottached himself to the leading denomination in his viinity, the German Baptists, or "Dunkards, and while yet a young man outered the mints ry, in which he distingniehhed himself as an unring evangelist. Before the era of railroad and transfer companies, ha traveled on horse bach and at timees on foot, carrying the glad
pews to many a mountain family, whose relig. ions privilegees were nade up of the irregular fisith of traveling presehers like hamself.
He married in 1816 Louisa stimgly, of Virginis (deceased 1863), is which State, no West Virginu, be lived unthl 1865, when he ame West. He was the father of a numeroufamily of sone and daughters, all belonging to the same chareh, and all except the first-horn urvive him. He was an extensive reader and lis mental foculties serped him wellup to with a short time of his death. The last ten ears of his hife except two,were apent in atudy ing the prophecies. He found great comfort i what was revealed in them. He was a mode of patience. He was never known to marmur or complan and had an unwavering faith in God's prowiser which were fresh in his mind to the last while elmost everything else wa e nolic diffy, on the hio treathing whe in a fur minutes he closed his eyes and month. od passed away without moring a musele On the next day be was interred in the Huda cetery, the funeral sermon being preach $d$ by Michsel and Henry Forney from the Fords "I have fougbt a good fight"

Tromas D. Lyok
(Primitire and Preucher, please copy.)

## MISSIONARY WORK.

$\mathrm{A}^{\mathrm{T} \text { a missionary meeting held in the Spring }}$ Creek church, in the Middle District of ana, on the 32nd of A prit, 1879, is commit Aurbar chorn of Ave visting hreluren, 8. M. Artemus S inatructions to choose a chairmad, treasurer and secretary from anong thamselves or the hrethren of the district. The committen selected hrother David Neff as Moderstor of the Board, hrother Aukerman trensurer, and brothr John S. Saowierger for, secretary. They then appointed solicitors iu the different congregations to solicit fuods to carry on a misssou ary work, and chose ministerd to go forth and preach the word in its primitive purity to those who are living outside of the boutudanes of organized churches. Brothron Josept Leedy and Abraham yriler wera selected as evangelists, and went forth to declare God's word to the dying sone and daughters of men. From a lettor received from lrother Miller I leann that they started on their mission the 10th of October. They went north of Rencalear and continued their meetiog until the 23 d . Twelve were reeived by paptism. They then weat to the Monticello church to a Lore-feate on the 24 th at the close of which six were added to the
charch. They then went to a school-house, commenced meeting and continued one weel rod filteed more deserted the campa of sin sud oined in with the people of God. Thea brothar Leeds's health not heing good he lett brother M. alone, wbo, has lahored when ahle untii Feb. 10tb, 1880. Ahout forty were received hy saptism, all on new territory, with good pronpects for more; and masny, still callipg. for preaching. The brothroas think by a proper effort much good can be done, I received a ted hy the members of the district from the treagarer. The whole anount donnted the past year was 8160,97 . Aroount expended was 80 , learing a balsnce in hands of the freasarer
of 875,17 . At a missionary meeting beld at of 875,17 . At a missionary meeting, beld at
Room Feb 9kli, 1880, it wat unaminoosly
ngreed that tho pmsent Board would continue thrir tervicas another year, therefore they re-organiz-d sud chase hrother S. M. Auterman creavurer, Abraham Bituebart moderator, and the wriler for secretary. The evangelistaseleo ted were brethren Abrihum Millor, David Bechtelheiner and A. Ledy. May saccess atterd them on their mission that many sin sers may turn from the paths of rice and deg redation, and seek the true and living God; be atedient to his laws, ohey has comumandments and fiually he saved in our prayer
W. S. Toxar, Eseretary.

FROM BIG GROVE, IOWA.
THINK if sonse brother would come to this part of the country and hold a meeting there might be great good done. There are wembers here and they uever got to hear armon from their own denomiuation. I am bere as a Missionary Baptis. I am stopping with Jeratta Gilispy, a member of your ehureh. $\mathrm{H}_{\theta}$ takes the B. it W. and farors we with the same.
Pardon me for giving a little history. I have heen in the eorvice of my Master iwenty-right ears and have traveled from post to pillar. I have seen a good deal of the chorch called the Dunkards, and there is sound doctrine there and I hope soon to hecome one among them. I evel like doing all 1 can for my Lord and Masher. I find e grest many Cbristanse liko Paul sid to Timothy, "Having a form of godliness hut deaying the power tbereof; from such turn away." If those who cali themselves, to-day, Christians, Would eeareh the Scriptures mad liva according to them, all would be right, but thay earch by reading two or three chaptirs and lay the Bibie on the mantel, and there it stayg till the dust settles on it so thick that you wight writn gour name on the lide, and then hose Christiana go to church and put on long frese; othera go to church to be in society; some jain the church because father or mother, or hrother or sister or lriend belongs. Is not thas a form of gediness? Again some who profesa to be Cbristians will not help to spread the gospel, nor help the poor, nor take the time to vieit the aick; Do, they are afraid they will lose some time that perhaps would make theme ${ }^{2}$ dollar or two. This 1 think is a form of godiness, and is it any wondor that Giod does send denth and destruction aud poyerty ou the people. This is what is being practiced the world over, and religion is beconing a form of godliLess. Well 1 sit said "There is none perfeot,
no. not one." Where God is thero is power, and I think it is in the B. AT W. sud is the Donkard Churnh.
R. Gaules.

## PIGEON CREEK CHUROH, ILL

$0^{\text {UR hittle ehurch met in council on the 10th }}$ of $A$ pril. The menting passed off plagaantly, all feeling that God was aiding is tha rork, On Sabbath hrother C. S. Holsinger preached two very tonebing discoursee, warning sinners to fles the wrath to come, and aifo ancouraging gaints on their way to glory. One applicant for haptism, one who was formerly e meaber of the "Csmonbellites," The arrow of coasiction pwarced the hearta of othera and caused them to feel that all was not well. May God help them to fally make up their miods and torn in with the people of God before it is forever too late.

Habmet Buek.
I know of mo sigut more charming and toaching than that of a young and tander bride in ber robes of virgin white, led up trembling to the altar. When I thus behold a lovely girl in that tenderness of ber years forsoke the houso of her father and the home of ber childhoodand with the simplest confidence and the selfahandonment which helong to womeo, giving up all the wor.d for the man of her choice; whan I bear ker in thezood old language of the ritual, yyelding hemalif to him "for better or woase, for richer or poorer, in sickness and is health, to love, honor and gbey, till desth us do part," it briags to mind, the beaatifal and afficting divotion of Ruth-"whither thag goost I. will go, and where thou lodgets I Fill fodge-thy people sholl be my people, and thy food my God.'

Oss census is meationed in the divind orscles Cherst one was carsed. God weighs men. Charactor, not numbers, opens the door to the from heant toin. If this thought is ty host, if it ouly nuisberf ton. God never coedemned little churches. "Fear pof, little lock, for it is sour Father's good pleasure to

FROM THE CHURCHES.
Afsi they that be riso sall shine wo to
 many oban 12:

## PENNSYLVANIA.

Lower Cumberland.
On the 13th of April we had our council mecting, and it proved to be a very solemn, intoresting and important meeting. There were twenty applications for certificates of momberihip by brethren and distans who had atooly mored from the district. Ten of themfour fanailiek-weot to Kansas. There was also one application for renduission by reconcijation. At the dinner tahle while the charch weas about electing delegates for the District Meeting, our beloved old brother and eldet Moses Miller misde a apeect in which he said we conld not get along without the word of God and the Minates of A. M., that the ADnual Meeting was fed by the Dotrict Meeting, matters to be diappsed of by the peoding A. M. that he knew more about than we did, nud that we should select delegates with a view of their fitpess to be seat there. Brethron Moses Milor and Adern Beelman are our delegates to our District Meeting. May the good Lord blens hem.
On last Sanday after preaching at Hogestown, we took some refreshments with our beloved old eister Gipple, Afterwards she went with na to visit the family of her con, and our brother and sister. The condition of this fawiy is at present indeed the saddest case of affliction that we have over seen. Their little son is years old, is the center of it. He in afflicted with that most dreadful of all diseases that human flesh is heir to-Rose Cavcer-the fungous gronth of which cuvers bis entire face, almos to a depth of several incbea For two yoara be has been entirely llind, and otherwiee physfeally, gradually wasting away until there appears at present, iudeed but a littie step into the other world. We do not, and we don't think the parents of this poor little fellow ask our brethren to pray for the salvation of his aoul, but for the mitigation and close of his earthly existenee. The inquiry of our dying Savior on the oross would be, os our pert, and in behall of this little suffering, dyivg mortal, a very boftting prayer, -Ob, my God, why has thou forakken him!

## онIO.

Gllbow On the evening of March 14th, hy order of our Home Misaion Board, Eld. John P. Elerrole and the writer met an isolnted and a veg. lected colony of memberse living in Heary Co Obio. Several denominations bave their rell reseatutives in the neighbortood, esch of which
hold services in the same school-houst. $W_{r}$ found the brothren in rather a low tige of retlgious iuterests; the meeting bowever apened up with an encouraging air. My veteran travelian companion had left his wife in delicate bealth; therefore was necesvitated to return on the 18th. We continued our labore feeling much encouraged at the serioun, prayerful aif that pervaded the meeting. We closed on the eveping of the 20th, having led mineteen preciqus souls into the wstery grave, for which we feel to praise the Lerd for the tietory He gained. The meeting afforded precious seasons of rejoicmg to mauy fanili-s; all exeept two being parebts is the progress of the meeting we got isrolved in the following trouble: On the night of the
21 te , we gave way for Eider Belmou's appmintmeat (of the church of (God) wha, hy request of his members, held forth, with wore zeal thau knowledge, the subject of haptism in strong oppasition to our practice, eapecially trine immenion, which we reviewed the next day. It Was thought that all present, the elder incladed, felt the force of our plain, pointed, yet kind ruview. We also eat witu two miniver of their doctrine on the seventh day. We found these men well rereed in the tenet of their practice, and furtber, they apply their arguments with considerable skrill. The inves tigation we thus gave the subjeet graatly con-
firmed os in the practice of the bretliren in the day we keep. We expect to commit onr views on this subject to writing, as wefeel that the errors in the acventi day theory need to be mon effectually pointed outh
I. J. Robexagrgen.

## WISCONSIN:

West Lime.
Brotber J. M. Fruit and I held a few meet ings at Excolsior, this State, a point whers we
had not bofore bad preaching. Found four
members there. Firs ministers of other de nomimations attended our 'mectingk' Bome opposition, jet we were not "esat down," ${ }^{\text {but }}$, felt to plant our feet firmer on the Rook of Ages, and cling closer to the wrord.
On our way hone we were met by a Metbodist minister who warmly received us, enquiring coore concerning the troth. The following converation ensaed:
"Yoo haptize forward.
Yes, Sir.
"By trine immetsion?"
We do
"I beliere ponr is the ancient mode."
It in not; the first account we have of pouring occurred in the second ceatury, and in this case water was poored ull orer him, while in bed sick. Thee again the Greek word baptizo, from whioh wo derive tho word haptize, does not nignify pouring. Philip and the Eonueh weat down minto the water: so did Jesus.
"Yeasir, I perceive. But do you believe in soul-sleeping, annihilation of the wicked, Sahhastiam?" We tonels nosuch'things. The word of God is onr only guide.
"I am satisfied with that. Will you gire us "ermon on Sabhatisu?"

## If desired I will.

the Mormons pretend?
No. We angeint the tiok mith pame of the Lord according to James 5:14.
"Do you pernit your teembers to belong to creit societise?"
"No; for the Lord does not permit it. We deem the society of Chriet sufficient.
Are you the same as the Uvited Brethron in regard to thst?"
Not precisely. Our poor are cared for by the church; hat I anderstand that is not the rul anong them.

It in Christ-like to look aftar the poor. elong to the Odd Pellows. I joined them beWhese 1 foond no protection in the charch D not think it is right that $G$ nd's childreu shonld go to the poor-bouse. Will yon please send
me some of your periodieala sad some tracts. so that we can learn more about the faith and practice of pour society ${ }^{2}$
Be also naid that be did not beliere in imposeriehing the membera to fatten the ministry and to huild bouses of worship with so much extravagance. I might give more of our convereation, but let this suffice.

Cazze Foazr.:

## illinois.

Parkersting.
Hase bean holding meetings in Fichland county. We bad large congregations. Labored is an ioolated part of the county, and presented the doctrine in foll as far as ahle. Four wer baptized and many near the kingdom. Sowe wid they would come soon. I go to Lawrence county to day. Am not well but able to work.
D. B. Gipson.

Bruce, Moultrie county
I am hele doing work for the Board of Erangelison of Southerd Illinois. Have beld a tww meetings. There is strong clandestine opwosition, especially by the Missiocaury Baptist Will let thew sererely alone. J. WIse.

## KANSAS

The littlo taud of brethren and sisters, kuown as the Independeuce church, bas for some time past been scattered abroad as shesp having no shepherd, (as there is no renident minister among them) bat on the 10 th of Mareh, hrother Martin Bueghiy of Wateriog oys, come awong us and proached elevep ser mons whices revived the wembers, and was wel received by all who heard him. Will some good
hrother do likewise? Oue acesssion hy haptism. hrother do likewine? One ucebssion hy haptisn
S. M. S.
the atlantic monthly рон MAx, 1880 .

## costexts

Thu Stillwater Tragedy. vi-ix. Thomas Baily Aldrich. The Examination Systern in Edacation. Willard Brown. Waats. McIntyrè False Face, W. H. Bishop. Talent and Genius Cbristopter P. Brazch. Ten Dayg in the Rebd Army. S. H. M. Byers. \& Neglected Poet G. E. Woodberry. Records of W. M. Bunt. ii. Heary C. Angell. The Undisoovered Conntry W. D. Howard. Bluehird's Gretiog. George Parsone Lathrop. The Democratic Presidential Porsone Lathrop. The Democratic Pretidentiar
Nritish Americanisms Richard Nomination. Britigh Americanisms Richard
Grant Whit. Recent Novels. Mark Twain's New Book. Farragot. Metternicb. Zota's Las Novel. Hector Berlioz Madame Le Brun. Sy mond's Oreek Poets. The Coutribator't Cluh. Pablications Received.

## A NEW BOOK CORNER.

A five story building han jost been completed by the corporation knowu as the "Salloas Svec Basnog," on the soath-mest corver of cighto Street and Broadway; it has a hout sixty tont on Eightb Sireet Is huilt of Pbindet
 phia hriok witb freestone triumings, and is
five stories high above the basement. It is one of the most thoroughly built und finusied buil-
ane dinge in the oity, with the aodera improveroents and the most perfect system of steamleatiog appliances.
In thic fine bailding there are two Book Souses, Mesars. S. R. Wells \& Ca, the of honse of Fowher \& Wells, will occupy No. 75 with their Publiehing and Bookselling husinese, and for the exthibition of their very extensive and valuable Phrenological Cabinet which waye open to visitors, and free. This cabinet consists of many bundred casts and boets, wit! ne portraits of eminent and notorions persons $f$ ancient and modern times. They have, slso he largeat collection of human and animal ravis in this country, the resalt of many years' patient labor io collecting aud preserving.
This firm is weil known as the Pablisters of that staunch old montely, the Phrenologian Sournal and Soience of Health, aud a large liot of prastical and nseful hooks, especially on the acience of man in all its relatious, includimg works on Phremologg, Physiognomy, Paychology, Physiology, Bealth, Bygiene, etc. Their antalogue, which is sent free, should be in the ands of all who would iuprove their condition Physically, Mentaliy, or Morally.
There will also be rooms for the professional art of their work-tha making of Phreuological Examiuntions. The fuct of this house
going into so fine a luilding may be taken as going into so fine a building may be taken ns
an evidence of its prosperity, nud showe that he cabject is still prosperity, and showe tha ruportance jeserves.
Mears. Dodd and Mend, Publishers and Booksellers, will occupy No. 755. They hat an extended reputation for the pualishing of tany standard worke, jneluding Luhke
tory of Art , the works of E . P. Roe, Mr Cherlies, the nuthor of "Solionherg Cotta Family," and a large line of Sunday-school Library

This io a very central location; horse-cars ross Broadway at Eighth Street, and also run through the streyts paratlel to Broadway on
hoth rudes; the Met, Elevated Rairrad vtatiou hoth ndes; the Met, Elevated Railroad station on Sixth Avenue is at Eighth Street; the Tbird Avenue Elevated road bas a statiou at nuth door, makine it one of the most accessitle plances in the city; and with the attructions now to be found bere, it will soon become oue of the most popular corners in New. York, heing
eloonely gurrounded by the dercantile Library, elooply surrounded by the Mercantile Library,
Astor Library, Society Library Conper Insti? Astor Library, Society Librury, Copper Insti-1
tate, New York University. Union Theological Semmary and the Bible Hoaser- also by the ${ }^{2}$ tores of A. T. Stewart \& Co., Damels \& Son Hecreery's, Backus, and many others, It which is in this vicinity ; Scribner \& Co.. but few doorn below, and near them, E P. Dotton \& Co., and D. Appleton \& Co and Baker Pratt ure atso the New York Rouse of J. P. Lippenlishiug $\mathrm{C}_{0}, \mathrm{~J}, \mathrm{R}$ Pelton \& $\mathrm{C}_{0}$, and others. In Eightr Street near Broudway; we bave Houghcoo. Oagood, \& Ca, John Wiey aud Sons, and
D. G. Fraucs. Ou the opposite sude of Broad Way are R Worthington, Arrustrone \& Son, J. W. Bouton, TLonas Y. Crowel, Gustas A. Stec
hart, Tainter Bros, and Loekwood \& Co. The hart, Tainter Bros, and Lockwood \& Co. The
extensive business af the Methodist Book Conceru 15 at the cornar of Elereath Street and er, Pott and Young, Whittsker, the Surdsychool Union, Bigelow myd Muin, Weeter ranan Art Qallery, aud others in the inmediste neigh borkood.

## BIBLE SCHOOL ECHOES

THIS is the name of a new musical hook prepared by Brother D. F. Eby for ase in the degire to praise Cod by singing with the spirit
and with the underntanding. ad with the understanding
The work ie now in the hande of Professor Bill of Chicago, and will be publisbed at once so as to be ready for delivery this month. In sive and form it will be like "Gospel Songr. "Its low price, good muaic, and convenient arrangemeat no doubt will coumend it favorably to all lovers of good ainging. Ordera will oe received at once at the following rates:
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Single eopy, postpaid:
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Lanark, Illinois.
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## THE DAILY

Brethren at Work
dURING ANNUAL MEETING ONLY TWENTY-FIVE (ENTS.

There are thousasdo of hrethren and siatem who will aot be able to attend Conferetce, but would like to bear what has been done. Snoh pill fud the Dawy an excellent messeager; aud as the cost will he only twenty-five pents it will be within the reach of all.
The Dally will contait the queries, a aynopis of speeches, and mack other information. In size it will he nearly as large as the weekly B. AT W. It will be issued four daya, oom meacing June 1st, and will be malled each day to subscribers. Here now is an opportunity for those who cannot atteud the Conference to learn a great deal athout the work that will be done. Ere your neighbors return you will have learned the greater part of the news and proceedings, and that, too, for the small 'sum of twenty-five cents.
The expenses of poblishing a daily are such that we cannot offer very liberal premiume. Any oue sendrag us ten or more sulscribern at twenty- -ive cents each will recnive a copy free. Thin is the best we can do, aud we bope our sgente every where will make a thorough canvass of their territory and send the yarcues as eoon as possible. Let there be active work at

## RAILROAD ARRANGEMENTS.

$T$ EE Illinois Central will sell exouraion tick1 ets for one and one-filh fare frow the following points to Freeport : Aurelia, Waterloo, Iowa; Vandaia, Dacatur Normal, Hudson, Minonk, Dizon, Polo, lllincis; also from Champaigu to Chicugo. If there are parties at other atations desiring tickets, please notify me at


 Address, Brethres at work,

## Childyen at Wers.

## 

m
J. R. Mobre, Lanark, Curroll Co., II.
W. U. R. R. TIME TABLE.


# Thethren <br> lllark. <br> CiNKnisici 

Vol. V.
Lanark, Ill., Tuesday, May 11, 1880.
No. 19

GENERAL AGENTS
THE BRETHREN AT WORE
tract society.


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Percival.

## TRINITY OR ATHEISM

myc. in. balabajab.

$I^{\mathrm{T}}$T is not ouly amazing and humiliating but it is painfully shocking, that we have winisters in the Brotherhood, who publicly ottempt the Holy Ghost. Such may appropriately make their own the woful confession of ignorance of the uatsoght Ephesians. "We bave oot 80 much as beard whether there be any Holy Ghost" Acts 19:2. If the Word and Holy Ghost are identical, as these fable teachers contend, the conduct of Punl was both preposteroas aod ladicrous. In the fourth verie be communicated the Word to these half-taught trath-serkers iv all its length and breadth, for be preached unto them Jesus in His true relotion to means and parsonal holiness; this heing done, he baptized them, laid bis hands on them, and "the Holy Ghast came on them." Christ is the Word, which as far trasseends the letter as hadow exceeds sabsiance. Hear his decisive language: "Nevertheless I tel| you the truth; it is expedient for you that $I$ goatcay; for if I go not eway, the Comforter will not come fo yon." In a preceding chapter the Paraclete is called the Holy Ghont. Does this look like ideatity? Pitifal ohfuecation must exint before wheh radical distinctions can be obliterated. The clese iuterblending of Word and Spirit is ao more identification than soul ond hody are one, although interncting with such marvelous unity. Spirit and letter do not aiways co-operate, but Spirit and Word invariably. The letter can hecome the real utterance of Christ ouly through the function of the Holy Ghost. "He thall receive of mone and show it uuto you." What is horu of flesh is flesh; what is boru of the Spirit, is Spirit.
No soul, however intelligent, perspicacious, and fultitesaly moral, can discern the word withont the illumination of the spirit. I shudder at the delusion that denien the perpetaal presence and operstion of the Holy Ghost in every real apprehennon of Jesus as the Wurd that was in the begomning with God, and is ad
The letter without a Personal Agency to make it efficient can oo more couvert or ponrish or sanctify the aoul, than a stick of weod

Without fire cha cook my dioner. The philesephy of hoth is isscrutable; hat this does not invalidate the facte. Why baptize in the name of the Holy Ghest and sigrify ear faith in His equality with Father and Soe, if we have oo need of His offices? How cas eves an omnipotent Father beget an eternal co-equal Son, without a Spirit? A dead Deity generating a dead Son! This Jesua is the flrst born anong many brethren. Are not all the memher of the same family the emanation of oae Spirit? We caonet be bord again, er live one moment in the new life witheat the personal ageacy of the Holy Ghest than can Emraanuel "the utan Chriat Jesus." He is flesh of oar flesh, and we wre Spirit of his Spirit. "As he is; 60 are we in thia world." 1 John 4:17. Oor ealvation provisieaally and personally, means Trinity We can get to hemen without a personal Redeever juat as well as without a Personal Sauctifier. If there is oo Holy Ghost to make personal what Cbrist bas made general, the New Tentament is a myth, and redemptioo a sham

## AND YE ARE WITNESSES OF these things.

## DY D. P. SAYLOM.

"That repentance and remission of sins should be preached in his name among all nationa, begit Tig ar insion. lake 21: 77 .
Wo things mast be presched. Repentance 1 and remission of sing. And this mast be Jeruaslem. By reference to acts 2 , we will find how the disciples preached it to all notions under hraven in ose day, and how they preached repentance and remission of sins. They were commanded to tarry at Jerusalpm notil they were endewed with power from on high, when that power come, there were in Jirnaalem representatives from overy notion under beaven; Who were ansazed and marveled when they heard every one io his own tongue wherein he was horn the wonderfal works of God. Thas in one day was the gospel of repentance and remistion of sins preached to representatives of every nation under heaven. The Hols Spirit qualified them for the work, and from that time each oation for itself is responsible to God for the preservation of it. "For it is impossihiy for thase who were once onlightesed, and
bave tanted of the heavenly gift, and were made partakers of the Holy Gbost, aod have tasted the good word of God, and the powers of the world to come, if they shall fall erray, to renew them again outo repentance," \&s. Hoh, 6: 4-6.
This applien to nations as well es individuals, This applies to nations as well es individuals,
and no more to one than the other Beginsing at Jerusulem. Some begin and oad their presching with baptism; let these learn that the disciples first preached sin bome to the hearts of the sinners, and ooly offered them repeatance aud remisaion of ains whoo the convicted asked what they must do, to them they presched repentance and haptiam for the remission of sine, and the gir of the Holy Spirit. Acts 2: 38.
Repentance, what is it? Much is said in refrence to it, hat whether it is fully anderstood, I an douhtful. The dictionary defines it, "To feel pain, sorrow, or regret for what we have done or otoitted to do, kc. Webatar quotes Rambler thus: "Sortow, fear, and anxiety, are properly not parts, hut sdjuncts of repentance; yat they are too elosely connected with it to he ensily separated." Sorrow, pan and regret felt for wrong done may not satisfy the demands of Qod for it. It is said of Jodas he repented of what he had doue. Matt. 27: 3. No doubt and wished he had not done it. Bot his sor, and wished he had not done it. Bat his sorrow was like that the malefactor feala when he muffors for his crimes, be feels soreow, pain and cause it bes exposed him to punishment be-
shame. Evangelical repsatance produces serrow, oain, and regret, not so much for the puniahmant of $\sin$, as for it havieg dishonored God, vieloted his lav, poluted and defiled his own soal; snd created io him o fixed and determined resolution to forsalee sia. This is the Bihle view of repentance, "Wash you, make you clean; pat away the evil of your doings from before mine eyes; cease to do evil; leara to do well," \&c. Let the wicked forsale his way, and the ovrighteoas man his thoughts." \& c . 1saiah $t: 16,17 ; 55: 7$. "For the grace of God that bringeth salvation bath appeared onto all men, teaching us that denying ungedliness and worldIy lasts, we should live soberly, righteously, and godly in this present werld." Titus 2: 11: 12 Uuless repentance begets an abstunence from sin, the sorrow, pain and regretting part amousts to nothiog; deliberately sineing today; and painfally sorrowiog to-morrow is nockery before God.
All whose sorrow and regret for sin bas hegetten in thera a perfect hatred for $\sin$, and a complete ahstineace from ovil doing are asved frem willing sinning. These are ready to hegin a new hfo, hat must be made free from the burden of the sins committed while they were einners before they can enter apenit. Aud to be made free from sin, they must obcy frem the heart that form of doctrine delivered thera; oamely, to be baptized for the remissien of sins.
I will illustrate: Suppose a man literally lived too fast, as many do, ontil ho is involved in debt that he is not worth one cent; his house and home is under mortgage, and he and fumily moy be turned out any day. At this point he changes his manner of living so that he no more lives above his means; his deht does not increase, hut he is utterly nanalile to liquidate any part of it; he would feel bsppy if only that mortgage was out of the way, as he now lives he contracte no more debts; but oh, that old deht, what shall I do with it? Now suppose the mortgaga will suy to him, I tea yon are rying hard to live, bat you can never pay the debt you owe me, I om ahle and willing to help you. If yon will do this (noming the moot trival act) I will cancel that mortgsge. Do we not all cooclude be would readily do it, and oh bow happy would be feel when made free from debt.
Juat so with the repentont ainner who lived too fest while in sin, he is indehted to God, hot in ropeutance be forsokes the evil way and willingly sins no more, and the debt does not increase; hut he is unable to pay the debt. Hoferls little happiness in the thought be no mor ins willingly. But like one before him be nsys; 0 wretched man that I am! who shall deliver me from the body of this death ${ }^{10}$ Rom. 7:24. Peter, for Jesua says, haptize him for the romission of sina, and he whall receive the gift of the Holy Ghost, which will aanctify bim, and lead him into all trutb, and hring to his remembrance all things commanded him to do,
Thus repentence, and remission of sins ahal! be preached among all nations; and ye are witaesses of tuese things. All who so preach re pentance and remiseion of sine as the apostle did when the work first began at Jerasalemi, ar witnesses for God in Christ Jesas; and as such
will appear in their place in the great day of will appear in their place in the great day of the Lord, and receive their reward accordingls To preach any other doctrine for the remisaion of the penitent's sise, is not bearing tentimoos for Jesuy; and such will hear him say, "I never know you," though you say you bave prophesied in my name, and in my name hove cast ont devils, and done many wonderfol works. To enjoin prayer on the steker after salvation for the forgiveness of biesins committed before his forsaking sin, is not testifying for Jesus. Al! things are right in the order God has mode them. And be bas ordered repentance and baptism for the remission of sine, and the gift of the Holy Spirit; and faith and bsptism for salvation, and the answer of a good conscience
toward God. And all who preach oiberwise are oot wituesses for Christ. Acts $2: 98:$ Marli 16 1 Pater 3: 21 .

## NEEDLESS ADORNMENT

$T$HE following expresses Mr. Funey's testh mony aguiust pride: Every Christian maket an iupression by his conduct, his looks, drees and whole demeaner, make a coustant impross ion on one aide or the other-be either gathers or scatters. Are you going to walk io the atreet? tahe care hom you dress. What is that on your bead? what does that gandy ribhon, and those oruaments on your dreas, say to every oue yea meet? They make the impression that you wahb to be thought pretty. Twke cart; y $\quad$. might jost as well write on your clothes, No truat in Religion. They say, give me drens, give me lahiea, give me flattery and I am happy. The world understands the testionony as you wall the strent; you are "living episties, read and knewn of ail men." It is like tearng open the wousds of the Savior. How Clirist might weep to see his followers going abost helding up hie cause in contempt at the cornere of thes streets. Let them dieplay vanity, try to be pretty, bow to fashien, and hell may havr a jubilee. They claint to be consecrated to God and how down to the sbrine of fashion, they tempt the Spirit, and lie to the Hely Ghoot. It would he more than a miriacle to have a revi al ander such circuinstances. It is testifying point blank against God, that there is no troth in the goapel. Heavos might weep and bell rejoice, to see this. Oh! how gailk-going to judgment, red all ovor with blood, Purbapa huodreds of souls will meet you in judgment, and ouras you for leading them to bell, by prantically teotifying that God is a liar.
Also, J. A. Wood speaking of costly apparel, sbys: "Chorch and minitters are drifting away from the old landmarks. It is poeitively and diatinctly forhidden in the Scriptares. Asw to bey (fod, and all yonr ornoments will drop off t once. They eanoot be worn in the name of Jesas, nor wo tho glory of God. This in an time to encourage superiluity of dress. Chrit tions profess that ther 'are oot of the world, ore pilgrims and etrangers, are crucified ont the world, are dead untosim and alive to God; bave no tollowship with the onfroitfal work of darkness, not conformed to this world, but transformed hy the renewing of the mind; the wearing of costly areay io effect, contradicts all thin; it in a nign and froit of pride. Sheep nerer appear in wolven clothing, it is a violation of Cbristion propriety. There is no physical lav of our beiog, or of beauty, modesty, usefulaets or beppiness which demands it. It chilla the sympathies, bardeas the heart, degradea the mind, and is evidonce of either vitiated tostes, a nhallow mind, or a vain ond corropt beart. Every shithing which you needlessly spend in decorating the body, is stolen from God and the poor. It coltivates pride, anvy, jealousy, evil peaking, covatousness, hy pocrisy, hatred, discontent, and love of the worid. It perverte the judgment, esta out all spiritual life."

## THE BEAUTY OF HOLINESS

Wmasy nee women of beanty, edocation aud wit; they masy call forth our admi ration, hut it is the beaaty of the soul, the sit acation of the heart, and Cbristian grace tha commands our esteem and respect. How we delight to look upon a true Christian womas One whose brightest ornament is righteoaynene one whose lipz are ever ready to otter words of con.fort aad cheer to the lovely and lursian-n. one whose band in ever ready to reach firth and ad the weary wanderer hack from the dark paths of sin, to light and pace. Yus, religron does now, and ever has thrown a charm around womon that all are constrained to acknowledge, and that nothing cao diapel. There 1 a ao beanty like the besaty of boliness.

## JESUS DIED ON CALVARY.

$J^{\text {ESUS dird on Calvary's monntain }}$ Lang time ago;
And salvation's rolling fonntaive Now folly flow.
Once his vaice in tones of pity Melted in woe;
Once be wept o'er Jodah'e city, Lang time ago.
On his head the dews of midnight Fell, long ago;
Now a ray of dazaling surlight Sits on his brow.
Jesus died, yet lives fat
No more to die; Ning Jesus, blessed Savior, Now reign on high.
Now in liearen be's interceding For dying men:
Soon be'll finish all his pleading. And come ngain.
Budding fig trees tell that summer Drawe Ger the laud,
Sigus proclaim that Jesaa' coming 13 migh at hand.
Children, let your lanips be burning, In hope of heaven;
Waiting tor your Lord's returning, At dawn of eren.
When be comes, a voice from heaven Sbail pierce the tomb;
Come, ye thessed of my Father, Cbildren, eome home.

Selected by S. Bor,Lisaza,

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bi ble charactenstics which entitle them to be regarded as cburches of Jesus Christ.
D. B. RAx, Affirms.
J. W. Steas, Denies.
J. W. Stern's 11th negattves.

DERSONAL reproach, ealumny and misrepresentation, are often the weapons of those whose cause cannot be sup. ported by truth and reason. I did not ssy I was a preacher whea I was a soldier, qeither did I plead exemption from the sin of Nar when I was in it. Mr. Ray sees that be cannot answer miy questions yes or no without impaling his whole church elaims upon one hore of a fatal dilemma. He shrinks from them, as though he thought it death to soswer. I ask again: (1) Can members of Bsptiet churches engage in war on any secount without doing "hatred, variakce, wrath, utrife"? Gal. 5: 20. (2) are Baptist churches not responsible for what they cbeoursge or allow in their members?
, Mr. Ras, s seensation of "daring ,his'tenical fraudg" with refereuce to ny sl. lusion to Orehard's use of the liturgy of Bebbio, is simply faloe, shenderous. I pisinly admitted it to be a Catholic liturgy, bat the Weldenses were then Catholiss themselves, never having yet separated from the Catbolic chareh, nor given in the name. I said the tiutb when I anad Orchard was spenking of the W 'a!? thenesfs whea he referred to this liturgy. The very heading of the chapter in which it occurs is entitled, "Yloctfoinal ard. Denurainutional Sentiments of the Hialdensian Churches." Orchard'sHist. nf Foreiga Baptists, Pp. 2905, 297, dec. Is that fraudulent?-Mr. Robinson wss also treativg of the Vaudbis or Waldensers in the valleys of Piednont. Any reader who, will take the pains to exam? ine these chepters for bimself, will see that 1 am right. I have provan that the - ancient V uudoisor Waldenses were trine immersionists from their tase of the 4 m . 1 trinsian office, which posatively requires trins immersion. Mr. Rsy is so hard pressed that he ventures the lowo insin. ration that I may pervert private letters, The parties whose letters I use are accessible to bim by quick mail, aud their letters in uly pflice are open to the inspection of awy committee of gentlemen

Mr. Ray may anthorize to inveatigate them. The mistake of qooting his Brother J. Newton's statement as his, was before corrected. There was no mistake, bowever, in its design or tesching, becauae Mr. Rey quoted, accepted, endoraed, snd as such sdopted it as his. Note the language: "The Cathari were called Novatiana-then Paulicisus-then Pe trobruscians, Henricians, Josehpists-thenArnoldiats, Waldenses," dec. Bap. Süc. p. 448. Agsiv, Mr. Ray quotes his hrother Brown thus: "Noxetians, a numerous body of Protestant dassenters from the Church of Rome, is the third centory, who, notwitbstanding the representations of their sadverssries, bave some just claim to be regarded as the pure, wueor rupted, and apostulic church of Christ. They eslled themselves C'athari-thst is, the pure." Bsp. Suc. p. 16t. Mr. Ray says: "Crantz, in his history, dates the origin of the Waldenses in the heginning of the fourth century, at wheh time some of the Novatiass settled in the valleys," Again, it is said by Mr. Browa, the editor of the Eacyclopedia, that 'The Cathari, or Puritan churches of the Novatians, also had at that very period (about A. D. 325), been flourisbing as a distinet community for more than aeventy years all over the empire." Bap. Suc. p. 146. These are "the Cathari" (aot some modern sprinklers eslled Paritans, Mr. Ray) of whom Robinson spesks, as his references exactly show (see foot note 3) where be says, "They bsptized all that joined their assemblies by trine immersion." Bob. Ecel. Res. p79. To this, bowever, we will offer some sdditional testimony. Magous says: "They (the Novatisns) owned the same faith as the Catholies did in relation to the triaity, and baptrzed after the same manner." (my italics). Dn Pin's Ecel. Hist. vol. 1, p. 126. How did the Catholies bsptize during the Novatian period,Mr. Ray? Ianoceat l., of 5th century, says: "The Noratians haptized as the Catholuce did." Idem, p. 339. Was that by a single back ravd dip, Mr. Rsy t Optatus is quoted by Bingham thus: "The Donstists and Outholics were sealed with one and the same sesl, which he explsims to be the outward foriu of baptiam in which they botl" agroed and vocre alike baptized" (my italics). Bingbam's Antiquities, vol. 1, p. 476. It is well known that the earcy unvecrsa? practroe of the Catholio ohurch was trine immersion, as the testimonies of Clement Alexandria, Tertullian, Monnulus and many othets previously adduced plainly shows. I will now conviet Mr. Ray out of his owa mouth. Notice. (1) From the foregoing testimony, it is perfectly, clear that the Novatians and Donatists were trine immersiouists. (2) Mr. Rsy says: "The Donatists of Africa porsessed the aame peculiatities with the The Novatians:" Bap; Sue., p. 398. He says, also: "The same people eslled $N \delta$ eatians, ia Rone and Italy, were called Waldenses in the valleys of Peidmont: and also by a yariety of other names in different ages sud eountries," Bap. Suc. p, 145. (8) Now, if the foregoing ean be relied on, the Waldensey in the valleys of Peidmout," were trine immersionists, yet Mr. Ray only azserts the contrary. Notice again: (1) The Pe. trobruscians taught that it is not the faith of' andther, bu't an individual's own faith which saves with haptism, in. asmuch us our Lord says: "He that believeth and is baptized, shall be saved," dec. Faber's Hist., p. 160. They also said "that aeitber baptism, without concomitant faith, nor faith without concomitant baptism, is of any avail, for
veither cansave without the other. "Idem, p. 180. Faber says: "The Petrobroscians and the Hearicisos, as Boasruet himself well knows, or rather ivsists, were hut the Albigensea under differeat names." Idem, p. 18t. Here are the Petrobras: cians, another name for the Albigenses, tescbing bsptism in order to the remission of sins. This, Mr. Ray will not be able suqcessfully to deny.(2) Mr. R. says: "The Albigenses and the Waldenses were the same class of ehristiacs." Bap. Suc. p. 378. He also says: "Those called Petrobruscians were sncient Waldenses. Idem, p. 366. (3) Thenfore the "ancien: Waldenses" held baptism in order to the remission of sins. Notice. (1) We have proven previously that the Albigenses or Paulicians and Psterines observe the laying on of hands sfter beptism, the kiss of charity, refused to tske oaths or bear arms. (See Orcbard, pp. 172, 200; Jones' Oh. Hist., vol. 2, p. 193 ; Rob. Eecl. Res. p. 411.) I also showed that they iramersed by the forward bowing posture. (Judson on Bap., p. 133) (2) Mr. Rsy aays: "The Novatians were slso called Paterines, in sfter times." Bap. Suc. p. 815. He ssys: "The same class of people called Waldenses in the valleys, were called Paterizea, espeaially ia Italy." Bap. Suc. p. 350. He ssys: "The Paulicians " * " are known to have been the Waldenses of the East." Bap. Suc. p, 370. He saya: the Paterines $^{\text {* }}$ * were the same with the ancient Walden ses." Baptist Suc. p. 354. (4) Accord iog to this Baptist evidence, "the an cient Waldenses" baptized by bowing forward, observed the lsying on of hands after bsptism, the holy kiss, refused to tske oaths, or besr sams. Now put thete historical statements togetber, and I ask in all candor, what kind of Baptists could the "ancient Wsidenses bave been $f^{\prime \prime}$. If the Baptist churches could demonstrate the ciaim that they are lineal descendsnts of these people, their present faith and practice would only prove that they were apostates from the ancient faith. Mr. Ray's claim to Waldensian succession, only shows that be bas constructed a gallows upon which to haag himsclf. He bas been digging a pit for other Protestsnts icto the midst of which be himself has fallea.
The ancient Waldenses had the plain command of Jesus to baptize into the definite or particular name of each deflnite or particular person of the Godbead (Mstt. 28: 19), and they obeyed just as they had the commands to observe, the holy kiss (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter $5: 14$ ), to "wash one another's feet" (Jobn 13; 14-17), to anoint the sick (Jas. 5: 14), to refuse asths (Matt. 5 : 33-37), (te 1 suppose, Mr. Ray if they had been commanded to "ride donkeys," de.,' they would bave done that', while on the other hand, the Baptist churebes have neither acripture precept or example for their single hackward action, in baptism, the putting awsy of the imposition of hauds oa the bsptized, for their imposition of hanads ob deacons, the puttiog away of the love-feasts, the calluog of the commuhion "supper," and eating it before dinner, dec, dec. Trae chnirch succession consints of those who succeed one another, not by virtue of peraonal contact, but by virtue of their connection with Chnst and obedience to his com mands. John 14:21, 28, 24; 1, Joha 3: $24 ; 2,3-5$. The spplication of Ypeij and Dormout's statement about the Waldenses, Mannonit $\rightarrow$ a, dce., to the Perticu lar Baptists of this age as Mr. Ray has done is a bistorical frand indeed. Mr.

Ray anys "the English Thaptists desceaded from the steient Waldenses." I call for the proof. Idid not accuse the Eaglish Baptists, from which Mr. Ray's chorch descended, of receiving haptism from Mr. 8mith. He was the fatber of the Geaeral Baptists of England, with which Rr. Ray denies connection. Bap. Suc., pp. 83, 84. Mr. Spilsbury's congregation of Independeats organzed themselves into the flrat distinct sochoty of Particular Baptists in the world. They were the fathers and founders of Mr. Ray's "Baptist church." Crosby, the old Baptist historian of Eigland, gives the following account of thenf. He says: "In the year 1638 the Baptists, who had bitherto been intermixed among other protestant dissenters, without distinetion,and so consequeatly absred with the Puritans in all the persecutions of those times, began now to separate themselves and form distinct aocieties of those of their own persuasion. Concerning the first of which 1 find the following sccount. * * * There was a congregation of Protestant dissentera of the independeut persuasion in London,gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor; and sfter him succeeded Mr. John Lathrop, who was their minister at this time. in this society seversi persons, fiadiog that the congregation kept aot to their first prin ciples of separstion, and being slso con vinced that baptism was not to be ad ministered to infanta, but such ouly sa professed faith in Christ, deaired that they might be dismissed from that comhunion, and allowed to form a distinct congregstion, in such order as was not agreessble to their own seatiments. The church considering that they were now grown very numerous, and so more than could in these timies of persecution conveniently meet together, and believing also that those persons acted from a prin ciple of coascieace and not obatinsey, agreed to allow them the liberty they desired, and that they should be constituted a distinct church; which was per formed the 12th of September, 1633. And as they believed that haptiam was not rightly administered to infacts, so they looked upon the bsptism they had received in that age as iavalid: whereup on most or all of them received a new baptism. Their minister was Mr. Jobr Spilsbury.". Crosby's Hist. of the Bephists, vol. 1, pp. 148, 149. From this account of Ctosby aotice the following fscts: (1) Persons holding Baptist viewa (beuce Baptists) bad no church of their own, but "had bitherto (prior to 1633) been intermixed among other Protestant dissenters without distinetion," that is, they were simply members of sprinkling Pedobaptist cburches. Doa't forget this. (2) They were "Protestant dissenters," eparatists of suppratists. "(3) They were self organized and constituted. They "begae now (1633, A. D.) to separate themselved and form distiact soneties of their owa persuasion." Mr. Ryy informs us that churches which spring from a self organized humsn noeiety are not churches of Christ. (His 3nd negative.) Now, if he is correct, his entire proposition is self refated, and "the Baptist charches" instead of beiag "churches of Christ" must be only self-organized human societies. Think of it. He has hung himself completely, and wallows in the slime of his owa pit. (4) Croaby calls spilsbury's congregation of 1633 the first" of these "diatinct societies." Thus the Baptist denomination com menced its first charches as Protestant dissenters and reformers just as Luther ans, Methodists, Disciples and others.

THOUGHTS UPON DIFFERENT SUBJECTS.

## ay yany C mitaza.

WHEN the temple of Solomoo was bailt they fit the stones together before they were brought to the house: so there was 0 o iron tool used io the buildiog of it. "Avd we are built upon the foundation of the apostles and prophets, Jesua Cbrist himaelf heing the chief coroer atooe; io whom all the buildivg fitly framed togethar groweth uato a holy temple io the Lord; in whom ye also builded together for a babitation of God tbrough the spirit." Eph. 2: 20-22

The people must be rightly taught before they come to the church, so that the church may be fitly framed together and grow unto a holy temple io the Lord. Let us oot worghip at the shriae of popularity. Be not-deceived, Ged tries us to see if we will staed firm. There are many thiogs we have to fight agaiost. Christ told the elaven to watch, lest we might eoter into temptation. If we court popularity, do we not become idolaters? "For they loved the praise of meo more than the praise of God.' What a pity! Gentle reader, do you thiok there is any of this class still liv10g? You may spenk the plain truth to a wise persoa aod uot get ioto trouble, but oot to an nnwise ooe. Taike John the Baptist for an example wheo be spake to kiog Herod about his unlawful marringe; but Ezra spoke to wise men and they putaway their nolawful wivea. "A word to the wise is sufficient," but many worda will not turn a fool from his forlishoess.
"Jesus wept." The poet says, "did Christ o'er siogers weep, and shall our eyes be dry?" Yeq, He wept! He wept for us. Oo acceunt of our sins, on ac conat of our short sightedoess aod blindoess, on account of the hardoess of our bearts and our lost coodition.
"Be ye wise as serpents and harmless as doves." Lord evermore give ue this wisdom, that we be not caught by Sa . tao's trap.
Never obtain a frieod at the expeose of principle; for be will be like the whistle Fracklio bought and paid too much for; aot prized very highly after all, besidea belag almost wortbless.
Aod Judas also, which betrayed bim kaew the place, for Jesus ofttimes resorted thither with his disciplen, Jegus ofttimes withdxew from the public and taught them io a quietand secluded spot. How pleasant such a school to the iuquiriag miod! What a high and aoble education could be thus obtamed. Cas we now at this age of the world have such a teacher? Cao we attend such a achool? Has not Jesus anid, "Lo, I am with you alway, even uato the eod of the world."
We read a parnble of our Savior'a sbout ten virgios going forth to meet the bridegroom, aod five of them were wise and five foolish. Why were the five wise? Was it because they knew the time the bridegroon would come, sod prepared themselves? or was it because they were wise and kept themselves in readiness. Most assuredly they not koowiog the time, kept themaelves io readipess. For Christ tells us to "watch for you know aeither the day vor the hour whereio the Soo of mao cometh." "Watch therefore for ye know wot what hour your Lord doth come." "There fore be ye also ready for io such ao hour as ye thiols not the Son of man cometh." "Take ye heed, watch aod pray; for ye know not when the time is." "Watch ye táerefore for ye know not
when the Master of the house cometh, at even, or at mildight, or at the coek crowing, or in the moroing. Lest con ing suddenly he find you seepping. Aod what 1 say noto you, I say unto All, watch." "But ge brethree are dot io darkness that that day ahould overtake you as \& thief." Why were they not io darkness? Recause of watchfulness. When the thief comes we are oot expect ing him. He comes withoat warning, but Chrast saya, "wheo ye see all these thioga, know that it is oear, even at the door."

## TEXT, TWO DOLLARS.

## BY J.s. yothtra.

DEAR brother, a few daya ago I receiv. ed at the haods of Brother S.S. MobJer two silver dollars, which he asid you had seat by him as a present for me. Please accept our hearty thanks for this expression of your regard for us.
The dollars being of silver remiods me of Cbrist "who shall ait as a refinere of silver and he shall purify the qoos of Levi, i. e, hí children.
The dollars bave oo ooe nide a picture of the froddess of Liberty. This reminds us of the liberty of God's childrea, who are made free from the bondage abd ala. very of sin, having their fruit unto holiness nod the ead everlasting life. Around the Goddeas of Liberty, are a oumber of stars. This also reminds us of the saying of Christ, referring to the final reward of the righteons. "There ahall the righteous shice like the $S u n$ in the kingdom of their Father." "Aad they that turo many to righteonsoess as thestars forever aod ever." The thought is a cheerngg one to the Christian-that oae day be will be pore as the aogels in heaven and live forever. Where the stars eod, oo the dollars, we have the suggeative words: "E Pluribus Unum,", meaniog union, confederation. This re minds us of the ioatruction and prayer of Christ, that we may all be ONE, as he, nod the Father, are one. What a fearful responsibility must rest upon those who cause divisions among us.
Oo one of the dollars is stamped 1879. Thus remiodiog us of the fleetness of time. 1879 is forever gone. All we have thought, ssid, or, dooe in that year is chronicled on God's book of remen. braace. The fleetness of time; the cer tainty of death; the responsibilities of eteroal judgmeot, should profit us all to improve the future.
On the other eide of the dollar we have the picture of a "flying eagle." This remiods us of the "Athomiostion that maketh desolate," i. e., the picture of no eagle on the Romao Staodard, sig. aifyiog the extent, swiftoess, asd power of that kiogdom. It also remiods us of the woman (church) is Revelation uoto whom were given great wings, like an engle, that sbe might fly away ioto the wilderness. It also remiads us of the angel flyiag through the midst of heaveo, preaching the everlasting gospel: thus aignifying the extent of Christ's kingdom. "The knowledge of the Lord aball cover the earth as the waters cover the great deep"
The feet of the eagle, on the dollar, rest oo a picture of caroal wespons. This beautifully aigaifies the triumph of right over wrong; of the gospel over the Law; of our spiritoal over our carnal oature. The womao in Rev, had the sun about her, acd the moon-the civil powerscarcal weapods uoder her feet.
A bove the eagle we have the impres. sive words "IN GOD WE TRUST." Were this true of all persons, what a
heautiful world this would be. Every man that haw his trust in his (iod, trie to do right, It ako implies our depeo deace npon God. Unless God bnild the bonse, they lahar is vain that build it Uolevs he keep the city, the watchman watcheth io vaio. Some, trust in themselvea; some, in others; some, io moony some, in houor; sume, io position; some io horses; sume, io obe thiog, aud somin io aoother. May God ebable us all to trost him.
Agaia, the dollars you seat me are perfectly sound. This brings to our mind the uoeoding love of God toward the buman family. He will be with us in the aixth troable and in the aeventh he will bless us.
Again, the dollars were bright. This reminds us of those virgina who had oil in their vessels; and were thus eaiabled to keep their lamps burning brightely May this be out condition. A lamp without oil in worthless, The dollara were also "full dollars" to the very graio. They were oot half dollare or quarter dollars, or picoyune dollars. Thus ought Christians to be to the very graib, so that wheo they are weighed io the balace they will oot be fousd wantiug. God likes whole sodled Christians. Half Christians, or quarter Christians, or picayune Chriatians be does not want; bot we are to love him with all the heart, mind,soul,aod stragth. The two dollare remiods us that happiness cannot be en joyed aloae. If we were ever so favorably circumstanced ip life, and were alone, we would not be happy. Much of our happiness consiats in telling our happidess to others; as well as seeing others exjoying happiness with us. God saw that it was "not good" for man to br alone, though io Eden. God does not waot heaven alone, but wants us all there.
Lastly, the dollary were labled "UNITED STATES OF AMERICA." abowng the country to which they beloog. Thus ought every Christian to ive, deal, and talk, that others could read his label afar off. "THE KINGDOM OF OUR LORD JESU'S CHRIST.
Now dear brother, I have preached you a suall discourse from the textToo Dollars. I like the text pretty well, and would oot object to aoother voe of the same kind.

## THE POWER OF SILENCE.

THEREis a mighty power in-siledce and sileace is frequently an evideace of power. There are many mea
ao weak that they cancot hold their to weak that they canoot hold their mon who offeads oot in word is a perfect man, able to bridle the whole body. He who can control his toague can coatrol his whole aature. Hence silence is a tokea of power, of reserved force. He who knows how to keep ailence know bow to speak; and often his sileace is more impressive thao his speech. "Brillact flashes of silence" is by no means a aenseless expression. How often have we seeo the babble of the foolish hushed hy the nilent glavee of ao earnest soul: how often the ribaled jest or scurrilous word has died opoo the lips when an indigoant sileoce was the oaly reply it ould evoke. That mas or that woman who cao stand sileot amil reproaches aod accaantiona and aueers and scoffs ahowa a degree of streogth and power which falles oot to the lot of every ooe. We have the highest example for our mitation io this respect. There was One who was net forth an the partern of
bumility, "who was led as a lamb to the slaughter, and as a wheep before her wearers is dumb, so be cjuened oot his mouth." Amid the lablile and the scofting, the perjury of lying witnesses and the jeers of moeking soldiers, the ni leot sufferer wore bis thorny trown aud bore his bitter cross, and triumphed over all the malice of his foes.

## SUNSET.

aY MRLAEA. YCNUEKK.

$\mathrm{F}^{\text {b }}$EELING aumewhat dispirited, I lefe my home ode summer atteruoou, seekiog, I koow oot what, cooscions of ao ioward looging, a हeuse of unrest which must he satisfied, wheo! when! Leaving the husy sceopes by which was surrouoded, I waodered on and on, notil my atteotion heing arrested, I gas. ed, lost in wonder, ypoo one of the moat beautiful pictures ever painted upon the canvas of heaveo.
After a day of usefulbess the suo was settiog; and ob, what beauty! How cat my pen describe the scene. Here and there, were small white clonde float iog, each oea lined and frioged with gold, looking as though each had been down where the glory of the subset was dazzling, had dipped their white wings. and were now floating away satisfied.
Streftibing away' to the right was a long line of heaven's own blue; it did oot require any. great atretoh of magin. ation to fancy the "wires of life," and to see the little boats come tluating in, borne by ao iovisible had, each oae moviag steadily bo toward where the glory of the aun 'was the brightest. 'As I gaved, such a sense of the solemnity of the aceae filled my mivd as I realized that the same hand which paioted the sunset, was guiding my life; and every sun which has arisen, uinder whatever cir cumatances is deatined to have its settiog.

We have it in our power to make that aceae of beanty or despair. We cannot rush blind) $\gamma$ on, seeking only our own interests; sever senking an opportuaity of clearing the cloude from the pathway of othere. The aun which aribes and follows this path to the end, must sit iv darkness; but if we seek to let our light shine, that it may illumionte thr pathway of others, our suo will move ateadily on, nad the longing, and unrent will be aatisfied.
But ruethinke the setting of such a suo would bear the reflection of its ray upoo the hearts of our dear ones to ho their inspiration to follow our footsteps. Such a acene it bas been my fortune to witness. I saw a sun goiag dowr, in all its benuty, after a lifetime of usefol aess. The rises was ouly a silver stream; the darkuess was oot revealed. The "Sun of Righteousness" was abiniag apon the close of that pathway, dispelling forever the clouds. For this one me thioks I could see the pearly gatea un fold, and could hear the song, which mortal ear never heard. Let ns eee to it that we have thia suochioe io ous hearts, and that we allow its rays to bive upou the pathway of those by whom we are eurrounded, that no cloods of regret may arise to darkeo the scear which must come to us all, eveo the sunset of life.

Ir we cannot fiod the gardea where Adam sinoed, we can fiud the gardeo where Jesus suffered; if we capoot trace he borders of the earthly Eden to the myatic Kastward; we can poist to Cal vary, aod the Gross; aad beyond, to the Edeo of immortality io heaven, which is far nearer and far better.

## The Brethren at Warh pülabey herkly

## 4. M. EBMELMAM, . HARYISO

Emiozs $\xlongequal{\text { 1. W. BTEI }}$

## ofrdinal priscifles.


















## Address all eommunications,

BRETHBES AT WORK,
HANARK, 1LL.. . . . MAY 11, 1880
He rerves the chureh best who servea God
Distact No 2 of Virginia eloge Jacob Thomas to strie on, the Standing Committer, usd Solomon Garher us delegete.

Sister Mattie Connell has been elected Suserintendent of the Sunday-sehool in Spring Creek ehurch, Kosecinseo Co., Indisua.
Buother Slas Dubsel, who hadheen attelfing the Bretbren's sebool at Huutingdon, $\mathrm{Pa}_{\mathrm{a}}$, arrived in Lanark the 29th ult, to remain nutil fter Conference.
Tre Brethren in Denmark beld their Love feast A pril 25th. Thiree bave bren baptived in that ehuseh quite recently, and progpeets for forther increase is quite eneouraging.
The Lord is still calling siverss to turn to bim and live. Bro. D. B. Gibson held some weetings at Allison, Illinoin, and three helioved. sonfessed and were baptized; one was a wivister of the M. E. Church.
Tov various religions denominations io Lanark have hindly consented that Brethren shall (ill their appointmenta on Sunday forenoou and reaing prior to Conference. There will be meeting
eity.
The wenther at this writing (May 5th) is deightful. The frait trees are in full bloom, the rass and yrain fields are robed in green, the rees putture forth their riek foliage, snd the armers are lusily engaged io putting seed into the earth.
Brothes S. Z. Sharp informs us, that be iees not use the "International Lesson" in the oang Distiple, but seleete the lessons himself, and, by careftal comparison with the original. reppares notes sud comments, The Lord bless un for that.
A copy of The Moral Reflector published by 4. C. Cripe, North Mauchester. Ind., is before
as. It is a neat montluly, and hass for its object the zood of the community and the gainivg of hivelibood" for the publisher. Price fifty cents ver unnuma, Siccess, Brothar Cripe; bud may nainy soals learn how to reflect brough the Retre tor:

Fhos the Proqressire Christian we lears that the District Myeting of Weatera Pennaylvania wet in the Glode Rine eongrogatiou, April $\$ 0$. terk und Daviel Cofford, reading elerk. Bro. Ber, A. B. Holanger was eleoted Delegate to A. M.. tud Lewis Kimmel member of Standing Comnittee. One quers sont to A. M. Alesting res brief, closing iu afteruaco of same day.

Tвe Progresire Chrintion, nuder the manogement of brethren Holinger and Miller, is before nas. We notice a nomber of improve brethren start ont oo bopefal. Mr. J. E. Stalbs, editor of the Ashlsud
Times, and Profesor of Greek in the Ashland College, virited the B. at W. office the 30 th olt. He arrived in the morning and left in tho orening of the same day. We regret that his evening of the same day. We regret that his
stay wes so short, as we wonld have beta stoy wes so short, as we wonld have
pleased to show him orer the prairies.
It io sometimes dificolle to sindicate truth without indulging in pereonalities, and when this is dooe, let us try to bave that charity which thinhath no erii. It in very wr.ng to holong to a nug, eligve or party, but quits
right to beloug to Jesua and all the sainta Principlea, pure and clean, bring us to a happr end glorious end.
The Brethren in Christ hold meetings tomorrow at Goods, Pine Creelh and Brabakers:
and May 9 , at Zooks, Sandridge and M. M. Shirks. -Shaman Express.
We presume by "Brethren in Christ" is meant "River Bretbren"-the name of that religions seet which took its riee in Penssy]yania some yeara ago. They are good citizens, and wherever they sattle, the country is soon well improved.
A. A mark of progress we note that P. R. Wrightsman gives as account of an election eld for a minater, in which the membera yoNothing yew, dear hrother; for tho
Nothing new, deat hrother; for the Standing Committee kas, lo, these many years, chosen ita Moderator nad Cierks by ballot, reeding each tieket aloud while one of the members
kept tally. And the Lanerk ehureh has held kept tally. And the Lanark echureb has beld
elections no other way than hy hallotever since its organization; and thot method is found to be fair, honest, just, and in every way good. And our lote D. M. was organized in the smme And our lote D. M, wa organized ho the same Saylor's oongregatiou elections are beld the tame way
Tuyne are those who bocome alarmed when ever a new paper appears among the Brethren Hew much hetter it would he for the world if every paper was under the control of good, pimore danger to truth in the multiplicity of pa pers than we do in the multiplicity of farmera. True, some of us may hare to sacrifice more hrais and musclo to obtain our daily bread; hut We are asanred that if we hold flast the professwill supply fall without wavering the Lord will supply all our seed., Merit alone must hold a place for each periodical; and $5 s$ we are
in the field with others we shall work herre to in the field with others we shall work harre to
produce a good paper, knowing that as our ef. forte are so will oor success te. "God gives ail thingy to induatry.
No arraagemanta will be mado to entertain hrethren on the A. M. grounds before Mouday, May 30th. Parties who come bere before that Grove and Milledgerille eluarohes, The Ls a-k church will also do all it can to tatertam those who conte here prior to the Conference. Shonnon, seven miles east and $\mathbf{Y t}$. Caraoll eight miles rest of Lanark will welcome such
as wisb to etop with then over Sunday. We do not say that brethren sud sisters shall not come here the week previous, for many wish to come, and we are prepared to weleome the manay. Lasark, Cherry Grove, Shannon, Miiedgerillo and Arnold's Grove churehes are all in elose proximity to each other, and we think thousand for aryhile.

## obituaries

$A^{S}$ there is a misuoder,tanding between some of our patrons and contributors, and be ween contributore and editors about the publication of oirituaries and niemonals, we here
ofler a few rumarks which . we hope will place the matter in its proper light. Notwithsturding we have frequently ioformed our readers that we cannot publishl leagthy obituarice and memorials, atill vast numbers come to us erary week. With alwost overy mail comes a "pieivorial." Should we publish all we get, not unfrequentig would one-fourth of our paper be filled with ohituaries. Now we doubt very mach whether some of thase rery persons who faalt is for not publishing their memorials or for "eutting" down their obstarries, woold patronizo the payer if we publisbed all that are sent to us.

Sometimes persons tell us if we do net wah to publish their notices to inform them and they will sead up the pestage to retarn them The trouble of notifying perons would exceed the worth of the postage, consequently, uuless partage accompany an article it will be
destrayed regardiess of tha request as soon bs rejected. Some time ago one of our corraspondenta sat na quite a lengthy ohituary notice which was cot down to a couple lines. As soon as the hereared saw it, he was ofended at the correspondent because be did not send more.
Tbe correspondent at once told him that more had been sent bat the editors erased it. The blame was then transferred to the editors to whom (it to anybody) it belonged, and where it till remaina.
There is standing this week, and will be hereafter, at the hend of obituary notices, all the pointe generally profitable to be published in an ohitu.

## FEET-WASHING.

Literal Peti washing ho a symbol of no part of Chrift's Work.
Baptists aro agred that charch ordfrances are symbols of the greart facts of redemption. Hap-
tiata
tare agreed that theeke great facts are exbanitively symbolized by baptlom and the Sapper. It if beileved that but tew bave eree clasimed that
feet-wasilug symbolizea noy part of redemptlon: those who bave so chamined have been thle to sustnin their elalms ty only soch struined interpeta-
tlon of Sicripture zs Origen of the third century, tlon of scripture as Origen of the third century, adopted. Tbey are regarded as so fow as to not
justify the writer in here notielng them. To phace justify the writer in here notieling them. To place
feet- wasaing into the number of slurch ors ${ }^{2}$.inances teet-waching into the number of thutch orsinanceas
seemis to warp the christian aystem and degrade
 Chriat nor hus apoatles did; it in jolning together what Goi hasth not joined: it is "unequilly" yok ing thangs "togethor."
It mattere little what Baptista agree in regard to "coureb ordinanees;" the question is, what saith the Gospel. Some have agreed that baptiem dees not symbolize "the grout facts of re-
demption," do they therefore not aymbolize any of the facta? Does the mere agreement or diaegreement of a society relative to an unrsvealed matter make a thing symbolical?
The "few" who obey the Lord are making Do noise about symbols, but are happy in doing the "all things." Matt. 28:20. One thing they know, and so does Elder Jarrell, washing feet es directed in John 13 symbolizes obedience to the Lord Christ. Will he deny this? How ean the Christhan system be "warped" hy obeying Christ? Ah! miv friend let there be a dil igent adkerence to this institation as Christ gave it, and the infidel towers will foll on every side. This constant refusal to obey all that the Lord enjoins is turning many aouls into the temple of infidelity. To speak of feet washing as degrading baptism and the Sappor, is to at-
tribute a spirit of degradation to Christ, for he tribute a spirit of degradation to Christ, for he washed his diseiplo's feet in connection with the Supper. Christ did wash his dieciple's feet; Lord's Sapper together, and a mighty host of men have heen trying to pull them apart for centaries, but they are still together.
"If feet-w ashing is to be consiblepred a literal obser vance, the whole body ought to be wasked, as a
preparation for and a part of feet-washing ocens. ions. The words of Peter and the reply of oursinvior, found in Jobn 13:P, 10, elearly imply that, in washing thelr feet, he was only conpiteting what
was a part of a washing. The firat Greek wordtendered "wash," in verse $10-\mathrm{is}$ Loso, which ai ways refers to a bath, or washing the bolly. Ster ayys, '1t was, generaily speakiug, customary (the-
 selves for every festival tenast, al least, by a hath:" Lange, and others, make this batt a nevesany preparation for a feist, (Stier's Words of Jenss,
vol. s, pu 12*-12the) To this washing Peter and Je.
 Peter's boiy, not because it was not as inilispen-
 who obsorvo feet-wishing literally first batho tha
whe Hien wish the feet as ac courcerriok ofthat washing which completion was veglected? If not. they eerthinty do not obserze the feet *ashing which Poter nad the others "nll over," and thave sald that

 Wavied-yo they also "ought to wath, one anuth-
 lug. If the wdy is not wished, snd thas washibg is tnce ast was in in the disciples not washlig the rekT The only difference is, carist's disceples twio non
 in not observing vertiwashing. It seerms strang hat thes has been ovaricoked.
Joha 13:9, 10, does not refer to the mecepsi-
ty of washing the body. Vene 9 is Peterin ann. wer to Christ, and he wes there not only willing to bave his feet wasted, but nl-o his tands and his bead. Verse 10 is Ctrisi's answer to Peter. "He that is washed (leloumpenos) Deedeth not save to wash (nipsoas(ai) his foet, but is clean every whit." Leloumenos from lomo means to bathe the body, and refers to haptism. Our Savior rensoas thus: you bave been bap tized once and that is suticient, bat you should ot refuse to have your feet washed, though on are eatirely clean. This "clean every whit forever remorsa the plen that Jeens washed his disciple's feet becaune the font were filthy
The worst garbling we have seen for a long time is the asaertion of the Elder that "Jesua would not wash Peter's body, not because it was not iodispensable as wsebing the feet, but because the body was washed exeept his feet." Now Elder, with all your learaing and ability you cannot make people believe that the adminintrator took Peter by the heela, and dipped his heod and body holding up his feet out of the water. That is too abaurd for believers to entertain for a moment, yet that is what you virtoully try to teach when you say Peter was wasbed except his feet.
There is not one word of tertimony in fazor of the sassumption of the Eider that "Jesos wonld have wasbed Peter and the others 'all over' " in order to complete the washing. Every disciple of Christ has had his hody wasted before he attempted to wash his hrother'a feet. Ho has put on Clurist "in haptiom," and being "washed" he needeth not exeept or refuse to wash his feet, or he is "elesn every whit." But unlens be wash feet he has no part with Christ. The idea that the hody muat first be washed in the sense of baptisso ewery time prior to observing the ordinance of feetwashing only sbows to what desperate ineans the disobedient are driven $t o$ avoid the popu ar cry againet them. We are paraed to seen men of learaing resort to such means to set aside the plain truth. Far better were it, if thase men woald arrange themselvee on the side of Goapel order and nimplieity, and pend their time and talent in eonverting the eople to the whole truth.

## "ONE ANOTHER"-TO R. H. MILLER.

## вy мол Longantecke.

$Y^{0}$OU say "Browd, in his Grammar, page 164, says 'the reciprocal expression, one an nother, should not be applied to two abjects." Is Brown correetp I cannot helieze it. "Jonthan and David hissed owe anotreh." 1 Sam 10: 41. Is the above rightily tranalated? You remark, "One another in elways used to express an action or relation to a plural number of Two or more." The italicizing oi two is mine. Yoo farther remark, "In the Greek, one another io plural in semse in overy caso except one, and it mas he even in that." This I beliere to be true, hat what makes it so? Brown woold nay, because it is applied to more than tue objecta. Yon say, "you praction all the other ordiamcen on the 'to-esalled single mode;' you will salute one brother only" \&se. Beloved brothor, if yoo vero to ualute me, bint I were not to salute you, where would the plarality he? Woald we be sluting one another? Bot suppose that you were to salute me, and 1 you, would there not two salute, and therefore the plurality aus. seined? Sappose four little girls, A, B, C and D were sitting in a row; A rises and salutes B, C and D., with a hiss. You ask a littlogirl 8 years old, did those little girls kiss one anotherP The answer wonld be, "no, A only lissed B, C and D." You and I would say, "the kiasing was not reciprocal, for to be reciprocal, it must be giten as well as received." Do not oar lexicographers teach so? The reciprocal one another requires me to do to yon, what you do to mef, and can we deviate from this principle if 500 are engaged in the same lahor?" When iwas a boy Brother H. Kuriz labored hard to olighten ay thind on the "so called" double node offeet-washing, hat I was slow to com prebend, hat if Bro. M. cinil hormonize the eommon ase of the reciprocal one anather with the soocalled" doanhle mode of fent-wishing more folly, the object of his artele will be actomplished wore fully.
[As Brother Li nzaneekeria seekng light and uls just soch questions as have come to the minds of others who have read Brother Miller"s
"Enion on feet-washigg," we give his' querime space and hope Brother $M$. will give the zecersarg light. Ene ]

## AMONG THE BRETHREN AT WADDAM'S GROVE.

I)ESIRING the fellowihip of the brethren at the above anmed place, I risited them the 2nd inst. The beautiful green fields, the foreata jont eraerging from their winter hauntund apperitiog in living green, the jof ful noogn of hirds, and the oaward mevements of the little rills and rivi re by the way inspired my sool with gladuess, aud gave fresh coorage to press onward in the divine calling. Oar belored Ctristhan worker, Allen Boyer sought me oat at Lena, took me to his abode aad administered to my wante. The Lord earich him with grace. Brother Boyer was one of the lirst to incugurate miesionary work in the Brotherhood, and did considerable some years ago in getting that nubject before Annual Meeting which gave the watter considerable favor. Had the pleasure of viniting at the house of hrethren Enoch Eby, Kreps, Kemper and Acker, and woald have been pleweed to call at all the loved homes up there had time permitted. Meeting at $10 \mathrm{~A} . \mathrm{x}$. and 3 pm . Glad to find our hrethren active, energetic and alive to pure principles of Christianity. It was joy to my heart to bear the heaven-inspiring, soul-roviviog German singag. Old times and past scenes came vividly to mind when the brethren and sisters sang
thoee graed and beaves-inspiring German tanes. It is mare hleesed to oberse virtuth than vices. Hence our remarks conearning our dear brothrea and sisters, Arrived home Mosday the 3 rd nueh refresbed and atreagthened, othat work now seems more plea'ant. Eealth improving some; blesed be the anme of God

## PREACH THE WORD.

To a Yonny Minittering Brother
$)^{0}$ not mistake this coption for preeching letter killeth," Jesuas and the Word life. synonomoss. To preach oue is to preach the other. To presch Jesus you mast first incarnate him . God was aranifest in the fiesh because it enslarined Him. The Holy Ghoat must oversbedow uf, brood over, quicken and enchrist us before there can be real evolution of expression of the Logos in life or preaching. A
Caristless minister makes a Cbristleas minstry. There may be vast mental wealth, a rapt imag. ination, sweling emotion, profuss tears, captivating rhetoric, and entrancing eloquence, but all this is not preaching Christ
Do not mistake screawing for preaching. It is well to elevate the voice to a due pitch and throw all the fervor of the soal into our pre-
sentation of the Word, but struining until the eyes are bloodstot, the face livid and the veice turned into a shriek or bowl, is neither pleasant nor profitable. I was once in a large assembly where a brother rose in his sermon to the sbrill, piercing monotooy of a furnace whintle, handling his lists in a most vielent manner, staoping down and jerking up bis massive frame with an euergy that lifted hirm clean off his feet. A little girl quite close to me put ber mouth to ber mother's eer and put this start-
ling interrogation: "In that man crazy;" Carist is not recommended by such un seemly vociferations and gesticolations. Eye and hand and attitude can be made to preach, and odd weight to the message of Clrist, but the indwelling, Cbrist-inwearing, Christ-portraying Spirit will train us to ministerial proprieties.
Do not preach at random. Put your arrow tairly on the string, bring it to the center of the bow, draw back the Divine weapon with the strength of Erumanuel, take aim with an eye anomoted with the unguent of Galgoth. and then let it Ely in thename of Jesss, Do not suppose that you must wnit for the neleetion of your text till you ase behind the table in the sanetuary aud the deacon reads the chapter. Be mach in prayer for the illuminatian of the Holy Ghost so as to find Jesus in your textthe Word in the letter. Tura the universe into a theologioal seminary, ayd let sun, moon, stare, moontains, rivers, birds, Field, forests, and all object and eveats be your tenchers. God made them all and has a sublime, soul-lifting lesson is all.
Adhere as much as possible to the tunity of your sulject, Say what is perthinent to it, Gother illustrations from Genesin to. Revelation, from heaven and earth, to elucidate and enforca
it. Be holy, be is easnest, "walk worthy of Giod," as "Jesas walked:" lat not the deril of fame darkea and befonl your sool, but let your only ambition be to prearh the Word at home and ahrned by a life and miniatry that "know
nothing but Jemus Chriet aod Him cruetived.
DESIGN AND FORM OF CHRIS TLAN BAPTISM.-xL
Baptism into the name of each perton of the Holy Trinity.
THE queation before as, then, is, does this formuls require an astion in each name, viz. "Father," "Son" and "Holy Spirit," or one ac tion for all three names? -one action inte the name of each power of the Godhead? or one action in the name not of each power or per soa? We maintain that Christ imperatively oommanded his apcatlea to baptize inte the panue of each of the three Divine Persons. "Each means things taken one at o time, ete. Hence, "the nave of each of the three," is equivalent to eaying the asmes of the Father, Son and Holy Spint taken one at a time. A called sin into the name not of each, may be catled single immarsion for conrenience, so imtrersion inte the name of each, may be called "trine" or "triune immersion" for convesience, inasmuch as the Father, Sou and Holy Spirit conatitute a Trinity. Ithunk, then, that I have clearly defined our pocition that all can underatand it. Its correetness appear

1. From the grommatical construction of bridge, aothor of "The History of the New Testament Canon," says: "All intelligent interpretation of the Scriptures must be bsied upoo a strict analysin of its idioms and words. To sappose that
worde and eaves are convertible that temaea worde and eaves are convertible, that tenses have no absolute meaning, that forms of expresaion are accidental, is to hetray the fundamentel principles upon which all intercoarse between men is based. A disbelief in the exaetness of language is the prelude of all phitosopbieal 9kepticism. And it will prosbly be foond that the same tendeney of mind which discredits the fullent tesching of words, lead, however little we may see it, to the disparagement of all reveletion." Introduction to the Studs of the Glospele, p. 82 Agais, he says: The laws of language, as those of criticism, are absolute, and the Ctristian may trust in them ss the certain eatward expression of the deepeat trutbe." Ibid, p. 66. While an examination of the aualyeis of the baptismal formuha not netessary to some, to whem it may only appear dry and uninteresting, there are others who, nevortheless demand it. We will try and make this part ss plain and interesting to all as possible. The language of the formula is ellipt cal. Ellipsis, is a word,phrase, clause, or auy part of a seatence neressary to complete its construction, but which, when the meanin otherwise sufficieatiy evident, may he omit. ard or suppressed in order to avoid uselese repeition, though it must be underetood or retaindin the mind, and as truly belongs to the eenence, grammatically considered, as the part which are expresed. See Green's Analyais of Eog. Lang ${ }_{\square}$ p. 963 ; extracts from pp. 147, 192, 198. If I say, "Joha walks in to the fields, and Jobu walks into the lawan, and John walhs into the gatdens," I bave used] a grammatical consiruction but bare employed wore word $t^{\text {t }}$ an was uecessary to be understood. Hence
by introduciag the figure called "ellipsis I suppress a nunber of words which are necessary to the complete construction, bat withont altering the sense, suy "John walks into the fields, and into the lawns, and inte the gardens." So
if I say, "Baptze thera into the name of the Father, and loaptize them into the aame of the Son, and haptize them into the name of the Holy Spirit," or what is equivaleut, "Baptising them into the amme of the Father, and into the name of the Son, and into the name of the Holy Spirit," in either case the constroction is grammatical hat unneceesarily bordensome;
bence by ellipssis we omit a nomber of words, which belong to the construction, without aftecting the meaniug, and have the text, "Bap tizing them inte the uame of the Father, and of the Son and of the Holy Spirit." The proof of the elliphis, viz: into the nanse before of the Son and before of the Holy Spirit is found (a) In the construction of the Greek fert., "Patros" (Father), Uhiak (Son) and "Hagion Pneumatos" (Holy Spirit), are all in the genitive ease,which corresponds here with onr pcasessive
caes, and are goverbed by onoma (nawn) sup pressed or understood by the rule which mash
one subatantive govero enother in the genitive one substantive govert onother in the genitive
when the latter sabstantive limita the signifcation of the former, (Bullion's. G. Gram. ar 142), corrasponding bure to our rule in English Which goreras the possensive cuse by the noon which deuotes possession. Hence at is the rame as if we should read it, "In the Father's name and the Son's and the Holy Spirit'a." Here "Son'b" and "Holy Spirit's" in the"possessive Pnewe correppond with "Yhion," and "Hagiou Pnenmatos" in the Qreek $^{\text {genitive, and are gov- }}$ eroed by name underatood. Therefore name moat he sapplisd or they have no gorerning word. The saine also appearn (b) From the tyro in English onderstande that the objective case after the preposition "of" in eash connection is equivalent to the possessive case; 及s "The house of Mr. Iorese," is the seme हe, "Mr Jones' house;" "The name of John," is eqniveleat to "John's name." So "the same of the Father" is the same "s "the Father's name," and "of the Son" in the sume as "the Sion's," and "of the Holy spirit" in equal to "the Holy Spirit's." But we might ask "Sot's" what? "Holy Spirit'n what? Answer-"nome," for that it the only word that can answer the quartion and make eense. Notice the expression "of the Sor and "of the Holy Spirit" cannot be transposed into the possesaive bere correctly withoot the apostrophe () being annexed to ench, corres pondiog with "of" in thegnaitive form, "Noons denoting a possemsive relation to the same ob-
ject have the sign () annexed to the last only, as "Mason and Dixon's line;" but "noung denoting a possessive relation to different objecte buve the sign (') annered to each; as Adum's and Jackson's administration; i. e., Adam's administration and Jachson's administration. Cowl'a Digest of Eng. Gram. Heaci it follows taat the singular "name" expressed io the form. ula pertains only to the Father and does not denote a joint possession of the three noung riz : Father, Son, and Holy Spirit, for we cannot eay Fatber, Son and Hoty Spirit's name, hecause the genitive Greek ending of each well as the laws of Englisk tranaposition force the apostrophe (') to each when rendered after the corresponding possesaive inte English. The tact of the eilipsis bere alto appe (c) From the anferedent terms of the preposition of which oculurs thrice in the tormula as stands. "Preparitions connect words and show the relation between them." Hence wherover there is one prepasition there most be hro terma of relation to connect, an anteedent and a sabsequeat term Nothing can $b_{0}$ a conneetive without at least treo things to connect; therefore to deny that the preposition of" hes in any instance in the formula lese than two termas of relation, is to deny that it is preposition, to efface it virtallly from the langoage and espange it from the commission and thas be gnilty of taking from the holy or acles. But as "Father," "Son" and Holy Spir $\mathrm{it}^{1}$ are reapectively the subsequent terma of the several prepositions "of" (of the Father,and of the Sob,and of the Holy Spirit ) we pause toenalire what their respective antecedent terme are Following the role of Mr. Brown in his "IDstitutes of Englieh Grammar," Rd. of 1863, p 203, for finding the respective terms of relation by patting the interragation "what" before and after the prepoeition, we ask what of the Father? Answer-"uane of the Fatber," (as the Father's what? Avswer-name) And rhat of the Sonf Anawer-name. (As the Son't what Answer-nanne.) Aud what of the Holy Spirit? Answer-name. (As the Holy Spirit's what? Answer-ntrme.) Hero then we find the ellipsia, same to be the antecedent term of "of" in the econd and third members of the formula. And "name" is the astecodent term of the prepaition "of" in every instance, so it is also the object and subsequent tarm of the prepo sition into (ei) expressed in the first clause a a onderstood with name which it governs in th second and third clauses of the formala. $f$ W.s

Dramsg a fire at Grusbach, Moravia, some nalicious persons incited a mob to attack the Jews. One Jew was mortally injured, anotber had a band cut off, and others were saved. nith birtk in St. Petersharg have been ordered to leave the city within six houre. This people thene of the Gratiles is not yot fal6lled.

RALLROAD ARRANGEMENTS. Hon to Get to Lanark from Chicago.

B ROTHEH P. Fabray will be at the depota Bre of the Baitimore \& Obio and the PitteChicago n hen the trains arrive on Fridoy, Sato arday, Sunday and Monday, May 28;' 29, 30, and 31 , to conduct passeogers to the Chicago Milwankee \& St. Paul Depot on the corner of Clinton and Carrollstreets; and to the Illinois Cestral Depot, where those who wish to stop at Mit. Morria muat take the Chicago of fowa rood. At the C, M. \& St. P. depot walk for neketa to Lanark. At tho 1.C. depot ask for tickets to Freeport, and get a atop off tiekel from the condoctor if yoe wish to atop nt M t. Morris. Please remember that in comiag over the Chicago \& Iowa rood yoa shonld call for a rount trip ticket-that ia, in Cbicago pay for coming and returning; $\boldsymbol{w}$ bile at the $\mathrm{C}, \mathrm{M}$ \& St. P. depot you will simply pay for coming which is 85.05 : and when you are bere will bereturned for one-fifth regular fare. If you with to come through direct take the $5 \mathrm{E} . \mathrm{K}$. train on C., M. \& St. P. resd. If there are encugh pescon to bill a car on either Friday or Satorday ovening, hy telegraphing to me, I will order ar run through without ehange. If five oar loads reach Chicago Monday morning f wilh provide special train, otherwise they muat ronain until $5 \mathrm{P}, \mathrm{X}_{\text {, }}$, and then reach here $2 \mathrm{~A} . x_{\text {. }}$. Tuesday. Hro. Fabraey will assist you in very possible way to bave a prosperous jour-
 curtion ratee are conceraed.
pittabura, rt. Wayne a cricago balliay.
Fase three and one-haif centa per mile round trip. Seud to Bro. Howard Miller, Eik Liek, Pa., for ordma. Tieketa good from May 1et to July 8th.

Daltikore a ohto batlitay.
The foilowing diapatoh from the General Traveling Agent of the Baltimore \& Ohio Railroan, explains itelf:

Chicaco, May 8, 1880.
M. M. Eshelpian:
Will make Aame

Will make ame rate as the $\mathrm{P}, \mathrm{FL}$. W. \& O.
railrosd from all points west of the Ohio River W. S. KжонLTos.

Since nothing is naid aboat orders, we prefume none will be needed. Passsengers west of the Ohio River will be carried to Chicago and rotuzn for three and ane-haff cente per mile. whinois cemthal.
The Illinois Central will sell excusion ticketa ior one and onefifh fare from the following pointa to Freeport: Aurelia, Waterloo, Lowa; Vandelia, Decator, Normal, Hudson, Minoak, Diron, Polo, Illinois; aleo from Champaign to Chicago. If there are parties at other atations desiring tickete, plosse notify men at once.

## hiatag a alton.

One and one-fifth fare round trip. Ticketo at Mexico and St, Louix, Mineouri; Roodbouse, (Hodfrey, Girard, Virden, Springfield, Luscoln, Normal, A=bland, sud Jacksonville, Illinois. Tieketa good from May 2tith to June 10th.

## Special to Western Brethren.

Tho arragements on sll the principal Weatern roods are that passeogers can start when they please, hut must present return certificate on or before June 10th. Follow instroctions given in No. 13 B. AT W. and you will bave no trouble. Parties mast return the way they came if they deaire reduced rates. Ministeri who pay balffare on pernits will not be returued at excarsion rates. It is cheaper for thetu to use their permita both ways.
thios pactic and colopado cestrat.
Pay full fare going and teke rectipt of the ageat at the office where the ticket is bought howing fall fare was paid to Omaha. At A. M. get eertilicate showing attendance. Soid cortifcate and agents reecipt must be presented at the General Agent's office at Omaha when a tioket will be sold to return at one-fifth local rates.

## TO CORRESPONDENTS

A. M.:-Yeur resoive is a coble ote, and we beartily hid you 6 od speed. As to writing Fron that sobject, we think yon should try and ddress the young eupecially. Pleed with then oflee that filthy practiee, and with the spinit of Chriat thow them the better way

## HOME AND FAMILY

# Hubbands, love your wives. Wivea, sonbmit yobr- velves unto your own busbands. Children obey 




## BRINGING IN THE SHEAVES

## 

Sowing in the morning, sowing sceils of kindnes Sowing fo the noontide and the detry eyes; Walting for the harvest and the time of reabing-
We bhall come rejolefogzioringing in the Chorus-Bringing in the dolden sheaves, briaging In the goiden shouvea
Go sad teil the putions now in beathen bhadness: Tell tbem Jepas died-now mo excuse be leayen Bha them come to Jesus, thus prepare the harvest You shall come rejolcing, btluging in the sheaves
 Garing heit
breece:
By and by the harvest and our pabors enuled,
We shall comereioiclng bingit We shat comerejoielng, brloging in the shata Go theth oyed weeplog, owing for the Master,
Tho' the loss sepistabed our spint often grieve, Tho' the loss sistalaed our sptrits often grieys,
When our ' weeping's' b'er, He will bld tos weileone,


## ETIQUETTE OF CONVERSATION

D

## not manifest impatience

Do not eagage is argument.
Do not interrupt another when epeaking, Do not fiud fanlt, though you may, gently criticise
Do oot talk of your private, personal nad family inatters.
Do not appear to notice inacouracies of ipsech in btherk.
Do pot'allow yournelf to lose temper or speak xcitedly.
Do not, allude to unfortuaate peculiaritiee of any one present.
Do aot always commence a conversation by allusidi' to the westher.
Do not, when varrating an ineident, continbally' say, "you see," "You know," etc
Do not intrude professional or other topics that the company generally cqusot take au interest in.
Do not talk very loud, A firm, clear, distinct, yet mild, gentle and reusical voice has reat power.
$D_{0}$ not be shsent-minded, reqairing the speaker to repeat what has beed said that you may understand.
Do not speak distespectfally of personal apт pearance when any one pressent may bave the same defects.
Do pot uee, profanity, vulgar terms, slang phrases, words of doable meaning, or langasge that will bring the blush to any one.
Do not intersperse your language with foreiga words and high sounding terms. It shows affectation, and will draw ridiculs upoo you.
Do not carry on conversation with another in company about matters which the general company knows nothing of. It is slenost as impolite as to whisper
Do not allow yourself to talk ill of the absent oue if it can be avoided; the day may come whes same friend will he needed to defend you on your thsetice
Do not spenk with contempt and ridieule of a locality where yon may be visiting. Find sonething to truthfuily praise and commend; thus making yoursolf ngreenhle.
Do not make a pretense of genitity, nor parade the fact that you are a descaudant of any notahle family. Yoo must pass for just what you are, and must stand on your owa nerit.
Do not contradiet, In making a correction 6ay, "I beg your pordon, but I had an impresstradicting, we you and 60. Be carelal in Do not be you may be wrong yourself.
Do not be unduly familiar; you will merit contempt if you ere. Neither should you be dogmatic in your assartions, arrogating to yourself much consequence in your opinions.
Do not be too lavish in yonr praise of various members of your owa family when spesking to strangers; the person to whom you are speahing mayknow some fualts that you do sot.
Do not feel it ineombent opon yourself to carry your poiat in conversation. Should the persos with whom you are converaing feel the
$\mathrm{D}_{0}$ not tall will lead into violent srgument.
Do not allow yourself to use personal abuse when speaking to another, as in sa doing you may make that person a life-long enemp. A few kind, courteons

Do not diseass polition or religion in general company. You prohably would not convert yonr opponent, and he will not convert you. To discusa those topics is to aronse feeling without any good resalt.
Do not maks a parade of being acquainted with distinguished or wealthy people, of haviag been to college, or of having visited foreign lands. All this is ne evidence of any real genDo zot ure your part
Do zot une the surname alone when speaking of your hesband or wife to othere. To say to another that "I told Jones," referring to yoor buebaind, socinds badly. Whereas to soy, "I told Mr. Jones," shows respect and good hreeding.
Do not yield to bahfolvess. Do not isolate yourself, sitting biek in a eorber, whiting for some one to cothe and talk with yon. Btep out; have something to say. Though you masy not say it very well, keep on. Yon will gasin cour
age and improve. It is as mach your duty to age and inprove. It is as mach yourd
entertain others as theirs to emuse you.
Do not attempt to pry into the private affair of others hy asking what their profita are, what things cost, whether Melissa ever had a beau, and why. Amarette never got married? All sach queations are extremely importinent, and are hikely to meet with rebuke.
Do uot whisper in company; do not engage in privete conversationt do tiot speak a foreigu language which the genoral company may not understand, nuless it is underatood that the foreigner ia unahle tospeak yonr own langange.
Do not take it upon yourself to admonish comparative strangers, on religious topics; the person to whom yon speal may have decided convictions, of their owp in opposition to yours,
and your orer- geal mas seem to them on im-
per and your over- geal tosy seem to them on im-
pertinence.
Do not aspire to be a great atory teller, an isveternte teller of long stories becomes very wearisome. To tell one or two vity, short all that one person should inflict on the company.
Do not indulge in' satireq no doubt you are Fitty, and yon pould say a most eutting thing that would longg the laugh of the company down upoe your opponet, hut you must not al low it, unless to rebuke some impertinent fel-
low who can be aupprased in no other way. low who can he auppressed in no other way. Do not spend your time in talking seandal you siak your own moral aatare hy so doing, and youi bre, perbaps, doing ereat injustice to those shout whom yon talk. Yon prohably do they understood, you woold doubtless be much more lenient:

Do not flatter; in doing so you emharrass those upon whom you bestow praise, as they may not wish to offend you by repelliog it, and yet they realize that if they accept it they merit your conterppt., Yop may, however, commend their work whenever it can truthfully be done;
but do not bestow praise where it is not deserved

## THOUGHTS FOR WIVES AND

 MOTHERS."READING resta us phyfically und mentaliv," said as overworked, caroworn my work for a little while., If I eas put it out of my mizd, I cap go haek to it and do twice as much as I could if I kept on when I was all tired out,"
Overwork of any kind unfits' ns for our dutiea an we know by sud experience. How wretched those days are when we get up th the morning with overy mascle aching and every nerve on edge, when a child's voice asking a question irritates like a blow in the face, when we feel "as if we could'nt speek a civil word to anybody," all becase wo "overdid" house cleauing or sewing or preserving the day hefore. This work mes have all been neeessary. But this is only an ndditional reason for us to be eco nomical of onr phynical strength. Now after
somes such day drav up your lounge, where the some such day draw up your lounge, where the inght will fall just cver your shouker, arill be erect, while your spine and shoulders will be eupported, lift up your feet on the loange end take your book. Try reading an hour in this pasition, und see if the rest and change of thonght do not lighten your burdena and make you forget your weariness.
But laying aside the thonght of our own rest and comfort, lit na loak a little higher. For the children's auke we most make the most of ourselves. Many an anselfish mother has said many things to do for the chillren $n$ She doen many things to do for the childres." She doen not realize that she may do wore for them in the end by cnltivating herself thon if she
spends all hertime on clothes and cooking. A spends asity which makes the resipiont weal or
gener
aelfish is not a hlessing, bat a eurse. Hove you not seon grown up sons who spabbed thei mother's opiaions in the same hresth with whieh they called ber to bring their slippers.The meek little woman has "trotted" aroned to wait on them so long that they have come to think that in all she is goed for. Their sisters eef" "Ma" in the baekgroand becaurse she hasn't a bit of Utvle," and in "so uneuitivated," forgetting that she has alwaya worn shabby lothes that they might wear fine eoas; that her hands bave hecome horay with herd wotl that theirs might he kopt eoft and white for the piano, and that she bas denied berself hooks and leisure that they might have both. And there are other children, too noble for uch base ing ratitude, who feel a keen though secret sense of loss as they kiss the dear withered chieek and think how much more of a wo man " rinother" might bave been' if the hod not hut borself away from' the sweet companionhip of books
The love everx of hashands and childres to we penmanent and valvable zaust be founded on genuine respect for charaoter. Every mother has sright to time for meutal and spiritgal development as really as she has a right to ounbine and oir, and to food and sleep, She cannot exist physically without the one; she can not grow meatally and spiritually without the other. 'If she throwa herself so evergetically into ber duties as seamstress and uarsery' maid that she has no time nor streagth for anything else, ought she to ba disappointsd if in the end he receives only seamstress ond aursery-maid' wages. Work; ihut rest sometimes.-Selected.

## ANNOUNCEMENTS.

Notiser Ehosid be brifef Wra writion on poper meparate
from all ather batiogao.

The brethyen of the Thoraapple Cburch lona Ca , Mich,; will held their communion meeting at the South. Campbell churoh, nine miles north, and three miles east, of Hastings on the, 19th and, 20th of Juae, comineacing at A. J. G. Winey.

We, the brethrea in the Muddle Creek church Mahasak Co., Iowa intend having our com unuion ou the 22 ad of May, commencing 10 A . $\mathrm{Y}_{+}$There will be convejance from New Sharon to place of meeting the day be fore,

Petre Pfoutz,
We intend to bold our Love-feast at Marab reek, Adame $\mathrm{Co}_{\mathrm{o}} \mathrm{Pa}$, on the 25th of May commencing at $20^{\prime}$ elock p. y.
D. Bosfeeyan.

The memher of the Farriev Church, Tippecanoe county will bold their communion on Mrethren coming will be met ot 1 elock $P$, Brethrea corming will be mot at La Fayette on
the 28 th hy notifying the undersigned or Elder G. W. Cripe at Edney, Tippecanoe county, der G.
Ind.
B. Shiveley, Clerk.

## FALLEN ASLEEP.


OWELI.-April 18th, diso, Minde Enama, dunghtsr of friend Shelhy and sister Sursh Powell,aged proved by brother Joseph Koek, from Matt, 19 : V. W. Smidera, Iadiano A ril 16,1850 solirrol Creek Church, Iadfana, Apriil ${ }^{5}$, 1850 , alsear Sarah, wift of bro and it days services by our barie minister from 2 Tumothy, $4: 0,7,5$,
COMBALGHL-In the samechurch and same day, sister Catharlae, wife of friead Hesakkah Tom-
baugh, Iged 24 years, 3 months and 10 days Funeral serviceas by trother David Rechtelteimes from Joh 10: 22.
AGOET--Near
obs Joms.
Magoet,-Near Salem, Oregon, friend Nathat
Magget, aged 23 years, 11 monthe and 22 days, Magget, eged 23 years, 11 monthis and 22 days,
M. M. Bashor.

CLREX:-In the Eel River Church, Ind, A prit 10, 1890 , Alva, son of Josephtand Elizabeth Ulres,
aged 4 years, 4 montha and 17 days. Funeral services by the brethren. $\quad$ D. C. Calpe UMMERT,-In the Upper Deer Creeik Congregation, Cas county. Ind, Cornslius, bugband o
Catharine J. Mommert. sged 33 years, 9 month and 12 days. Fuberal services by Bro. Hiel Hamilton from liev. 11: 12,13 W. 8. ToxEY. KNEPPER.-April 8, 18va, Fillams Knepper, aged 88 years, 3 montha and 5 dayk. Funeral
servicas by Rev. Kecner, of the Reformed
Church.

## OUR BLDGEI.

## -Christian.

- Be cheerful.
-Slop gruabling
-Fulfill your promises.
-Live withia your means.
-Truth is of vast importance.
-Error is uft-time terribly dangervus
-Keep thy heart with all diligeace.
- Policy is a poor sabstitute for houesty.
- Heaven is' not reeched by a siogle bound.
-Emperer William of Germany is $\$ 3$ years old.

The hope of the righteous shall he glad-
Yuur benevoleace should neek the poor before tho poor seek your benevolence.
-Calamny would scon starve and die of itelf if a ahody took it in aod gave it lodging. -A kiss is werth a thousand kicks. A kind rord is more valuable to the lost than is mine of gold.
-Germany bas sixty thenssud schaols, and six million schelats attending theth. one for erery seven fuhubítunts.
One of the most fatal temptations of the weak is a slight deriation of the truth for the akle of spparent good.
-Es Gov. Brown, of Georgia, bas givon \$50, 060 lo the Southern Baptiet Theological Sominary, at Lounvilles. Ky., to cudow a professorship.
-A elergyiman of the Pree ilefornod church in Bohemia, according to a correspondent of the Loodon News, has been fined 1, 100 florins about \$850) for preaching the Gospel.
-A Chinaruati was recontly bopitized is Trivity Baptist church, Now. York. He is 24 Trinity Baptist church, Now York. He is 24
yeare old, isad a deoprator pf ours by trade.years old, isadiadecorator of ours by trade-
There are sbout thirty youthful celestials in There are about thirty
the Susday-achool.

- A clergynan in Boston recently, aroused his sleopy audience by asserting in the most positive manner that, "notwithstanding the cut down one iots."
-A law worthy of imitation has been enacted in some of the German States, forbidding any lad ander nixteen years of age to smoke, the peanlty beiag fine or ibsprisomment. But better thing still would be for therr fathers to let tohacco alone too; had for mon, had for father.
"-Intend of the concessions promised to the Jewa on the annivereary of the Czar's accenaion to the throne; the Goverhment has indulged in more aevere measures than formerly toward them. To eacape expulaion from St. Putarsburg, they are now ohliged to reprenent themseives as Protentant Christians.
-A dispatch from Rangoon, Burmah, reports that 700 men, women, hoys, girla, priests and foreigrens have been hurned alive under the towera of the city walls, as a sacrifice for the restoration of the king'a bealth. Toe panic in Mratalay is frightful, and huadrede' of people are leaviog the city. The king's illuess is said to le leprosy
-The Kiog of Siam, who is soon to vigit this conntry, is twenty seveo yeare of age, and bas reigned twelve years. One of hin frat acta prisoners of State. He after ward isatat a proclamstion giving absolute religions freedom to all his subjects, Another royal proclamation provided for the abolition of slavery, and the remuveration of slave-holdere by a geaeral tax.
-The Cbicago and Nortbweatern railway Company require every man entering their employ to sign the following pledge: "I herelly procalee and agree that, Whale I ano in the wiroutirely the G . and N , W. Ne of intoricating liquote of ejery kiod, including ale, bear and wine; and that I will not frequent dram-shoph, hilliard ssloons, or other places where auch liquors are sold.
-One handred years ago not a pound of coal or a cubic foot of gas hat heen burned in the country. No iron stoves were osed, and no contrivances for economizing hest were employed antil Dr. Franklin, had invented the iron framed fire-place, which atill hears his oame. All the cooking snd warming in towa,


## OUR BIBLE GLASS.

The Worth of Tisuth no Tongue Can Tell:

 hir sapaq wap
What in the nign referred to in Matt: 21: 30, ura part, which reemhn, And then shan ap
nt tho Son of Man in heaven."-J. B.
Ple.es explam st. Mark 12: 1-l0, W. Hoary beld.
Wit eome one priease explain the latt part of the he ott chapter of Luke beginning at the soe

Will gome one phise explain Math, zt: 13, 20, which tredt an follows: "Anhl wor unto then that
Hre wifici chlld unit to inem that give surk in thiose
 the winter, pelther on the Satbuth day: Aloo 23nil Chapter latter part of 2sth verse? "-For ye conappas3 nule se rowe him two-fold more the chiht of he" han yourselves:
 Nesids ns (ollows: "Even so hath the Lori ordaln the gosyel. Why was it that Musesceuth not ent rt the pam
 huve alway duelined to betieve Lhe later.

 with the scovas

## EAGLES AND CARCASSES.

For wheresvever the car

WEN the Jewo bad crucified their Savior their hopes were tead, God witbdrew his spirit and tbey trere left upon the same, grouuds that Adam was after he bad eaten of the
tree of knowlelge. See Gen. $2: 16,17$. They rere considered as dead bodies or carcasses, an the eagles were, without doubt, the Roman wal-

## THE UNPARDONABLE SIN.

Win soree one please explain Mutt. 12 :22 which reuld as follows: "And whasoever speaketh a word
against the Sim of Man it ghall be forkiven hinn; lull we fergiven hin meitler in this shall wot be forgiven him neither iu thingworid,
neiters in the world to come."-J. R. M. $\int^{\text {ESUE bad been casting out devils by the }}$ tas plain to all. The Pharisecs, jealous of Clirist's reputation, knew that to make any attsmpt to persiade the people that Christ had aot actually performed on act wholly' 'bevond tho power of mana, would only bring anpon
themselves contempt sad ridicule. Tie mirthemselves contempt and ridicule. The mirof the peofle; bot aller to the beartio of the prond aud haghbty Pharisees. But the force of it must be ceraded sone way." How can that best be done? "Why," say ther, "we will admit what we dare not deny. This schnowledgement on our part, of what the people all know, will give us a repatation, and inspire the people with conkidence in us." Heace they admit the wiracle, bat sobvert its parpose by pointing the people to Beelzebah as being the power by which it wns done, whinb, instead of being an honorto Christ wwas a dishonor, Christ knowing their thoughts tarns to theu and after showing the absurdity of him castugg ont devilo by the prince of devila, telle them that evors ai may be forgivea except the sin aguinst the Holy Ghost. That sin, was and is simply atributing wbat we know to be the work of the Holy Gbost to the devil.

Humitary is not self-depreciation: it is rather tiou to $G$ od. It is, indeed, the lass of death or self throsigh the sbsorbing love of God in the soul. Wo are thus drawis close to him, that he may wofy fip uq apd toroughous aud egntinually return to him the glory and thatksgeving that are his dne. This entiro dependence, with tbe love and obedience and raslous service wbich priog from it, is the very element of the childasture, without which we eanaot enter the kingdom of hearen.

A silet woman in a fine dress hears a strong resemblauce to a fifceen-cent deblia in a twodollar Hower-pot- - Raiph Waldo Einnerson.
That is alt very well fivdeed, but it was a great deal better put some thrae thousamd years ago! "As a jevel of gold iu a swive's shouk, so is is fair woman withont disoretion." -Proverbs.

## EASTERN LANDS.

hanoverian village life.

WITHOUT exception, the meth hed of cultiration employed around $E$ - would thought in this sountry old-fawbioned and foeflicient. Eren sucb simplo tools as the soythe and crallo are moldom uFed, almost all the grain heing tat handfol after handful with a sichle, and then carefelly laid out to dry before being hound into amall hundles. $A$ whoto family worka day alter day over the grain, handing each struw at leat three times, and yet nhosving uo trace of mental fatigue at the (to me) awful monotony of the work. I could only wonder at the temerity of a goverament whicb dares to educate a people before whom their chifldhood, lies nothing bnt the prospect of drudgery go constant and so stupefying. The farmers, to economiza time, geueraily do their threshivg at nigbth, rising for thin purpose at tweive or one oclock, and working at it until it is time for theic regular day's labor to bepin.
Grains of diffrrent sorts and legumiaous plante are the main crops grown aronnd E to which anch farmer adds whatever he needs for his own ass. In most cases, alqu, they do a little market-garilening for the neighboring which malket. According to the metiod by if E - is cultivited, the whole arable soil of 1h- villatat is divid do without regaril to private ownerbip into tbree parta, called Winter Sommer, and Bracbield, or fallow. In the Winterteld are grown. those crops which are planted in the fall, or eariy in the spring-beipg for E-mainly rye and wheat. The Sommer-
field has the spring-sown orops, of which barley field has the spring-sown orops, of which barley
and oats are good examples. The Brachfeld in, us its name denotes, allowed to lie entirely fallow, or at most is used for pustare, or for the the legomes. Next year the Brachifild of the former year, becames Winterfeld; the former Wiuterfeid is, uned for Somerfeld; and ao year aifter year, and century after century. A part of the commune land is used as pasture, aod on it each person boiding a village right may pasture a certain number of cattlo, aheep, pigs and geese, A socond part is mead-
ow-land, and every twelve years this is divided into as many parte as there are hoiders of viilage rights, ond each, one receives a sare, of
which he bpy the exclusive use until the redivision at the end of theduodecide, still a third part of the commune-land is planted with frut trees; the producs of which is mold for the benlargeite part, is planted with forest trees, and from it eacb, person receives yearly a certain argouat of building and fire mood.
During the months when farw-work is posible the peasants in E- rise hotwera four and five, and, after a breakfast of coffee, sauraze mond bread, go at ouce to the belds. At halfpast nune or ten the whole fumily sit down in the field aud, eat black bread, wasbed down witb a kind of a coarse brandy called schnapps, Then work goes on agnin until twolve, when, it the day is bot, they return bome and rest an hour or two, takking their noonday meal of tread and the remains of the coffee prepared in ties morning and kept warm, on the embers, or the bedclothes! After their return, to work, an atternoon meal of brend and schnappes in eaten at halt-posit three, and an eveniug meal of hrean, cotees, und a warn scopp, when they stop
twork at seven or eight. Constant toil of this sort leaves, but little time for reading or self. improvement, sud ouly six papers are taken in sons, in all, reading them. These weeklies and a fews tory-books, loaned out by the pastar, are the only reading material of a viluge of, ive by the baked once or ut mosit twice a moptb, and eat en without butter, Ou Suaday morning a littlo beef or muthon is sometipes eaten by few fanilies, but othervise 40 animal food i. taken except in the form ff sausagesmeat, Chil dren do not york in the fields until nbout tey for five or sin jor is, much work done by laen for dive of six years later, as from six to fitteen or thend dehool. Th, summer, from June 2tith to athend gichoal. In summer, fron Jame 22 ta to
September 29th, there is no afternoon session Septem ber 29th, there is on afteraoon session
of the scbool, and the children then belp in the barvest. The toll of a plassant being so constant, is also done slowly and poorly. A woodsuwyer, for instance, bolds and works his anw
with only one hand, and draws a breath bewith only one han
tween each stroke.
A conipalsory school law in the province of

Hanover forces the peasante to study during ten years of thair lives, and doring this tiurea little reading, writing and arithmetic is ac quired; but beyond this and a alight knowledge of Eigh German they do not atranoe gion, and perhops I had better say inthing on gion, and perhaps the subjech, farther than that the pig is at all times a welcome member of the highert village saciety, and generally goes into the house by the front door
All work and no play wakas the peasant dull fellow, and the little education be geto does not belp him much. Mauy stories of their blundera are current, involving oftenest the local Dogberriek. To this sort belougs the siga wid to have been posted jin a stahle in $G$ and whicb 'notifed the stablemen that mit is forbidden to feed the borses of cows with lighted pipes or eigara." A tresapass notico, still to bo seen dear E -, givea perhapa the best idea of nis sort of muddle-beadedness. Written in \#no road, bat he who will travel it This roun standing fe fined four marks and two days in jail; the informer to receive haif." Laws are so strict and well enforeed that there are fen crimes. Sueb as do occor in E - are maialy fights caused by liquor and lamily quarrels, wbeb the putir commonly bas infuence enongh lo settle
Owng to the small land-holdings there is in E- mo dietinct class of what we in the country coll farm-belp; but, when a wan bas not money enough to bire hand mo the ordimary way, be goes to a farmer and asks for six or eight acres of land, agreening to pas so mac reat, and giving no deposit, but nadiag himthose osually paid day laborers-twenty-five cents a day or thirtyefive cents for cutting an acre of grain heing the prices psid to sach boundrea.
Honse servants are employed in E - ouls by the miniater. They are hired at Easter, or on the 16 th of November, and one gear is the usoul length of the term for which they engage Housewives receive from fiftrea to twenty-five dollars a year, aud a present of tweaty yards of linea and a pair ot shoes; it is also contomary to give them small money fees once or twice year if they have done their worl well.-Popur Science Monthly.

REMARKABLE - .

IINEVAB was fourtecn miles long. eigh miles wide and forty-six miles around with is wall one hundred fret high, and wide nough for three chariots to go abreast.
Babylon wis fiftr muled within the walla,
which was seyenty five feet tbick, and one hun dred feet bizh, with one bundred brazeen gatea. The Temple of Duasa, at Ephesus, was four bundred and twenty feet to the support of the roof. It mas one hundred years in building.
Tbe largest of the pyramids was four handred and eighty-one feet in in bight, and eigbt bundred and fifty-three feet on the sides. The base orvers eleven acres. The stones are about vixt ett in leigth, and tbe lofers are two hondred and eight. It employed 320,000 men in buil ding the labyrintb in Egypt, and it contain tbree hundred chambers and twelve halls.
Thebes, in Egypt, presents rains twenty-sevon miles around-and contained 850,000 citizens and 40,000 slaves.
The Temple of Delphos was so rich in donations that it was plundered of $\$ 50,000,000$ and the Etriperor Nero carried away from it $t w o$ hundred statues.

## CHRISTIAN CRITICISM

$\mathrm{L}^{\text {pem }}$
PON this sabject the Buth Bantar wakes
the following boid and vigoroan exprest

"W
When giant evils, stalk abroad - when the ar is beavy with moral miasura- when society onliam, vectsrisnisia, sad bewers-whea forat the vitals of Charistianity-when cturches are run upon such, polidy-priaciples as to bepoup and parade are at a premium, and punty and old-fashioned power are set at a discountwhen Platoutic philosophy is allowed to supplant the Dirive phitosophy of redemptlonwhen the grandent crutbi or revelation are hehitually put in the bachsground-when spirthualizing interpretotions undermine the very
foundations of faith-whex maltitudes scont the iden of a persmal coming of Christ, or tbe iden of a personal coming of Christ, or a
literal resurrection of the dead-when multitudes more preach, pray, talk, and sing aheat these glorious things, and live nas thongh tbey were conningly derised tables-when brethren bection, ns to them by their loud pratestatione of scriptural simplicity and large-heartrd libconsent to be dosed with higotry bad shriveled into their own narrowaezs-1T IS TIME TO

## THE EXAMINATION IN EDUCA-

Hy welann nhowa.
[ DUCATION 1 inoight, power of thought, and fawity in quiring knowlisdge. Peroeption, not mem ory, should be culevsated, and as the student can advance only, by hy owa endeavors, he nould be led through such a course of lahoe and, original thought that he may come out an ependent thiuker, as well as is thoroug has in ugaus, notiends, Fo xample, instead of the student in political conomy, history, philosophy, or mathematic eing obliged to work, as now, with an exami notion, parhapo of catch questions, ever in view, the examination might consist is origionl ef ays in the hret three aubjects, and the per ormance of a paper of great severity in th last, all being done at the student's lessure and with such issistance as he can get from book. Here is a training similar to that in actual life the best qualities in mind are hrought out, while reeitations can furniah the studente with preco tice in answering questions, and the instructor with opportunity of guidng the students and correching their arrors. The same prinoiple hould be extended as far as possible in all tudies, and also in preparatorg schools. It han recently heen tried at Harvard with signat are cess in the examinations for mecond-year bonor in mathematics, while in poltical ecouomy and istory there is a tendency is the same dire ion. The adoption, also, in the Harvard Law chool of the "case system, Whieh is based on the principle of Jettiag the student do bis own hinkiug in law, has caused indeprendent thougat to be wore necessary than research for succeso in recitations; bas infosed extraon inary vigor into the echool, and made its reoiation training unsurpassed.
It may be objected that by such a syetem as I bisve proposed a prize would be placed on deception. Even if some obtain illegitimate as sistonce, it is not pertiment to the real issue hich is, What is the best method for those who wish to improve? Natural shirkers will ot receive much improverent by any method Forcing a men to work does not improve him, is with the removal of the pressure be will re urn to bis old coudition. What we want in not to lift young men up to a height and hold theal there, bal to eunble them to rise by their own exertiung.-May Altantic

## LITERARY NOTICES.

## "Motives, OP life.

This is the title of 4 book edited by Prof. wing, and puhlisbed hy Jancen MoClurg a $\mathrm{O}_{\mathrm{q}}$ Chicago 168 pp. Price $\$ 1.00$
The author झays, "You will find that the honan soul is drawn along by six angels of good." Happiness, Beapvolence, Roligion. The book Happiness, Beapvateace, Raligion, The book accordingly duvided into six parta, conetitaHe looks ony. hectures on the abor and ouly on the brighta side of that. Oap is very likely after readugg the book, to think that man ís sreat deal hetter than he is.
"The" bounditions."
This is a title of a book ed'ted by John Mor ris Gibsan, and pabliabed by Janana MeClarg Co, Chicago. 204 pp . Price 8100.
It is a strong defeace of the Cbriatian religion. The book is divided into $t$ wetve part eacb part constituting a lecture. The subjects叐cuased are as follows: Clearing the Ground God is the witness 7 yithij , the wituess without Revelation of God in a huwan lite; Credentials f the Christ; Miracles of the Gospel: The reqrrection; Ravelahoh by the apirit; The sixty. ix hooks. The one bobld. The atroughold of
 lie Christ of history.
os the title of a book of 223 pp. edited by J, P HucLean, and pabliabed by Robert Clarke \& Oo, Cinciunati, Price $\$ 1$
It is certamly askonaard work ont thè anhject -one in whicb antiquariane will find much to tereat them. The work is divided in to twelv hapters as follows: Preliminary obser fations Defensive anclasures; Moonds, whrks of art maing Advancement in the scisaç:3; Tableta;
Frauds; Civiliztion; Antiquity; Who were the monnd-bailders and what became of them? tmonnd-ibulders and what becsme,
Archaelogy of Bather county, Ohio.

The bed is constantly at the door ondear oring to creep in to destroy the good.

## FROM THE CHIRCHES.

 Eveny to righteon
ever. - Dan 12:

## PENNSYLVANIA.

Woodbary.
Our District Meeting of Middle Penssylranis met on the 27 ch of $\Delta$ pril. Tweaty some chnrches were represented perionnally, and the mesting was characterized with the best of feelings. Onh query was sent up to A. M. for
further covsideration. The basineas comfurther consideration. The bosiness com-
menced in the morning and elosed the arme day by having a night seasion. The meather was pleasant bence we had a very large crowd of people. This meeting being something new in onr dietrict, the outaide world seemed nuthe. interested.
D. S. R.

Mocre's Stare.

## VIRGINIA.

I read the B. $\Delta T$ W. regularly with much pleasure. I have many friends in the west,and it is gratifying to read their communications, Sister Pbrhe A. Frantz' "correction" in not anly satisfactory, but alsa complimentary. We in the valley of Virgibia are moving onward slewiy. Our missionary enterprise is mostly on berechack, eest and west of the valley, whick is not a hard way after all, coasidering that our Savior went on foot.

Dantre Hays.
Rock Creak
On the 2nd day of Apri! the hrethren and sigters of the lst Dietrict of Virginia convened at the old hrick church in Franklin Co, to look inte the affaire of the chorch. At an early bent the eldere retired to the committee room and organized in their usual mamer. About all the W. Ve. and N. C churehes. H. P. Hylton Wes chosen Moderator, 'and B. F. Moeman. Olerk. There mere only seren queries banded in, fonr of which were on the same sabject, viz. that of a more thorough spread of the Gespel. These were submitted to a committee of five elders, which resalted in consolidation. Then there were only three querine to discuss. The first was, How ofen, when, and where, should hrethren eatend the salutatian? This brought many good arguments to light. The customs tive to not extending it at all timen, but I a app. poseas nane of you were present you will not get effended.
their hand if procticalle when brethren give their hand if procticalle.
The Second was a call for an Orphan Home. This was discuased considerably and decided to postpene until next D. M. The third was the consolidated ene-a call for more preack-ing-stating that thousands were dying withpurity. The eller hrethrel in its primitiv to bave this puhbiely diecusend, as there wns mome misunderstanding betweer arme brethren present on the sabject, accordingly the commit Lee formed an answer as follows
Let the district be divided into four sabdistricts and bave three of the safest hrethren in each sub-district to plan and send the brethren ont to preach.
The meeting closed with goed felings among
all the bretbren and sistern. We formed all the bretbren and sistera. We formed many pleasare.
C. D. Hyurow.

Durikirk.

## $\overline{O H I O}$

The bretliren and sisters assembled in missionary convention at the Logna Church, Logan Co., on the 23rd inst. Eider Josept Kauffouan was chosen Moderator; brother B . K. Berkeybile Secretary, with the writer ws assintant. The object of the menting was sta. meeting with . Bnilbart, who enthuned the meeting with a considerable degree of eornestness, prompting all to setion in the grand cuase of our Master, in devising greater means for the anlvation of the sinner. Tbe Secretory and
Treasurer's repert was read and accepted. Tke Treasurer's repert was read and accepted. Tke
nmeunt collected for Mission werk wes \$191, smeunt collected for Mission werk wor $\$ 191$,
26. Paid out hy Erangelist $, \$ 139,35$. Balance in bands of Treasurer, $\$ 51,91$.
The report of the different evangelists mas called for and listebed to with great joy when it was said that sinners were made willing to the Mission Master hy the instrumentality of greater prosesution of the mork in the future, and expresasons from the loesl churches were to "go onward with the work of evangeliam," ployed for thent means woald be employed for that end. A fow amendmento ware
mode to the former plan of the work snd adopt-
ed by the meeting. All the members of the Mission Board were re-elected by acelamations, to the satisfaction of all, as their past reas's
lahor iu executiog the work, choosing the labor in executing the work, choosing the
evangelisth, sc, gave general astitiction. The evangelisth, Sc., gave general satisfiction. The by one of the eldere prasent to go on in the glorioss work of spreading the Gospel of Christ to all the bordera of the Diatrict. Thus ended another joyone meeting and may the blessing of B od rest upon its lahors. I woold say to the evengeliste who may be chosen for the rork for the coming year, may you be enabied by grace divine, to go onward in the cause of and plainnest, that all your hearers may bo and plainness, that all your hearers may be hevented Mas learn the way of truth as it is in
Jesus. May you ever bold up to the world all the Bithle traths in all their pecrliarities ae charncteristic of our beloved fraternity. Pray
for that grace that will make the enemy flee for that grace that will make the enemy flee and that this year may be one of great succe in the Master's vineyard, the work of Jesus,
8. T. Bossbuman.

## $\overline{I O W A}$.

Brooklyn.
Our annual church meeting was held on he 2tth of April, and pessed off pleasantly. The eburch seemed is love and union so it was concluded to hold a commanion meeting on tho sisth and seventh of June. Quite a number of hrethren intend emigrating to Oregon, and we would be muob pleased to have ottere go with us. We wish to know semething cencerning be colony which in heing organived in lllinois Will aome one plesese give ua the information? 8. C. Milen.

Denmark.

## EUROPE.

Dear Bra. Eshelman, griecting
1 was up in Thiland the latter part of March and held fourteen meetinga, and there are several there, who, according to their conhession, will soon join the charch. What a change in that place! The first time I was there only five or six came to meeting, and when there the second time they had the priest and schoolmester along to enenare me in words sud imprisen me if possible, but they had to go off watamed. They threatened to stone nie next tuas- Now we have many warm friends there whe are an enconragement to our old
hrother and sister. They are hoth faithful and patient in their lonely condition. One old man The was ted to the chureh by our Danssh fa per, was haptized in my ahsence, and I baptized two, a man and his wife, last evaning. We axpect several more yet this Spring, in different placeas. The church will have Lovefeast April 25th. May the Lord help ua have a gond Aprill
feast
I am
I am hroken down in bealth the lect few days gain, and like you, have no time to rest. The harvest is ready and certginly we do not do much it we after cur life for the soul's salvation. Lat us work and not faint. When our eartbly house goes down in the duat we have a hetter th move into, one that can never wear out in
the Lord's service, It in good enoogh to say rest! rest! hut is it time to reat when people ar bipwrecked and drowned on every hand? Yes what is that compared to sinking into eterna tamea? Every day on ever/ hand eqme one goes down. Shail we rest and let them go, er shall we give them our last elfort-our life to tare them? It all who belong to the church would do this the number of our brotherhood would soon be doubled, hut alas, rest, rent, ease and money, farms and stock, children and eld age go bofore saring souls hy many! Souls per-
ish; miniters sterve, or die of exposure all heish; ministers starve, or die of exposure all he-
caose many shle hands consider all their dutr caose many shle hands consider all their dut
is done hy joining the church and keeping is done hy joining the church and keeping a
few esternal rites. True Cbristiacity is selfLew external rites. True Christianity is selfo sacriticing, even to hate aud loze our own life.
Happy the ean who does this; he shall sare his life, hut the one who is so unbappy us not to lase it, bis hopes and expectations will be blasted in a mement and his soul loat. Dear hrither, ran your race patiently; die with your pen in hand if the Lord will, nad dip it deeper and deeper in the hlood of the Lamh.Your paper does not-contain much aboot "the De offenng;" "'the Lamb that hare the sil of the varld:" "the serpent on the pole in the camp," the stcrifice thast taketh away even the con clesce of sin." Wheu shall they appear?
c. Hope.

The brethren of the Brookilyn Distriet Powesteik Co, Iowa. will hold their Love fons on the 5 th of June, commencing at 10 A. 3 . three miles narth-east of Broaklyn. A gen-
eral invitation giren, especiallyto those returaeral invitation given, especiallyto those retura-
ing from A. M. by way of Hock loland $\mathrm{E} . \mathrm{H}$. Stop off at Brooklyn and you will be convered to place of masting
J. S. Skyder

A WORD' FROM BRO. PERCIVAL.
T will be remembered that in July of 1879, I asked through the B.at W. for any iufiermastion that could be given concerning the whereabouts of brother Barotd A. Percival,who had formerly been a Catholic priest in Moureal, Canada, hut who, after a number of ehangees, had met the Brathren, nest Coring. ton, Ohio, and after being baptized hy them at Dayton and then recommended to the ehurcb at Hantingdon, $\mathrm{Pa}_{\mathrm{a}}$, be was sent to that place dhout April 1et, 1879. He arrived at Enotingdon bat remained only a few days. Leaving there for the East, be was heard of at a station east of Hnoting don, but since then, until quite recently, his whereahouts bes to the hrethren, been eutirely unknown, althongh greet anxiety was felt for him, and correapandence, both publie and private, was had, in order to hring oat, if posilhle, his preeent condition and residence. By some means, hrother Samuel Kiehl, of Dayon, Ohio, and at whose home hrether Porcival lodged while in the city, was induced to write to Oberlin, Obio, from whence a raply was zent giving the address of two ladies in Nehruaks. who, it was said, conld give the desired information. To them hrother. Kiehl wrote, and in a short time ohtained the fellowing from one of the parts, a young lady:

Pawney City, Nbhasika, ?
Mr. Kiehl, Deas Str:-I Mreeived your letter to-day and will hasten to answer it and tell you all 1 know concerning Mr. Pereival.
On the night of October 8th, 1879, he came ta our bonse. He anid that five day" before he had eseaped from the Monastery at Atchison, Kansas; that be then took the truin for Table Rock, some eight miles from here, and kearing that our folks hept Saturday, the came bere and made his howe for flve weeks, During that ti $u$ be gave several lectures on Romanism, and then went to Mr. Grabbs, and staid there while. I cannot say how long be ataid there as they live several miles from bere, and we live in the country and we do not nee each otber often. In December he started for Bainbridge, Nebraska, and when at David City. (ahont one half the way from here there), wrote to Mre. Grahb that he had foand friends; and also that there w. re two Monks and a priest there, but that he apprehended no danger. He never arrived at Bainbridge for I wrete there to find out. He promised to write to several persons bere every week, hut none here bave heard from him since be left. It is the epinion of all that he is certainly captared again, and perhaps illed. He was a very pgreeahle mav, and seemed to bave no fear of the Catholics, al-
though some of the priests here threatebed to shoot him if they could see bim.
He preached for no denomination, hut kept
Satorday as the Qanbath while here. When he Satorday as the Eabbath while here. When he came bere be had a priest's outfit in fall, and said that they were just starting to take him to Duhuque, Iowa, to he tried for keresy, when he desaped. He tock his rehes awsy with bim. Ae seemed at timss partiolly deraggad. We, as weil as many others hare, will be very glad to He apele of heing among the German Bap He apese of heing among the German Bap-
tiste and osteemed them much. He atteaded tiate and esteemed them

## beir meetivgs while hera.

Hoping I have made this plain to you I will close, and if I at any future time shall hear more of him 1 shall inform you immedistely and shall be pleased to have you do the same for me. Respecttully,

Beul Vana.
Upon reading this intelligent and courteoss etter, hrother Kiehi and the writer wrote again to Miss. Vass, asking her consent to the publi ation of ber letter, and the following in her eply:
$\left.\begin{array}{c}\text { Pawnez City, Neb, } \\ \text { April } 3 \text { rd, } 1880 .\end{array}\right\}$
Mr. Kiehl, Deas Sts:-1 bave jast receive your letter, and in regard to gour request, I will nay, take my letter and publish all the contents desired, and in such a form that it will lso pablish my name and oddress if it is desirable. 1 would write a better letter if I bad time, hut my engogement as eleris will not row allow it. The name of the Dankard minater bere, is William Polan, Pamnee Cits, Neb witi any of the denomination. I converastion he names of those in Davia Citrl Mot giv anges of those in Davia City; Mrs, Grahi way know. If I can give gou any more information as to how be was captored, and the par-
tieulars of hin escape, se, I will cheerfuly do eo. Please to send me a copy of the notice. 1 assure you that many in this part are anriocs that he shonld be gotten oot of the bands of those cruel priests. Yours with reapech

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Lanark, Illinois

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THHIS is the name of a new masical hook prepared by Brother D. F. Eby,for use in the family, in Bithe echools and wherever people deeire to praise (iod hy singing with the upirit and with the understanding.
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GENERIL , IGENTS
THE BRETHREN AT WORK TRACT SOCIETY.


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## associates.

ny Mita nombund.

$I^{1}$T has been said that one may be known by hin associates. Do we not all jadge othera by their companyP Have we not at different times felt elated or diagnated by our associates? Association controls ue to auch an exteot that an inspired writer was led to have the divine wind apon it expressod in the eternal records Hesays, "Evil commonications corrupt good manners." Without evil associates evil communications would be impossible.
The enbject of associates is a very comprebensuve one; it whdens out and encloses within its hounds our thoughts and their influence upon our characters The great difference which exists betweel perions can probably be attributd to no otber one soarce so universally as that of ssaociates.
Good company not only improves our manpere, but also oar minds. in sseociatiog with those who are intelligent, pious and polite and those whom we kuow to possess qualities nuperior to ours, we rise; whate in associaling with those wbo are ignorant, immioral nud valgar, aud become degraded.
We ars creatures of imitation, especially white young, and by the influence of our associales, our tempera and babits are formed siushar to theirs.
The and consequences of eril assaciates is exbibited in the history of a great many criwiunls. They wero led by bad associntes into degrading associntions. aud on in transgression and sin until finally they were stopped ty the gallowa There are on record a great wany cases of the excention of ibnocent persons, and geveralls the cause of their calamity was evil associstes. A culprit upon the gallows declared that be was invoentht of the murder he was abont to suffer for, and that it was bad company that brought timil where je then was. Had be not been acenstomed to associating with that elass of people be would probably not have been convicted.
One may be ever so pure, yet be cannot associate witheril companions without partaking
to a cortuiu extent of their hubits. It has been said, "Eril company is like totacco smukeyea cannot be long in ita presence withont carrying away the taint of it." It should be the amo of sil to go into good rociety. Wo do wot mean the proud sud fishionable, bat the society of the wise, the intelligent aod good, from whose conversation we gain information and iucreuse our knowiedge. A writer descriting
good conppany, speake thas: "Good company, is good conpandy, speake thas: "Good company is thant which is composed of iotelligent and wollbred persoos, rhose language is charte and good: whose sentiments are pure akd edifying: whese deportuent is sueb as pare sud well reg. uluted education aud corroct morals dictate; aud whose couduct in directed sod restrained by the pure priuciples of religion." When we thave the advantage of such company it should he our sim to imitate them in their good qualities. If we once become accustomed to asso ciating with the iatelligent and good, nothing is more disgusting to us than to be compeliied to associuts for a half day with the light-minded,

## ly sod vuigar

## GROWTH IN KNOWLEDOE

## 

"All Scriotare is given by inspiratlan of God, and is prodtable for doctrine, for reproof, for correction, for instruction in righteousness; that the unto all ged may be perfect, thoroughty furnlsbed gord works." 2 Tim, 3: 10 .
$T$ Iis expression refers to the Old Testament. It is not, howeser, in the doctrinal or historical parts of the word of God ouly, that the young Cbristinn is to increase his knowledge. In religion thero is nothing purely scientific: alt ie practical. Every part is "a doctrine according to godliness." It is declared in the pasarge just quoted, to be the derign of the Bible "that the man of God may be perfect, thom oughly furnisbed unto all good works." Truth is but a weans to an end, and that end is holiness. Every one of as ought to study our Bible with that prayer upon our lips, "sanetify me ly thy truth, thy word is trati." To know merely to kuow, is euriosity; but a desire to know in order to $d o$, is sanotity. There ought tben to he progress is knowledge. No Chnstian should be satiafied with there rudiments; and yet the great balk seek for nothing more. It is humiliating and painful to ministera to find how little in the way of imparting knomledge is alfected in all of their sermons. No stadent seems aatisfied with so little increase of idens as those who profess to be in the school of Christ. Usefulness, happiness, and trne religious digbity are thus bindered, and not only so,but re. Jigion itself is stunted and starved, and ita lusre dimisished. And even they who do read and tkibk, peruse only or chiefly the works of men. Never was there an age when Bibles were more widely circulated, and bever an age when, by many who possess them, they were less read. Magazines, periodicale and books of all kinds have come in upon us like a flood, which in maus cases has almost swept away the Bible. Axd after all it is Bible truth fron ats ows source, that is the coocentrated natri arat of the divine life; and it will be fonnd that they are nsuaily the strongest, healthiest and most rapidly growing of the ehildren of God, who live most upon the sincere, pare and "auadultersted" milk of the word of God.
The works of men are very nseful in their place when they lead us to the word of God, but too many persons allow themselves to be kept away by them from the fountsins of pure trath. For the growth of the ebureb of God generally, it needs to be led hack more to the sacred Scriptores
"Here I'll,sit, with transport viewing,
Mercy's atreams in stresms of blood
Precions drops my soul hedewing,
Plesd and claim my peace with God.'

All this is well, good, happy, but is is no
eaongh. Evpa he, this rolleved soul, is hat too oongh. Even he, this roheved soul, is hat too state of natare So a state of grace, that the mighty houed from impenitance to conversion, hat the woadrons traaslation from the power of darkness to the king tom of God's dear Son, , if not all that is required, yet ail that ared anke him unsions. He is so taken up with hisjustifieation through faith, and the peace with Gud $w$ lich trings with it, that his forther obediencs is too little thought of. H e is realy to nay ot Oalvary what Peter did of Tabor, "It is good for us to be here;" not considenng how rauch get remuins to be done. Oh, thou bleseed penithat, thou relinved anxious inquirer, thou rejoting young believer. I would nut danh the cup of consolntion from thy lips, I would not affirm thy joy is prewature: on the contrary would say, "rijoice iu the Lord, rejoice in the LII a'wars." The joy of the Lord in thy strength," "go on thy way rejoicing." Yes, bot then "Cake ny yoke upon you, and learn of me, for lam meek and lowly in beart; and ye
shall find rest unto your souls, for wy yoke is easy aud my barden in light." Matt. 11:29 80.
"All Seriptare giveu hy inspiration of God, is profitable." See, then, the importance of immediately seeking to grow in firmaese, reso lateness. This was the first thing which the apastle ebjoined next to belief, "Add to your fasth virtae," or as the word eiguifies, "cour-age"-courage to asvert and maintain your principles before all observation, and againet all opposition, put on at ooce the courage of a hero, and the constancy of a martyr. Prove that pie ty though contrary to mmbition after military heroiom, it is self the most beroic spirit of the world. Grow in grace by obedience to the word of God, born to be wise unto salvation.

## THE PASSOVER

## By balah honneil.

TO my brethren, who love the truth. I greet you as fellone pilgrims in the fellowship of me in arkiso. T bumbly entreat you to bear bound in words, and I pray that we may al evil." That "charity which thuketh no state that the tiwe for the killing of the passover lamb had came, when Jesus had his disciples prepare it, is an indisputable fact. Jesue positively exid that be would eat "the passover" Mark 14: 14; Luke 22: 11; Matt. 96: 18. Who will dare to say their testimony is uutrue? Some ay that the "tera" passorer does not mean what it expresses. If this be true in reference to the term "the passover," it is also true of every other literal term in the Scriptures. And it is true, that this way of dealing with the sacred Record, has carred the intellectual, so called Curistian world, into a Bubylon.
If we cansot rely upon expression, for the true meaning of terms, then we can not ascertain whether Jesus wathed bis disciples hands. or whether it was their feet. Would uot this order of interpretation pat us into as uopleasant position, moto a mystic region. But if we uccept the meaning of the $\mathrm{t}_{\mathrm{t}} \mathrm{rm}_{\mathrm{m}}$, "the passor-r' as recorded in the New and Old Testaments. It is not reasonable that there should bo mach disputing in refereace to this subject; for there was but one "passover' in kuowa existence, at the tiue Jesus ato "the passover with bis disejples." The Eame words which 'e'l us that M ies lept "the passover" are ueed to tell us what Jesus did in the night of his apprebension. There can be no better reason given, why I be lieve that Jwsus ate "the passoser," than thing becaure the Scriptures emplatieally teach it. Head Matt. 25: 17; Mark 14: 12; Luke 22? i. The Supper or (Lord's Supper) John recoris in the 13 th chapter was before the feast of the passover, verse oue and tweaty-bine. Hence it
ir not the same mapper that Matthaw, Mark, int Luhe recorl. The Jews' negligence of observing "the paskover in the forepart of the night, (John 18:28), by no bevens eontrudieta M itthew 26: 17; Mark 14: 12; Lnke 22: 7.

## CAN WE HAVESUNDAYSCHOOLS?

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#Y JOHN w. HROOKS.
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I HOPE that no one will take ofl inse at what I. I may say ou tais question. I know that Gerc arivome twho do atot favor Sunday Sthools, but I have nover been able to sue why mea oppose them where poperiy conducted.
"Trein up a chitd in the way he should go, and when when he is old he will not depart frum it." It does seem to the that the Sundap School would be a proper place for this. I know that hone trainiug is very necessary; and good home training will give the child a greatr interest and aptaess in the Sunday School. 17 we have no Sunday School, where will the orphus childrex, and the childreu of the ungodly and ubconcerned get their training? if we top because some cry popularity, will we zot have to stop singing, preaching, and a great many other things which are very good?
It looks very bid to nee wen do all they can to oppose Sunday Schools, and then ullow their children to spend the Lotd's day io playing ball, pitching borse-shoes, 卷c, while they perbape are spending the day io a "laid off" Sunday vir. I. How mech better it would be if we woad take our chlldren by the hand and lead them to the Sunday School. Show them that wa are aterested io their learning the way of trutb ad not the bad ways and words uaed by Salbath hreakera.
I knew a child, tho son of an infidel, who wan allowed tho privilege of attending Sonday School, conducted by God fearing men, and today he has great reason to thank God for Somday Schooln and the training they receired, and I am sure "he will not depart from it when he is old. ${ }^{\text {. }}$

## GUARD YOUR CONVERSATION:

IF you say anything about a neighbor or friend, or even a ntranger, eny nothing illIt is a Christian and brotherly cbarity to snppress knowledge of evil of oue another, unless our bigher pablic dats enmpels us to be an asecusing witness; and if it be true charity to heep our knowledge of such evile to ourseleves, much more should we refuse to spread evil reporth of another. Disureditable as the fact is, it ja by far the commonest tendency to suppress the good we know of our neigbbors and friends
It would he difficuit to find a tallkstive group of either sex who coald spend an bour together without evil speech of somebody. "Blessed are the peace-malsere" is not the maxim by wheh we are chiefly governed in our treatment of personalities. Belter a thousand times nit dumb than to open our lips ever 30 eloqueutly in the disparagement of others. What we should do in thin, as in all buman relations, is to prechere the golden zulc. If we do usto othert as we would that othera shoold do unto us, we nhall be exceedingly carcful not to volunteer ill words about them. - Sel

A ssilor, who bad been a very profane mua once aated op a card on the locker in whach the pots and pans were kept, on which were printed these lizes of Cowper,
"It chills my blood to bear the hlest Sapreme Redely appealed to on wech trifling cheme. Maintain your rank; valgarity derpise;
To swear is neither brave, polite nor wise You wonld not swear upon the bed of desth! Reflict! yoar Maker pow may ntop foor breath
These lines were cummitted to memory by nearip all the crew, and the card ferved frequently se a reminder.-Religious Herald.

## PEACE BE STILL.

HY Mzzie H. aEt.p.

IVHEN the fearfal tampest rages, W neu the mighty billows roll,
Then the dark wayea of temptation
Threaten toengulf the zonl.
When the storm is ragiag fiercely Then aroid the tempents roar, Grim despair, comes darkly whispering, You can aever reach tho shore.
You can never reach the harbor, The havea of eternal rest,
For your harqua is neariy ehipwrected, And you never will be blent.
Amid the shoals of unbelief, The bargue is turned and tassed, Dritting oa in douht and darkness, Now, it surely will bo last.
Carest not thon that we perish? 1 the soul's despairing cry, Let not the flood oertiow me Save me Jesua or I die.
Listes to the words of Jesun, Why are ye of little faith? Why are ye so fearful donbting, Unto the storim he saith:
Peace, be atill ye raging waters.
And je billows cease to soll,
Peace, be still 'tis my commandment, Ye ahail not overvielm the soul.
A 1 , the ronárous power of Jesus, All things how unto his will,
E'en the winds and sea obey him, At the wondrous, pence, be still.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possoss the Bi he charactenstics which entite then to be regarded as clurctus of Jesus Christ. D. B. Rax, Affirms. D. B. RAY's i2th Aphayative

MR, Stein has becone excited. He has not enough grace to withdraw his foul charges.
He persistently accused Raptist churches with granting "legal license" to doevil "the worke of the fleah;" he charged that Baptist churches "bold that we may do uvil, fight and kill;" he charged that Baptist charches are guilty of the "erime of perjury," and he charged Baptist churches with justifying the "rapacioos, cruel, fiendisb," "upbridled, carnal losts and passions ?"
As a Baptist preacher be "was a sol. der" in a political army doing the work of war," yet be pleads that he was "not goilty" of the crimes with which he charged Baptist eburches! If be is not guilty be has made "falsely slanderous" charges against Baptist chwrebes. Baptists as citizens, as well as others, may engage in sucb war as is necessary for the "punisbment of evil doers" without committing the crimes cbarged. Baptist churches do not encourage their members to connmit the crimes of war The incinuations are "mmply false ond slauderons." Mr. Stein did commit the listorical fraul of quoting the Catholic liturgy of Bobbio to prove that the ancient witnessing Waldenses, were trine mmersionists! Where did be plannly admit it to be a "Catholie liturgy?" He now stupidly affirms that the "Waldenses were then Cstholics themselves! ' $\mathrm{O}_{\mathrm{n}}$ the same principle he might sffirm that the baptists were once Metbodiets because so many Methodists unite wath the Baptists! We bave another example of Mr. Stein's daring historical frend Where he says:

I have proven that the ancient Vaudois or Waldenses were trine immersionists from therr use of the Ambrosian of fice, which positively requires trinn immersion.

In his eighth affirmative, Mr. Stein said:

Muston the bistorian expressly men tions 'the -tmbrosian office which,' be
eays, the Vaudois were reproscbed for having retained after it bad been abolished elvewhere.' Israel of the Alps, 1, p. 12. The 'Ambrosian office' required trine immersion. Rob. Hist, of Bap. 435 , Lon. Ed. These were the ancient Vandois, my friend's 'ancient witnessing Waldenses,' with the Novatians,' 'Doortisls,' dec, whinch he makes the same people."
The Waldenses were ebarged with eating their own children. Does that prove that they were guilty? The charge that they used the Catholie "Amhresian office was false and slanderous. We repent that Mr. Strin camnot prodnce one live of proof from any authentic Waldensian docoment, tbat the aucient Waldenses practiced time immersion. Is it reaconable to suppose that a vast body of people should practice trine immersion for centuries and forget to mention it in their writings? Another exsmple of the "prous fraud." Mr. Stein finds where $\mathrm{Mr}_{\mathrm{r}}$. Brown and others record the faet that the Novatians of Italy and the west were called Cathari, the pure; he then says: These are the "Cathari" (not some
modern spinklers called Puritans, Mr. modern spinklers called Puritans, Mr. Ray) of whom Robinson speaks, as his references exactly show (see foot note 3), where he says, "They haptized all that joined their assemblies by trine immersion." Rob. Ecel. Res. p. 73.
This is a froud, for Rohinson referred to the Cathori dissentera from the Greek churcb" that held tbst "Christ was only a man." These were not the Novatinn or.Waldensian C'athari, Mr. S. seems to adopt the doctrine "that the end sanctifies the means."
We furnith one more example of the "pious frand" of Mr. Stecin. He bss continued to pervert the testimony of Dr . Judson, by addition and suppression. The perverted paswage stands:
"The primitive mode of haptizing was preserved among the Waldenses and Albigensea also, as appears from the present practice of the German Baptiste in the State of Pennsylvania and other parts of the United States. The eastern churches have, it is trne, introduced trine immersion, and kneeling, and pouring wD water hefore or after immersion, and anointing with oil, and other adventitions ceremonies, by which the simplicity of the primitive mode has been marred, and its glory tarnished; but still their testimony in favor of inumersion and the forward postare remains unimpaired." Judson on Beptism, p. 11t.

In his garbled quotation, Mr. Stein put in the word Brethren after Baptists, thus adding to the words of the author. Why does he do sot Also, he left out-suppressed-the testimony of Jadxom showing that "trine immersion," "kneeling," "anointing with oil," are "adventitious ceremonies," introduced by the eastern churches. It must be a sorry cause which needs such support.
When certain writers speak of the Novatians and Waldenses as haviog practiced the same manner of baptizing as the primitive Catholics, they refer to immersion in contrast to affinsion. They regarded it as the same soode whether the act was one or more. The questions, rather quibbles, about feet-washing, oaths, de., bave no hearing on the subject. Some of the modern Baptiste wash feet in their meetings. This, does not destroy their Baptist identivy. They do not, like the Tunkers, make a saving church ordinance of this custom.
It will be observed that Mr. Stein is shrewd enough to pass around our historical arguments. Will be try to answer them?

First: The Tunkers bave admitted that the Bible tesches charch anceession. econd: They depy that the true suc cession is with any Pedohaptiat churehRome or her braockes. Third: They hosestly confess that the Tunker church origioated in 170 . And, as there is no other clureh, bolding imuersion,that bas may clain to the Bible succession ex cept the Baptist, therefore, even the Tunkers themselves must admit Baptis uccession, or be drived into infiedlity.
This argument with another drawn from the wilderdesshistory of the church Mr. Stein does not dare to face. He must surrender. He admite the sue cession of the true church. Will he tell as what present denomioation has tha sucersion? Dr. Judson believed the Bible doctrine of cburch suceession. He says:
It is the pecaliar privilege of Baptast to have defended, in every age, the ini tiatory ordinance of theebristian church, and that on the simple groand that, so far as the mode is concerbed, immersion, however, administered, and that alone is valid baptism." Judson on Baptisma, p. 115.

The leading Disciples of Mr. Cnmp bell are forced to admit that we mas accept the doctrine of Baptist fuccession or he foroed into infidelity. The king dom of Christ shall never he destroyed, it shall heve no end: the gates of hell fhall not prevnil agaiast the charch of Cbrist. Theclaims to be the origipal apostohe charch must be decided between the Baptists and the Catholies Modern man-made churchea can pat in no reasonable claime. Our fifth characteristic that "Baptist cnurehe6 posabss the New Testament oriofn" ia tully austaided. Cuanacteristic sixtes.Baptist churches possess the Bible Characteristic of being peculiorly persecuted.
The Master baid that "persecutions" would be a part of the inheritance of bis true followers. Mark 10: 29, 30. Jesus anid: "If they have called the Master of the house Beelxehub, bow much more shall they eall them of bis household?" He asid: "Behold, I send, you forth as beep in the midst of wolves:" "Ye sball be hated of all men for my name's sake." Matt. 10:16-92. Paul said: "Yea, and all that will live godly in Christ Jesue sball suffer persecution." 2 Tim. $3: 12$. The true saints must pass through "great tribulation" to reach the glory land. While other denominations have their quarrels among themselves, they will make friends to persecute and oppose the Baptists. The kings and priuces of the earth have combined against Baptists ns they did against Jesus, the founder of the Baptist church. Mosbeim, the bistorian, saye:
"There were certaio seets and doctors against whom the zeal, vigilance and geverity of Catholics, Lutberans, and Calvinista were unted, and in opposing whose settlement and progress these three commonions, forgetting their own dissensions, joined their most vigorons counsels and endeavors. The objects of their common aversion were the Ann baptists, and those that denied the divinity of Christ and a trinity of persons in the Godhead." Ch. Hist., p. 505.
These hostile denominations conld make friends over the persecutions of Baptists. Many Baptists have been lodg. ed in prison even in our free America for their prisciples. Hore than thirty Baptist preachers have been put in jail for preaching the gospel of salvation to ginners. They have been whipped at the stake for refnsing to bow the knee in submission to the traditions of men.

Thousunde and millions of Baptsts, in the dilferent countrizs of Europuc, were put to desth because of their Baptist principles during the dark ages. Car: dinal Hosius, a learned Catholic, suys:
"If the truth of religion were to be judged of by the readiness and checrful. ness which a mau of suy sect shows in suffering, then the opinions and persnasions of no sect can betruer or surer than thoae of the Anahaptists, since there bave been none for these twelve hasdred years past that have bees more grievously panished." Orchard p. 364. During these dark ages the Balylon. sh woman was "drunken with the blood of the sannts, and with the hlood of the martyrs of Jesus." These martyr saiuts were not Catholics, they were not Tunk. ers, and they were not l'rotestants in the modern bistorical sense. They wero Baptists.
In adition to the line of Baptist sucession through the nacient $W_{\text {aldenses }}$ and Novatians, it is evident that true Baptist churches continued in Wales from the apostolic nge. Mr. Davis, the historian of the Welsh Baptists enys:
"The Weish Baptists contesd that Baptist principles were maintained in the recesses of their mountainous priaerpality, all along through the dark region of popery." God had a regular chain of true and faitbful witnesses in this country, in every age, from the first introduetion of cbristisnity to the pres. ent, who never reeeived nor acknowledged the pope's supremacy: like the thousande and millions of the inhabstants of the vale of Peidmont, residing in the green and frutful meadowe, surrounded hy bigh and lofcy mountsins, separated from other nations, as if the all-wiee Creator had made them on purpose as places of safety for his jewels that would not bow the kpee to Baal." Hist. Welsh Baptists, pp. 16, 17.

Baptists are regarded as a "sect," nnd they are "everywhere spoken against."

## TRANSFORMATION

T will do little good to complain of the worldliness of Christians while there is little to enlist their sympathies or fill their bearta in the service of the church. Many are led into the dance and a participation in various follies, who might have been saved from it by active employment. "Abandance of idleness" is the source of great mischiefs now, as it was in Sodom in ancient daye (Ezek. 16: 49). We have been told by a prominent educntor in this city that since the introduction into our public schools of the method of celebrating the birthdaye of eminent anthory by the recitation of selections from their works, and essays setting forth the leading facts in their history, there bas been a sedaible falling off in the demand for novels at the public lihraries. The love of novels ls supplanted by a worthier love. And so the unworthy loves and associstions of many in the church maight be readily supplanted by worthier loves and associations, if there were proper syatera and skill in the management of the cburch, with a view to the employ. ment of all ita members in suitable work and soitsble socinl and religious associations, auch as would folly occupy band and beart and parse. Thus there would be "increase of the body onto the edify. ing of itself in love. And in place of bsing conformed to the world, by the renewing of their minds, and be ahle to prove and approve the will of God as "good, acceptahle and perfect."

THE PEARL OF GREAT PRICE.

## by mattian lean

Bthe atrcients the pearl was con. sidered the most precious of gems. They looked apon it as the emblem of purity; born of sorrow sed sffliction. And what a precious lesson we learn from this substanco. They are the re talt of a diseased secretion, caused by the iutroduction of foreign particles These particles consists of carbonate o lime which force their way into the sbell here tbey become interetratified or mix ed with a substance which is identical with the living membraze of the oyster Thus this beautiful gem is produced deep dowa in ocean's bed, and as the result of an abnormal condition in the animal. So with the most precious geme that aparkle to the diaderu of Jrsus. The process by whicb they have been formed bas been a painful process. The bright jewels which Jobe sew on Mount Zion were those who had come up out of great tribulntion. Did we koow the history of every redeemed one, it would be s history of sufferiog, of deep morthfication. Some had suffered io obscurity, hiddea from the gaze of the world, the deep sighs, the bitter teara, the beart anguish was known only to God. Some suffered io lobesome dungeons, their oames were cast out as evil, they were considered as the filth of the world, and as the offscouring of all things. But oh, this formative process is watched, close. ly watched by him whose eyes are as a flame of fire. He will know when the work is complete, and 50 s000 as the earthly, carnal, fleshly uature shall have become thoroughly ioterstratified with the divioenature, these priceleas gems shall be taker up from the slime and filth of earth, to decorate the pslace of God.
Weary, mouroing Christian, look up; tbiuk of thy ultimste destiny; think of the glory, the honor, the majesty that awaits thee. Sometimes thy faith falters, thy courage begins to give way, and thou art ready to say, "All these thinge are agniost me." But ob! hear thy dear Savior saying to thee, "I know thy tribulation and poverty. I an acquainted with all thy troubles, and I deeply srmpathize with thee. There is not a pain that racka thy body, there is bot a pang that pierces thy beart, there are bo tears that suffuse thiue eyes, but have ther echo in my heart. Thou art dear to me as the apple of mine eye. 1 do oot willingly aflict thee; but as many as I love, I rebuke and chastev: be zealous therefore and repent."

I cannot make thy sufferings leas, it thou wilt be a brigbt gem in the rich mossues that sdore the temple of heavea, then thou must submit to the fiery ordenl which is to purify thee. Think. est thou that thy sufferiogs are especially severa? In this thou art mistaken. The same bitter cop fiom which thou srt suftering, was first pressed to my lips; and every samt has druak from the same. Rejoice rather, ioasmuch as ye are partakers of my sufferings; that when my glory shall be revesled, ye may be glad also with exceeding joy.
Be patieut yet a little whle, soon the gre at work will be accomplished, then thou thalt he made an inmate of heaven. "Eyo bath uot seed, ear bath uot heard, neither bath it entered ioto the heart of man, the thiugs which God hath prepared for them that love him." One hour o beaven will make ample amends for all thy sufferings here.

WHYILEFTTHE M E. CHURCH re. p. oathax

IWAS 18 years old in the year 1850 , I attended a Methodist protracted meeting the followiug winter. They had a grest revival. I became convineed that I was a singer, aod that io order to be saved I must chasge my ways of living. I arose and went to the mioister and told him I wanted to joun the church and eerve God and requested to be baptized. Fifty-rix joined the same winter. He told me to wait awhile, I went back the next night. The minister asked me if I was still in the same no tion. I told him I was. He told me I would have to wait six mooths before I could be bsptized. I thought it very strange and asked him if I could tot be come a memher soouer. He ssid they could ooly receive me as a probationary member, and ia six monthe, if all was fight they could baptize me and receive me ioto full fellowship. He then gav me a book to read, called the Discipline I took it aod weat home with a heavy beart. 1 read it through, and it came on my mind that this was oot the book for toe to read first, for I never had read the New Testament much, and I deter mined to read that before I read tbe book the mioister gave me. I took the Testament and went in the sitting-room and commeaced at the first and read about an hour, when my dear old father passed the door and saw me readiog very atteotively when he came io sad begne to talk with me on the Scriptures. I told him I would hes him if I would auybody on parth, hut I would rather read and study it for my. self. He thea asid that was right, and left me. 1 continued to read most of the time for several days and a part of the aights until I read it tbrough and revead a part of it. I found some pasasges that did not barmonize with the Disciplive, and supposing the miaister could explaio it more satisfactory thas my father could I went to him for an ex. planstion. The subject of baptisun he explaioed to me so that I concluded that may be a few drops of water by sprink. ling or pouring or siegle immersion was all that was required. The Lord's sup. per and the holy kias be soid were all Jewish customs and not obligatory on us to practice at the preseat day. he also ssid of washing the sanot's feet, that it was an sct of humility, and tbst if we felt humble eoough that was all that was reyuired. I said I could not understinad it so; avd then I turved to James two and read, commencing at the fourteeath verse, and ended with the tweatieth verse. He said I did not want to see, that it was the way I was educated sod that I was partial; le would not talk any more with me. I ers went out with me that joined them when I did sod said that they did not know that there was such Scripture, that they could not stay with them. was sadly disappointed; for I had great farth in the Methodrst mioister, because I thought hecould explain more clearly thas anybody else, I weat to him before any oce else, even my desr old fathes, then to get such a reply, you can judge how I felt. I atteaded the rext meet. ing of the Brethren and was baptized. I do feel to thank God for putting it into my miod to resd the good Book first. I have oeverrend theirDisciplioe through eet, nor do 1 care if 1 ever do. I thiak there was but eight out of the fitty-six

| 1 hat slaid with them the six mouthe and | wrath. This is putting the ease 14 the |
| :--- | :--- | :--- |
| were received by baptism as they called | mildeat possible | were received by baptism as they called

## ODRER UNIFORMITY. AND PRINOIPLE.

byc. H. balafayos.

## By Rerquest:-

0RDER is cot necessarily uoiformity without variety, aeither is the break. ing up of uniformity necessarily progress. The geaus homo has a geoeral type which is in varisble, and a correspoading variety which prevents aty two beiog alike among a tbousaod millioo. This fact is worthy of coostderation. The order is sufficiently rigid to insure any one agsiast mistaking a mon for a monk. ev; sod sufficieatly varied to preserve adividual identity. The shrewd old patriarclal philosopher was not puzzled to distiuguish between sheep atad cattle, nod just as little hetweeo speckled, riog. atriked and brown, among the same kned. He was not so crazy as to insist on such variety as to blend geoers. A little sober reflection and geunize modesty would show our peeudeprogressives that the strict exemplification of their principles would be the triumph of sectarian philosophy, and the completa anllification of the significance of the Crons. Baptisual regearation is ao plea for the rejection of Baptism. The doctrine that Feet-washing is Decessarily also soul washiog, affords no greuod against the ordionece itself. And so sn idols rous attachmeut to a certain order of dreas gives no allowance for the repudi ation of a distinctively cbristian apparel Baptism is not only given in its priaci ple, but is its form. There is oe roon for caviliag as to the Divine authority of either. Spriokling is oo more baptism, than the priaciple of evolution is the truth of Genesis. Not so with dress Here the priaciple alone is iodicated The form is left to the essentisl charac er of tbe christian life. While this re veals the error of some of our good old Brethren, it meassinfinitely dore than an find room io the new doctrine of progrension. The present order of the Brotherhood is eminently expressive of the true idea of the Cross, Not becsure it is that particular style, but because it is one among several stylesthst admat of the principle of self crucifixion and sep arateuess which are fundamental to re ligion. When one style is adopted, aod haif a dozen others saswer the ssme pur pose, there is oothing gaiued in exchang ing one for snother, snve as a matter of policy, which at the best may be rotteo to the core. To give the present order the sanction of a Divioe iostitute would be unmitigated popery. And becanse there has been a tendency io this direction, a certsin clique has undertaken a revolution in the oame of Progress! The first is superstition; the latter is both silly and heretical. Thave agsin and again demanded the presentation of that pris. ciple in the Cross which justiflen either brother or sister to adopt the style of the world in the matter of epparel. Of course 1 knew in advance that no wildest progressive would ventare on so futile a tayk. I never maintained that the weariog of a bat would necessarily prove a sister to be a reprolate, if it was her only and ignorant departure from the gronod priciple of Cluristianity. Botto that extent she would be as manifestly unchriatian as in giving reign to any other propensity that has its root io the apostasy. Let the principle of that sid. gle detection spread itself over her gengle detection spread itself over her gen-
eral life, and she is simply a child of
sayiog more for the sake of illustration than cac be said as a matter of fret with regard to any case that has ever coune under ecelesiastical juriadiction. The first case has yet to come under my per seanl observation in which daudyism, or couspicuous dressiness, is either ses was eot the fruit of a priuciple which tainted the general life. It is a speota cle to angels and to mea whea a mixis ter of the Cross fills cotuma ster col ums of a confessedly progressive chris tise periodical in the vain, Heaven-qaddeniog attempt to show that greater liberty in dress is essential to the highest glory and usefulaess to the Church! The alteration of our preseat order bav uo more to do, radically sud esseatinilly, with the loftiest possible progress of the life of "God manifeat in the flesh," thau turning the Suspuehanoah River down Lebanoe valley would chauge its name onture, or volurne. Dufling the sbeep's gray sbad-belly, and donning the do akin frock coat, where aothing deeper transpires, is progress over which the devils clap their bands. And where the deeper fact becomes experience, the out ward change is not wanted. The round cont serves all the ends of christian chas acter and influence. There is not a soul on earth, or auy where else, that has ev er disesrded a simple dress for a flashy one as the result of closer fellowship with God, nod deeper intimacy with the IIoly Ghost.
It is not difficult to lay dowe a rule that applies to all cases. If we really have found the Messiah; if the Spirit of the Lays has found as, brooded over ne, catered our "invoard parta," asd takeo possession of all that in deepest snd most controlling io our anture; there is no danger that our variatiou from the or der of the Brotherhood will be so radi cal as to require correction. Those who prefer head-gear sed body-trappings in accordacce with outside prevailing cus toms may ranaack all biatory and phil osophy, they will fail to fod any prin ciple that will demonstrates fashionahle hat for brother or sister to mesn the ame thing as a crown of thoros. If we are not in usity of priaciple with the Cross, oo what ground do we expect the benefits of the Atonement? 'The whole trouble on both sides lies in missppre hensiot of the awful verity of regenera tion-the incoming and constant iawork rog of the Holy Ghost. The ever-im pelling consciousness thas we are temples of Jehovah, uuder the uncersing manipulation of that silent yet Omoipo tent Personality that fashioned Emmanrel out of flesh and blood like our own. will keep $u s$ from undue attachment to a specific style of plain dress, and at an infinite remere from any ontgrowth of our self-worshipping asture in any forma of demeanor or appearance. Not to ad. bit this truism is to verify 2 Peter 1: y The aoul that has sound the life and pase of God sees too little in dress eith or way, to divert it from the supreme otyect of its affection, and the sole sous. of its satisfaction.

Maoy people offer their prayera jurt as poor, shipwrecked voyagera send off their messagea. They never look for ad an wer. They are in great doubt whetbor thes will ever be received. And is would seem a wonderful thing. indeed. if such prayers were anpwered.

Truth in tough. It will pot break. like a bubble, st a touch; usy, yon mas kick it about all day, like $n$ foot ball
sod it will be roond und foll at evering.
$\sigma$ he Brefluren at 药irh. ревинуеว пе екцу

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## cardial phicifles.

 Tux pammonk













Address al commmications.
BRETHIEX AT work,
. . . MAY 15, 1880
LASARK, ILL.. . . . MAY 18, 1880

Weo stall see God? The pure in heart.
Yoo will leara something to your advantage by reading our business items.
Treke haptized and thrtesu applicante during Brother O. B. Gihton's meetings at Allison, tlinols.
P. J. Brown chosen on Standibg Combuttee wid Sumuel Garher. Delegate from N. E. Obro Distriet.
WiLL some one please inform us of John A. Studebaker's addrass? His addrees in 1877 was (Greenfield, Ouio.
Sowe ubdertand that Anuual Meeting will be beld June 7th. This is an error. It will begiu June first.
Bao. Otcru informs us that about sixty persons would lpave Wayneshoro, Pa., the 11th, for Ankual Meeting.

Bao. G.dfrey Sprang, of Scott, Ind., eass: "In No. 17 the notice of our communion should read the 2sth of May instead of the 21 st ."

Excursion tickets from ary etation on B. if 0. Ruluray good from May 1ts, to July sth. Sond to Bra. Howard Miller, Eiklick, Pa,for orders.
Bko. David Brower, Salem, Ore gon, iuforms is that two have repented and coofessed Christ is haptisto aud,that there are three more apphicants.
Brotnan Lapp of Shelby Co ., Mo, gave os a pleasaut call on the 12. b . He had beea visiting his inother near Fresport, and was on his way home.
In obituray notiers in No. 14, Carnline Baker should bo Catharine Baker, and Peter Hoovirse ag* should be 10 years aud 6 months, insterd of 19 years.
Onnens for minutes of Annual Meeting reFived it the following rates. One eppy 10 ceuts. Six cupies 40 cents, twelve copies 75 cenats,
Mioutes will be sent the week afler the meeting.

We had anticionsted a good time with the At Mu and sistere of the Middle fowa Distries It Brutou conuty thr 1eth inst, bot press of
Intinets at houe did not peraitus to pealize our TEM, xt ad a hana of welcums to our editorial -therel, and winh them an abundance of en1 while with us at A . M. For all of
we bave sueceeded in procuring a good we buve succeeded in procuring a good
in which to do business Cone aud hring

When in Cbiengo, if yon have time go and Fisit the "Home of ths Friendless" and lave something for their anpport. We takn plessare in calling attention to hrother John Kricr's articie on the last page. He is a friend of the friesderes.
The Gospel of Jesnas Christ is not the Bely Gitost. As well apeak of the wheat hoing thr Gospel is the Eloiy Ghost. "The lan of the Cospel is the Hoiy Ghost. "The lan of hite
-pirit" not the Spirit, hat something produed "pirit not the Spirit,
or given by the spirit.
Is thare is not enough real, gennine love and fuath in a man to call out his benexolence, it were better for him to return to hin wallon inge rather thas try to proeure money for charch expfnses by menns of fairs, feestivale, shows nad other worldy iustitation.
Wg are under the pruafil nemessily if prab
 not alin to reflect upon tiose who aid ed him, for we beligve those who did so, were prompted more hy sy mpathy than by impore motives.
Taz Chiesgo Daily Nens of the 17 th has the Collowing: Last night's storm whe very sea $d_{1} 0$., the roof of the City Hall was lifted ond a $d_{1} 0$, the roof of the City Hall was lifted and
carried several landred feet over the honse-tops. The roof of the Dunkard College boardiog-hall add smather buildings were also carried awar.
As excelieut article on "Sabbatajianism" will appear in the next number. If the hrethrea wunt soun extra papers for dietribation ren wiat xouna extra papers for distribation
they ean be had at the pata of two cents apiece. they ean he had at the rato of two cents apiece.
Orders ohould he sent at once as we will priut no more extras than will be callied for.
On another pige, will he found an article from Isaiah Horner on the Passover. We do uot aceept all of the Brother's viewn; hut since
he des ires to learn, we thought it good to permit he desires to laro, we thought itgood to permit him to present bis position so that if he is Wrong, some ons will help bim to thin truth

The Illinois State Board of Agrieulture offer jremiums to the public schoole of Mlinoois, to he awarded at the Auoual State Fuir, whieh will be held at Springfield, Sept. 27-Oct. 2, 80 . It seems wore like common tense to give some-
thing to the hoys aed girls as a stimulus to hard study than to "horss jockegs" for running their horses to death.
(awrso to a mistate on the part of publich -of the DibleScho. 1 Echoes, the book will not be rendy for delivery for a few weoks. Advanced sheets will he sent out noon; and we trast our Bible workers will exercise a litth more pa bience, for we very much desire that they use this good little work. Bro. Ehy has expended for the family and seliool that would meet their for the family and selaol thet would neet ineir
wants, nud we hope al lovers of music among the Brethren will appreeiate bis lahors.
Puncte life is filled with prospective gloryIt looks very nice to lock at it from this side bat to look at it from the other side tukes atout all the glory out of it. We used to thiuk It was a hig thing to be no editor, and now we
ste sure of it. It don't take mors than ahout sre sure of it. It don't take mors than ahout
six months to eonvince one thoroughl - Goppel wix months to eonvince one thorough17.- Gospel
Preacher.
And you hare discovered it, too; and "are
sure of it:" By the way papers are multiplying, one would thicla that somebody has been looking at sonie side. Very well; let experienee be the teacher. Only so somp good he done, zo matter how plantiful they are But remember, tyros, the sunhine will get mighty dima at times;
aud you will theu feel like resting under the Aud you will theu feel hike res.
"Juniper tree." 1 Kivgs, 19: 4.
Tas literary uod muaical entertainment at the Prot Christian Cbarch in this city on
Tnesday evening of last week was quitt a anc Tnesd dy evening of last week was quitt a s suc-
coss. The andipace was sery large, and the coss. The andwace was very large and the
exereises were higbly apprecinted it
jude me from the rapturous applause, and the rejudge from the raptyrous applase, and the re-
peatel encores."-The Christan.
A literary aud musical entert
"Cbristian Church!" "Rapturona applauze and repeated encores!" Let ng see how it would read in the Light. "And the twelse called the multitude of the disciples togother; and the apostley aang amusing sougs and read tragic selections; and the people gave appreciation by "taptarons
applause aud repated encores!" Does not contuplause aud repeated encores!' Does not con-
taiu the apostolic ring does it? But this does: "And they eoatiuned stendfastly in the apasthes' doctrine und fellowship, mind io breaking of hre id and iu prayer."-1cts 2:43. And they were not spplanded nor encored for it by the
people.

Thenz are ooly "stegrant pools" in $Z=$ egong, writes a Burnese misxionary, R. B. Haneock, in The Massionary Nugazine "We bave no doubt," writes he "that if we had a tank of pure detarred by theabsence of kuch a place, "who deterred by the ahseace of such a place, who
would array themselves on the Lord's wide." Would array themselves on the Lords side."
Nom, do any of our Baptist friends believe that Christ set such store by the eleansing rite of hipti-解 that, if he were living in Zagoug, be would require his diseciples to he dipped io a filthy wallowing-place of cattle? The ordinatee Was made for mun and not man for the ordinasice. - Independent.
"He that believeth and is haptized shall be asved," is just how mueh "store" Christ set hy baptikn. The amount of "store" set hy it is sulvation: and that outh to to whee every sincere mind to acceptit. Is it not a little strango that people can tive in $Z$.egong whare there is notenough pure water to baptizs in? There i, romething wrong ahout thin Zexgong matter and we are inclined to think it is not so muel
the want of pure water as willivg hearta. How the want of pure water as willigg hearta. How
is the water about New York, Mr Isdepend is the water about New York, Mr Independ-

## THE ORIGINAL BASIS

From the word basis we obtain the idea of | foundation, and froms the word original |
| :--- | hasis we mesa the ground-work or first principles of Christinnity. The original hasis is that system of religion originated hy God for the human family, and was revealed througb Christ ay the instrument. This basis has never been lost, never changed; but is as distanet, perfect and powerful an when revealed. Men'e feelings, tastes, opmions and imaginations have ehanged, bat not so with the original haxis Kingdonss have come and gouse; eities have been huilt and destroyed; eountries improved

and laid wate; bat the original baexis stands as a monament ut divise autiority anviolable, unchanged, antaruished. Forms of Christianity have appeared in great nambers in all agee,and in all elimates, but Christianity itself with its unehanging form, unimpaired by the hand of time, towers ahove all its niserable initatore. Before proeediug farther we wish to hay oms.
Firs. There is but one, and under no cireumstances conld there be more than one, Savior of the human family.
Second. Every act of that one Savior must he harmony with erery other act of his.
Thirrd. All the acts of that ooe Savior ar xpressive of his character.
Fourth. That one Savior has given to man 6system of laws for the government of his soul Fifth. Every part of that revealed rule of couduct is in harmony with every other part. If there is thut one Savior, as enunciated in our first proposition, and if every actof that one Savior must he in harmony with every other act of that one Savior, it follows that he in perfect Savior, hence a perfect wndel of haman vature. Every act of that one Savior must he teet model of humau nature, it follows that his character must be the wodel for the Christiao a churacter. This is so self evident that further ohservations would be supertiuous. We thereFre pass to our fourth and fifch axiome.
If that one Swyor has given man a xys fem of laver, and these laws are for ths government of his soul, does it not follow that they Tone most control the soul, since no two sys: eems of goverament can exist in one place ai the same time? And if every part of that reveated rule of conduet is in harmony with every other part it follows as an absolute necessity hat there is haraony throughout the whole and if that system is barmonious in all its parta it is an indispatable fact that the soul which
is wholly controlled hy that syatem, is in perfent accard with that one Savior.
Let os look abont for a primary priveiple in that as stem of revealed trath whieh is abso lutely necessary to salvation. If we can find one such there, we will have found a principle with which all other principles must agree.
To illuatrate so as to reach the point declared we will tirat look ints the world of matcer.
A mnotard seed onust issue from the germ of life that in in the soed. It is pat into the earth receives nutriton from the earth, barsts the this film or corecing and springs apward to receive the warmth of the sun's rays and the

These are the first steps that enanect it with the earth. It thus becomes dependent apon the earth, nir, light and moisture for its develpment and continued existonce. The arous of hght embraee it, the zephyra of the morying welconne it, the rain cherishes it, the gebtio rinds whistle throagh its hratiches to help it ad the songs of the beautiful flowers eheer it othat it waves upon the hreast of the perfect nd glorions day. Thus with the jumuierablo planto that hedeek the "physioal universe" it is twken iuto fellowship" and becones a part of he great green earth. This is the inevitahle aw of ito heing, and this law is in harmony with "the laws of phynical boing.
Now let us turn to the law of development as exhibited in the crucifixion of Christ. The Savior was sent into the worlid at that period of ita history when the mind of man was pres. pared to receive him. By meeans of typas, shad own, emblems and Ggures, for four thousata years God was prepariog the buman race to accept that Being who could und wowld save all who will obey him. From the separating point a man's moral being, ho was gradually brought pp to the uniting pmiut with God by the meana which he ordained. Abraham was ealled and ent as soon an the condition of tha human family was prepared for hira. Moses was dedlured a leader at a timo when the peopla were ready to receive him, and the prophets arose at the very time that the humau race were pre. ared for them. John the Baptist appeared on the stage of netion at the precise time-not too roon wor too late; and Clurist, in harinony with tha law of developnient, procliained the glad diags of salvation at a period when there wer finds euffeiently enlightered to beliove, conans and obey him.
This hrings us to the great question, "Why Was it vetessary that Christ should be sacrificed? Why muat He, the Pure, the Holy, the Harmress One, he pieroed with mils and the bortful pear?" Why this? Wa answer, "In obedience 1o lave " "the las that addo partiele to particle Iu the mustard plant, the law that expands the flower in your garden, and produces yout nod me-tho law of sacrifice! The roso that hlooms in your garden and exhales its delightfal parfume exista through the sucrifice of air, rain, unulight and earth. The grain of corn ornaments your garnera and enriches your purss at the expense of dew, and hest, and earth-all these were sacrificud that it might be. So with Clarist. In harmony with the lave of sacrifice, he gare up his life that we might live. Through travals, and groans, and sacrifices we reach manhood; and it would be jast as easy for God to produce corn, and wheat, and flowera without kacrificing earth, air, suolight and dew, as to save tman, give him cterual life without the death of that one Savior. Christ must deedn have suffered, and risen ugain from the dead. Acts 17:3. We have shown you why be "must weeds have suffired," and at another time shall point out why he must have risen from the dead. That the Savior has given, io the form of words, a aystem of laws for the goverament of the soul in so thoroughly in harmony with his divins character and mathod that msin will hardly dare dispute it, unless it esa be shown that God cares less for the spiritual than the physical. La it prohable that he would ereate the moral powern of man eo that lawe woold be becesary for their proper control, and then revesl no laws for them? Is it prohable that he would he extremely watchful in regard to the laws necessary to our physical heing, and anconcerned ahout those which are essential to our moral well-hcing p Ie it reasonable to suppose that he wonld invite va to necend "the stair af moral being," without telling hate to ascend? Is it reasonahle to suppose that he would creste our motal powers sahiject to the lant of development, and then withhold the means of development? Tosuppose such things of God woald be ahsurd in the highest degrea, and an insalt to Deity. The hody is the tomple of the miod. The physicul cont tins the apintanl. The laws of the physical are not superior to the laws of the spiritaal. Between the two there is accord, there is harmony. If every law of oar physical being is in harmony with every ther law which governs oar bodies, then it follows that if we find any other sy-tem which emanated from Deity, erery law in that nystem must be in harmong with every other law, for Divine Being produces perfiect systems, and perfect aystems cannot contain imperfect laws and prinelples.

## CAUTION

IVE have received a circultr from W. L 0 Brien of the "Panbandle" R silway kivog rates to and from \&anark on that rowd, with privilege to stop off at M: Musris. This means
that Le han arranged with the Chicngo and Iowa road; and wo coution our Brethrea geverally who do not wiah to vint Mt. Morris to be carefol how their ticketh read, as the Chicago, Mitwoukee, \& St. Panl Raulroad in the only all mill line from Chicago to this place. We state postively that the Chicago, Milwankee and st. Pmul cumpany bas no arrangoments with any other line west of Chicago; Be eure to purchase tickets via. Chicogo, Milwaukee and St. Panl Ralroad. If you cannot do thas, thon huy to Chicago, nud from there you will be brought to thin place direct at reduced rates, If $\mathrm{M}_{\mathrm{r}}$. $0^{\prime}$ Brien offern you tickets to thas point over the Chreago, Milwaukee, und, St. Paul road, then aceept them, fur hy no doine you can come bere direct; but if yon take the Clicago ond Iowa, or the Chicago and N orth-Western, you will becompelled to change curs at Freepart and lay over sev. rol bourn. Gur opinion in that it is sufer to pur thave tickets to Chienge, and then from there here. Agents of the C. M\& St. Paol road will atke special pains to arsist joa fin Chicago. Should any of the Pansevger agruts of the C . IV. \& St. P. eall on you, yoo can relly pion their epretentations.

## HAVE CHURCH CONFERENCES A RIGHT TO LEGISLATE AS WELL AS ADVISE

$I^{\text { }}$N this oge of extreme liberalism there is growiog tendeacy for every uas or woman whe ther right or wrong. As a person may be conscientious in erroneous views it is by ao neeans a safe gnige to be goverued by. The ides that chureb Confereuces bave not
a safficiency of delegated or representative power to legislate in regard to charch matters is au jitea calonlated to engender self-will, disunion, strifo and altimate ruia.
Let us look at this matter in the hght of Bible authority and a course of reasocing right and to the point. "The gospel ts the power of God unto salvation to them thas believe." It is an ermbodiment of God's'will to man, eontaining the terms of reconciliation, full of love, graca and mercy. It is our religious constitution, ordained of God, sigued and sealed by the Lord of life and glory. It is a bill of rights under which all Christ's followers are free and aqual. While ackuowledging that the gospel is full of love, mercy and $\mu$ ardon, we must not forget it also is full of positive law, or that there are certain conditions nececsary for our acceptance in order to be a free eitizen "of the bouse
bold of ssints"" we must be bora ngain-except bold of ssints;" we must be bora agaia-except Lord, Lord shall enter into the kingdom," but those who are obedient. For man to change dixamoul, or add an ameadnient to this heavenly constitution would be a bigh banded siv. Ouly the powers that ordnined this doctrine of salvation have a right to chapge it. Having no late anthentic revelation of right to colange the gospel plan or suhstitute another form of religions worship, we hold that the gospel in our constitutionnl code and in accordanve with that every nile of church government should harnouize. Just bere is where the issue coues up. A cluin is set up that every citized of Cbrist's kingdom has a right to be bis own judgo as regards his chureb ohligations, and oftan with raucb apparent zeal for the gospel ax their criterion to go by, assume the right to disobey eburch disciplioe or government, ootwitbstandiug said governmeut or ruks may fully barmonize with the true priaciples of the gos pel thongh not definitely or in detenil meentioned in the gospel.
What vould be thought of a citizen of the United States ribo though a profested lover of the coustitutiou, would assume the right to dis obey certain laws of his State, county of towiship, simply becuuse he could not fiud those laws in detail in the articles of the E.S. constitution? He would be dealt with ason offender, and if the minor luws of mbicb he was found a frasggressor were in harmong not the spirit of the coustitution his appeal to the sbseace of of suck lavs in detail in the constitution would
be of no avail. Ho would bave to suffer the peoally of tio laws. It naver ras intended that the constutatiod of itself should embedy all the law that was necessary for the governmeot of the peeple who shonld lifo under it, but it virtually eunhodies the essential principles or grosud work for a free government, and to cer tuin bodies of mon aredelegated powers to lear islate, and to others the right to extcute the laws. While the constitution del. gates such powers, it gives no right for those bodies of men to make a law in violation of the organic prine ples of the conctitution, but any 'aw made by thenl fuliy is accordance with naid eoustitotion, devised for the government and good of the people, tvery citizeu is duty bound to reapect aud obey. Though it be but a petty law to township or school matters be is under the same ohligation to ohey it as though it were a law plainly set forth in the constitution itself. Just so wo reason io regatd to our religious constitution which eushodies in plain terms the prineiples and doctrines of sulvation, and under the same bill of righto ail true believers, by virtue of the wame, constitute the church or "body of Chriut
As regards the govarnament of the chureb, in wery respeet, sud the obligations of the individusl members, the gospel does not in detail att forth every particular. God sent bis Son inro th. would to give to us an expression of his will und to hmm delelgated the power to build his church. Ho was obechent, uad fourded the church in accordance with bis delegated power, it was more particular bis provinee to entablish the doctrizes of the choreb, or we might say the franuer, ander God, of our glorious religions constitation. To the apostles, bis chosen representatives, be delegated the power to go forth and propegate bis church, to hold ierviolate the doctrives thereof, aud thus for them to organree churches (cougregations) of thuse who believed, and to establisb sucb rules and regalktions for their government as was right ond proper. Yes, they, the apostles made lams to govera the church. Apostolic cburch government, so far as wo know was in barmnay with
the gospel, and the couse of Cbrist prospered, the aposthes passed away, and dare we say they left the church void of delegated power? No; Curist seut forth his apostles, duly commissionid as ambassadors is his stead, to preach and to be overseers bis of church, and they, the apostes, sent forth ministero or evangelists to preach the goapel and to the ehurch is delegated the power, not to cbange the constitution, disanoul or take from, but to ase every lawful means in her power to make the gospel effective, to wake rules and regulations conducive to the best interest of the charch. And every rale and regblation made to this end, in harmoay with the gospel is a law, petty thougb it be, that cvery member is in duty bound to observe, otherwise he in uot a good "fellow-citiven," and the penalty of the law is bis doe. It is often said (for the want of better argument) Show me the chapter and verse in the gaspel where I ams commanded to do this or that. The same was asked in the apostles day." When did Christ say if any be siok, let him eall for the olders of the church aud they shall anoint him with oil?
Please toll me where it was that Christ said that if it be "a slame for a moman to be shorn or shaven, let her be covered, "or that it is a hame for a man to pray or prophesy with his read covered. Tell us when Christ commanded is not to neglect the assembling of oarselves together, or did be ever command us to lay by in store the first day of the week? Pray tell us whea Cbrist give the law to bave all things common. By what authority do you cast lots for a choire in the case of Matther, or set apart seven med for a eertuin work? Who gave you sathority Paul, to require certain qualifies. tions and age hefore a widow could be "taken uto the number?" Aud so we might go on and how that rules aud requiremants of the nature f charch gorernmeut were uot given in detail by Christ, but the apostolic ebureb used its judgment in these matters and all were the oulmowth of the geueral priaciples of the gospelThey bad a nipht to enfoin those roles and regnlotions, so long as they, in their judgment, thought thens esseutial to the good of the church, and no principle of the gospel was sacrificed, bat rather that the design and character
of the gospel might thus becarried out by the churcb, and true Christian character establish-
ed. Juat so it aow is with the ehurch. The Adnual Meeting is made up of the represents tives of the whole choreb, and they have the rigbt to maks raies and regulations for thr good of the eburch, harivg in ver nut oul) the conversion of the worid, but alon the purity of the church, and the perpetuity of ber peenti ar chatactankica that God's chaldrea be andeed separate from the worid; and so long as thone decirions are an catgrowth of the wisdom and matore judgmeut of the church, in aceordance with the tonor and spirit of the gospel, every member is in duty hound to olserve thern, and use his or her infuence that they he carried ont.

Tris ofleo said hy the self-willed "the gospe is moy rule of life and nothing else will I obey." To this we rewarls that those who live up to Annual Meeting, as a clas, live as clone to the gospel as it in poasible for those who ignore the decisions of Ansual Meeting. Iu fact it is a question of douht whether a man can be a good Chsistian who will trample under bis feet the expressive fastures of Annual Meeting decisions. What think you of a man who will say, "as the Bible says nothing aloout horse-racing, eack-fighting, card playing, \&c, 1 don't thing it any barra to iedalgo ia thear? Annual Meeting deendes according to the gen eral principles of the gospel it is wrong to iodulge in auch worldty nwusecuents, therefore
the man who observes the decisions certaiuly lives nearer the true principles of the gospel So it is with every tlecision mande by Annau? Meeting that indeed harmonizes mith the gospel, and, who, as an individua! has a right to yot up his judgment agaimst the combaned wis dom of a multitude and aay those decisions are not according to the gospelf?
The rules and regulations of the church are by no meaus a barrier to the true conversion of the world, hat being in harmony with the gospel they do beep eat those who want to come in with proud hearts and baughty beads, those who want to reeline in the eradle of the chureh and be rocked to sleep with the false hope that tiey can serve God and mannou or worship the living God while slaven to lust, or be soldiers uf the eross while dong the biddings of the enemy.
We sometimes bear about "man-made laws," human creeds," "episcopal domineering," Sc, is no argument, but aimply a meams to scecure ny mpathy and uphold seli-jostification.
"Be of one mind" most certataly applies to more than doctrioe, it as well applies to judgment io mattere of church governonent, and upon obedience to this ivjunction oar fature prospeets depond. lo no other way ean we becone more of one mived in charch government, than to yeld our owa judgmont to the decivions of Annual Meetiog. Instead of finding fralt with the demands of the church, see if the fant in not io our owa bearty rather, and when matters are set right within we will see ail.
Oncerwegive up the idea that the Arnua! Meeting has no power to legislate in matters of detail, relative to eharch rules, judgment and sovernment, we enter upos a dangeroua way, name, but ber real glory bave will disappeared

## BREAKING BREAD

THE American Baptist Flaq containa the following observation on an article by one of contributors:
Bro. Browa suggests in his excelleat article that "the propar time to obserre the Lord' $\leq$ Sup.
per is in the evening." We do not think tuat. the tiane has anythoge to do with tho validity of the ordinames. It appears that very early in the morniog of the second dyy of tho week ซas the "proper time" that Paul broke hread with
the charch at Troas. Though these diaciples thu ebinch at Troas. Though these disciples
came together on fhe first day of the week to came together on fhe first day of the week to daybreak that they lroke bread. See Acta 20
$1 \AA^{\text {"it }}$ was between midnight and daybreah" that the diseiples "broke bread," it was quite a ways from the middie of the day, the time Baptists usaully break hreal. If the disciples of Cbrist twenty-four yeast after the asconsion and corenation of Christ, broke bresd between the evening and the marning or daring the night, they did precisely what Christ did at Je rusalem. Lake 23: 10, 10. The Flag dues not "thios" that time has ought to do with the va bidity of an ordinance. Time had somethiug
so have a better law with better probinkes, does tant seem nt least rrasonable that time- is romething under the better thing? Or is God It a God of order now? Ba is anchanging. The enppar time to observe the Lord'a Supper Th tho evening." hecance common senso teack $\rightarrow$ that the evening is the time to eat suppor, wud not in the middle of the day has Baptiats do, If Mr. Ray would be happs he must eat bi upper in the evening instend of at dinner time.

## TRANSFER ARRANGEMENTS IN

 chicago.IVE were in Clieago the 10th and arravged for Dr. Furhney to conduct purties from onodepot to the othor. We suggeent that you do Dot arrive in the city ou Sunday, but bo there by $830 \mathrm{~A} . \mathrm{n}$. Moaday morning. All Entern troins arrive at that time, and then ahout 10 4. N a a specialtroin will leave on the Mivarken aad St. Paal road for Lanark. There will be ahout two hoors for changing cars, and for refreshments. It might be well for those from the Eat, if they find they will reach tho oity ou Suaday, to stop of with brethren in Indiana, and theu take the train Sunday wight in time to reach the city at 830 A. 4 . Brother Farlney or some one asthorized by him will weet you ten or fifteen miles from the eity on the trains, and will give you such intornatiou as you may need. When you arrive at the dopot, do not be in a hurry, but but wnit a for minates in the depot until the crowdo digperse for there will be thousands coning in at that time to the National Conventiou, and it will be well to move alowly and follow Brotber Farhney's instruction. Mr. Fleming and Mr. Everess of Cbiengo will also aid you by ioformation Brother Farboey says he will make arrangoments for refreshments on Monday moraing, at reduced rates.
м. M. г.

## BUSINESS ITEMS.

Ttceets oo Illincis Contral are good from May 15th to Juae 10th.
Brethaza at Wobr from of A. M. to Jam, 20t, 81 ooly 60 cents.
Sexd for a copy of "Trae Vital Piéty" or
Nob-conformity to the world." Price 75 coots. Whes you are io Lanark, go to the Bartihes at Wors office and examine their fine atock of religious books.
MEal tiekets will be for rale adjoining Editore' Tent near the taberacile. D. L. Millor will he there to wupply your wants.
Call at the B. AT W. office sad bay one of thoso new tracts entitled "The Honne we Live $\mathbf{l n}_{3}$ " by Daniel Vaniman. 16 pages. Price five cents.
Tur only through route to Lanark is over the Chicogo, Mulwaukee and St. Poul Rallway Bpecial tran will leave Chicago for Lanarl Monday 31 tat at 10 A . y .
Orders for boola, pamphleta and Beetrars at Work will be reecived at the Editor's Teat on the Annual Meeting ground, and at the office of the B. AT W. on Brosd Street.
Ralisond certificates will be issued from the Editor's Tent near the Talernacie. In calling for a certificate stote on what road or ronds you eume, and at what station you purchased tick. ets.
Parties wisbing to nettle accomnts ebould call at our office, corner of Broad and Franklin Streets. When tbere, examine the stock of excelleat relogione works. We have on bond a boice selection.
Tre Cinciusaci, Lafayette and Chicago R. R will sell round trip tickets trom Iddianapohs and Latayette, Ind, to Roek laland for one and one firth fare. At Ryek Islaad it connects with the C. M. \& St. P. R.ilway to Lanark.
Do you want to come bere direct from Cbicago? Then leave Cbicago at 5 P, us on the
Chicugo, Milwankee and St. Paol R silrosd hy way of Western Union Junction. Pay fall fare coming, and when here call for certicesta.
If rov inknd to be at the A. M, be sure to noaberibe for the Dairy B. AT W. so that your family may hear what the coansellors ora doing as well as yourself. Price 25 centa. If you cannot be preeent thea nubecribe any how and bear the vews.
Ismass, Bloomington and Weatern Kailway will carry pasengers to Bloomington, 1 IL , and retura as follurs: Pay foll fare going; at meatipg procure cartificate which will enable yoa to roturn for one cant par mile. Certficates on A. M. ground.

## H0NE AND FANILY




## LITTLE SOLDIERS

Little Soldlers of the Cross, Little pllgrima on the earth, Act ye worthy of your birth.
wok ye to yonr lenuler-Cbrist Bo ye falthftul unto him:
Never let the path grow dlus.
esus holds to yon a crown
Siee ft alitter is the sky; -
You will meat bum by-and-by
By-andfly we'll meet in Heavee
All the littlo soldiery there:
Bichest blessings whll lig given,
And the crown of Ilfo wedl we

AM-E.THYSTS.

NT long ago a little black boy went into a garden in London where the wild animule the mony kinds of wild beasts, birds and fishes the cats would rush against the brass of their enges and seem very wild. No doubt they had been caught in countries where black people live, and were used to eatigg that kind of people, Many hundreds of people are killed and eaten by wild animals in Asia and Afriea every
year. Would you like to live in a country like that? Oh not Well, tren, , how thankful you should be that you liva in a country where you need not fear wild animals, and where you cau to make you happy.

Did you ever hear the fable of the camel and the miller? One night a miller was waked up hy his camel trying to get its nose into the
tent. 'I ts very cold ont here,' said the camel. 'I only want to put my nose in!' The miller made no ofjection. After awhile the camel asked to have lis uek in, then his fore-feet; and so, litele by little, it crowded in its whole
hody. This, as you may well think, was very hody. This, as you may well think, was very
dissgrepable to the miller, and he bitterly com plained to the forth-putttug beast. 'If you don't like it, you may go, mawwered the camel. 'A You can't get rid of me now.' Do you know what the canel is like? Bud habits; little ains. Guard against the finst approsches, the most plausible excuses, ouly the Nosk of sin. If you do not, you are in danger. It will surely edge iteelf slowly in, and yon are over-powered be-
fore you lnow it. Be on your guard. Watcb.

The deat-a-phowe is a little round hos made for the deaf and dumb to hear. It is mede co the waves of sound go iato it, and from the box the sound is carried to the mar-lo to-ry waves by bolding the mouth-piece hetween the teeth. Deaf parsons can thve hear; and what a bleasing it is! You can try bow it goes by
tying a string to a pole, and taking the other tying a string to a pole, and taking the other
eod of the string in your mouth, strike the pole lightly with in yomething, mouth, strike the will hear the noise plainly though yon bold your ears
shut tightly. Thesound will he carried through shut tightly. The sound will he carried through your teeth to the nerva of the ear which tells ventions, and among thews many, many good ones An Euglish writer thinle this eonatry is becoming great for inventions. He says: "A Yankee baby will crawl out of bis cradle, talke a survey of it, invent an improvenent, and gpply for a patent before be is six months old.' We thank he makes it too *trong by ten yesr
anyhow.
Uncle Mays.

## GOOD SLEEP

CLEEP is a mest wonderful power, often strouger than the will, as in the case of the sleeping soldier, and more arighty than pain, as whes sick persons and tortured prisouers sleep in the nidat of their snflering. No borture, it is suid, has been found equal to the prevention of sleep. The amount of sleep needed difters according to the constitution and
habits. Big brains and persons who perform habits. Big brains and persons who perform
much brain labor need a large smount of sleep. Children seed unore sleop thas growe people, becanse construction ia more active than decay ia their brains.
Sleep ohlained two bours before midnight, when the negalive forces are in operation, is
the reat which mest recuperates the aystem. giving hrightness to the even and a glow to the cheek. The difference in the appearance of a and the who hitually retires at ten o'clock; quite remar one who sits up antil twelve, is evident in the complexion, the clearnese and sparkle of the ejes, and the softaess of the lines of the featares, is, in a parson of health, kept at "eoneart pitch" by taking regular rest two bours before twelve o'clock, and then obtaiaing the "beanty alcep" of night. There in a heavaess of the eyen, a allowness of the stin, and an abseace of that glow in the face which readera it fresh in expreasion and round in appearwice which readily distinguithes the person who pa jate hours,

## THE NOEFOURS OF NEW GUINEA

AMONG the islandera marriages are not made according to the inclination or by the tree choice of the young people, but at the wish of their families, who consult their convebience alone when they athance their ohildren, -most frequently at a very tender age. Vhen the arrangement is completed, the herothed are forbidden to associate with each ther. The etiquette which regulates the affair is very vigorous, and preasen heavily upon the
little fances. They are forbidden to look at ach other, and it is enjoined apon the young girl so to arrange natters that her future hushand cannot see her. When they mest each other on the road,-an acoudent which eannot fail to ocenr occesionally,-the girl, who resrely goes oat alone, being warned by her companione, is hound to keep herself hiddeu behind a ree ar buahes from the time that ber fature lord and master comes in sight till be has paseed by. It happens often that the two are of the same company,-for instance, when they cross froan one island to another in the game oat. Then the childlake and simple conrtes which gives the law in these regions demands that they tam their backs, and look steadnastiy in opposite directions. The betrothed must also avoid all contact with the members, both maculine and feainine ${ }_{1}$ of the family into alich they are about to enter. Frous the future father-in-law and the future mother-inlaw they mast gaard themselves as from the plague. One day whon Mr. Van Haselt wae in bis school, one of the hoys suddenly threv hinaself ander the table, where he remaine motiouless. Not knowiog what to thiuk, the righteued teacher was ruahing to the ehild, wheu his comrades called bim back.
But let us retarn to the betrothals. Marriege in Noefourian bigh life are oot celebrated mithost aplendor and parade, although their wedding ceremonies are characterized by a reserve and $n$ modesty very remurkablu in a savage people of the troples. Adorned with the most eautiful oromeuts, the bride is conducted through the village. One woman seizes ber by he limbs, carries her en her back; while anther binds her arms as though stie were captive, and leads her by a rope to the home of her betrothed. It is a symbol of slavery,covemr of the ancient sorvitude which the ar aditions of the past, Mas preacrved. Marriages anodg the lower clases are differently conducted. In thin case, the procession starts from the bou*e of the bridegroom, who leads a crowd of relatites and friends, each oas bearing present. The procession begins to nuarch at ightall,-ior it must bo made with terches reachiog their destination, the bridegroons prestated to the bride's rolatives, who lead bin into her chaniber. Sie awhits him with ber back turned,-iodicating that she does not dare to mert his conqnering gaze. The youag man
approaches till within two feet of her, turns on lus heel, and then they are back to hack, in the uildst of a numerous atismbly, the men on ons wide, the women on the other
After the entertainment, the bride is led int her own rocm, atill not daring to meet the terrible glance of her husband, and keeping ber hack turned to the door, sueing which the busband also turns his back upos her. The whole night is spent in this manner. They sit there flies, andess, haring some one to brash oway the flies, and without speaking a word. It is a
watch on their atons. If they grow sleepr, watch on their atons. If they grow slcepv,
some one of the assistants, who takes turn in domg this service, mudges them with his elhow; if they keep wide awake, the bridal pair are ssrured of long life and a greau old age. In the utorning they separate, atill without loolring t each other, to refresb themselved after the fatigues of the previous night, in order to repent the parformance the second night, and the hitd, and esen the fourth, without being permitted to relinquish the siege. On the fitth
morning, with the firat rasa of the sun, the young penple at last look each other full io the
face. That suffices: the marriage is considered accompliahed, aod the newly'medded pair re ceive the customary congratulations. Not till the following night do the watchers leave them, aud then the busband is bound in bonor to slip away before dawn, since bis bride cannot ulip away bafore dawn, since bis bride cannot
be expected yet to eadure a second time in be expected yet to eadure a second time in
broadlight his terrible looks. She will not dare broadight his terrible looks. She will not dara more days and nights. So much raodesty would note daye and nights. So much raodesty would not be suitable for slaves. They throw themElie Ilectus in International Revieso tor May.

Ter late Bishop of Litchfield was once trayEling in a rail-way carringe in England, wheo a bluntering man exclaimed, "I should like to meet the Bishop of Litchfield, 1'd pot a question to him that would puzzle bim." "Very well," said a voice out of another corner, "now is your
time; for 1 am the bishop." The men was time; for 1 am the highop." The man was
rather startled, but presently recovered and baid" "Weil, my Lord, can you tell me the way to heaven?" "Nothing assier"" asswared the Bishop, "you have only to turu to the right and цo atraight for ward.

## ANYOUNCEIENTS,

## Notices thoold be briet, asd mritten on paper teparate from all othor busiagse.

We expect to hold our Love-feast is the Manor church, Indiana Co., Pan, Juse 18th, commencing at 10 A. . M. . J. W. Smovse, We, the brethreu of Mt. Etan, Adama Co. lowa, intend holding our Love-feast on the 26 th and 27 th of May, commenciug at $2 \mathrm{p} . \mathrm{M}$. We
would like those going to A. M. to Btop with would like those going to A. B. to stop whe he
os. Please let ua know what time you will ho at Coruing and hring you ont. J. M. Manspield.
The members of the S. Waterioo charch, in Blackhawk $\mathrm{Co}_{n}$, Iowa, bave decided to hold communion meeting on the 19 th and 20th of Jone, and extend a cordial invitation to all who wish to be with us in the fear of the Lord.
E. S. Clerk.

The members of the Fairview Chareb, Tippecanoe county will hold their commumion on Brethren Blay, cotumeneing at $40^{\circ}$ clock P. the $28 t \mathrm{th}$ by notitying the madersigned or B:der G. W. Cripe at Edney, Tippecanoe county der G. W. Cripe at Edney, Tippecanoe county,
Ind. J. B. Survatry, Clerk.
The brethren of the Thornapple Church Ions Co., Mich, will hold their communion meeting at the Sonth Campbell eharch, nine miles north, and three miles east of Hastings, on the 19th and 20th of June, eommencing at
J. G. Winey.

## FALLEN ASLEEP




## BLACK-In the Full Miver Canreb, Wilson Co,

Kantit, April oth, 1sen, of corstumption, Willite years. Funeral services by brother Jolan Iif to in large congregation
CLA AR.-Near Bakers Sunumit, $\mathrm{PL}_{4}$, April 2-bel.
 Heary Char, agell ta years, 1 months sind 6 days. Servicee hy fobs L. Holshinger from James t:14. 24th, 1soo; aister Mary, wife af brotber George 1 Replogle, anil daughter of brother Jumes Can eler, aged se years, 7 montha nad five days. Fh Lueral discourse by Etd. D. M. Holsidger and G rHOMAS-In the ML Ethu Church, Jowa, Mart THOMAS-In the ML. Ethin Church, Iowa, Mareh
31st. 18so, uster Elizabeth, wife of bro:her A. Thomus, aged 00 years, 27 days. Funeral service by leotlier David sink. D, G. Corsen. OYER,-1a the Indian Craek C burch. Pa, Apri) ager 10 days leas than th jears. Funernl oecm atoa improved by the bretiren.
1890. Patlence wife of Waterloo, Towa, April 180n, Patlence, wife of Alex, Minne. She wis
born fu Rome, N. K., and had been a resident of thit eity for a number of seats. J. E.K. Aherl inth the nuke Spring V.aley dintrlet, Ia Biker, aged 31 jears, 5 monthr. Funeral service by bruther Jolin Fluke
AlM M - In the Aabland Cluareb, Ohtl, Mareh it No, sister Gath ariue, wife of Jucol Paum, agol 1 Killhefner and 1), Parker from 1 ev, 14:13.

## OUR BUDGET.

## - Never threated

-Seldona scold.
-Refuse firmly
-Do not harry
-Do not worry
-Avoid sarvasm.
-Consent Cordially

- Seidom find fanl:
-There ars five Chinese stedents in the Morgan sehool at Clinton, Conn., and one of these, Wing IIo, at tho Decomber examination, stood at the head of his cluss.
-The United Ststes ship Constellation, with a cargo of food and clothing for the suffering Irish people, arrived at Queenstown, April 20 A large crowd of people assembled to greet the ofticera and crew, and the welcone was hearty and enthusiatic in the extreme
-On the day of the Marahfield toruado largo-aized roof landed in a door-yard near Lawrenceburg, Ind. Caruful investigation in the neighborhood faile to disclose a haildiug minus its covering, and the belief is gaining grouad that the visitor came from Miswuri.
-itumense coal fields were recestly discovered is China, and are being developrd slowly, owing to the enperstition of the people. In one locality the beds of coal have been discorered lying only 100 fuet helow the sarface, and at least $1,200,000$ tons of anthracite have been exposed.

Protestant churches are multiplying very rapidly in Italy. Of charches which have ser vices is a foreign tongue for foreign people
there are 50 , of churches composed of Italian there are 50 , of churches composed of Italian
converts from Catholicism thero are I8S, of converts from Catholicism thero are 188, of
wbich the Methodints have 44 , the Vaudois 39 , the Free Cburch 21, the Baptists 19, the Ply trouth Brethren 15.
-The leadere of the woman suffragists of the United States have irsued in eall for a "was meeting of all the womea who want to vote, to he beld at Farwell Hall, Chicogo, Joue, 2 They demand an amendmeut to the national constitution, giving womon the right to vote. and propose to bring a pressure upon the political party national conventions to espouse their al Woman Suflrage Convention will be leld a Indianapolis.

The same of God is spelled with four letters in nearly all languages. In Latin it is Deus; Greek, Zous; Hebrew, Adon; Syrian Adad; Arabian; Alla; Pervian, Syra; Tortrurian Idgs; Egyptiau, Auwin or Zout; East Indian Isgi or Zeul; Japanese, Zoin; Turkieb, Addi Scandinarian, Odin; Wallachian, Zene; Crou tian, Doga; Dalmatian, Rogt; Etrurim, Chur; Swedisb, Codd; German, Gott; French, Dieu Spanish, Dios; Poruvian, Lian; Irish, Dich God in the Anglo Saxon towgue means good.
-There are 10,131 American (United States and Canada) newspapers--899 dailiee, 8,420 weeklies, tri-weeklies and fiemi-weeklies, 801 monthlies and sempi-monthlies. The total circulation of a aiugle iasue of each of thene paenormonsaggregate of 20,677538 copies, divided as follons: Dailies, $3,5 \pm 0,150$; weeklies, ri-weeklies and semi weerches, $13,511,424$ woutulies und semi-monthiea, $3,625,950$. This isan average of takiag all insuen of the while for one year a grand total of 1,895,592 copies. Taking ordinary forty pound newapaper at ita average measure of 5,000 shents (solid) to the foot, one issue of all these piled up wonld measure 5,170 feat (nearly a mile) in height, or for a whole
year 459,119 feet (ovor eighty-seven miles high. Counting them all at the average sice of $27 \Sigma 41$ inches and placed end to end, ono insue woeld extend $70,618,255$ fee! ( 13,350 nuilen); for one vear $6,274,618,206$ feet ( $1,188,374$ miles) or over lorty seven timen around the earth, and five times the distance from the earth to the moon. In a thousand ems of type there are nearly 2,000 different pieces, and in an average four-page eight columa paper, stt in solid brevier type. tere are $148,000 \mathrm{ema}$ (about 450 pounde, or 296,000 types in one newspaper. To print one issue of the total 10,131 pspery of thin average in=, there must ha handied bearly $3,000,00$ pounds of tspe, or $2,998,176,900$ types. The lotal number of editions of all these dailies we-llikes and monthlies for one year would
make i2t, 295 , and to print them occacions the whe 1-1, 105, and to print them occacione the ser-ace mone minimum rather than marimun. Thure is u-uallv twice us much type, at leat in su office fos will tett the paper; conzequentiy Or this purpose alone, there must ha $10,000,000$ pounds use. the valae of which is about

otR BIBLE CLASS.
"The Wiarth of Truth no Touyne 'an Tell.,



## 

 coromiagded him to do, or was it because ho difli
that which God did not command bim to dop 1 that whitch God did not command biun to
lave alv uis 4 nelined to beliove the latter.

 with the secoursen?

## THE FLIGHT

 Whthel reads as follows: "A nit woo winto thienn that
are with clithl mut to them that give euck in thoose
 the whiter. netthor on the Sablath dis." Aloo zurit yell tud hund to makis one proselyte, und when the is made ye mako

$I^{i}$a known that A. D. T0, Jerusaleat wa besciged by Titus. The women who gave the fated eity. It was certainly "wno to thems." Should theix light oceur on the Ssbhuth duy then the Jews would stone thann th drath, and the Sabbath, to that even should they escape from Jerusalem there was no where else that they could find shelter.

## LIVING BY THE GOSPEL

 reala ns follows: "Even so hath the Lord ordsiticd
tout they which preach the gospel nhould Ive of the they which preach the gospel should live of
W. S. Toxex. N this chapter Paul is writiog mostly about himself. Doubtless if any of our brethren hould speak of themselves as Panl does they wouted about an clearly as words can espress it, that those who preach the Gospel should be that those who preach the Gospel should be
sapported. For proof that this should be so sapported
"Whogoeth a warfare any time at his own charges? Fho planteth a vinegard and eateth not of the fruit thereof? or who feedeth a look, and catelin not of the miik of the tlock? Say 1 ame also of For it is written in the law of Moese, Thon shale not muzzie the mooth of the ox that treadeth out the corn. Doth God take eare for oxen? Or saith he it altogether for our
sshes? For our aakes, no doubt, this s wnitten: that be that ploug het th should plough in hops; aker of his hope. if we have sown unto parpiritual thinge, is it a great thing if we shail Eeap your carual things? $1 f$ others be partukers of this power over you, are not we rather?
Nevertheless we have not used this power; but Nerertheless we have not used this power; but
suffer all things, lest ve shoald buder the Gossuffer all things, lest re ehoald buder the Gos-
pel of Christ. Do ye not linow that they which pel of Christ. Do ye not know that they which
micister about holy things live of the things of the temple? and they which wait at the al. of the tompere and they which wait at the althe Lord ordained that they which presci the
Goapel should live of the Gosgel."-1 Cor, 9:714. After this be thea tells why he did not use these things. If you srould know the whole story read the whole lapter.

## THE SIGN

What ie the sign referred to in Matt. 24: s0, tiret part, whleh reads, "And then shall appear the sign
of the Son of Mun in herven"-3. B.

$\mathrm{T}^{\mathrm{H}}$E 29 th verse is explanatory. The darkeaing of the sum, (the glorions Gospel); and the mo0n, (the Law); the falling of the stars, (great
men in the church); for "except there comea men in the charch); for "except there
falling amay the end shall never come." Mete.
complete representation of the Jewish church so strougly set forth by Matt, $21: 30$, by the second son, who promised to work rad did not. Jesus asking those Jews, "Whither of the twain did the will of his father? They fay unto
him, the first; therefore say I nuto you, the hims, the first; therefore say I unto you, the publicnus and harlots go into the Kingdom of goes to show that the Kingdom of God would be takeu from them and given to the Gentiles.

## SINNING AGAINST THE Holy <br> <br> GHDST.

 <br> <br> GHDST.}Will sumbeone please explain Matt. '12sa which agalast the Son of Man it shall be forgiven wimp but whosoever speaketh agninst the Holy Ghost it
shall pot be forgiven bim nenther in this world aeither in the werlid to come." - J. R. M.
I learn two thinge from this saying of Jesus.

First, that eone may be forgiven in the world to corne, that dil oot obtalo it here Second.
That those commistiog the sin against the HoIy Gbost must inevitably pay the delet,
The 5 th elapter of Luke lieginning is the the versey I cant not see what bie Sivior is treying to
vich

Jeans is informing the Jewa that lat doctrin was not intended for a patila for the old law hot was nitogether a "new and liviag way. and that tho rewaels mout be made tew, men Then the Holy dihost will be given them, and both are preserved.

## AMONG THE CHURCHES.

WE left home on the 19th of March in order
 James River, and thirty wiles north of Farmille, a small eity on the M. A. \& O. R. R. W brethren and slaters, who are holdiag on their way amid diacouragements ariving from the Want of a niumster awong them to coudact puib-
lic meetings. They intend, bowever, to hoild in place of wurship this sumaner and will make an eflor to induce as minister to come and reside
among them. If any brofler who bas no estamong them. If any hroftuer wao has no set-
tled home and wonld like to come to Eastern Va, sud help to huild up a people here where let hia correspond wath broter Dazid Myer
 recerve anch intonaration as possibly may induce growiog intarest there in favor of the truth, and some, it is thought, would onite with the church if regular worship could be maintained We hope that some good, plain brother cho is not seeking to be rich in this world, but is ricb Woward God, wilt come in among the bretbren. We preached seven discourses to rather snatil oudiences; once tre spose in the Methodist house to rather a good congregation and hope to visit there ngain. Ta reach these brethren we had to walk about forty-six miles, but we d) not complain. We remember that Jesu wall.
Bidding good-bye to the triends we came to Bonacks, where brother B. F. Moomaw lives, to attend the Dietriet Meeting in Franklin We found brother Moomaw engaged in holding a series of meetings in Lemoutow, shout two miles from Bonsacks station. There was mach apparent interest manifested in these meetinge,
aud although ouly one aister was baptized, oth and although only one aister was baptized, oth. ers were almost persuaded,
obeyed the Gospel ere this.
We found ourselves in Franklin county on Thursday evening, and on Friday morning we met at the brick church a large number of the plainest brethren and sisters we ever saw. Num we have no fauit to find with this marked plainbess of dress. We would rather see people a jittle extrewe on the side of plainness, than to be so near to stylishness that they evidently would be in the latest costume if no one would censure them. But we would reeommend onr Franklin brethren to give up one fashion, riz : Dear brethren, consider thiss matter and deny yourstlves of all fleshly lusts which war against the soul. Think of the fine linen clean and white with which the bride fwill he arrayed when the bridegroom comes. Your hodies bave been washed, and also your feet, now cleanse yourselves from all Filthiness of feest and spirit. Solf must bn denied.
We admired the good spirit which prevailed luring the meeting. Being noacquainted with We hasiness we took no part in the discussion We bad the privilege of preaching three times to large cougiegations, We were pleased to
see so much union prevailing in reference to see so much union prevailing in reference to
the daty of all to aid in spreading the Gospel. Some diveriity prevails as to the best mode of abstaining the Gorpel, but all agree that ail nust work in some way in the Master's rinevord. We returned to Bottetonrt and attended six times to very large congregations there and we bope that good will he done. The aceting was coutinued after we left and we hope to hear good results.
Bedfour rehurn home we spent one Sundsy in Bedford county and formed a very agrecable
sequaintance with the brethren there. We sequanatance with the brethren there. We
find that they are extemaing their borders eastward, and oor kope is that a people may he raised up dorve east bere who will be living epistles of Christ, known and read of all menWe reached home after an ahsence of nearly six weeks and foand our fawily all well, for
which we thank and praise our beaveuly Pa-
rent. We were much pleased with our tour,
and hope soon to make a more exteoded one in and hope soon to make a more extended one in order to learn more fully the ways of the
Brotherhoed. We shall labor not only to lead sinners to Cbrist, bat also for the x dhtication in the brethres, their sparitnal pragress, wati above all to prepare a people who will not be usbamed in the presence of Jesur when bre comes to jusge the living and the dend at ha to the Christimn who denies self and conquen lust, and lores truth, bat dar's and threatening to those whose hearts are filied with enrthly cores and who have no iuterest is heaveoly things. To the childreu of light, a glorions
foture is in store, a welcome plandit, an aboufoture is iu store, a welcome plandit, an abundant entrance into an everlasting kingdoun, in fadelens glory, an undefited inheritaoce, the the good Lord bleas you ull is my prayer.

## Lankersburg, I'a

Jayes Evans,

## UNIFORMITY IN APPEARANCE.

$\mathrm{I}^{\mathrm{P}}$wo look upon as extensive field of wheat contaiuing millions of stalks we will hardy find two that are exactly alike in height thickness, weight and hawing the anase nuaber
of grains, yet if the fiald prodnces well there is of grains, yet if the field produces well there in mon of stalks, sufficiently so to distinguigh hem from rye or chess. The same may be said af a certain kind of trees, as for exauple the pple, yet no two apple trees can be found excety the sume size and appearance, while the tonce indicate that it is and, lesves and fruit 0 it is with regard to dress in this age of the orld. There is no mistaking the dress of the Indian, the Chinaman, the Arabian, sce, and in our own country there is no difficulty of dis anguishing the soldier from the oivilise provided esch will show his true color. In preciely the asme way we distinguisb the devoted Cheris tian from the devotee of fashion; the inner harscter will oreep to the surface. But what hall we say of those who profess one thing and imitate another? They ean be oaly one of dight says-hypocrites or mongrels, or we reontrovertible bat the application we will allow each one to make for himseif. If any one urofesses to belong ta a obarch profesaing god nuess, and yet have a heart craving jewelry and flumuery on hat or dress we will leave it whether be or she is genuine wheat or chaff.
S. Z. Sifar.

## CHRONICLES.

AD it came to pass that word carae from the region of schuylkill to a disciple of Chris whose surname was Lightaigb, that the Coapel should be preached over there. And it aecond nonsth that the disciple departed from Brukart and weut through the valley of Lebanen and came to Pine Grove, where he was met and brought to the house of a disciple where they rainistered to his wants. Aud when night came, the disciple weat up to the syba-
gogue whare he met a disciple named Sonith, who is a minister among the Brethron. There they commenced to reason to the peoplo from the Scriptures, and continued to preach Jevus for nine days, and it came to pass that not a men and wan. And it came to pase that on the eighth day the disciple met a scribe by the name of Henry, of the sect of the L's, and a dispute arose about the doctrine of one named Sesus, hut the scribe soon lled from the bouse, So the nest day that hoase took up with the
discoples and were haptized; and when night disciples and were haptized; and when night
cane on the disciple weut up to the synagogue for the last time to presch to them that came together and on the morrow departed for home, bit was requeated to return soon.
And so it camo to pass that on the thirleenth lay of the third month, the disciple again departed from Brusart and came through the city of Readiug, thence to a town called Auburn, and from thare came over to Pine Grove where the brethren received him, and at aight he disciple went to tae bouse of the Lor Where be commenced to preach to the yeople ciple named Etter from the church at Big watara, when they labored together for about five days. It became manifost that the Lord had people there to he saved, and a number
gladly received the ward and were haptized on Lord's day.
And it came to pass that on the same day a man, by trade an andertaker, whom the Lord
bad also called to follow him but he declared
wot early in the morning be weat op to the canautry to the howe of his hrother altogether out of sight where the desciple had there works, but lo! whea evening came 00, the Lord came into that honve ant smote the man with sickn+ss almont to denth as ine thought Thou be becaus waltug to take up with Jrsas, and be sunt for the discipless, nid the other day he was haptized and then ull tyas well again. What more was done by the disciples is written in the hook of the Lard.
J. R. Roysh.

Litiz, Pa.

## DO WE LOVE THE LORD?

BLuEED hrethren and sisters, my soul has hele in B. at W. entitled, "Dose Bro. Hope Receive a Salary "" Can it he, my brethren, that sowe of un are ao deatitute of the love of Jesus as to eovy brother Hope becanse he needs assistance in order to eatablish the truti of Jeaus in an almost heathen huod? Is it poasible, that we are so fuat asleep to onr beat interests, in closing our eyes and ears and bearta to the cries of the worthy ueedy? Aro we so blind and denf that we canoot see and besr the voice of Jehovah? "Ye are not gour own," is a dectaration frow above? If, then, we are not onr own, how mueh less ia that which the Lord bas give en to us for his ute? Can it be possible that we are so wedded to the perishuble that our understanding and oar ears are closed to the seaven-decreed,-earth-aqpalling declaration f Mntt. 24:31. 0 , what woefol disappointments there will be at the final tribunal!Would it not he pitiful for us to hear the woeful anathens of Matt. 24:51? Dear brethren and nisterla let as awake to our duty. For us to pretend to love the Lord und close onr "bowels of compassion" against his ssiuts is a delosive dea. The Lord may have selt our hrother to the Daues to try our liberality-to see bow mach money he bas in Lerael. $O$, how little be has found as yet! The love of the Lord does not only consist in baptism, feet-washing, \&e. This is anly the divine shell which contams and shields the divine kernel, -Charity. Let as all love the Lord. Your sieter in Christian fellow
ship.
C. H.

## AN ERROR CORRECTED

$I^{\mathrm{V}}$
brother Mnore's pamphlet on "Trine Immersion," is foued a warning stating that Mosheim in his firat book of his chureh hintory says, "Baptism was administered by "an" immertion of the whole body in the laptimmal foat. Tha little word "as" must have been put in by some other hauds than Mosheim's,
for Mosheim in his second edition translated into Euglinth from the original Latin, priated in London year 1758 does not contain it.There stande on page 104, "The sacrament of baptism was administered in this century withe out the public assemblies in placea appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptatasl font." Brother Moore, how old is our edition which contaius that "an" and ho put it there? Please let tho light in on this.
C. Horz

OVER-TREATMENT OF VISITORS.

Ware very apt to make a mistake $n$ on in thi confer pleasure on our visitors duty to entertain them every moment, and a ve talls to them, and show them thinga, and carry then from Dan to Beersheba, fill the eye is satisfied with seeiog, and the ear heavy with earing. It in well to tahe thetu to wee the fiew on which the neighhorhood prides itelif the local park, or to bear the famona preach r, hat it is equally wise and eocenderate to give them time to read and think and reat. Lat them feel that they oeed not be wall the while a dress parades. Turow aside that conetan impression of a stern responsibility as to their nocupatians and engagements. The gaest hoold be at hone, not in the least neglected, hut bever so zealonsly trented that be or abe can never forget that be is the casse and occarion of a great deal of trouble, ${ }^{\text {re }}$ In visitiog and receiving visits a little matual letting alone is the highest proof of sincere friendahip, Christian at rearl.

God makes some of bis truest poets ontwardy domb, but their siuging is like the mavic of the atara; the angele hear it np in heaven; and oble apirits loohing thither from earth, cam tell bow glorioos such anheard melody mast

Life, is the time to serve the Lord.

## FROM THE CHURCHES.

 many tivighten

## VIRGINIA.

Now Bope.
A few lines from this old, aneient church, one thut our love and respect for bas awwaye been interse as a plnee of worship, may be io place. Our frequent attendance at the of brick church shall never become manotouous,
but shall hring new aud fresh thoughts to our but shall hring new and fresh thoughts to our minds ns we visit the cemetury and betiold uen and dear ones. We regret to say nome of our members have mosed from this to other dia tricts this Spring, hut we are gald to ere that the apirit is still striviag and some are beng sdded to the floek. May onr good Elder be encouraged in hik every effurt by seeing a good congregation. The diatrict Meting which wn beld hern on the 8th and 9th, was largely at tended, and was one of much interest.
Brolher, Christima Cline departed this life April $29 \mathrm{th}, 1880$. Faneral diacourse by brothor Levi Garber from Rev. 14:13. His age wa 70 yeare, 6 monthe and 24 days. Ho served a good term as treasuror io the church, and was al ways at hia prist of duty in the canse of hia Mester. He aided liberelly io mission work and was a faithfai worher in spreading Goapel truth. Be passed over the river with a brigh bope of an eternal bome. D. A. GAR BER.

## bland.

## OHIO.

Moderator at our Distriet Meeting, P. J. Brown; Clerh, J. Keim; Assistants, J.H. Wors ond E. L. Yoder; D.legatee to A. M, P. J Browa and Samuel Garver. Meeting passed off plessantly. I did not reach there in time to attend all the sessions. I expect to reach $M$ t Morris, 111. , Moy 27 th , and spead several day
with brother Stuin.
S. H. Bsshon.
$\qquad$

## sbland.

I sead you money for the B. Ax W. for the remainder of the year. We missit so mucb It is now six months sunce it paid us the last visit, and we have been fery lonely without it, Oar dear odd motter has departed this hife, wid we are very sorrowinl. What is this wor Sorrow has taken the place of joy; but we bed lieve our lose will be dear mother's we be dreo rimember yoin mut part with Chil drea, remember yon mitat part with yout
psents some time, therefore trent themkindly, S. H. Bave.

## INDIANA.

Bawputoh.
Siss. Blake, of the Orphan Asylum in Ohieago will be ot the Anaual Meeting to so-
licit sid for the poor orphan children. I hope the Bretbren will reeeive ber cordially and cheerfully ausitt, for the Home needs help. On nu average about 110 children are there all the time, and it takes considerable to feed, olothe Mias. Blake will be properly applied. You who pass through the city, plense visit the Orphan Home, or Howe of the Friendless. Tbe man. agers. will gladly receive yon. They wish the
Brethren to preach there. Miss, Bowmau, who Brethres to preach there. Miss. Bowmau, who
is helping there knows the Brethren. Her gramdfather belongs to the church, and she wishes members to visit her. Will the Primitive Christian please notice this?

Jons Kize.

## Plerceton.

Tro more added by baptism since my lat. Oar Sunday-school is in good copdition, with eficient officers and a zealous corps of teachers, with at least sixty regular sebolars. This in our fourth anoual S. S., with but little opposition. Health pretty good; thank the Lord.
E. Milles.

## MCHIGAN

## Almena.

The Almena charch, Michigan, meet together April 2tth, to hear the report of the annual visit. At this meeting the conduct of Solon Lnae was investigated aud we thiak it
proper to give a raport tothe Brotherhood. He proper to give a report to the Brotherhood. He
is a man that travels from place to place, talling Ealseboods, and circulating evil and false reports about brethren. When last heard from he was in Northern Michigan, and was net present to answer to the ahove charges. The Thess. 3: 6. The Brotherhood will now kaom that beis aot a member of the church ontil be moturns and maken sotisfaction. By order of the slurch.

Cornull
Brethren 6. W. Gish, S. R. Gish, T. C lyon and J. Y. Snavely met with un in church rouzcil oo the first day of May, and labornd in the fras of the Lord. We think the dark elond which bad been hanging over us for some ti th in past and zone. Many thanks ary dan the dear brethren for their labor of love. Pray for us that we may go on arein in love and noien and belp build up and exiend the borders of and bel
Zon.
К. Нестиал.

## KANSAS.

abilene
We met in council on the first day of May in Ottomwa coanty to organizo a church. The orgauizatiou mas efficeted and brother Levi Filzwater clected to the ministry, and Olly $y_{y}$ yers to the office of dencin. We gave it the name, Suline Valley Cbareh. It lans twenty five memhers.

John Fonsix.

## BROTHER (?) PERCIVAL

$P^{18}$RESUMING that the man is not insane 1 wish to call the attention of brethren, and apecinlly of those who have troubled themelves so much about "poor hrother Percival" to the apparent incossistencies of this man who professed at one time to be a brother. In the fint place his story is gaudy or transparent; then his miraculcus escospes are too much like those you have read of in novels and story books. His unwillingress to give up that priestly robe, his keeping a Sabbatarian Sabbath, his not giving prompt information of his esape to hrethrea Quinter, Kiehl and others, who had shown bim so much kindness, exeites suspicion. Why did be not relieve their paidfal anxiety? If there in a William Polan a minis er among the Brethren at Pawnee City, Neb. why is his name omitted from the list of minaters as publisbed in two Almanaca? If this $\mathrm{W}_{\mathrm{m}}$. Polan is not a my th and really is a brother why did be not have him report to the Breth. ren of his whereabouts? Asa brother he has acted iucossistently. My theory is that be is a Jesuit of the deepest dye, and as such he has acted quite consintent, and ahove all was quite successful, and it he don't get a medal from the Pope it is not because he does not merit one fis hanging to that prieetly robe proves that he will stick to his oath if to nothing else His lecturing arcinst Romanism wes puite con istent, thet being done as bliod and tbon the , the tiod Jewit character ill thisk Who have stwdied Jesuit charocter will thinh do, knowiug that the popular saying that "the end justifies the means" originated with Jesuits. They are so many spies under their leader hoown as the Jesnit General, who, line the Pope, bas his headquarters at Rome. M re if necessary, luat a word to the wise is sufficient

Chtcago, 11 l .
P. Fahnney.

## OUR REASONS

GAIN it has become an uapleasant necessity A to refer to our recent ckurch council concerning the case of L. O. Hummer. In the Free Discussion, published since the council, he has grossly, aud we thisk willfully, misrepreseuted and published a falselood. He says: We were expelled by the congragation to we were expella har orangegation to解, but the br hem, out the brethren bere said tuey bud to act in our ease for fear the A. M. would bring them
to account. Elder Gish told us be was going to aocount. Elder Gish told us he was going
to $\mathrm{A} . \mathrm{M}$., and would aid u* in getting the case pefore the body for consideration. The brethren were evidently in a strait for fear of exposure, and we conld not belp but sympathize with them." We holdly dens these false assartions. We did not disown him breause we feared A. M. He wonld bave his friends believe that che chareh bere wonld endorse his raiu assumptiou if we were not a set of rowards, fearing A. M. Nay, verily, stronger rearoos than these, which we heartily believe should now appear for the bunefit of sone of those who seem to be deceived. Will bere say Elder Gish never agreed to aid him in getting his case before A. M., unless io a pri-
vate conversation. This would vate conversation. This would rfilect upon Elder Gish as being against the decision of our counci. O! the artsul enemy has not lost his craftiness since be did his work is Eden's garsen. Would to Ged his eyes could be opened that be could sympatbize, or rather reative his own condition.
Now, if his friends think that those charges which we referred to, were not sufficient to justify the church in the action, we will add a few mare; not to injore the man, but to defend the canse, and hoping it might bring conviction to his aoul, cause bim to repest and be traly
contrerted and cosae to put religiva to open hame. Oar reanone for relusing to fellew-hip Wow wert be ause be manifested not the spirt
inisk, bence aope of his. At the equacil he wan informed by our Elder that the wet charged with whaking threats to kill a cortaiu nemy, to which be auswered, "I did say it, and I doo't feel differently yot." This be suid with the boldness of a warrior. We were made to xclaim in oar soul, Be astonisbed, O, ye heaveas: Is this the prophet Elijnh, the man of Ged who is called to bring bach the church to her long-arglected duties? Is this the ppirit that tong-brglected duties? withe the church with ignorance and filth,
shall shall judge the ohurch with igonrance and fiell,
who ahoold call npin God to hasten the day who shonld call npon God to hasten the dry whea he will wipe from the earth this Chring
tian 610 ; yes, if the church is guilty of cursing and awearing, breathing out thrents to shed the blood of her enemies. God will, in due time, wipe ter out, and if L. O. Hummer is still pos sessed with that spirit, may he, by the grace of Gord, cast it eat and get in possession of the spirit of Clariat, then be will stop trying to miarepresent this church. and perhaps will be better prepared to present that rightesus platform which he now propoeses to do. (See Free Dischssion, March 1880) We presume in bis system he mill adulitsprinkling aud pouring for
valid baptiom, which he was foropd to adnit equivalent, nay, bat to be preferred to immer Gion if a man helieven so. (See Frce Diccussion March 1880.) Such is the production of 'let me alone inmatters of faith and private judgment. Such is the soundness of this setter forth of this fresh constitation; we think a trap that not many wise will be canght by. Tbiv we Irust will satisfy every $r$ ader of the Free Disatssion that the decinion of our council was not passed through fear and against our own judgment, but upon testimony. By order of the church.

Ioan A. Root

## DANISH MISSION REPORT

Libertyville Churoh, Iowa,
J. M. Suider,

Theodore H. Kendig, Illinois
Bear Creek Church, Iud.
Thomapple 4 Mich.
Eagle Creek in Obio
Hickory Grove, III.
J. W. Kuflive, Ohio
M. A. Buns,

Philadelphia Church
A Yonng Brather
Joha M. White,
C. H. Vence,

Sarah Bowman
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There are thoossads of hetheren and sister who will not be able to attend Confereuce, but would like to hear what has been dooe. Such will find the Daily on excellent meesenger and as the cost will be only twenty-five ceata it will be within the reach of all.

The Dawx will contain the queries, a syaepis of spueches, and much other intormation In size it will be nearly as large as the weekly B. $\Delta x$ W. It will be insued four daya, comtwencing June 1st, and will be malled fach day to subscribers. Here now is an opportanity for those who cannot attend the Confarence to leara a great deal ahout the work that will be dose. Ere your neighhors retarn you will have learoed the greater part of the news and procevdings, and that, too, for the small sum of twenty-five cents.
The expensea of publishing a daily are sucb that we cannot pffer very liberal preminma. Any one seading us ten or more enbscribers at twenty five centa each will receive il ec py free This is the best we can do, and we hope our agents every where will make a thorough chnvass of their territory and uend the namea a soon as possible. Let there be active work at once!

## BIBLE BCHOOL ECHOEA

$T$ HIS is the name of a new musieal bools prepared by Brother D. F. Ely, for use in the famity, in Bible schools and wherever peoph desire to praise God by singing with the opirit and with the uuderatanding.
The work is now in the hands of Profetsor Hill of Chreago, and will be pablished at once so as to be rendy for delivery thit month. In size and form it will be like "Gospel Songe. "Its low price, good masic, and convenient arrangement no doubt will commend it favorshly to all lovers of good singing. Ordens will de received at once at the following rater:


Donkirk, Ohio.


## GENERAL AGENTS

THE BRETHREN AT WORK
thact society.


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tice. Through Culcapo. tice. Through Chteako.

## CHRIST CRUCIFIED

T
at wo preneli Chent cruclied." 1 Cor. 1: 28 0 prasoh Christ erucifed, I understand is to preach the whole doctriue of Clarist to be the power of God outo sulvation; his crucifixon, bleedding bis blood, und bis rewurrection frow the dedilino itesnving power. Preanhing this doetrine hy the apostler produced difereent eflects. As in nature the samle cause will prodnce different effects upou different smbjects (Spazo forbids illmatration), so preaching the gospel will produce different tffucts on the difforeut ainds to waioh it is preached. Iu the case hefore us their diffirent effects were pro suced by the manse text and sermon.
To the Jews is stumbling-block. To the Greeks it was foohshness. But nuto them that were called, (that i. . hrard and believed) whether Jewn or Greeks it was the power of God, and the wiadom of God.
Perbaps there are no peaple more difficult to onuvizice of salvation throngh Christ crucified toan the Jews. Their slowness to believe, with their fear of biog deceiped, made then reguire nitacles and signs to prove anything proposed as coming frou God. The Jeres rojuiria sign. The Savior declared them to be a wieked and adulterous generationseeking after a sigu. The mind of man is the creature of education, and the Jew being edocated in the law and the prophets, had bis mind made and trained by them; and laving formed a misconception of the usture and character of the Kingdom the promised Messiah should set up. And heliering it should be a seealar kingdom, they stumhled at the preaching deliverance through a crueified Messiah. The Greeks had their mind formed and trained in the schools of the philosoptery, such is Cicero, Sebeca, Plato, Aristotle, Kc, who kught the wisdom of the world as the bighest attaioment; with their aiffeult codes, and aystems of morality. To their proclaiming salvation or happiness through a man erucified as a malefactor in Judea, was foolisheses. To them it was contrary to reason and common sease, the matter and manner of soch prescbing was contrary to avery notion of whst they had formed of what was dignified and bonorable

In Justia Martyr's dialogue with Trspho the Jew, we have these wordn: "Your Jesua Eayy Tryphus, haring falten ander the extresse eurse of God, we cannot nutbiently sidmire bow you can expect any good from God, who plnce your hope upon a man that was erueifR" Where is your nudentandiag, ssid "the Gentiles, who worship for a God, him who was crucited?" Thus Cbrist crucifiel was to the Jews a stumbling block; and to the Grecks foolhiness.
Bat unto theos that are called, (bear and beliese) Loth Jens and Greels, Chritt crucified is the power of God, nud the misloan of Gul. No distinction on scconnt of nationalities; whether Jew or Greek bo that berliever und is baptired sball be saved, and all will learn to kuow Chris cracified is loth the power and wiasdom of God. Although cighteen bundred years have conse and gone since preaching Christ cracifed produced these efiects, and many nehool and chareh bonses have been built and many missionarie have gone out aud preacbed; yet preaching Christ erucified producen the some effects Tbough we mag not prench to the national Jen or Greek, tut the minds of men to whom we preach are educated and trased in the varion isme and theologien of the solicols nud sects that preaching Christ crucified, which meaus all the doctrine of Cluist, is to many as great staunlliog block as it ever was to the Jown while others see as wach foolishness in it a did the Greeks.
In the iummediate vicinity of the meeting house built one hundred years ego, and in which the whole doetrine of Clarist oas been preached and by strong men, are manl liviag who can atd by htrong meth, are manl heir family origin hack to the building
trace of the bouse, and lisve not ouly heard all the gospel preached, but with their egas have seen it observed and practiced. Yet to thean the cross of Clarist in a stambling block, and the ordinances of bis house foolishopes?
Go among the seets from the Roman Catho lies down, and preach thast faith in Christ nume embrace all the promisns concerning his that whas to come, ond that that faith will condema the disobedient, as well as the obedient; the atambling block of the Jews, and the foolishness of the Greake will be at haud. Preach vepentacee, and baptisa hy triae iumerrios for the remusion of sins, and the Gift of the Holy
Syinit; and oh, how foolist that will be! Aud if you will preach that the Eord's Supper is a fulli uneal to be enten in the evening, and that hefore eating it the members must wash one unotber's fet; and that the bread and wrive is not the Lord's Sopper, but the Commonion
of his hroken body, and his shed hlood, oh, what of his hroken body, and his shed blood, oh, what
a foolish stumbling block that will be to the sectarma whose mind was formed by church tistory and not the gospel. And shoold you bring in the salintation of the kiss you will lay down such a stambling block over whicha nany bave alrendy fallex, and for aught 1 know have broken their religious neeks. While the plain, modest, unassuming drees, with a religious head covering for the female believer; that will be great foolisuness for many, and this stumbling block and foolishness is sonetimes found inside the chureb. It is brought there, however, hy thase who prewen Clurist, but ure the voeavies of his cross, of whom Paul in hin day wept. Phill 3: 19.
But to them that are ealled, Chrint the power of God, and the wisdom of God. All who hear, believe, and obey from the heart all the trutb, will realize that Cbrist erncified is the power and wisdom of God. The wisdom of God in the salvation of faslen humanity, was, and is beyond the conception of maa., Paul says: "But
we speak of the windom of God in a mystery, even the hidden wisdom which God ordainen before the world unto our glory; which none of the princes of this world know; for had they

Lord of glory." 1 Cor. 2: 7, 8, And whale Chri-t crucified is the windom of God, wyen vo it is the power of God. Chritt heiug delivered for onr offencen, he was also raised for oar justificution, therefore he is uble to save unto the utterivost all that cour monto God by him. This power and wideon of God none bat true and obedient believers will fully know.

## FOR BABES AND OCTOGENA

 RIANS.
## нус. Н. batssadoн.

GUCKLINGS ind giants have found my simp ple letter to Sister Eowma Watton a auit to the fuct that it wuntined neither "in caps, nor snall ospa, nor itulice, nor oceasional adjectives in rowan"! Christ tuogering souls, sho glory iu the gaias of stelfcrucifixion, can thaolkfoily drink the water of lite oot of a silve chalice, or out of a rasty tiv cup. Those who hase bees taoght by Him who is "meek and lowly in heart," can eat the hread of Hearen as gratefuliy from a bome ohipped tray, as from a ooldes cbarger. But contempt and nurogamo may sueer at great and solean truthn by ndiculing either the expositor or exposition. If humirum snits certhio uatores, then hy all pat the truth in buandrua. If words of flame and tones that quiver with the very emotions of Emmannel, zuit oiber naturer, then let the truth flosh out in capitals high as Heaven and red as the blood of the Godman. When perrona row fastidious and coptions and insoleat aboul the "big uops, and little capos, aud itslics," tberir alish for the flesh and blood of Jeesa must by dull. Truth is trath and for this 1 am ghad My soul is feasted on many a private lotter mivervibly written and more wretchudly suelled and as iunocent of grammar as a bottentot, and fet ss sweet as love and gratitude and intens. louging after holiness can make it. How 1 do anjoy the glowing beart atkerauces of thene "ignorant and unlearoed" saints. How amply an 1 paid for my per-minintry when comp far soluted, pulgrim, or some care-wum christian or prostrate iuvalid,or poor sinuer hatding with wil hasbit,tells me what floodr of heaven-lifting ouffort, and fresh supplies of fless-subdring trength they gather from my sorrow-hneaded rain-baked little losves. Sead io your love missites by the hay full. They are like a show er of manna to miy sonl. Not every reader will draire my productions. It would be vality to apeet it. Those who "desire to aake a fair thow in the flesh' guash their teeth at we. Bot he motto of py life and my ministr is,
Sheyer, 0 Chirst,- - 0 shat me from robentingHere sou have the key to at that and soni, Here gou have the key to ali that wakea my pme, and so bitter and ususeous to others. The Cross, the Cross-bearing the muil-piereed, agonizing, sin otoning Emmanuel! This is all Thave to say. Aad to the utteravec of this many-sided truth. 1 find no capitals large nougk for my lofty urpirations and deep dewerit. Whatever be the type, let the life ever se "God macifest in the fesh."

## PAYING INTEREST

$1^{\circ}$Of all indoatries noe than interest doen hat of iotereat. It works all day and wigbt. in fair weather and fool. It bas no sound in is footsteps, hut travels fist it gosws at uade subtance with invisible teeth. It hiod adustry with its film,'ns offy is hound in a apider's web. Debts roil o man over and over hindiag hand and foot, letting him hang opoin the fatal mess watil the long-legged interest de vours him. There is hot one thing on a farn
like it, and that is the Canada thistle, which
swarms new plauts every limee you linatk rocil whuse blicsoons are proltite, and eyrery flaw. the futher of a million sedel; apery lent $i$ o an awi, every brancin a npeat, aud every awwer hik. a plateon of bayoneta, and a ficld af them hik an armed host. The whole playt is a turimen and a vegetuble eurse. Ant get a farmer hud better onaky lini bad ot Cunsla thister than ut tempt to be at ense on intorest.

## FREEMASONRY

112 TSMAAH Hosken
To Brother E. Umbruigh:-
$\mathcal{B}^{\text {ELOVED in the Cluristimn tiew, } I \text { greet some }}$ b in the Lord and winh sou much divine fir or that you niay be fully equipped for thu terrible "Waterloo" that is husfore yout. Be sut afrail brother, the Lord will be with yon if you kcep is the divine footprists. Your "boliness in the Lord" as given in Bustinurs at Woik, No. 12, by raisug a cry aguinet the giunt rvil. (xy oupathy with massory) whoch is wrefully sorrapting the church, havgiven me courage to coincite in raisng the cry of waraing. Yon say that "this wicked power has so strongly fieteved jtseif to the church, that hut few of har nembers in orimy places, mire willing to ond in looseting its terribhe grop." This expression may briag dowa the tune of some upoo vous. Though it may be onmercifully debonnow, radical, and you may be threstened for zeal, what you have said is true nevertholesa I am bar a youth, and cannot nay that was Enowledge is extensive; but this I cau say, that Itave fouud but fow in the elnusch who are willing to atand up fearless in this matter, As fas na I hare learned, when Masons apply for muenhership futhe church, all that is de. matded by the Church in non-atending the odge, or fellowship is that way. A mas in made a Christian by avoviug allegianco th Christ io the order of hus law. A wan is made M Mason by arowng ailegiance to the order. Baptism is the birth. plice of the Christiac. The oath is that of a Masob.
Attending a Masomic Lodgo does not makn gan a Maron, any more than attending Clarisian'n assembilies makes a man a Ohrintion. A man becoming a Christisn promisee alleginace to Christ. A pan becoming a Masm stwearn ailleginace to the Order The ono coveanit with toe Prince of life; the other ewtara lifttorturing to the prince of death. The one is made free in Clatist, the other is bound by a brant more galliog than Pharaoh. What an indeccribable contrat: and yet with all this, ten wathy in the church are it aympathy with thin durkness. A half eeatury ago the church coneld glory in her freedom from thin dread enemy. bat alas! to-day be dare show hive fice, and pubticly sues for bis liberty. There is no posaitin way of becoming a Mason only through the ordeal of the outh; the oath obligates a man t keep the secret evee up to theit. The oath it the rock on which Masoury is built. The onth is the veil which hides its sharge, and aboninur lons clad in scarlet, from the public view. In sbort, tha osth is the Alpha and Omegs of the whole fabric. Those who coutend for a pithdramai from Misoury, withoot denouncing the oath which makes Masons, are either in ignor ance or are woefully deluded. Oh, let us be very humble and valiact, and the Lord will rowember us in the atroggle for right. Not soowiog your address, I write throogh the paw per. Let os ree well to our high calling and bumbly subout to triala for Jeus eake. $\mathrm{Ha}_{\mathrm{a}}$ the grace of God be with yon, and the Hely Spirit guide and comfort yea.

Two haudred and forts thounand persons a in a starving condition in Brazil, and the peiple of the United Statea have been appealed to for aid. Sach calla shourd meet a geberoun response hy all classen.

## PRAY FOR THE CHILDREN.

YOU know what life will bring them Of sortor and of cart; a kuow the world hat hardeas And each wute thike a thare.
The sua will oft be biddea. The Norma will ofton come.
Before the children enter
The rafety of the "home."
But 5ou, for sorrom sighing. Bocauke you havo no power
To give them strength or shelter
fo the coming trial-hour.
Should need renember gladly That Gind the Mighty One That Gnit the Mrgaty Ove, Can aye delend the children,
Until their course io raa.

And though you canaot save them From the sorrows of the way You have a Sighty Helper Who hears when e'er you pray ; Aud though the path bo cloomy,
Or the torreot deep and wide, Or bee torreat deep and wide By keepmg at their sile.
God will protect the helpiess, And ho will ever be
The friesd of those who labor, Aud set the captivee free; His bued alall be upon them, To strengtion aud to bies: Ho ne ver will forsake them, Nor leave them comfortes.
So, if you lote the children, Tuke them in prayer to him, Beseech his love and mercy. For days or bright or dim; And he will turn and listev, And ho will turn aod histen, Aud thin the gient prayer-blessing Shall reach theu silently.
Oh, do not sigh for sorrow, Thut little you can do, For by your prayer prevailiog. There is a power in jou Which still shall bless the children When you bavo passed away, Sult evermore shall heave them Thil the dawniag ot heavea's day
So take the childreu early
To the geatle Master's feet,
To the geatle Master's feet, And he shall teach them ever Thelossons that are meet; And be will give then sbelter, And he will be their triend Till the seed of prayer ho ovir And all the troublex end.

Garazne Farningham, Lond Ss. Tines.

## STEIN AND RAY DEBATE,

Prop. 2d. Baptist churches possess the Bi hle characteristics which entitle them to ho regarded as ohurches of Jesus Christ.

## D. B. Ray, Aftirms.

 J. W. Sters, Deuies.I'[ WAS not "\$ Baptist preacher" when
 D., when I was 23 years old. My opponeut seems addicted to reckless statemeats. Notice: (1) lt is s fact that Baptists engage in carnal warfare. (2) It is a fect that no uember of the Baptist churrh cas eogage io war ob any acconat without doing "variacee, emulations, wrath, strife." Gal. 5: 20. This, Mr. Ray has not beea able to deoy. (3) It is a fact that Paul classes these things smoog the "works of the flesh," of which lie declares, "They that do such thing* shall not itherit the kingdom of God." Gal. 5: 19, 21. (4) It is a fact that Bsp tist churches are respoosible for what ever they enrourage or cansentlo io their members. Rom. 16: 15; 2 Thess, 3: b, 14; 9, Johu 10: 11. This Mr. Rey has not denied. I now ask him if he cao deny that the spirit of war is "rapacious, cruel, fiendi-b C" or that war "uobridles carsal lusts and passions?" Yes, or no, pless.

Robinsou was setting forth the baptisnal pernlianties of the Vaudois, or ancieat Waldeomes in the valleys of
Piedmont, and Oschard vons writing about the "dootrinal and itenominal sen-
timents of the Waldensaan clarches,", ed facts, giten in my eighth and viath when they referred to the litorgy of Degatives, I submit the following for Bobbio requiring "trine immersion." I ' my opponent's considerstion: stated the truth. If Mr. Ray deoiea this, 1 propose to refer it and other refereaces which he disputes to a conmittee of learoed gentlemeo, neither Baptisto oor Brethrea, to inform his resdres, who bave oot these booke, the facts io the case. Will he agree! Did Orchard commit a "daring historical frumel" Mr. Ray, by pot telhog us that this was a Catholre liturgy ! ( $\mathrm{Pp}, 295-298$.) Dud I not show from hoth Robioson nad Ne. aoder that the Waldeases were a party in the Catholicchuirch till Waldo's time? Muston says: "Tte Arohsoaian uffire, which the Vandons w+1e reproachasd for having retained aftur of hasd lien a alolished elsew bere (Foreigu Hist. des Alpes dve. MSS. of Gap., p. 2f63), was aot set up except io the 4 th century." Israel of the Alpis, vol. 1, p. 12 Notice. They were reproached "for haviny retaned
it." If they had not used it, why did not Muston ther. historian, repel it as a false accusati n? Let Mr. Ray disprove it, if he can. Judsoo does make a clear, plan cimfersion that "the Waldeoses sod Albigenses" practiced the "forward posture" ia baptism. It is aot to be expected that as a Baptist te would favor trine immersion, yet he gives no more proof agaiost it thao Mr. Rey io his assert:ons. Mr. Ray has not produced as single testimony to show that the Wal deases practiced single immersion. I call upon him for such evidence. Mr. Ray says of my refereoce to Robiosoo's testimony about the trine immersion of the Cothari or Novatians, "That this is
fraud, for Robinson referred the Cathari disseuters from 'the Greek eburch' that held that 'Christ was ooly a mao.'" The reader may now see clearly' where the "fraud" is. Rohinson says" of "the Paulianists" and "the Arians," "They all thought Clirist only a man." Rob. Eecl. Res., p. 721. Let Mr. Ray deoy this if he can. Robinson says: "The Cathari * * * held the doctrine of the Trioity, as the Athanassans io the cburch did, but thiakiug the churei to be a worldly community, they baptized all that joined their assemblies by trice immersion on the asme of the Father;
Son, sod Holy Ghost on their owa persoaal profession of faith." Idem., p. 72. Did the doctrine of the Trioity, as taught by the Athanasiaas, teach that "Clirist was only a mas," Mr. liayt Please sas. wer, yes or no. I ask my opponeat aggin: How "the Novatians baptized as the Catholics did, and after the same mavaer" (see Du Pio's Ecel. Hist., vol. 1, pp. 126, 339), or how "the Donatists" and "Cathohes" "both agreed" "10 the outward form of baptism," and "were alike baptized," (xee Biogham's Aotiq uities, vol, 1, p. 476), if the Novatians nad Dunatists did oot haptize by trioe immersion? Notice: (1) These witoesses prove clearly that the Novatians and Dobatists (Cathari) were trine immersionists. (2) Mr Ray says: "The ssme people, called Novatiaos is Rome aod Italy, were called "Waldeases in the valleye of Peidmout" and "the Donatista of Africa possessed the same peculiarities with the Novatimes." Bap. Sue. pp. 145,398 (3) Therefore, according to Mr. Ray's owa testimony, the accieat Waldeoses wert tribe immersionists. Neither has be been able to offer oae proof to the cootrary. The persecuted Aosbaptists, of whom Moshem and Cardioal Hosius spenk, were the trine mumersion Noratises, Donatists, Wal denses, Albigenses, dec.
Io addition to the diacteeo uoanswer
(20) It is a fiact that learved ectlesiastieal historians ioform us that wive insatersion was the geDeral practice of "the three first ages of the church," that it "was first used," aad was "uudonbtedly the most primitive inauner." ( Du Pio's Ecel. Hist. vol. 1, p. 589; Chamber's Cy. clopedia, Art. Bap.; Rob. Eccl. Res., p. 92; Camphell sod Rice's Deb, 174.)
(21) It is a faet that the most prominent ecclesiantical scholsra nod writers of later ages have declared trioe immersion to be the prsctice of the primitive ages of christunoity. Cave's Primitive Christiaoity, pp. 155-157; Chrystal's Hist. of the Modes of Bsptism, 192, 144, 332: Bingham's Aatiquities, vol. 1, p. $537 ;$ Du Pin's Ecel. Hist., vol. 1, p. 587 ; Whiston's Essays oo Apostolical Constitutions, vol. 3, p. 4 10 ; Rob. Hist. of Bap. pp. 113, t:15; Wall's Hist. of Iof. Bap. vol. 2, p. 419 ; Moore's Life of Wes ley, vol. 1. p 425 ; Watson's Dictionary, Art. Triaity: Smpture Guide to Bap. p. 73,; Real Priociples of Catholics, p. 187; Caupbell oD P. 151; Rob. Ecel. Res. p.92).
(22) It is a fact that the early writers, whose testimooy is geaerally sought sod employed by Baptists in support of immersion, sustaiu aothug short of trioe immersion. Orchard Hist. of Foreigo Bap. pe.44,45; Compare Du Pin's Ecel. Hist. vol. 1, pp. 222, 261, 242; Hiotoo's Hist. of Bap. p 1.57; Wiberg oo Bap. p. 928.)
(23) It is a fact that whatever echiems existed io the early church respectiog questions of discipline that Catholics, Montaoisto, Novatians, Dooatists, Ariaos, Meletians, Macedoaiaos, Marcionists, Appolioarians, Nestoriaos, severisos, Acephali, Malabar Christinos, Jacobites, of Syria and Mesoptamia, Monophyrites, Monothelites, Abysiniaos, Armenians, Chinese Chnstians, the early Paterines Waldensen add others were triae immersiooists. (Read aod compare Rob, Ecel. Res. pp. 72, 92, 93: Rob. Hist. of Bap. (Lon Ed.), Pp. 70, 71. 175, 178, 486, $488,4 \times 9,492,498 ; H i a t o a ' s$ Hist. of Bap., p. 190; Cba. 16th of Conocil of Arles; Last Can. of 3d Conocil of Constat.; Du Pin's Ecel. Hist. vol. 1. pp. 93,118 (cote), 124, 272, 337, 338, 339, 600,617 ; vol. 2, pp. 318, 330,482 : vol. 3, p. 702; Caa. 7th of ed Ecumeoial Council (Constat.); Chrystal's Hist. of the Modes of Bap 4 Pp. 94, 95; Tertulian's Eccl. Hist., p. 437. Dooatis!s Coatroversy, pp. 3, 4, 13; Auguatioe's Letters, vol. 1, pp. 432, 433; Biogham's Aatiquithes, vol. 1, p. 476).
(24) It is a fset that Baptists io their controversies with spriaklers, appeal to the beptismal offices and practice of the Greeks as a true and faithful exhibition of the apostohe practice. Rob. Eccl. Res., p. 93; Campbell oo Bap, p. 200).
(2ป) It is a fact that the rubrics, cat echisms and baptismal offices of the Greeks and Oriential churches have alwayys required trioe ipmersio. (Hid. toa'r Hist. of Bap., Pp. 14t, 188, Rob Hist. of Bap. pp. Ecel. Res. pp. 65,70, 71 ; Rob. Ecel. Res. p. 92 ).
(26) It is a fact that Baptists appeal to the rabrics and practice of the Greeks as a correct aod reliable exposition of baptidzo. Judsoo oa Bap.,p. 21 ; Graves aod Ditzler's Deb. Pp. 18,318; Rob, Eccl. Res. pp. 91,92 ; Benedict's Hist. of the Baptists (ed of 1813) p. s1; Camphell on Bap. p. 431.)
(e2i) It is a fact that the early Greeks underatood the original Greek commission (Matt. 28: 19) to require thine im
mersion. (Bingham's Antinuities, vol 1. 1pi.4×7, 24 '; Cyprana's Writiog, vol 2. p. 304).
(28) It is a faet that the Greeks aod Orieutals, including the ancient Wal. denses and . Ilbigenses, ace, dill not dip transversely or backwards as the Bap. tists do, but howed forward in haptism. (Rob. Hist, of Bap., pp. 245, 345, 549 551; Judsoo oo Bal. Pp. 112-116; Writ. ings of Hippolytus, vol. 1, p. 83).
(29) It is a fact that the churehes, by whose naanmons conseat the books of the New 'Testament were' received aud compiled iato the sacred enaona, buve, without any account of a change io their manaer of baptizing, transmitted the christian seriptures to us throngis the Greek, Latio, Novatian, Doastist and Waldeosiaa churchex, which were triae immeraiooists. (Rob. Hist. of Bap. P. 514; Rob. Ecel. Res. pp. 72, 92, 474 ; Donstist Controvery, pp. 3, 4, 13; Augustiae's Letters, vol. 1, pp. 439, 433 Biogham's Antiquities, vol. 1, p. 476 Du Pia's Evel. Hist. vol. 1, p. 126).
(30) It is a fact that the single nomer sionists, of which we have nay accouot io ecelesiastical history prior to the 7th ceotury, oot only deaied the divinity of Ctrist, but did oot evea protead to baptize accordiog to Matt. 28: 19. They were regarded as strict'y heretical, whule the geoeral ehurch did baptize according to Matt. 98: 19, "Io the aame of the Father, nod of the Son, and of the Holy Spirit." (Justio Martyr and Athenagoras,p. 59; 1u l'ia's Ecel. Hist vol. 1, pp. 91, 213; Biogham's Aotiq. uities, vol. 1, p. 487).
(31) It is a fact that we have no account of any orgaoized body of profess. ed christiaos ever chaogiog from singlo to trine immersion, but we have to the contrary. (Rob. Hist. of Bap. Pp. 315, 514, 515 ; Rol. Eccl. Rea, p. 99.
Mr. Rsy's sixth characteristic would prove just as nuch for Lutheraos, Presbyteriana, Iadepeadenta, Methodists, Quakers aod other Protesfants as Baptists, for they have been persecuted, but The will not admit that they are therefore churches of Chriat. So it proves too much for him.
Mr. Davis, "the historian of the Welsh Baptists," like Messre J. Newtoa Browa, Orchard and Ray, has "waddled together twigs of any kiod." His so-called "Welsh Baptists" ioclude the early trine iumersion Catholics, Anahaptists, dec. He makes eveo the trine immersion Roman emperor, Constantioe the Great," "a most wooderfuldefeoder of the faith." Hist. of Welsh Baptists, p. 10.
Why does Mr. Ray so petsisteatly dodge the plaio testimooies of his owo church writers, adduced ia my 9 th and last aegative, showing the real origno of his people? His church commeoced with Spilsbury, io Loadoo, Sep. 12th, $1633, \mathrm{~A}$. D., by begiooiag their owo baptism, for which Mr. Crosby, their historias, offers a lengthy apology from Messrs. Spilsbury, Toomhe ad Lawreace, (vol. 1, pp. 103-106), and adds: "The Baptists were oot a little uorasy about it at first, aod the Pedohaptists thought to reader all the baptiziogs amoog them iuvalid, for wast of a proper admioistrator to begin the prsctice; but by the excellent reasouiage of these and other learoed men, we see their beginoing was well defeaded apoo thesame priociple on which all other Protestaats built their reformatioo." Crosby'e Hist. of the Baptiste, vol. 1, pp. 106, 107. Is that a "bistorical fraud," Mr. Ray? Notice, (1) My opponent's church hegso Sep. 12th, 1633; (2) they begat at reformers; (3) they defeaded their begin-
ning on Protestante; (4) they defende their heginding an the aame principles on which val, atmer Proteotinta hiot timite moforvition. These are monntenente of Baptist history which Mr. Ras will never overtoro, yet be pretends th unbroken pertonal church succession from the apostles through a penple of like faitb and practice. Socb deceptiou does not belong to the church of Christ. It is too tad.

## SABBATARIANISM

HY HAviw nBowen

1) $)^{8,8}$
G. K. and Anna Kistler:AR friends, your two lettere of is quiry about the Sabbath question are at baad, and contents noticed. 1 will now try to answer your questions in the fear of the Lord. You asy you want the truth, and nothing but the truth. That is all I wast.

Christ, when praying to the Father, saye, "thy word is trutb." John 17:1 the truth and the life; ao mon cometh to the Father but hy me:" and Paal says ILeb. 12: 9, "Looking uato Jesus who is the autbor and finisher of our faith." Agsin, that "word" which Cbrist preached he received from the Father,sod the woun is our only rule of faith; and that wono will be our judge in the great day of accounts. Jobo 12: 57, 48, 95, 50. Deat. 18: 18, 19. There fore we munst "hear Cbrist in all things whataeever be shall say unto us." Acts $3: 29,23$. Now in order to be ou safe ground it is bighly necessary to show the coutrast between the law and gospel.
In the Neer Testament you will fud such expressions as "the first covenat," the secoad covenant," "the new covenavt," "the old covensat," "the New "ministration of deatb" and a "ministration of the spirit;" the letter which kill. eth, nad the spirit which giveth lifr: the law of sin and death; the law of the sprrit of life in Cbrist Jesus; entangled with the yoke of bondage; and the liberty: whereanto Christ hath made us frec. These expressions represent two different dispensations as opposite as language can possibly state them. Light nod darkness, truth and error, life and death, are not more opposite than the idens aud principles represented by the foregoing term. The one refers to the Teo Comuandments and the other to the Gospel of Christ. The one was a ministration of death writteu and engraven on stome; the other is a ministration of the spirit written in the fleshly sable of the theart. The one is said to kill; theoth. er is said to make alive. The one is called a yoke that ueither we nor our fath. ers were able to bear; by the other, if ye nre made free ye shall be made free indeed. The one is law: the otber is grace, and truth and sparitual life. The former came by Moses, the latter came through Jesns Christ. Hence we have the Oll and the New. Moses and Christ were the only two law givers that ever spoke by diviae authority: Moses was the first law giver, and Christ was the last. The law by Moses was addressed to the fleshly deacendants of Jacob or Israel and to them alone; while the bless ings of the gospel of Christ were intend ed for "all nations" and for every crea ture. Hence Moses represents the Law and Cbrist the Gospel. The letter which killeth always refers to the law and never to the Gospel; while the spirit that giveth life always refers to the Gospel, and never to the law. The old covenant represents the one, and the new
corensnt the other. The former was
lowal, special, and temporary, atel firm
the Jews only: the latter was for all un the Jews only; the latter was for all un
 ed The finner ho Miwes, the futher hy Jewia Chrim
The distiactier fealures of these iwh disjersatiots are ela arly vetiorthin Il-h. : $: 7-13$, aloo in Jobn 1: 17. The nen covepant referred to in Heb. $\mathrm{x}: \mathrm{s}-111$, is forgiveness of sins and the righteousness of faith in Christ as explained in Heb. 10: 16,17 . The two covenants that came throngh the two Medistors and law giver, Moses and Cbrist, are not obly clearly identified, but we bave the positive statement that in aryiug a newo covenant, it indicated that the flrat wis
old, decsying and ready to varish away. Heb, s: 13. Now, then, in regard to the old covenant or the law under the Mosaic dispeosation. It is anid there was a moral law and a ceremonial law; that the Ten Commandments were the morallaw, and the balance ceremodal. Notwithstanding no such distiaction is ever found or even recognized within the lido of the Bible. When we come to exam. ine the so culled ceremonial law in its moral principles of action for selfish bumanity, and the symbolic teschiugs of tope, they are of a higher and nobler order than any mornl principle found in the Ten Commandments I will again say that the blessinga to homanity and to the world that are abadowed forth in the so called ceremonial pait of the law, are as much grander and superior as the Cross of Calvary is alove a prison bouse of criminals and murderers. Wherefore and why? Bucause the bleeding sacri five gave to the broken besrted and pen. itent the sacred balm of hnpe, Becanse the altar of incense pointed to the scceptaile prayer of the children of God through the oflering of the world's great Redeemer. Because the spotless paschal lamb pointed with bope to the Lamb of God whose blood cleansed from all sin. The ceremonial part of the law was not hope and promise. In it is a syatem of shalt love thy neighbor as thy self." Lev. 19: 18: Deut. 6: 5. . But wbat can we say of the "law of condemation, sod of "sip and deatb written and eqgraven on stone ?" In it there was no Christ, no Savior,no mercy, add no pardon. For "be that despised Moses" law, died with out mercy under two or tbree witnesses." Heb. 10:28. A large portion of the Ted Commandments are addressed to snch persons as are guilty of gross crime; such as theft, murder, adoltery. Thon shalt not kill or steal. Thus we see in the Tea Commandments there are nine crimes that they should not do, and orer each it holds a fearful and terrible penalty, and a speedy and certain death without merey, and the same penalty to the Ssbbsth-breaker. No mercy, no Christ, no Savior, no pardon, even for kiodling a fire on the Sabhath dat. There would be no use of a law withont a penalty being attached for the violation of that law.
Our Seventh Day Advent friends do not keep the fourth commandment,that is do not keep the Sabbath buly, because they kindle fire on the Sabbatb day. And I will farther sny, that if they would carry out the penalty sid advocate the penalty for the violation of that law as strong as they advocate the keeping of the serenth lay Sabbath boly, they would all be stoned to death in less than twenty-four hours, provid ed they bad some one to stone them.
You ask, "Wbo changed the Sabbath
then wewh :" 1, for one never, clancel if Our Brothwn, or the cburch to whob I belong, never (latged it. Again you mught ask, why iton't we keep the ser enth day Sal, bath holy? I will answer hy sny ing, that Chriat is oor law giver Ue ar" chmonaded to "bear him io all that be spokte is our criterion, nor guide, and will be our judge at the great day And as "be iatbe way the troth and the life," we look upon bimas "the nothor and finisher of our faith," and tbat be (Christ) never commanded us to , keep the Sabbath day holy. When Christ was interrogated by the young man a recorded in Matt. 10:16, 18, is regard to the commandments which be should keep, our Lord and Master named some, just the kind he wanted to lave iu the New Testaraent or new covenaut. But he never said one word ahout keeping the Sablath day boly. Now we believe that Cbrist understood lis office bis duty; and while here on the earth told whit the Father's will was, but never once said, "keep the Sabhath day holy" Agnin, Prul to Romasns, 13:9, apeaking of the commandments, "For this thou sbalt not commit adultery, thou sbalt not steal; thou shalt not bear false witness; thou sbalt not covet; and if there be any other commaudment it is briefly comprebenden in this saying Thun shalt love thy neighthor as thy self," Nut a word abtout keeping the
Salhath day boly. We beliere frmis that Christ made all the change, and just the rigbt abange, and the change that God wanted. Panl anys io 11eb.

For the priesthood being cbang ed, there is mate of necessity a chang also of the law." Again, "Thelaw and the prophets were until John, since that time the kingdom of God is preacbed and every man presseth into it," Luke 16: 10. The law is a sebool-mister to
hriag us unto Cbrist, that we micht be justified by faith." Gal. 3: 24. "But after faith is come we are no longer under a school-master." In Romnas 10:4, we have, "For Christ is the end of the lans for every one that believett." Now then I claim we dare not mix the law and the gospel together, from the fact that the Savior says in Matt. 9: 16, 17, "No man putteth i piece of new cloth unto an old garment. Neither do men put new wine into old bottles, clse the old bottles break and the new wine runueth out and the bottlea perisb; but they pat new wine into bottles and both are preserved, showing forth so clearly that the law, the old covenant, is the old garment or the old bottlex; and that the new oove nant is the cloth, the new wine, and the new hottles.
My oext argument for not mixing the law and the gospel is foonded upon the inngunge of Paul to the Galatinns fourth chapter twenty firat verse to the end of the cbapter. Hope you will search aaid Scripture thoroughly. Iwilleay no more withering rebuke was ever iufficted upon wilfull ignorance and prejudice than this allegorical, unanswerable application of the sons of bondwoman and freewoman. The application of this allego. ry by Panl is as clear as thenoonday sun. The son of the bondwoman represents Mount Sinsi where the minstration of death written and engraven on stones was given and answereth to Jerusslem; which now is in bondage with her children because they are still under the law. But those who are under the law being the children of the bondwoman shall not be heir with the son of the freewonan. But the followers of
Cbrist are not cbildren of the bondwo.
was, botof the frem
so me tbe rhildaen of
And as laste was:
 and the chilitren of the houdwoman rep. resents, the chiillotu of l-rael, who were in houdagr of the law; it in erident that if jou are under the Ten Commavi toenta that were given on Siani yon ar certaioly in bondage, $n$ servant, a cbild of the bond woman, and shall not lee heir with the son of the freewoman, who was Isaac and tbrough bim Christ. Tbat like the children of the bondwomai you re ohserving holy days, or aew moons or Sabhath days,and thus turving to the wenk and begyarly elements whereunto edesire to he in boddage. Gal. $4: 9$ That you are under a law of condetuma tion, a ministration of boadrage, and of sin, Paul would say to you (Gial. $4: 10$ "Ye obeerre days, and months, and tinkes, and years. I am afasid of you lest I have hestowed lahor upoa youl in vaib. Alsin see Col. 2: 16, 17, 20,93
My pext argument for not mixing the law and the gospel or blending them together, is from the fact thant if we do we will commit spiritual adoltery. Rom. : 1,4 . The lendiag feature in this il. lastration is this: that if she he married to another while the former humand be living abe is au adulteress. So the man who has been joined to Christ and then joined luimself to the Law, is a spiriton" adulterer. To try to blend the Law and the Gorpel together, making a rentado atontkerping the seventh day holy, whiels was commanded to he kept by the Jews, and the Juws only-not commanded to be kept hefore the daya of Moses is not wine. Deuk. 5: 2, 3 Why not ketep the lasy of circumcision as well as the Sathinth? It was bioding opou them thrughout their generations for min everlayting covenant. Gen. 17 12.

Now in regard to the report that $n$ cerlain Elder of the Advent chorch is circulating telling the people is your country that the Adventists are gutting all the Dunkarl Brethren, or that the Dunkard Bretbren are all coming over to bis kind, and in a short time Adveutien will swallow the Dmakary Fraternity, I will say this in a grand mistake or talsehood. Outside of Colambia county, W. T., there are only a few that ever dyd so, and only a few io your conntry. 1 baven knowledge and a better knowledge of our Frnternity over the United States than said Advent Elder bav. Wr-bave between 1,500 and 1 nof) ministers and I do uot know of aay hst went over to the Adveatist except Moses Hant of your country. The more I read and study the Scriptures, the stronger I get in the doctrine of the Bretbren, and the less 1 think of the Sabbatarians. Hope you will receive this in love and search the Scriptures sincerely and seek the truth as it is in Sesus. Do not bother yourselves ahout he Ten Commandments. Jesus is the author und finisher of our faith, not the Ten Commandments. Nither will we be jodged by the Ten Counmandments. Now, in conclusion, let me exbort you, both of yon, to come back to the church of the Bretbren which you can do by making aatis?actory acknowledge. ments to the church. We are sorry you lettus.

When a person makes has hed among a wine, aboald be complain if thr awine root him? And when a man of refipement and caltare so demeans his noble manhood as to become a frequenter of low goggeries, abould be blame the low and valgar for treating him with
familiarity and contempt.

## THE BRETHREN AT WORK.

## © le 3 3refluren at 3liork perlishey wiegly

M. M. ESTELMAM.
S. HAR IISON
J. W. GTEIN.

## cardisal priscifleq.




 

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or than
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Address all communizations,
BRETHREX AT WORE
BRETHREX AT WORK,
Latark, Carroll Cor,

## AXABK, 11.1.4

Tue firat number of tha Danly will contuiu is article on Ansual Mreting pose

Cuotck selection of books at the B. AT IW. Call, exaaiue, and thes parohase
IT is arpmitel that the twhaceo orop in $V_{\text {III }}$ ginis will be

Gns of the knotty questions before fte M. 1. conle ence at Cincinnati is the orduation of women to prach.
Pany that God way prevail at Conference. If udy wron thinka he is too wise to urr, be in decoivng himself.
Tив address of Tobias Kinim, formerly from Pponnyivaniz, was asked for through the B. AT W. It is Syrucuse, Indiana

We have rucnived an intereatiug iorticle on Ninevab from P. A. Rots which wo will puhlivh sonn after Anamal Meting.
Ondea Minuter of Annual Meling nom One copy 10 conts. Six copres 40 cenit- Twels copies 75 centa Sistern copies $\$ 100$
The dobate this wetk took no nany quotaon marks that we did not have eunugh to innctuate Bro Brower's article correetly.
$W_{\mathrm{E}}$ lave printed two thousand neat cats: whues for MI Morris college, and are now "gues or ous ten thousand circulars tor them.

Forrs baptived at SilverCruek. Feast the 18th, free of them shudents of the Mit. Morris C-1rge. The Lord hless the laburs of our Brethren.

The Gospel Preacher is in the bat basiness: Tis well, for that is niso a good work, since "huts" are mentivned in the Bible. Damiel 3:
Bro. Jucob Stover, of $\ddot{\mathrm{P}}_{\mathrm{P}, \text { who }}$ is eighty years If age, and quite rugged, called on us the 17th. Ae will probably rewain here during the sum-

We bave printed the broutiful bymn, eutiited "Uringrug in the Sieave," on leaflcta so $s$ to vaste io the Hymu dook. Price one cent ench
Whoutura Samuel Murray held a few neelngt in Muxico charch. Oan haptizas. Large Itteolrnc: Brotber Mlur/ay's bealth ispretty and at tura timue.
We du not beheve that any bother will
ath livate for duuwal Mocting with a deter-
in: at in to have his way at conference wheth-
ro wre villieg or not. Sach a spint
We hisp-th nothring thisga of the naty brother.

Stould any one wish to purchase a farm near Laeark, they can be favored by calliug on brotber Paul Wetzal at this place befors and during conference.
Tar brethren who left Greencastle the 11th had a pleasont journey. An agent of the Pesu K. R. came through with them and gave then all necessary assintance.

Bro. Isaac Studebaker is laboring in Puhe and ddame countien, llhwois in behalf of pr ous eoula. God blesses those who svork nc cording to his diviue power.

Htus Books, Concoriances, Brbles, Testa ments and other choice religious hooks for sale at the B, ${ }^{*}$, 1 W. ellice. Do not lellve Amual Meeting without a good b owk or panphlet.

We learn that brother D. K, Gillawn in marl.
 Home" in Soathrru lihume 1hart in ho womet rip the Lord ulded trenty try to the church Cuilmay will sell excorsiou tickets to Lanark for one and one fifth fare over the C. M. and St. P. road either by way of Chiengo or Rock Island.
BaEsumes Paul Wetzel, Michael Forney and deo D. Zollara atiended meetiag at this pluce on the evenieg of the 14th. Brother Wetzel preached an apprecistive German sermon from John 8.
The Progressare Christion says: Brother Holainger conducted a protracted meseting at Kimurel reeting-house of the Berlin congregation last week. Five perions were baptized on last Sunday afternoon
Do any of the readere of the B. st W. know Lue whereaboats of Lewis Peavod? Auy intornation coucerning tim would be thaukfally received by his relatives and friends. Addres G. P. Marner, Sliaron Centre, Lons.

Mr. Redpatb, of the N. Y. Triburc, nnlies rom westers Ireland that there are $\$ 50,000$ peole there who must starve unless and be pent hew. Coald not our Brotherhood do some thing for the starving in other countries?
The Cin cionati, Lafasette and Cbicigo Railway will sell round trip tickets to Lanark for one and onefith fare either hy way of Rock va. Chicago, Mulwauke and St. Paul Ruilway,

THE builders of the tabernacle, wherein con rence will be beld, bave made "the way" very varrow for the Standug Conumittee delegat and editord. When one stands and look + at
that narrow sisle, it is suggentive of Matt. 7:14.
The Cherry Grove congregation, a few milles north of Lasark, is at this time very wuch in need of winintarial belp, and is quite anxious that some well establishied ordained elder move awong them. H-re is a chance for 3n elder who rules well and is a good exampie to the flock to do is good work. For further particulars aidress or see brother John Rowland, Lanark, Llinois.
Wre bave heen particular in telling passeners for A. M. how to reach Lamark froun Chi cago so as nut to be obliged to lay over eight or ten hourt in Freeport; and if ony one chosen to tuke auother route and is compelled to "poke slong" the way do not blame us, Leave Chicago at 5 P . M., change cars at Westera Union Junction, (where trains nake close connection) and come bere direct. Or take special train at $10 \mathrm{~A} . \mathrm{M}_{n}, \mathrm{May}$ 31st.
Tu:
cays:
and
The Brewers of Milwankee are raising fonds da halp defent the prohnitory law in Kanenas this year. Nixt year they will tarn their at tention to lowa and will seatter some of their hard earninge in this State, provided they do not get discouraged and give up the contest whes they hear the boom for prohibition which Kumsas will rond over the coustry at tho election thin Fall."
A youso man, now a good writer, says: owe my commencement in nowsyapar life to you. 1 believe the seceptation of ny first article has mide me about what I ams and if 1 ann never able to retam the great b-astig, I trast you will gel youf cuward in the home of the blest. Go on in your noble work. M,yy you prompr, aud may mane mouns be added to tha list of the sared. Now what mande the fis oare his pocesstul? Hiss good peomanships words.

Mistakes are constantly oeconvg, lahor to preseat thems we will. Should any of the sulscribers, thereture, to the daily fail to receive their papers they will pirase prowptly uotify un stating when they subtcribed; ulso gire name and addresa planoly.
Numben two of the Progressice Christian is befure us in new type plum and neat. It in quite nowsy, and nrges its diatinctrife plea, iren The field is large. You have your metiod of heaping up the soil around the grenn trees, and putling up stumps, and tre are vot called of God to object to that method. We diffen from you in regard to hos certain principles shall be spplind, lut these difforences by no neans hould cacse us to lose that cbarity which is bo thoroughly revealed through the Gracles of God. We wieh our brethreu success in every holy work, and hope great good may be done in me natae of Jesus.

Identity of partioles is not essential to physical identity. Identity oi person is retained even thoogl the tody undergoen many chauges. The body is the sume at eighty as at twenty-five, nilthough perhaps not a single particle that composed it remains. This is a fuct phyaical and metaphysical seience to the contrary notwithstanding. Can conscience teli us anything abont the apiritual body within the physical body? A pellionlar germ of condensed elec: tro megnethem is beyond the hen of the mest astale philosophers. Let tbem bring it under the power of the microscope before they undertake to refut the resurrectional theory,

Brormea Basbor, in the Gospel Preacher favors a Brethren'a clothing houee whece garmouts for both male and lemale can be made in order. He intimates that such an instifution may soou become a reality at Asblond. We say ames to thut, and would suggest that edi tors be nut the last to patronize the house. Can't we have brauches at Berin, liuntingdon, Dayton. Waynesboro ubd Lanaric? There is Due tbing in is we do not like, and that is all the tailors anuug the Brethren "roust needs" settle down at Astland. Perbaps all the Ta bithas and Tirshathas would willingly go there for it is a beautiful place.

The most stalwart of all our Baptist papers T, perhaps, The Anterican Baplist Flay, or the Battle-Flay, as it is called. It is terrible on apen commuaion, and the "Cumpbellites" it tays. Its Indiuua editor hews right and left in the rankn of "aluen haptiam." But it is sad to learn that in his own charci be hna adaitied a mearber who had received baptism from these "Cumpbeilites" vithout rebaptisus. Or, to be sccurate, he required tho member who moved her admiasion to put the motion himself, and so, ns he langhingly tello the joke, he escaped responsibility. But be does administer the communion to this woman who hes received ouly alien baptism, and so is' not baptixen at abl. Is not this open commanion?-Indepen-
$\qquad$ A stranege reading Brother'saiah Hormer's arucle on the first page might conclude that our fraternity is badly affected with "secretism" of the worldly character. This is nut the fact. We know of no one in the Brotherhood thit belongs to a secret society. Thit there are bome who do, and still some who do not, yet sy mpathive with the nefarious parties of secretism 18 no doabt true, for in all organizations some may he found who look vistfully into other pastures. Bat our people as a body are atrongly opposed to secret nocieties hecause the word of God is against them. However we need to watch diligently, else the wicked would ultinsately deatroy pf.

Persons weo make a nahil of imvariably banging their heada like the branctes of a weeping willow" daring preacbing are cer tainly breathing an impore religians atmos phere. They need to be invigorated by a $w$ bifif of the Holy Ghost fresh from the throne of Gind. Phey are haok slidiog or sliden Their "armor" is ofl and they beed a new dress A misionary ought to be appointed to visit each one of them and inquire into the canse of their distress, ond gire them "a portion in due season." Thers have lost the bracing power of the "breant-plate of righteoasoess," and thus their beads droop wath the weight of greed of gain or love of Fanw. During six dayn of the week thes are
su jotosicaled with covetongness or ambition that x ben Sunday cores their physifal syetem 19 so drnined of vilahty that a kind of death like stoper seizes then from which it would reem nothing save a tlawe from the farbace of bell could arouse them.

Brotarr Daviel Yaniman has orgunzed a Bible School on his own premiser. Oe the Pth mist, be nanonuced uiter nueetng that inowuch as Pal dwelt cho whole yrass it his uwa bired house" is Rome and revived all who came unto him, and tanght lierio the thinge concerning the Lord, Leaw Cliri-t (Acts 28:30, 51), he atd bis wite had concluded to follow Poul'r example in thia, and kindly invited old and young to ment at his house in 4 P . M of linat day, and that euch one should bring trith bim a Testament or Bible. Fifty-pight persons were present: and many inore, zo doubt, would have atteaded had not rain and storm threatened. The name of the achool is "Mayle Grove Bible School." In nddition to questions and auswers, the definition of Nuw Tostament This mend their proper prouunctation in taught. This we conceve to be a good work. It is to bo rugretted that the Brethreb a miveting huse near by couh not be ueed. The Lurd, however, was born in a stable, and his followera certainly cas etudy his wort io a harn to his bonor and glory. Brethrea, do not waste your time abont where to stady and to teach-open your houses nad bnrus und go to work. "Why stand yo all the day idle?" "Go work in my vinegard," satt' the Lord.

## IN AND AROUND LANARK

A RRIVED on the 13th: Abraun H Cassel and wite: Jouas Harley und wife........ Paul Wetzel and wife arrived on the 14th, and A. 11 Cassel and Jonas Marley left for Noota-ka.
1). A. Lechty of Brown conuty Kuanus visited our oftice the 15th, Jucoh Stover of Greeneastle, Pa , arrived........ On the 16th Jacob D, Trostle of Hd. preached in the Mitedgeville oburch. One baptizad at that place. Oue added to the Lanark chorels by baptiam.

About fifty brathren aud friends assembled on A. M ground on the 17 th and speat the day in erecting tents, Dining aud cooking tent $165 \times 62$ feet. Coancil tent will seat about 2,410 prroot...... Work was resumed on the A. M. ground on the 18th. Muny persons ere visiting the ground to see the great preparations. We believe we are safo in maying the arrangennents will be the caost couvenient ever had at general Contereace For onee the publiabers of our Brethren's periodicals will bave a convenient and plearact place ie which to do businessat A. M. We think they will appreciate the effort in their helullf.... Sisters Evaca and Newcomer of Lamcaster county, $\mathrm{P}_{\mathrm{a}}$ arrived the 18 th...... Pray or-meeting in the church exvelient. Quite a number of members from other parta of the country present.

## THE ANNUAL MEETING

BEFORE our next layde will have reached the homes of ournumerous readers, brethren from various parta of the Brotherhood wil have assembled at thie place, to deliberate upon a variety of subjects concerning the welfare of the church. Some bave exprebsed grave apprebeumona relutive to the perpetuity and barrony of the church. We do not sbare in thin apprehension or alarw; for we have an ahiding confidence thai the Lord will lead hita people sately over the troubled waters. Each year we are informed that questions are comisg up which will likely read the Bretbren church into factione to such on extent that we ran no longer he called ove people. Perhaps there is too much fear and not enough beartielt and earnest prayer. Perhspa that in a want of mistore jodgment, and an undue freedom towardo the sensational. Surely thare is no occasion for agitations if the proper leaching be put forth. Nor should any sober, reflecting mind coaclude that beesase a fow become unruly, the charch is gíven up to destruction. Neither is it the part of wisdom wholly to diaregard the views of those who are inclined to move more slowly in applsing the principles of trath. The opoetles met difterert miuds, and it pleased them to exereise patience, and advise according to the trath. In their day they had polygamy, circamcision and other distracting questiona to meet and decide, and ze do not hear them "peaking of "going oot" or leaving their breth ren because all thiags conid not be afjoated according to their views. Then lat all the dear brethren and sinters be wach. given to prayer and reading of the holg Scriptures. So that rach may have the mind of Cbrist. Let the apeeches be seasoned with grace, and ahove al let the object he truth and right, no differenco
who is plenved or who in hart. Uaiese trath and right principles are kept in the foreground on every question, thero can he no peace. And right prineiples embruce kivdnes, gosd ness, forhessance where we have not the wind of God revealed. Bat we are yet confident that the coming meeting will be one of joy rather than of grief. The Lord no belp us to realize.

## FEET-WASHING

ET no patiently hear the Elder recite a lez'ooght.
"The Greenk word, OPIHLO-rentired "ousbt"
 t, the verfarmanre of any thty." See foluas in's L. Litell and Srolt's and Greendeld's Lexiems, and Holleg's Grew orsumar, page 16s, It occurs
thirty-six tions in the New Testament. In that thifty-six times in the New Testament. In that
it is reatereil "owed." "owest," "dobt," vieblor," "gulty." "that in matebied", "hehooved," "moust neear idea of the wors in not a command nos to
chaticth any posifivelnatitution singled out and madeso be conthand-but a sorac duty, a duts growing oit of our natural coniltion and relation io such othar. Thus: "I ougiget to huve been com-
 out without the help of some one, aud the El/ der would piss that way onght he to lielp hinu
out? Of course not, for ought is not budinut. and it would he more plassant to pasy hy wn the other side as did the Levite. Luke 1032 Or if a mas should come to the Eller wind anh the way of life, ought he to 'ustruct him? o
no, acgording to the E1der's definition of "ought" he will be excused if be passes by on the other side. Come, Elider, stoop s little and be "bappy." What is doty? "dll duty," rays Crabb, "depends upon moral obligntion which ruas and his Maker." It is the duty of mav to obey the roice of God, aod when lie obeys, mor ally and reliniously, he is a better man. Wehnter anyw, "ought" and "should" are synonymous, and that "hoth words imply obligations,
but ouyht is the strooger." The original word ophilete is better expressed the Emplat Diaglott. "Ye are bound to wash one another's feet," conies from the Mester's jps; aud as he is the embodiment of law, it beor we nuderstaud the objeet or not. Certainly the enl or particular design need oot be revealed
to us in everything io order to make us obedient. Fath docs not ask for the why every time, but is sutisfied with the assurancs contained in the promise. "Happy are ye if ye know these things and do them." Feet-washing points to happiness, and this should gnite satisfy nai-
Whether it posets to any fact in redemption or not, 18 not the question; but does it ponut to hsppioess? Will the Elder deny that it does? Must every ordinance of God symbolize any of every part of redemption? Juat as if God's hands were tied, and could not move fully in all directions. If be chooses to inatitute sn ordisay it shall oot be so? God be thasked, feetwabing points that way; and these who obey it as Jesus instituted it, do realize the fact that there is happisess-there is enjoyment in the boly work. Let us toke a glance st Heh. 2:1 "Tberefore we ought to give the more esraest at any time we should let them slip." Haye you, my frieud, let feet-washing "slip" because the word "ought" is used to express the obligation? If you bave, then how ahont Heb. 2:1 Do yon think it not necessary "to give the beard" becasess the apostle makes nse of the word ought? $O$ no; but we should-we must give the more earaeat hced; otherwiso we may let "these things" slip as many have alone.
Erery requirewent of the Lord is right. Be ing right, we are made better, morally, by complying, ind made worse by refusing; for every disobedient act leaves a stain upou the soul But let us hear the Elder on "good worls
"Excepting th mention of its observance hy meutiond but once in the New TestamentTin. $3: 10$. 1. It is here mentioned, not as dose by the clachcis, but st done by a wiow -way
be a deaequess. 9. it is not mentioned ta part of puhlic worabup. 3. It is not mentioned as any part of any worship whatever, whether
public or private, much less os a cburch ordipublic or private, moneh less as a cbarch orch rouch as iuplied or intimated here. 4 It is
here mentioned and classeo with other meral

 Method ske Campbeilites, itc. to do that), suel "hnogu'g "op childrep, "lodging s sraugersifollowed every good work." An Christinns
 likrly that any one had waikied the sanst
faet (hospitably entertained thew) who did pol faet (hospitably entertained them) who did sot
belong to Christ's divciples; hence tbe apostle belong to Christ's dizciples; hence the apostie
neutions it as an evidence of a true Cbristian nentions it as an evidenen of a true Constian
and one who would he ever ready to ascist

So fuet-washing is "mentioned bot once ex cepting"- Why not say, "Buet-washiug is mentioned twice?" We do not wieh to believe that the Flder used the form of speech be did to blind the earnal reader; but it does look little otrange that he used sach language. Hove often mnst God spoak befote we need to beat him? How often dit be tell Abraham to go and ofler bis soa Inaac? Was not oncesulficient How often dia he tell the children of Israel to remain all aight io their dwellings iu Egypt aud olfer the Lumb ns a pas-oyere? Only hearts which have bern set to go thear own way will ask God to spealr more thun once in giving an order. Tou thonsand conmazuds would do suob
hearts no good. If Jenns huil said t'ye mast hearts no good. If Jesns hail said 'ye mast umple," no doubt some would be busy ranack wg , 1.1 volnmes to aserrtsin whether the word hingiog-whether the Gruels wore (1) I ranm whimh the woud whast to tramalated is
mutuatorg. Othent would stureh ont a way to fix the must on the apostles onty; while a third party wonld no donit deciare that it only meaus "chop wood for a'poor negghbor," or to ou," or is the Eldor says, "stoop toforgive our brutber." All these miserable excuses ouly shows to what extent a disobedient heart wil go; and we pray God to help all auch hearts to yeld obedience to his divine arravgement.
We now come to the good-worke part. Thank Ged Elder, you admit that feet-washing is "kood work." If tt were not a good worh, wonld
it be evil? Cruden says: "By good works are to be understood all nanner of duties inward and outward, as well as thoughte, as words and actions toward $Q_{\text {od }}$ or man, which are commanded in the law of God.: If every requirement of God in which we are to performs an act faces towards Iogersollville, eat drink aud he merry. If feet-wasbiug as recorded in John 13 does not express obedience when we conyly what dues it express when we do not comply? Surely, Elder, you cas see where this leads you And becanso the feet-washong mentioned in Tumothy 5: 10 is classed with private daties yor regard it as a revelation that somebody dirty? Does not nature tench people to cleause tbeir owu feet when necessary? You mantsin ia your second lesson,
That the fuct of anything being aecorden w done after baphisw is bo proof tuat it shouid done only alter it
If this be a fact, how do you prove that all of Tim. 5: 10 consists of private duties? If so, how about Titas 1:8, and 2 Tim. 6:5? Do these Scriptures refer to privale duties only, or vate duties? O eo, ny friend, the theory that leet-washing meutioned by Paul in I Tim, 5 10 is to be done privately fulls to pieces in the light of God's sunshine. We notice one thing wore, Slder, then dismiss you with then hop that God will grant you grace to obey him in "the all thiogs."
"Caring for our pastors, the deserving poor of our chruches, stoopugg down to carry the weak and the poor, a sacripacina love to oor breth end Gal. 6:1, 2, and Jamis 2nd clapter. This is doing 'as' oor Savior set is on example thas will uake ve stoop to forgive our brother.
thear with ham, bear what-ver burdeu he is bear Ug $\ddagger$, it is the law and fruit of troe love, of tra humility. Sack a feet-washing their is plenty of call for in ull of our charebes. Sucb a feet Washiong bas a yeasivg, "Ye also ought to washone anoth er's feet" As Thave (not what I have done) any literal fect-wastiag, and a feet-washing sorely beeded.
Here the Elder mates four things stand for ret-washing as gives in John 13: First, caning for the pastor. Secoml, cariag for the poor in the ehurch. Thind, stoopiog dowo to earry the weak and the poor. Fourth, sacrificing
love to our brethren. By doing these thing says the Elder, we "totoop down to wash their

Feek" Let us try these definitions on the prit ciple that, "The proper defivition of a term nnh tituted for it will altrayn make as yond enen an the term itself?" "If I yoor Lowd mid M whts have washed your fret, ve also ought to cure fur our pastors, ought to care for the detervib, poor of our cburches," "Ye ul-o wught to wash one another'a feet by sto ping dowu to arry the wenk and the poar." "If 1 your Lor and Master, bave washed yoar feet, ye also ought to bave a sacrificing love to our breth rea." How do yon like gour definition oow Elder? Sre what comes of patting words into God's month different from his owo. But we hismiss you, feeling that you need tu go over the Lord's lensou on feet-washitg with a differat spirit. Though you may be slow to learn, et ve do not give up all bope. Seek to obey God in all that the true Prophet has iostituted and blessings will follow you into eternity How many are being ted awny from true obe dience by the labored etfurts to set aside, as on-taseotial, some of the plainest truths of Deity] God will uot hold him gniltless who arelessly pases by the many opportusities to he happy. If the professing Christinas everywhere would say less and do more, great would be the blessing to the husan favily. But 60 long sa they expend time and Esoney to show bat parl of God's word need oot be obeyed, so ong will infidels expend time and money to bow that none of it need be obeyed. And we bold that arguments thut sets aside part of God word as vonesseotial to trae obedrence, will set aside all of it. The infidel reasons jost lihe the apologist who wisbes people to believe as he loes-that the very plain words and example of Clirist as recorded in John 13, are oot nddress d to ns-that we need not do as Christ did and then the apologist holds up hands in holy orror becsuse infidelity is increasing so rapid y! O mighty God, how long must thy truth he bade "As a juwel of gold in asprine's snoul Prov. 11: 22.

## CORM OF

 CHRISTIAN BAPTISMI-xilBaphisur into the name of each person of the

Toshow the common readar the correctnes, of my position bere, I will iutroduce se v In christian hastism as enucted by himself, be Cbrist) commands all cooverts to beimmersed, not in but info (ris) the name of the Fatber, and of the Son, uud of the Holy Spint. Tbis is purecoristan ilustitation, not of lioses or the aat and unprecedented institution. Tbere had been washiags, clenosiogs and purifyinga among he Jcws. Samaritans and Gentiles, hy variou authorties and ebactments; but wot one like thio-'into the nawe of the Father, and into name of the Son, and ixto the hame Holy Spirit' wherefore in the name and inmo the nane indicate two distinet and useoutroveri ble nota, which 00 grammar nor dictionary a the civilized world can equiralenee or sya 1. Mejer, a profonnd and eritieal Geromat commentator says, "If Jesus had said the namea, be would bave expressed himeelf in a manner aasily misunderatood, though there are mean three personally differeut names, fonsmuch as to onowata' (the nawes) migbs have heen then or the several names of each individual subject The singular signifies the definitename exprefsed in the text, of each of the three, so that ' $e i n$ nonowa' hefore 'utou rhio' and hefore 'fou Haq Ion Preumatos' is to he added agaio IENTALin as a matter of course" Notes on Matt. 28: 19
Mr . Purves says the formula "is the names, or of the same import ts to zay 'baptizing them into The name of the Fatber, and into the name of the Son, and into the name of the Holy Spirit If this is not the seuse to what dors the 'uame refer? or what is meantby it? If it does bot refer to, or mean the name of the Father, and the name of the Son, and the name of the HoIy Spirit, it would seem tbat the keat would in part read the very reverse of what it does; tha is it should bave resd, 'Beptizing them into the nome, not of the Father, tor of the Son, nor of the Holy Spirit, hot into the name-that deootes the unity of tineir essence. I supprec any one may see tbe absardity of this, and what difficulties it wooid present thaserious enqureer. instruction to the most ordinary capacity." Por-
vex ditmoph, p 44. I wisut confess, ileat read$r$, in thr lagsuage of Mr . Hasty, "If this is oct the trum import of the text. I do not know that ruy obtu-ity will persit me to huow what it

Dr Cimnut, a distinguished Baptist writer coutreted whth the American Bible Union, r-frrring to the ameinat practice of , mamersion st the nterance of each name, admita that the practice mould have beeo justifiahle hat the fext read "is the names of" or "in the name of the Father, and in the nause of the Sons, and in the natue of the Holy Spirit." Notes ou Matt. 28: 19. Whether such is the true impert of the text let the honest, casdid, intelligent, unprejudiced mind decido. It may not be impropor bere to remark.
(a) That as "name" in governed by "into" in each nember of the formula, ond forms ita subsequent terms. So "into" whether expressed or underatood, in each momber refers to tho participle "baptizisg" ns ite autecedent torm, To deny thin, is to deny that "into (eis) in a preposition nad expunge it with its dopeudent words from the text. In reading the exprestions "rand of the Son," "and of the Holy Spirit," we bave "and" and "of," twu connections, twice together. So when the ellipzen "into the name" te supplied, we have "and" aud "inton two conneclures again twice together, which une is ouly adminaible in conatruction involviag ellipsen, and which in the baptisenal formals can only be explaiued by making into (nis) refer to "bupizing" as itr antecedent teral. The oature of theso ellijses also appears.
(b) From the model proposition contained in the leading member of the formula. Whan propositions are so compendious ne to olycure the meabiog of dependent elanses, the diffioulty may be obyiated by appealing to the leading chuse, and model proposition. Are we at a loss honow what pertains to "the Son" and the "Holy Spirit," in the dependent membors of the formula? Let us look at the leading member and there we read "inato the name of the Fathor. So thes we understand that "nawe" pertsins alse to "the Son" sud Holy Spirit." Are we at a loss to know what is to bo dune "into the anre of the Son and Holy Spirit? is the atter members? We can deeide by appealing to our model proposition, and there we read "Baptizing them into the bame of the Futher." That is what is to he done in each of the otber namee. Einally we urge the fact and force of the ellipes on the ground.
(f) Thatro-ordinute oonjunction, conmects onIy similar elemeots and constractions. Bulliona Graw. Art. 179, 176. Greene's Amalysss of Eng. Las. R. 11. Whether nouns, or pronues, vorhs,or adverbs,sentences or parts of nenteoces, phrases or eutire propositions, the parta thus coonected are similar. What himilar elemeata to the conjunetions in the baptismal formula coovects? "R. H. S." a writer in the "Americall Cbristiao Review," vol. 21, p 218, speakiug of trine immersion, says, "Tbe advocates of this practice elaim, sud justly fo, that and' connects there oumes.'" (Father, Son, and Holy Spirit). Tbis is ineorrect. "Son" to "Father becsuse "Sou" is the object of the relation of the second preposition "of" and is governed by it. Neither does the second "and" connect "Holy Spirit" to "Son," becanse "Holy Spirit is the object of the relation denoted by the third preposition "of" and is governed by it. "And" empuects the adjuactire elemeats, 1. "into the name of the Eather." 2. "of the Sou." 3. "of the Holy Spirit" together, which shows that they are similar in order to which, wll are compelled to alduit that the elipses "into the acome ${ }^{-1}$ are underatood in connection with the two last eloments. But "Baptizing them into the wame of the Father" contains a proporition ta itself. If I say to Wiiliam ' I baptize thee in the asme of the Father." I have need an aso semblage of words malang a completesenteace, haring one object, one predicate, one complete active transitite rarb, hence erpressoa one completeaction, with its affect. Now it I do what I say, I haptizs William "in the nome of the Fa/her," to which tiro similar qualifying ele mutats are afterward saded hy "and" which neans addition, each of which requirio or expresses a relation of trunsition as complete in itselfay that expressed by the firat. Wharever an setivs transitive verb or partieiple, conneck d with its object, is modified by any namber of ijjonot elemeats. esch of which is introdnced y a rolation of trantition. as into tbe rame" \&e. ach elemeat raquires a similar action. J. W. 3,

## H0)IE AXD FAMILY





## THE LAST NIGHT OF THE CONVICT

## hy ybs mant baxtorn.

 My race on earth is run; My trime to de has come. 1 wis once a Hetle chita,
No sorror dil 1 know Imnocent und unoffennlyc 1 wat. Ard that you nust all know. Toung men, wray Liko warnjug You knon what line been Milk . Jesus Clritht your fitend. And hatin not God comnunded By the voice of holy t
Rememuer thy Creator in the flayoof thy youth
My weary motl is troulled, Thnow not what te do
Oh, Alailu I bo forsylven in that worhi where 1 munt go Boon the grave will lie my bell, Thow witt humoments tyl) For murtier 1 mone die.

## CO-OPERATION OF PARENTS.

"Y MMs. 小. G. SHyden.

THi$\mathrm{HE}_{\mathrm{H}}$ parbutal relintion is one of the carliest and woast sucred of divize institutions The influence to bu cererthd by this relation is
manifert mud preat. The parent is the teacher of the child in his varasculur, his manuer, and his morals, and is in sentiment and action the model for initation. The plent must co-op-
erate with the chitl in the house-training eheering the despondency raused by repeated effurts at reff-colture and discipline. The smile of the purent munt light up the dark passagee. and patient care and loving words must inspir caste and very iumportant home-truining, the influence snd the cbarracter of the parent strong ly impress theweelves in the opinions forned the purpioses sotbled, the priaciples aud ohjpot of netion deenly inberided in the beart and
mind of childhood. The co-operation of ps rents in seen in the profound impressions of home-eff, th to express revarence for the word of God, the great lirght in onr moral henvess, to holiness and beaven. Next to this is the elearly mauifest recognition of the Suadayday sohool as a most efficient means of giving paiutiog on the coul of youth lovely truths and paiutigg on the soal of youth lovely trntha and age their olilildrea to go to Sunday-school, and should see that every thing io arranged for their proupt, regular attendanee, but, if neces-
sory, they will exercise parental authority in sory, they will exercise parental authority in
requiriug this attendurce, until babit shall it requiring this attendince, until babit shall itself rejoice whin the sacred day comes, and conducted sobol for feeding Chriat's lambs.The pious pareat will interest binself in the lessons to ho prepared, the papers and the booko brought howe to be read. The fireside will be made move interesting to the chiildren by talks connected with the truth thear or Mustration conuected with the truthe tanght. The priuciples of the lessous, with the associations of
the lives of patriarche, prophets, apostles, or of the Mister, unite with the love of the homelife, insensibly hut certainhy, to store the treas-ure-house of memory, give correct opinions and elevate riews of fature duty and astion. Children must also be educated in the day-school. The home-trainiug has its hallowed circle, and notbisg can supplant it. The Sunday-sechool tinet from from both. The same habits of neetness, order, pramptuess, stady, obedience and thoroughuess, which should characterize the tro How much the co-speration of the parent may benefit the pupil and uid the teacher and lessen his cares and labors, it it difticult fully to entimate. A child who hears his tencher spoestimate. A cbild who hears his teucher spo-
ken of slightingly at home, his wisdom questioned, and his suthority disregarded, cannot haye much respect for that teacher, and can only be influenced by the fear of punishment for violation of rule. How sacredly should parents be co-workers with the Christian min-
intry in sawing the seeds of life in the mind and
beart of childhood! Proper reverence for the
do pracher is intimotely assecioted with proper regard tor the Byble whose intpired truth ho preaches. A careless remark emphasized by look or a tone meaning more than the mords uned, may depreciate tho estimate of the leach--f, and deatroy his usefulvess with the whole housihold. How easy the mental passago of Seriptores, its light, and its power, and its gloScriptares, its light, and its power, and its glo-
ry! After a regret for a momentary jest or humorous criticism in referance to some trivial defect, though it may have the bitterness of Esan's tears at the full comprehenxion of his folly, cannot destroy the injury done to childhoud is marring its respect for the Bible truth ond God's ministers who prench it. At all twes the parcut-bird shonlf teach the young eaglets to look toward the sun, and to wetheir wings for lofty hight in the warmeld and heuty clonilees day

## LOVELINESS

$\mathrm{I}^{\mathrm{r}}$
is not your neat dress, your expensive
shawl, or your pretty fingers that nttract attention of men of sense. They look beyoud these. It fs the true loveliness of your natare that wins and continues to retain the offection of the beark. Young lidien easily mise it who hahor to improve their outward uppearance, while they bestow not a thought on their mind. Tools ruay be won by gew-gaws and hanhionable stowy dresses; but the wite and substantinl are never caught hy such traps.
Let nuodesty he jour dreag. Uso plensant and Let nodesty he your dreas. Uso plensant and
agreeable langunge, snd though you may not be courted by the fop and tho son, the good no ruly great will love to linger in your steps.

## THE POWER OF A FATHER'S

 LOVE.THERE was a family in Manchester, Euglaud, coupposed of two sous, a daughter and their father. The poor mother had died hisppy in the Lord. One of the lads, howevet was addicted to many vices. His character Was blanted, and all hopes of doing better
hlighted; his hone was deserted by him, hut his futher, who had aloviog heart, never toraed the ley against him, but the door was ulway oppo for hiw whenever be wonlid return.
The brother and sister prolesed nulis,
The brather and sister prolessed religion,and conaidered their disaolute brothor a diseraco to
theau and their father's house. They tried, berefore, to induce their father to turn hin out of doors. The father told then, however that he would do no snch thing, becanse he way had sister, wind they were only his brotber val upon him, they induced a friend to go to the father, and persuade him to shat the door agaiuet the prodigul: bat the old man's only reply was, "You pretend to be bus friend, but im his father, and I can never do if; but," said he futher, "we will meet on a given day, and ry and loring this mpleasant business to
couclusiou. We will meet there with bio coaclusion. We will meet there with big
brotler and sister nod himself, and see whetnor we are to shant the door against him or nota, The day came, ond they neet at the father' house and bad tea togetber, All sat around Ghe tahle except the poor prodigal, whose ten was handed to him as he sat in a corner, as the brother and sister could not allow him to sit with then. After toa the father said:
"Now we must have a conference as to what is to he dane with this poor renegnde." Look ing at bim with tears in his eges, he turved to the brother and suid
"You are his hrother, and I am his fother; can yon sit by and see me turn your brother out of doors?"
Ob yes," said the pharisaical brother.
Then turuing to his donghter, the old man said:

You are bis sister and I am his father; can adrif?"
"Ob or hell hring disgrace npon us all.'
Then ho turned to their heartless friend, aying, "Yon profess to be his friend, do you not? aud can you sit by and see me torn my not? aud
"Yes, I coold," replied the cruel man Amazed ut their disdainfol ond haughty reponses, the father turned to them tall and said: "You are his hrother, and you are his sister, ad you are his iriend, hut 1 am his fother, and he went and fell upon the neck of his desptsed and deserted 600 , and said:
"God bless thee, my hd; thongh all should
will never diroan thee, nor tore thee out of The pror laf put his arms around his fathrick und said:
Oa, latkez, will you forgive me?"
Als father forgare him, and he lound pesce and pardon on hig bended kneen, and is now h Wracher of Christ and him cracified.-The
Krastian. THE WOMAN SELECTS THE MAN
THE Wegans of India are distinguibhed for truthfiulness, and apparently great kindness to the weaker sex. $A$ womsu of the Wa gari tribs, it is suid, is not required to lator, and she possesses, moreaver, the curinus right, by ong established usaze, of chooling a man for her hushand. The olsoice in exorcined hy her in a uorel manner. She sende a huirpin to the was of whom she has oet her alfections, with the request that he will pio a banderchef to to bis cap. Sloould he reciprocate her nttucbment be is only too pleazed to carry out ber wishes, sud whee doing so namps the woman who boo the pin, when be is obliged to marry forthwith.

## ANAOUNCEMENTS

Voltioes abould be briof, oud miluea on paper neparale
froci oll other bullions.
The Fonster charch, Wayue Ca , Obio, will hold its Lore-fenst Myy ${ }^{2}$ 2th, commencing t $10 \mathrm{o}^{2}$ clock, at brother Isaic Steel's, two miles onth of Smithville Station. S. J. Kixno. The brethren of the Monroe clanch, Minares Co., Iowa, will hold their Lore-fent the 19th and goth of Jube, two miles sontt of Frederic, sommencing at $10 \mathrm{~A} r$. Dantr Mflught.

Weexpect to bold our Love fent in the Manor claureh, Indiana $\mathrm{Co}, \mathrm{Pa}$, Juve 18th, morecing at 10 as. J. W. Ssouse.
The members of the S . Waterloo charch, is Slackhuwk $\mathrm{C}_{0}$, Iown, bave decided to hold commutiou werling on the 1914 and 20th of June, and extend a cordial invitution to all who wish to be with us in the fear of the Lord
E. S. Clerle
E. S, Clerk.

## FALIEN ASLEEP.

## 

## 

ENCER - In the cedir Creek church, Allem
Co, Ind., May ethe, 1 ssin. sister Sinab spencer mgell i gears, 10 miouthr anil 10 days. Funeral services by Joremall Gump from the 7.

## Phuculian Jack

m. Vathina Crissy ramber, from the sath verse al thb claplete of 2 Kluge.

WIITETLE-TO the Bachelor Run warth, Cas roll Co , Ind, April zith. 18su. Eliznseth Whiv monthe and 24 daya, 0 caston mproved by Hiel Hanailitun.
WRKEY_Sloter Adrline Ta

 Join and bister Ranck. Funeril services by irrother G. W. Stadabaker. S yorvor
CPrimitive Christian please copy.
LBA. $10 .-\ln$ the Ind, 1smo F. Albright. Ho was burn Juiy sth montbs Fineral services by bruther Davil xef.
 tor Elizawath, wife of bruther Marces Cupes aged by brother Menj Neff anil others frum Revena

## In. She

She wasu dughter of trother Johin Brower of Oblo, in the year inth: was manried Yeh isti. In tho year is is the familly moved io Xa souff, and $\ln 1$ citis to Indiuna. Ste was a deroted Curistian, and her bent in the saneluary see dom vimant, sbe was anointed in the name of the Lord. Sue bore ber sufferings with Cbristhaan resignation and died in the triumphis of iving taitu-
HEMING. - In the Rome charch, OLio, Feb sth, k 0 N, sister Rebecen Hemming, agut 04 years montas ned 2t days. Funeral services by the
OOP-In the Soneen hurch, Ohio, May uth, 189 se oduther Darld Roop, ased it years, nontha and 22:14 to a vers large conconrse of $u$ veople.

## OLR BLDGFT

Nou mann lonketh on the dark side of life without fiuding it.

- Plat'ery is a fulse coin which has circulation throngh our vanity.
- The Freawill Baptiats are colelurating thear Centennial this year, and they bavn resolved to raise $\$ 510,001$ "for the varioss departiorats of devominational work.
-If we would avoid the evils of on incomplete frith in Christ we must no unite his person, example and teochiags in our view of lim that his nuxue shall include them all.
-The true vilue of a teacher is deternised not by what ha knows, ane hy his ability to impart what he knows, but hy his thility to stimulate in othera a desire to kuow.
-The plegno is reported to have appeared in the Voleld districts in Rassia, and funsine also prevails. Caves of starvation umong the puasantry in varions parts of the eosintry are reported. -The firat evgine ever shipped fron thic country to Japan was sent the other day from ve Inenmotive works in Allegheny conaty N It. The focomotire was al narrow-gnart one It wan ueatly painted, and is interded for a phssenger line in Jajan.
- A Catholic merchant in Australia died soun firm agn, lewang serm thousmed dollara to the chareb "todeliver lis sual from pargatory." The executor refunes to pary the legacy until prool' shall be furnished that the sonl of the teod remlly has been delivered.
-A report to the Chingo Board of Fratth vantly seariet furer of dirences says that reMrwachureets fever hroke ont is a family in froms is son in Kausac, who wrote to nny that his ehildren sere very siok with that complaint.
-Americars can learn toe ous from the Turk. First, a Musselman uever
drinks whiskey; pecoud, he keeps hia skin clean. drinks whinkey; secoud, he keeps his skin cleas. Thesu excellent habits are required by has religion; and there is no reason why thoy should not be cousidered an cesential part in ony man' religion. They are really a part of genuine religion, whether mentioned in the elrurch creed or not. The Bible enjoins both as rolixious dutien. There in a terribles amount of sinuiag in there two directious in this country, and it may uever be known how much crime und misery are due, directly or indiceetly, to whibles ent dirly skins. The Tupk in required to wnah unt only his heed, face, neck, mors nod teet, but also his teeth, at eoch of the five daily cells to prayer.
-A minitler was soliciting aid to foreign missions, and applied to a gentleman, who refused him, with the reply, "I don't believe in foreign atisatons. 1 want what I give to benefit mu neighbors."
"Well," replied he, "whom do you regard हa your neighborn?
"Why those around me."
"Do yon mean thote whowe land joins yourn quired the minister
"Yep.
"Well," said the minister, "how much land do yols own ?

About flve hundred acrea.
How far down do you own?
Why I nerer thought of it before, bat I ppout I own Ehout batt-way through.
"Exactly," said the clergyman; "I suppose you do, and I want this money for the New 7ealanderi-the men whose land joina yours on the bottom."
-The helief has heen current of late that the dreadfal hahit of tight lising is out of failsion, but there is reason to fear that it is not so much an eril of the past as has heen supposed. A painfol imprescion has lately prevalled that young married lady, moring in very fachinnable New York society, whose death oceurred not long since, wisa rictial to the perbicions practice, and thoee very well qualified to form an opinion aver that there are many who puraue it. The Lances quite lately remarked on the subject: "Surely pnongb has heen onid as to tight lacing to make it plain thut danger wnat attend the process. The notion of improving asture hy forcing the feet into tigh fishion begniles the love of personal emhellish. ment, are suffictently monstrous; hat the andscity of attempting to compress the trunk, which contain the central organs of life, for the sah of appearaces, sarpasses helief. Perhaps the cent death from tight lacing, in which the heart wes foond to be 50 impeded in its action as to render life impracticable, nay have some deterrent efiect; hut we doubt it: Fashiou wil prevail, and nesp-hke walsts will be cultivated

## otr BIBLE CLASS

## -



 cotstaandted hita to to, of wos it hecauve be dif
thint whith God did not command him to do?


A
Will some ohe please tell why Cmbstans of the is went day , arungl of to not perform nitighty works like We spustire dil, sueh as rultitik the Will swate one please gave some Hyit on the 1 ith haper or Revelations WIII, nume une please explain Mevelations 22 : WII some brother or suter please explain the $20 t h$ verse of the $14 t h$ chitpler of sit. Lake Is there a boptism of the Holy Ghost What ie the testimeny of Jesus Christ, and whis Do we obey or disnlusy, thy keprius the lirst and of the week, the iojunction in the fourth rotmathe
-the neventh day $Y$ S. S . M
Will brother Butabaugh jease ahswer?

## THE CHILD OF HELL

"For ye comp, ass sea and land tomakn nbr prow
byte, whl when he is made ye m ake hime two-lul elyte, thil when he is hell than yourselves."
First is stated the extent to which they would zo to make aproselyte. "Sea and land" iucludes very accessible purt of the earth.
Wecopd. We are tuld that a prosolyta is two fold more the child of bell than the Seribes and Pharisees whoos Christ denominated hypucrites. A bypocrite cansot possibly be a chald of God, so he munst neeessarily be regarded as a child of the devil. History records the fact that prosslytes were more decoitful and bitter in their persecntiou of the Christians than the Jews anguages, lience sha pertiueno- of Cirist chid of hell than yourselves."

## MARRIAGE.

Bro. Estelman: I should like for yon to explain Iohn 2. 8-10 verses, Did they have wine in the beginiting of the matriage or not'/ 15th verse, did he with the scourge?

$T^{11}$HERE were two Canas-one in Samaria and oue in Galitee, hence Cana of Galilee. Aad when they wanted wase." The "rohen" fespousal aod marrisge.
"There was generally an interval of ten or welve months, and sounetimes considerably more, between the time of making the marriage contruct, or the day of esponsals, and the marringe itself. Thns we read that Samson first Font dowz to Timasth with hits parents, and wife, wnd nhe "pleased bim well." This was wife, and ane "pieased bim well." This was a time, that ho "returned to take her" hy actual marrago. (Jodg. xiv. ${ }^{\text {, }}, 8$ ) During all thiy interval, however, while the bride continued still in ber fistber's bouse, she was considered and spoken of as the hawful wife of the man to
whom she wat batrothed; so that the bride. room could not destroy their engageusent if be became unwilliog to warry her, without giviug bur a bill of divorce, in the same manner as if she had been tally wedded; and so on tho other land, if she proved anfaithful to her
esponsed hasbaud, she was punished as an adulesponsed hasbaud, sha was pun
teress."-Biblical Anthyuities.
Christ says, "Mine hour is not yet come," or the time for me to do a great work is not yet bere," The time came for bim to verform a niracle, and be did it We regard that time as boing at the close of the feast-just contrary so the order of the Jewa. Aroung theso the good wine was given first, and the former last We do not understand that ho made teo kinds, hat that be waited untsl the close of the feast and then gave theiu good trine. It is probable that they had wine at the beginning of the feast; for their feast lasted several days. That which Jesus preduced was at the close of the feast. Please remecaher that feast fod marringe are two things.
$W_{P}$ will now
We will now look at the fifteenth verse
Read Matt. 21:12, Mark 11:15, Lete $19: 15$, Read Mast. 21:12, Mark 11:15, Loke 19:45, and learn that be cast out the changere of money aud the sellers of oxen and sheep as the wit mals, Ho bade them take those things bence, and in taking them, they wfre compelled to go aloog. Oxen and sheep are innocent things in man's salvation. It is only when they are bought and sold for unjnst gann that they need
to be driven out of onr affections.

CONSISTENCY
 [ WAS a alare to the fabliuh of usiog to[ bucco lor over twenty cone years. I vill Here relate whas once yccurred wheto un a rieit A deacos brotber oake chore mas to asotst him
 sister in Warreasburg, Johusos co, Mro, whose from the store. She had her periou decorated with the vaio fashions of tho world. We were cordially roceived by both; held worship, mende the risit, thes admonisbed the sister for ber
vaunty in dress. Tha busband tonk all opon vauty in dress. The busband took all upon
timself; suid that be was to hlane; that the lived in town, and that his wite should dress as other women did. We had a social and friendly chal with them opos the saliject; in fact we asid much, hut all passed off in gocd humor, aud after suppar we left them. Tbey both followed us out into the pard and to the street. diter we were in the yard, we both took our acenutomed chew of tobacco. The dear sister naw that ber time had now ceme, and alhe wisely secicad the adrantagn aud handled uajust as we deserved: tuld us of our own fallings: point ed oat how incousintent we were and I sha! never forget that adousition. It cuused me to
aee from thence furward more and more the see from thence furmard more and more the Sulumburian consistently reprove others for wisuly autil he cleanse himulf ut filth, yet, dear - L-r, this diea not really wriken the trath, nor should it make vatuty in dress excusable If we are gulty we are no less guilty, though we are told of it by a guilty party. It is only a matter of inennastency upon the part of the does not lessen the guilt apon our part. But we are so inclined to try to shelter our own erring selves behind the faolts of others, as though it would make our own condition bet-
ter in the sight of God. Then lat us all labor ter in the sight of God. Then lek us all labor to become more and more consistenh. Let us try to cast sway our own aids before we at-
tempt to throw not neg wept as cluen prevail in all tbings. $\quad$ D. L. Whatama.

ADDRESS TO AMERICAN PASTORS.

Apoeten at the Eleventh National Canvennon of the National Christian Association, mel in, Worcester, Mass.. Norember. 1578.
HE Lord Jesus Cbrut, the great Lead of
the Church, has by his Word, his Provand his Spirit led os to feel , bis Prove the evils arising from secret secieties. We find these associnations multiplyigg rapidly, practicing varions rites, imposing variousobligations, but all interfering with the administration of lan and lessoniagt the spirituality of the chareh. We learu that the members of those ordera are conoted by huudreds of thoussads, and their funds by millions, while their temples, rivalling those of pagan antlquity, and dedicated to an anknown god, are rining is imposiog grandear on every huad. The oblagations of those orders are nubstantially the same, though the words in which they are couched suffer. They ulike bind men to conceal secrets not yet revealed to them, and hypocritical selfisbouss, and to obedience to signs and tokens which may involre them in the aid and protection of crime. * * * *Sach frateraities are thns unfriendly to the charches of God, over which the Holy Ghost has made you ministers. Is it not antorious that the caurches of to-day are made up almast entirely of aged men, women and children? Are dot tbe young and middle-aged men in the secret frateruities, and not in the army of Jesus, Imbacks on the boune of God, and give their mane hood, their money, and their time to associa tion in sweret lodges, what muat be the resalt to their owa sonls? These thiugs being so, what pulpit, and from the religious press, to sare the chureh from rain? Considering the direful resalts of toolong vilenee on the slavery question, shall utter the fearful consequencea of silence on such a theme as this? When we refleet that the single institution hnown as Odd-fellowship apends each jear more than twice as much as all Nortb Americs gives for foreign misxions; that Masonry spanda each year more than iour times as much as all Cbristendona gives for the converaion of all hrathendom; and that these orders condnet balls, suppers and other cutertaiaments, which are very contly and napir-
itual in their intlaence, we are conetrained to
al that yon, the Clirustrun ministers
 $t$ ratber reprove thete.
The sword of a secret athem-tic reltgionn, l ionophy is roaming over the limid, 16 them, ()
mg our charches, corrupting wir tanta, an ratroging the souls of wen. Dear brether-1 God's appointed ministern, we pray you h otler the warsiog cry, that the blood of tho
who perish be not required at your hands."

NORTH EASTERN OHIO MISSION.

I
JUST retamed from the nonilhern part nit this district (N. E. Ohio) where, at the ied him to attend N. Workman, I accom panied him to attend a Love- feast and hold an olection. Last Augast brother Workman eame to this held, Hoeking connty, and found the metahers scattered and very mucl dishearteoed, having gone throngh the ordeal of committe atter committee. He at once hegan to collect the scattered membert thronghont ${ }^{2}$ airfield and Hoeking comaties, and by the aid of the Elder brother Stoner, and the resident ministers, aud by his usual euergy fifty-six wero baptized within three weelo, and at a mubsequent meeh ig . nine more were added. Last Eaturday morning we held a menting wheli three wer received. In the evenang we sat down to nost enjoyable feasł while the spectators showunusual respect and ubrerved good order Next morning we met agan for cervices when Who more came forward to he received nod
when went to the water, another was added when we went to the water, another was added
making io all seventy-one since last $A$ ugush We uever were in a territory that we remem her, where a better prospect existed for missionary work. The spirit among the members is excellent, and the maungement of the recent twork seems to have been very skillful. Th territory extends eastward to the Ohio River and embraces neveral counties. We hope the mifesionary board will continue to give this field their attention as they have done, for anot see where they can do better at present. Brethrea D. Hendricks, Noah Gritues and Augnshas Palper were iontallel as deacons,
and brother Jocob Rutter elected to the minisand brother Jncob Rntter elected to the mizis
try duriog our jreeent viait.
S. Z. Suatr.

## CAUTION,

Bit known to all the brethres and sisters who anticipate attending our A. M., that era to be feared on the occasion, nor by any meaus the most dangerous; but let me"(ndvise yon, as one haviug had a little experience late y, to beware of confindence characters, [aod e4 pecially the "three card monte" farce. surely as you touch or taste or bandle, urels will you he victimized.
On my way to this place a few daya ago, bad the pleasure of getting the inside track and of discovering the trick of the latter named game; and let me tell you right here, it is gambing and nothing more. Be it ever so simple, you are sure to lose, and it mattera not whether sou call it play, or samply turn up a card, 1 ,
is gambling still; aud it would be a sinful and wicked sbame to any brother to fall a rietim to the suares and glowiog enticements of the evil disposed gambler. Don't forget to pray God to deliver you from the temptation, and rest arsured your prayer will be answered, provide you avoid "all appearance of evil," and keep a much as possible out of the way of temptation If you are traveling in company with atrangers, always be courtenus to your surroundings
This is agreeahle otiquetts. Answer pleasantly sil civil questions; attend with fidelity to your own husiness, aud of those under your care on y; but above all things, beware of confidence nen, and enpecially the game of three, or any other number of cards. Read carufally the no tices stack ap in the cars, as a fresh reminder and may the God of pesce guarantee to all asfe and pleasast trip to and from the meeting. Lanark, ILI.

TO BRETHREN SEEKING HOMES IN THE WEST

THERE is a elass of people living in the Esstern States who own from a honse, ond lot to twenty acres of land, and are not ahle tr
bey land there, but would like to migrate West, and do not wish to go ont on the frontier witt their families. They would be a'jle to 'boy Carms, with some improvements, and wruld be willing to settle in a place where thes could attend church argularls, send their children to pablic sehool and Sanday-schocl; bave cual and fistance; railroad facilities good: whare they
citi ket sonet mater trithont digsug eighty or hrne with nochard und erown net out and grown We reconaut- $\$$ our country bere an h-mg gen 4 land, producing good crops. Crops hinv- unt t ato in in thin furflecta gears that I hare lired hros. Dar land hore will meet the ebove numed cutiv. fitrices. We linve an good water is can be Lound anigntere. Wells range io depth from ten to thirty feet. We have a good suintautinl meetisg-bouse, und a little band of working members living hero. Pranching regwhrly, and a very iuteresting Sunday-wchool Wo heartily invite brothrom tho aro seeking uch howes to gire us a call, abl we will at by time take tbem ovor onr rich prairie proving to tbem what we have writteo. Now rethren, give uta call beton you parchase Hrge troct of umuproved land, atd becom and poor, und relarn to yonr wative State say ig jou cannot rake a living in the Wess.
S. P. Milikr

## SUDDEN DEATH.

## DEAE MOTHER CNLED HOLR

0Paralysin, in the Deep River Congregation (opa, April 3rd, 1880 , sister Susan Mc Kee, aged 14 yesrs, 11 moutbs nad 12 days. Sbe was born in Washington Ca, Marrlaud. She and her hushand joined the German Reformed Chureh in 1832' She remained a member of Wat church until 1858, when not lieing eatisfied vith their laptisu, she joined the ehwreh of ar Brethren, and has been a coosnteat memher for over twenty-two years. She was a uidde of kindoess, humitity and plainbess. Her husand died ia 1803 ; and she remained of widow until her death. She was the mother of eleve children; eight liviog. three dead. She and four of her children had boou living togother for several years. She had a ruoning sore oo one limh upwards of twenty years, but was ablo to attend household dutier antil within a few years. Siace sho hecame so disabled she was not able to attend noneting bat ones or trice during the summer swasoo. The frethren held meetings in her bouse s number of times in the evening for her benefit. Nolwithatanding ehe bad to stay io her room a grent denl of the Sme, weeks prior to bar death sho haid heen teeling moch better than daual, and told ber childre he thought the wonid soon he able to atteod eburch. The day she died flae stood in the door at $120^{\circ}$ clock and looked at a funeral pro cession passing by, and belore 2 oclock she was a corpse. At half passe twelve she walked ont to the dinuer table and commenced eating her dimer when she received a paralytic stroke and told her children of the pain. They pat ber in bed and sent for a physician and her cildrea, bat she never spoke ngaig. She wa well cared for by ber children. Nothing that he desired seemed too mach for them to do for

I oftea thought when visiting them, if only all could recerve such kind treateneot a the bands of their children when they hecome ged and belpless. Children, your rewsid is in hearen. The two yoangest ctildrea are mem hers of the chareh. May ber sudden death be a warning to ber children and sil othere who are out of Cluriat to make the needful preparaion. Funeral services by brother S. P. Miller ssisted by lirother Gcorge Hopwood, from Matt, 24:44.

Iestins Mulezh.

## A GOOD MAN'S WISH

FREELY confess to you that I wonld rath r, when I an laid down in my grave, bave me ont in his manhood atand over me and ay: "There lies one who was a real friend to ne, and privately warned me of the dangers of he youngi no one knew it, hut he aided me in the time of need; I owe what I am to him;" or would rather bave some widow, with chokiog abterance, telling her children, "there is your friend and mine. He risited me in mine afflicfion, and found you, my son, an emploger, and ou, mip daughter, a happy home in a virtuoes family." 1 say that I would rather that sueh persons should stand at my grave than to have rected over it the most beantifol sculptare monuments of Parion or Italion marble. Th eart's broken ntterances of relleclion of pan kindvess, and the tears of grateful memory shed opon the grave, are more valuable in my eati-
mation, than the most beankifnl cenotaph evar reared.

You can no mare exercise your reabon if yor ive in constant dread of ridicule, than 500 can njing sour life if you live in constant fear of death.

## FROM THE (HITRCHES




## PENNSYLVANIA.

Litz.
To-day, May 2nd, was the regolar meetiong the White Oak church which was very argely attonded. Brother J. S. Newomer addressed un from the 2 Cor, 13 th chapter and a pert of the 5th verse. He was followed by four more brethren, which I thought was ont of order according to Panl's initraction. It was a very good meeting, and I thought what joy it would be to our dentitate brethren and sisters if they had osly one out of the six Bretbren, divide out moreand feed the staryins with the Bread of Life. At the close of the meeting three were added, one formerly abetio olie.
J. I., Royea.

Wyandott co

## HIO.

The hrethren and sisters of the W Fandett ongregatinn net at tho Fairview clarcb on Aboat forly mere present. We hope God will bless our efforts and ehine upon his word and all of un become shiving ormamente io bis chareb.

## INDLANA.

Laporte Co .
Auother old sistor tdded to the fold by mptiom on the 9th at Ross cbureb, and the Lord in troalliog the waters that othora may step in sad be rasio whole. May tbey speodily mprove their opportunity.

Thunsfor Miller,
Elk Liek.
We beld an election on Saturiny 15 thi, for a apenker in the Addioon part of our congregation and the choice resulted in a the, so the church consented to two. The lot fell on Jacols W., and Lewis Peck. The former was alsent from the meeting on Sunday and the hattre oaly wes instalied. Brother Jacoh will, in all probability, be installed at our next meeting. Our Love-feast will he helh June 12th, 1850, commencing at 3 o'elock P. M. A geberal invitation is extended, and especially to the ministry.
S. C. Keis.

## Coraell.

## ILLINOIS.

On the frat dag of May the Vermillion oharoh met in council. Eilders J. R., and G. W. Gish of Woodford, and T. D. Lyon aud J. Y. Suavely were with us. They labored fuith folly and settled all the trouble thnt exicted here, heuce they can no longer disturls the prosperity of our hlessel cause. In reply to S. c. Miller, I will ny we bad orgnuized a colons for Oregon but could not carry it out as we
coold zot get the desired number of families. N. S. Dale.

## KANSAS.

Abilea.
satriot Meeting is past, It was a pleasant one indeed. There are now twenty two churchas in this diatrict, six baviog been added during the yesr. During the meeting night members were added to our congregation by baptisma. Two of them are from Deomark, hence you see we bave a Danish Mission out here in Kansss. God'r childrea enjoyed thentelves while to getter, and many tears were shed at parting. The farewell will be a long one for nome. Jobn Foanix.

## soandis

We have left our fornier home, $L$ ea $C o$ Illimois, and bave come dotva bere to Kausa to make a pow home, and are living in a
commnnity where thers are hut a very few nembers, There dieru are hee sisters. One is my sister in the fesh, Sarah A. Daggett, the other is sister Williams, a sister to brether $S$, C. Bashor. Her hushond and mine are outoisi of the fold of Christ. 0 how we long to see them in the church working for the Master. Dear brethreb, bere is a wide field open to work in; bere are some that are bungry to bear the word of God preached in its primitive puthe word of God preached in its primitive pu- We hope the Lord will put it into the
rity. beart of some ministering hrother to come and settle in our midst; ono that is a living example; one that is an every day Christian; one that will show to the world that he is a true follower of the meek and fowly Jesas. I bave felt since here as I never did before, not haring the pravilege of meating with the dear brethren and sisters. O how we miss those happy ses-
nons, bat the thooght impresses me that there is a great nork bere to do,-that thene are many sools periching for the Bread of Life, and if some dear brother that eontemplates cominy Weat will juat come and see our baintifin! country und settle amoog us aod preach the word in its parity, 1 believe there would br ruany saved. There are some bero of mott all denominatinos, but they have no preacher, and they say they woald like to hear the Brethreil preach. Some tell me their chorches do not ohserve the ordivances as they read them in the Scripture, und they don't see why unless it tis prite Last Sblhath we went to meeting to our sehool-bonse and heard a sermon read to "Is but not preached, but to-day we went to hear our dear young brother Brinkworth ad dress us. He came forty milon yesterdag. Wr hod two meetings and we felt much cocournged. We wero glad to zee the people como out ta bear the Scripture preached in its puri-
ty; they gave good attention. My hnibhand thiuks that there would bs good prospects to start a church. He is very anxious to bare the Brothred settle among us. Dear hrethren and sisters, pray for me that I may grow in grace and be a bright exsmplo to my family und all around me.

Cathatike Goooth

## Ablleag

Our District Meeting was one that will he long rememhered, for love and usion flowed like a peaceful river. Harmony prevailed daring the deliberations. The church is mucis refreshed and eight were made willing to covepant with Jesus and were haptized, two of whom were Danes. Hope the Lord will belp them to prove faithful. Four were received by letter making eleven in all, giving oa a memherethp of one hundred and thirty. At onr hate represtent onr diatrict olichty whs chost repreent onr district at the Ansual Mootiag. Oar hearts wete rande snd to give the parting hand to the dear brethren find nisters, especi-
ally with our dear old brother, Jolm Forney, who expects to leare for Oregon and adjoinive States. Like Peal, be shonaed not to declare the wbole conncil of God to us, keeping hach nothing that was profitable. We ask ou interest in the prayens of the churcb that onit little band may be preserved and stand up man. fully for the canse of our blessed Master.
S. A. Sutiza.

## MISSOURI.

## Oreseent Hill

A sud cceurrence brappened on the 3rd May. A little son of John and sister Mary Thoonss, went with two girls to Graud river to figh where there was a foot $\log$ one fourth of a toule from the bonse. Oue of the girls, who was bard of hearing, weat below round the hend and left the boy and girl at the $\log$ Gishinc. The boy got orithe log to nul. The gir] told binu to quit be would fatl off and get drowned. He replied that be didu't care, not kuowing, his danger, and fell off: The girl tot ou the log to eatch him but he flonted off. She then got the fisb-book and tried to hook hira out but all in vain. She ran to the bouse for the boy's fotber. He ran dowu and got hip out hat life was gone. Boys and girls, this is a warning to you to stay away from the water untess your parents are with you. He was untul it was too late. $\quad$ E. Faxsles.

## Demmark.

## EUROPE.

On the 18th of April I wis ealled away in the night to haptize a sick young man, and when Tre arrived and had real aud prayed and exphiard the usual Soripture, his father and
mother, who long have stood near, joined in mother, who long have stood near, joined in and went along, so in the midnigbt hour we Lanptized them and returned thankful to God for his fayors to that family. On tue 25 th we had our Love-feast, and we had a ploasant time indeed. Brother Nielson way advenced to the second degree in the ministry, and as our tleacon, brother J. Madsen, is goiog to England for a year or more, brother N, C. Nielinon from Hjorring was chosen. The same orening we received a call from a siek old widow ut a distance, lhat she wayted to he baptized; and so the now ndvanced minister, a deacon and myself started to the place. We foond her soano in the faith and consequently fhe was baptized by brotker Nielaon. He did his work well, and after a season of prayer we parted. I came home late is the ovening, tired and weary, yet happy. Iam preparing to more in fow daye. I wonder how often and bow loog ? shall be us a rolling stone before I ean pet rest and an abiding place? Our address is Erederiekshaven.

CITY MISSION REPORT.

## To orr mantero prithisitr.

[11E workings ol thin Cits Mission no dontld - has been looked for math esreful ansint what has been done, \&e. For the benefit of all concerned we beraby give a brief report of the Mission up to date.
The mivsion to the city of Ripon, Wia, under the sapervision of brethrea Calvert and E.heimana contivued at two intervals of several days each, and a good interest swaketed. In the city of Caraherlaud, Ma., under the super vision of brotner J. W. Beet, thoogh laboring onder wiverse circumstances, succeded in es tablishing truth and created an inquiring intor eat for the dectrice of the Bible on the part of many. Our evangulists in the field in City Mision service fiod this great olstnele in the way of soecese in building up a church, the nou-nssurance of regular preaching, whith is a great binderance to the work. It is to be hoped therefore that the Mission will take the matlet into consideration that where succens is maie that that point he made a regular Miscion post until they can be und-r the iumeduato care of a resideat ministar, which would coutribnte greatly to the suceess.

Total naount of expenditaren ne reported ly the erangelinks, is $\$ 95.30$, leaviag a balanco it the hunds of the Treasurer of $\$ 171.6$ ?. By or der of the Mission Board.

## S.T. Bossbixan, Sec'y

P. C. pleane (ofir)

## through chicago.

SUBJECT to ordors fros the Committee or arrangements at Lanark, IIL, (where this fear's Aunnal Meeting is to bo held), I shall do what I ean for the Brethrea passing through this city. Quite a noraber have alrendy come, and there seems to be a misunderstauding as $t$ Railrond facilities.
We have a right to get to place of meetiug by any rend or reute we prefer, but the Cons mittec of Arraogeneuts las spared no pains to giving correct iufornation, and bo oue need be misled for the C, M. \& St. P. R. R. in the only road that ruus through Lawark. It is the only through line from Chicango, without lay over. It is the only road that can run special truin to Laaark on the 25 th and 31 at of this month it requested aud is required. Bay your ticketn through to Lurark, over the C. MI \& St. P. R. R. If you start from a station where no coupnn tickets are on sale, thea hoy to Chiengo. The Company's Tick Office is at 63 Soath Clazk St, and at the corver of Clinton and Carroll St. Au Agent will call upon you who will give you further particulars. At Chicago you will be iset hy we or some one who representa me, to Give you alt neessary information. Return Certificates at out-bith the regular fare will be
given yon at the grounds over this road. My given yon at the grounds over this road. My
headquarters are nt the Truder's Hotel, $70 \& 7 \%$ Ruadolph Street.
P. Fambiet.

## Notice

The Chicago nod Alton Ruilroad will place ticket+ at stations for Lesoark and retorn fo: German Baptist Conference June 1st at the followiog rates;
Lincolo, 8700 ; Springfield, 88, 88 ; Auborn 88.70; Viriem, 85.85 : Gurard, 89.03; Godfrey. 810.50; St Louis, 81185 ; Ashland, 8860 : Jaek soaville, 89.20; Rourhour, 89 95; Mexieo, 813 40. These rates are male up on the basin of oue and a fith for the round trip of local rates These tickets go ou the C. \& A. R. R. to Nor mal; from Normal tee Illnoin Ceatral to Free port; from Freeport, C. M. \& St. P.to Lanark.
If there are other points on the C. A A. R.R. that persons wish to go from that arm nut nansed berein and will adrise me I will send them tickets.

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The Daur will contain the queries, a sya opis of speeches, and much other information In Eize it will be bmirly na large as the weekly B. at W. It will he lasued four days, commenciug June 1ut, nud will he mailed each day to snbacribers. Here now is an epportanity Cor those who caunot atteud the Conference to earn a great deal nhout the work that will be dove. Era your neighlors return you will bave learned the greater part of the news and procesdings, sud that, too, for the mall sam of twenty-five cents.
The exponses of pablizhing a daily are such that we esunot offer very liberal premiums Any one sunding an ten or moro anhecribere at wenty five cents ench will receive a capy froe This is the best we cas do, and we bope on? gents every where will anke a thorongh canans of thuir territory and revd the mames as oon as possible. Let there be active work at once!

## Bible school echoes

TIS is the name of anow mnsical book pre Dared by Brother D, D. Ehy,for use in the family, in Bible achools and whorever people
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and with the anderstanding.
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$\begin{array}{r}\text { Addrens Bmetiren AT Wokk, } \\ \text { Lanark, Hillats. } \\ \hline\end{array}$
W. U. R. R. TIME TABLE.




## 

Fassengers for Chuago shontd leave Lanark at
Is:18 P. M. ; run to the Weitern Unjom Junction bere they nred wait but hive minute for the Ch!
lllark.
Vol. V
Lanark, Ill., Tuesday, JUNE 1, 1880
No. 22

GENER.LL IGENTS
THE BRETHREN AT WORE
tract $\stackrel{\text { and }}{\text { SOCIETY }}$


Finst Pa $e^{-}$- A Frigment of Shewbrend For the
Sainta in Deamarka From a Disciple to a Dis. Saints in Den.
elple. Piets.
Scond Paoe-Steln and Hay Dehate. Ahitho phel.
Tump Paue. - The Kingdom of God. Thirty Yean In Purgatory. Mt, Morris College. Steadfast Goultil Paoe-Twista. Erigments. The Cor ering: 1 Cor. 11:2-15.
Fiffir Page,-Brather Dongnecker's Critician Opprosition Within.
Stxin Page-Alter All. Education of our
Doughtors. Provole not fonr Chuldren. par PaO Clat ir
evesta Page_Cbriat-Washe Curcumcised,ami Add he eat the Jowish Passover 7 Grenter Works Answer to E. C. Prencisers shall hive of tho Goi munion

## Eionta Paog.-Lynches, Vigima. Dankitk Ohio. Florila, Indinna, Camadrbe, Calformin

FROM A DISCIPLE TO A DISCIPLE

D
 lowed up in overnuch sorrow. The Lord alwass opened the way for those who were will-
ing to obey him. He corumanded bia diaciples to go and prepere the pasaver tbat we may eat The diseiples did as they wore commanded and prepared the passorer. In the evening he cane with the twelve apostles, sat down aud did eat. Matt. Mark, and Luke. Three faithful wituesses, say the Lord sendeth his disciples to prepare the passover, and the disciples did us they were appointed and mate ready the passover, and in the evening the Lord came, and sat down nad did eat, and said unto then "With denire I have desired to eat this passover with yous hefore I sutter: For $I$ say unto you t will not eat any more thereof until it be fulfili-
ed in the kingdom of God, And he took hread and gave thanks and brenk it and gave unto them, saying, this is my body which is given for yoo. Likewise the cup; this oup is the New Teitsment in my blood which is shed for rou.' not before the passover sapper, but after, the same night in which he was betrayed.
Do net be discouraged, the Lord almays provides for his people. Wheu be sent his disciples to prepare the passover he told them, "say ye to the good wan, the Manter swith, where i the guest-chamber where 1 nball ent the pass. over with my disciples. There make resds. As soou as that good mon heard themsay, "the Alaster suyeth," oll was right. He showed them all that Jesua said he would shom.
If the diseiples would have goue without being rent by ibe Lord, there might have been considersble jarring The man might hove said "John and Peter you are not the right men to kill and prepare the yassover, and another thing you canse too soon; it is not the right time." But as sose at th at good man heard thena ssy the Master sad so, we hear no dis puting obout it; all was rigbt. It did not matter bow much he changed the tivie from the origiual, or who be sent to kill and prepare the pasorer for him and bis distiples.
It was said by one man that it was impossible for Cbrist to have had one of those pasover lambs that was hrought to Jerusalem for his passorer supper: for they were all locked up io
the city antil the appointed time. There is nothing impossible with the Lord. Jesus sent two of his dieciples saying, "go into the village over agninst you aad ge shall fiud an ass tied. and a colt with her: loose them and bring them nato me. And if aby man say aught anto you, ye shall say the Lord hath weed of them; and atraightway he will send them." The Lord always told the disciples what to do, and what to say, and the way was always opened. There is not any thing impassible with the Lord, for all power is given unto him in heaven and in earth; and when bespeake it is done. Great and marvelous are thy works, 0 Lord, God Almighty, just and ond true are thy ways, thou art king of soints.

A FRAGMENT OF SHEWBREAD FOR THE SAINTS IN DENMARK
byc. h. balshavoh.
Belowed Brother Hope, and co-laborers, and all that walk in the trudh as itis in Jeves in Dramark.
II $\begin{gathered}\text { AY you "walk in tbe light as } \mathrm{He} \text { ia in the } \\ \text { light," and be "filled with oill the fulness }\end{gathered}$ light," and be "filled with all the fulness of God," and rejoice in hope of the revelation of Jesns Christ 1 Jobn 1: 7 . Eph. 3:19. Rom. 5: 2. 1 Peter 1: 13. Great things bath God done for you, a solema trast committed to you, and glorions things awnait you, with persocution. Ps. 126: 3. 1 Tim. 5: 21. 2 Tim. 4:1, 2 . Rev. 3: 8, 9. Mark 10: 29, 30. 1 Cor. 3:22, 23 My wbole heart and soul are in sympothy with your noble work in the rescue of sinners from the dominion of evil, and for the glory of God. You have many things to make you sad, but many more to make you glad. That God
bas opened a door for the mumistry of grace in Dennark is a providence tbat should awaken profound joy. To bresk out into thanksgiving ander stripes and death-tbreats is fellowehip with the bighest order of life. The planting of an apostolic church must needs partake of aposColic experience. The Cross never means less than sacrifice-the offering up of life in order to have it more abundantly. The mastery of this fundanental lesson is the pressing want of the church in America. With yon it is difforent Primitive circamstances beget primitive trials and sulferings. You feel what witnessing for Jepus means as thousauds of our members here do not. But the God who grew so great a tree out of mastard seed js with you Omnipotence has not becowe weak, Intinite Love bas not rown cold, the passion of the Cross bas lost zone of its ferver. This is my hope for the church in Deumark, Your trust, your devo tion, your zesl, your oneness with God and esch other, your proclomation of the trath as the utterance of the indwelling God-this will "lay your foundations with sapphires, and your tones with fair colors." le. 3t: 11
We know not what great purpose of God is to be served, what great mystery of grace to be revealed, and what transporto will yet be awalsewed in Hearen and on earth, by the seed of eternal life you are sowing in Denmark. You may plant with many tears and hasrowingleartwrencbes, and others may follow and water the
fruit of your toil with deep soul-lacerating agonies, the faithful and mighty God of 1srael is piedged for the increase, and it will he given according to vnerring principles too far-reaching and comprehensive for the grasp of our finito capacity. But we "lnour in whom we have helieved." In the Divine Kingdom no many things are dovetailed ioto the unity of Sovereign Wirdom, that we must learn to waik and hope. Whether the Bridegroom "stand behind the wall showiog Himself through the lattice," or thase forth in full splendor and beanty like the sua at noontide in a clondless sky, it will still remain trae that $H$ e is kereping tryst with his Bride according to his farewell
promise in Matt 28:20. Oh, dear, wweek, hopeinspiting, sonl-sustaining Presenca! " $I$ o, $I$ an with you nlony." You know the precionasess of this promise. It has often refreched you like a rill from the Cbrystal River. The best, the mot thrilling, the most elerating, the most quiekeaing, and Heaven-infosing words that I can think of as complemental of this great and glorious promise, ore these: "He is faithful that promived;" "these are the Irue sayingz of Goll" Heb. 10: 23. Rev. 19: 9. Do we beliese it? Yeq, dear trans atlantie sunnts, the Jesus of eighteen centaries ago is the Savior of to-day: The Eamnanuel of Palestine is the soul-drawiog, sip-subabuig, devil conquering Gojman of Denmark. The Divise-human " $L o_{\text {, " }}$ " has lost none of its entrancing, soul girding pathor and power. You have an Ommipotent Advocate on high, and on Ownipotent Paraclete in your midst, and the "more sure words of prophecy" as yonr guide, and the proxise of a slow if not asudden Pentecost. Wailk worthy of God." and let sour "high calling" nerve you to sablime endurance and migity schievements through the power of aiaith and the inworking of the Holy Ghost. The "littlenstrength" of Pbladelphis coupled with the "All-Power" fncaraste Deity, will open the sluices of Hearen and turn the "pure river of water of life" into Deomark.
Be not aftinghted at scourges and felters sud prisons. Recall the early. triumphs of the "litthe flock." When your enemies utter excesaive nossenso, and indulge in rash, coarse, anchristian denumeciations, and stigmatize your work 1s "ssataic and bell-hegotten," look brick and ook up with anointed eyes to the great Prophat, Priest, and King, and content yourself with his sbame and glory, and rest with contidence in the successon of the Spirit whicb isheres in the "Man Christ Jenus" alone. Epiewopal Divime-humau Head and Brother on the Thronf in whora dwelleth all the fulness of tho Godhend bodily " whose resources, omnipresence, and sympat by are open, constant, and fresh for every soul in every age and conntry.
The world way despise and reject, and perrecute, and many of the brethren may treat you coldly, giving neither meazs nor prayers, zor aympathy, loving money and ease and carnal indulgence more thas Christ and souls; but the flamie eyed, many crowned, blood-robed Rider of the White Horie, who lends, the armies iu fieaver, and marshalla the Ged-reated on earth, is "calied FaIThFUL AND TRUE." Rev. 19: 11-14. "Look unto Jesua," the Cartain of your ralvation." Let 1 Cor. 15: 58, bo a gold feced, blood-written phylactery on your
brow and heart. Oh what words are theye for brow and heart. Ob what words are these for sorrow-hardened, Clurist-trasting ambassador your eut of the heart of Jehorah-Jesue.

## PIETY

## yy allzs oberuls.

W
HEN we notice the affoity that exists between the various characters of humani: (y, we need not capjecture as to that azmeness, peither about thel idea, that aping is the theory. That no isdividual is a unit in originatiog thought is an axiom, as well as that opaque bodies receive their light. Therefore we know that our inflinence is going out dally. Ses hour ly, either for good or for had. Enowing that the minds we are dealugg with are inamortal, thaping for fature unfuluest and a coming t-riits, how cautions we should be in sowng good seed, that it be not the seed of a tarnabe aame and nternal shame, that will continne to spring op is generations bencf, after which we have joined the pale nations of
Brethres and siters forgoten
Brellised as sitcre, we who tare covenant
and Satan with ull his porvicious nays, and livo fathfol until death, let us see that wber weighed in the balane we may not be fousd wanting. Moreover let as not deceive ourswlyes in that, that we hear the uame "Cluristina" and after we have preached to others be ourselven a castaway.
We regrot that we are under the puiful necusity of saying that the case sometimes is that thown it whom we think is no guile, and in whose faraily cireln all seems light and snushue, that on absenting ourelves, searce have we crosved the threshold of the door, until we hear clashing. jarring and strife. All this is an indes to the heart, as Psul says, "out of the abuadance of the beart the mouth speaketh." Ho also snys llon. 18: 9, If the spirit of Christ is not in us we are none of lis. If so be that wo are thin (though haviug the name has no bearing on it) those who are of the most senative nature will in a collective capacity, scarcely know of oar presence. The dog and eat muat recognize at change in our manneer of speaking, from a hareh tone to a soft secent. There is somsethimg it a Christinn's manneers in his disposition that will not rua couster to quiet. Unlessoar life is hid with Clurist in God we nhall never be permitted to evjoy bia gloriona presence. CoL $3: 2,4$
We are couscions that if we cultivate pion thougbts, it will prompt ns to divine action. Wherens to cultivato irppions thoughts will increaso our weakness and gradually lead on to indulge is sin. And more thas this may it be deeply impressed upoutor minds that inconsist wacy in roligion begets infidelity, Let as ne parents and teachers live consistent in our famines and is the world. Never atter as imphons thougbe, which we know falls upou the young beart, like a carelass spray of water thrown upon polished steel, which will cauro a rast that no after acouriog can ever effince. Since we are imitative beings can oceupy no neutral ground, but are either gathering or scattering abrood makes life's work a very solenu work, and as a monitor the great luminary of the day stauds in the western borizon to remind us of ita earnestunss, its solemnity, and indicates one day less to sorve in this tonement of rlay, a day's
White Springs,
Thear is at the present day, a decided tendency to liberalisim in religion; but it is barn of a desire to seemre the advantages without the sacribices of fuety. It is a sort ol Cbrivian la kiness, if there could be such a thing We suppose that this is nothing new, only in the form of the thing. Liberaliem always bordera upon icense at the othor side, and it is a true Clriumtian grace to be liberal, without giving counteanace to license; the former is a virtape, the Lasthe grave nice. Thus it is always true hist there is but a stap from good to evil, as from the sublime to the ridiculoos, It is only by
being keenly alert and on our guard, that we an ever be free from error of the one kind or other. It is po mare troe that, "eternal vigilance is the price of liberty," "thar. that noresa the Chrstian watch eonstantly, he will tall into temptation and a sasere. This being the case, and the deril being very wily, if a wast loses from bis noul that consuming xall and intense netivity which leaves no room for suggretions of persoaal ease or pleasure, he is very apt to fall into this moast popular snare of the euemy of souls. When once he is taken, when peronal esse has acquired any bold apon hum, then it is like runsing down bill to glide anto liberal (alias easy) Cbristianity, whule it is apbill work to get away from his eelf-l ve and ioto that humility which comporta with real Cbristran efieiency.

The National Sehools of tactics are dotpounced by the leading papera of the conntry as "A head head-center of suobbery, race fickj-

## AHITHOPHEL

BY SAB. Y. BECELIR.
1 HITLOPHEL grant was a man of ronown; In the daya of king David be stood by the crown,
Wotil ho torned traitor, betraying hif trust, And doiag ruch thioga ns were wroog and anjost,
A popular man of political note-
Luke modern Gamasliele, their cause to promote Advising and pleading some matters of state, Was ancient Atithophel, mighty and great.

He sat by the ling and ate at his hoard, Ire dresed in soft raitueat sod lived like a lord, For be had bean chosem as countellor wise, Of evils urising the king to apprize.
In goverument mattern, of kingdom and crowa Ahithophel coorted applause and reaown: Ho gave ndvice to the king and lis lords, With plandits of honor and wisdom of words.
Ile apake as the oracips spake in those days, Admírably nloquent, wisoiog his ways, Deceivog his hearors with liuttering words, Like fabulons songs of the chattering bids,
Whke the voice of a God was Ahithophel's word, Itis counsel accepted, however absurd, Untal lis nurbation and treachery led Then king and his servants his conusel to dread. For Ab alom formed a con pirrey -rivg A apiring himanalf to be Ierael's king Instrad of his father. And Abnalon drew To his conclave assmmbly Abitbophel too. But David nucceeded with prayer to the Lord, To turn into foolisbarss Abithophel's word, By Hnahni the Archite, whose counsel whas Whil mought.
Which brought the coaspirators' treason to nought.

Andi' he, when he sam that bus counsel was not Accepted for goos, in his treacherons plot, Went home meo Gilboa, not there to ubide But hastened away to commit suicide

ITow many ambitious and treacherous men Havo killed themseives likewise, not ouly since then.
But ever simee Cain in his jealonsy stew.
His brother in the set of conspiracy, too.

## STEIN AND RAY DEBATE

Frop. 23. Baptist charches possess the Bible charseteristics which entitle them to be regaried as churches of Jesus Christ.
D. B. RAx, Aftirms.
J. W. Stein, Denies.
D. B. Ray's 18 thi Appinative

THis praiphe is presies the ame whether Mr. Stein did "the work of "as a preacher or Baptist wember. 11 e persistently accuses Baptist churcher with granting "legal license" to do "the works of the flesh;" be charg. ed tbat Baptist churches "hold that we masy do evil, fight and kill;" te charg ed that Baptist caurctes are guilty of the "crime of perjury," and be charged Baptist churches with justifying the "rapacious, cruel, fiendish," "nobridled, carnal lusts aud passions."
Though he was a Bsptist soldier, do ing 'the work of war,' be pleads not guilty of the sbove crimes, which be charged upea laptist churches, because some Baptist merubers have done the "work of war." If be is "oot guilty," thes the churches are "not guilty." But if he was guilty "of perjury" as a Baptist, his word as a Tuoker is not worth much. We repent that Baptists, as citizens, may eugage in such war as is nee. essary for the "punishmeut of evil doers," without siu on that account. His pre tended facts on this subject are oot true. We make no defense of unjust warfare. Baptist churches have nothing to do with war, therefore his questions are not pertiaent.

Wneo Robiuson and Orehard referred to the liturgy of Bohbio in connection with the hstory of the Waldeases, they plaialy showe 1 by their exteaded quo tations that it wa a Catholic document. But Mr. Stein is guilty of ao enormous
historical perversian by quotiog this liturgy as though it was a Waldensian docameat!
Mr. Stein did not spask traly on this point. It aeede no reference to learned men. He deliherstely quoted Catholic documents as though they were Waldeasisa documeats, it seems, to deceive his readers. This is as bad as doing the 'warka of war.
The witoessing Waldenses were aever io the Catholic church, exeept such as left the Catholics sud joived the Wal deases
Coaceraing the refereace to Rohio son's Researches, p. 72, in our last, we applied the clause, "yet they all theught Clirist oaly a man," to the Cathari as well as the Psulianists. Weoverluoked the grammatical construction of the pas. sags. But this does not relieve Mr. Steia from his fearful bluader in coofasing the Novatiaus of the west with the Cathari disseaters from the "Greek church." Mr. Stoin found where Mr. Brown and oth ers decomiaated the Nevatians of Italy and the west the Gathari he theo says: "These are 'the Cathari' (not some mod ero spriaklers called Poritaes, Mr. Rny) of whom Robisson speake, as this refer ences exactly show (seo foot note 3) where he says, 'They baptize all that joined their assemblies by trine immersion. ' "Rob. Eccl. Res., p. 7
Mr.Robiesoa referred to the Catbari dissentere from the "Grenk church"oot to the Novatians.

As te his 3nth fact, we sdurit that "the three first ages" of the established Greek State church is marked by "irine inmersion" churches bave advocated their own practice, and others have recorded these facts. But what has this to do with the queatioo? His tact 22 d , rea. Baptists quote from all partiea showing the geaeral piactice of immersion, bat this does not prove that the ancieat Waldenses were trine imbersion ists. His 23d fact is an exormous not true. Let him prove it. His 24th faut is oot a fact. Baptists quote othere, only eadorsing them as far as they testify truly. His 95 th fact; it is true that the established Greek church io all it braches and rituals requires "trine im. mersion." But what has this to do with Bsptist churches? Fact 26, yes. Baptists quote Pedoes against themselves, but without endorsing the additions to the "ooe baptism." As to his fact 27 we agree that the esrly Greek and Re man Calhoiic creeds demand "trive im mersion." But no baptist confession of faith, whether Novatian or Waldensian, aver dewaded mora than the "ove bap. tism" of the Bible. His $28,29,30$, and 31 st facts are assumptions and misrepreseatatioes, It is evident that the ancient Novatians and Waidensian Baptists did oot practice "trive immersioo." Firsb. Becsuse they adhered rigidly to the New Testament, which makes no mention of trine immersios, fut demands ooly "ove Lord, one faith, one immersion." Second. The ancient Novatian sod Waldensias Baptista did not practice "trine imnarsion," from the fact that they earoestly opposed all the "traditions" established by the Greek and Roman Catholics, aunong which traditions "trice immeraion" occuples a promisent place. They did oot adopt this tradition. Third. These ancient witnesses did not practice trine immersion, becsuse io all their autheatic coufessions of faith and summatries of doctrine, there is no meation of trine immersion. It is ont of the question to suppose that these people forgot to recard "triae immersion
such castom. Trine immersion is promineatly stated in the creeds and confesions of all trine immersion churches The ancient Waldenses have published oumerons confessinas of their faith, without s hiat of tiae immersios. There fore they did oot hold and practice this tradition. Can as Tuaker confession be fouad withont trine inmersion ? Fourth These ancient witnésses dil not practice "trioe immersion," because in all them writiogs, settiag forth their fsith and practice, there ia no mention of trise im taersion. It is utterly absurd, not to say foolish, to suppose that in all the writings of the Waldenses, for buadreds of years, that no one should meation rive immersion as their practice, profided they were trine immersionists With all his quibbles and perversions, Mr. Steio dares not attempt to prodnce a single genuine Waldensinc documen is favor of trine immersiom.
Mr. Stein has become so reckless that he seys:
His (Ray's) cbur h comraenced with Spilsbury in London, September 12, 1633, A. D., by begraning their own baptien, tor which Mr. Crosby, them historiac offers a lengthy apology from Mesars. Spilsbury, Tonmbs sed Lawrence (vol. 1, pp. 103-146), and adds: "The Baptists were not a little uatasy about it at first, and the Pedobaptista thought to reader all the baptizings among them navalid, for want of a proper admiaistrator to begio the practice; but by the execlleat ressonings of these and other rearned men, we see their beginaing was well defended upou the same priociple on which all other Protestaats built their reformation. Crosby's Hist, of the Bap tists, vol. 1, pp. 106, 107. Is that a his torical fraud, Mr. Ray?

Yes, this is so ontrageaus "historical fraud." Mr. S. has covered up the facts. Why did be cooceal the fact that this "begianing" did not refer to the begia aing of the present Baptist denomiastion hut to the "beginniog" of baptism wilh this particular Baptist church io the city of Loadon? Why did he quate ooly enough to leave the impression that this church started without a 4 proper admia istrator" of baptism? Why did he conceal the fact that this church received baptism by succession from an "ancient congregation of foreigu Baptists in the low countries"? The facta in the case are as follows: 1st. Quite a dumber of pious Pedobaptists shout London, from reading the Scriptures, emhraced Baptist sentiments. 2ud. As they were not acquainted with the few persecuted aod scattered Baptists of England, they were troubled concerning the proper administrator to begin haptism.
3d. "But heariog that some in the Netherlands practiced it [the ancient form of baptism], they agreed to send over one Mr. Richard Blouat, who understood the Dutch language. Thast he weat accardingly, carrying lettera of recommendatien with him, and waskindly received bath by the church there, and Mr. Johe Batte, their teacher. That upon his returo, be bsptized Mr. Samuel Blacklock, a mioister, and thesetwo bap. tized the rest of the company; whose oames are in the manuscript, to the outn ber of fifty three.
Sa those who followed this sclieme did oot derive their haptism from the aforeasid Mr. Smith, or his congregation at Acosterdsan, it heiog ao anciest congregation of foreign Baptists io the Low Countries to whom they seat." Crosby' 6 Hist, of Eoglint Bsptiots, pp. 102, 103.
This church as a lecal congregation
hegan io 1633 , but it recejved its hap-
tism by succession from the authority of an ancient congregation of foreiga Baptists. Mr Steie bad just as well quote s part of the records of the organizatiou of the first Baptist church in LatGrange, Mo., sad theo triumphatly aftiom that the Baptist chureh hegau thee avd there! We are sorry to he compelled to expose such unuitieated fraud. He conld be excused if there were a probsbility of a mistake.
Our sixth characteristic, that Baptiat churches possess the characteristic of having been peculiariy persreuted, (in connection with our other ebarscteristics), goes to establish Baptist church claims. Churches that have not been the object of sore persecutiou through the ceaturies past are deatitute of oae Bible characteristic of the true ehurches. We donot propose to establishour claims from any one cbaractoriatic nlone. While denombations meationed hy Mr. S. have beea bitterly persecuted, they have retalinted by persecutiog their oppressors to the exteat of their pawer. Apple. ton's Cyclopedis, of Baptists uruly says: Persecuted themselves, it is their glary: aever to have persecuted others.
Mr. Steiu bas committed several oth. er bluedera, in which the facts are perverted. Why does he persistently dodge our historical argument? He dares oot then our B'ble argument, based on the wilderness history of the church. Also, we call his attention sgaia to the following:

Firat: the Tunkers have admitted that the Bible teaches church succession. Secoad: They deny that the true succession in with any Pedobaptist churchRome or her branches. Tlird: They honestly confess that the Tuoker church origiasted in 1708 . And ss there is no other church, holdiog immersion that has any claim to the Bible succession except the Baptists, therefore, even the Tunkers thenselves must admit Baptist succession, or be driven iate iafidelity.
Our leading arguments remain uomoved. They are supported by the truth which erusnates from the "Rock of Ages." Our propasition sffirms thst "Baptist churches possess the Bible characteriatics which eatitle them to he regarded as churches of Jesus Christ," Outsile the Romish church our proposition is denied by very few. The vast importance of the church question will aot be denied by any lever of the truth. The church of Christ is the pillar and support of the truth, the salt of the earth, and the light of the world. Mr, Stein, in denyiog our proposition, from has staudpoint, denses the salvation of any Baptist. As he, with his church,believes that no one can be saved withaut scriptaral church membership, if he is sucere in his deainl, he must believe that all Baptists sre lost. But, on the contrary, according to his views, when our prep. asition is sustained, Mr. Stein can entertain to hope of salvation.
Therefore, with him the eteraal destiny of every accountable soul is iovolv. ed in the cburch question. While the Tunkers atand alang side the Romsa Catholics in maintaining that churchmembership is essential to salvation, Baptists conteod that salvation, in the sease of pardon, is esseatial to haptism and church-fellowship. We freely graat that many of God's childreo are wholly destitnte of scriptaral church membership.

In view of the six Bible characteistics established, we may safely conclude that our proposition is sustrized. There can he no reasooable doubt that Baptist churches are churches of Jesus Christ.

## THE KINGDOM CF GOD.

PY \% T. HOHEPHMAN
"For the kiogdorn of Gol in not meat and drink, bnt righteonsness, and peace, and jyy in the Holy Ghost." Rom. 14:17.

TE reasons assigued for this declara tion are obvions. Many were won to condemn the other for things indiffereot as though the kingdom cousisted in mest and drink, and this idea the great preacher desired to obliterate from the minda of the people. Paul wanted the troag to bear with the weak. And if ne cbose to ent herhs he shonld not be condemned by him that eateth not, or by bim that eateth meat. For that manaer of living is not the manaer of God's kiagdom, but the reverae, righteonsmess, peace and joy in the Holy Ghost.

The ides of a kingdom is set before us. In a kingdom we must have a king, lawn, subjects and territory; and we reeogaize in this, Jesus as our King, the word of God the law, the followers of Chriat the subjects, and the world the territory. To become subjects of a kiogdom may be two fold, by birth and by paturalizstion. One may become citizen of the United States by birth, s foreigner by becoming paturslized. That is by complying with the laws of our country be will be recogoized as one of its cituzeas and be recognized as sucb.
In Cbrist's kingdom many thousands are citizens by birth. "For of auch is the kingdom of God" is the language of the King binnelf. The little child knows nothing about the plan of asalvation, the blood of Christ, nor the sin of Adam. Csanot exercise faith, for it knows noth ing about the atonemant. Cannot repent, for there is no sin to repent of; needs no baptiom, for that ascred rite is for the emission of sio. Acts 2: 38. Then those little innocents are subjects of the kingdom by birth.
Aliens or foreigners may becout subjects by naturalization or adoption; by complying with the laws of the king which sumnaarily is faith, repentance, and baptism. By this he becomes as citzen of the kingdom and must be governed by its laws to be an ohedient sub ject.

The apostle in introducing our sub. ject gives us both sides of the question negatively and positively. It is not meat and driak. There are many thinga engaged in by the Cbristian which may be gospel yet discarded by others, hence the forbearauce urged. By our meat (manner of living) we may destroy our brother, bence self-denisl is solicited, and much charity ntust be ohserved. And the opposite party should not be so easily offended; "him that eateth not bas no right to judge him that eateth. Rom. $1 \pm: 3$. This then should discard the idea that all must see alike in most things io which we have no "thus saith the Lord" forit. If all when once in the kingdom, wonld live strictly to the law of their King sad ever exercise that "charity which tbioketh no evil" happiness and holy enjoyment might be the result, whereas now "madness rules the hour."

Positively considered the kingdom is righteousmess, peace, dec. To do right would be the watchward of every Christian, and notbing should be engaged in anless "right" be indellibly stamped in the mind prompting ue to lahor with a conscience void of offence towards God or man. This kingdom is a peaceful one. No strife or envy. "My hingdom is not of this world lest would my ser. ants fight. Then no fears of any harm from our brethren, all of one mind, all
speak the aame thing, and all is joy aod peace in the Holy Gbost. In comphance with the lavs of our King the gift of the Holy Ghost is ours. Bring qualified for and entering through thedoor hy the holy waters of regeaeration we get into possession of this joy which is unspeaksble and fall of glory. Oh for more of this joy io the hearts of the children of men. May the sinner feel his alienation and strive to enter the kingdom that the righteousness, joy and peace of the Cbris. tian may he his to enjoy is life and in eternity.

## THIRTY YEARS IN PURGATORY

## BY T. C. YYERE.

ASIS'TER of a Catholic institution was telling the children the differeace between hell and purgstory. In bell there is fire and all the torments, the lusts of the world that you liave loved while here will be your torments in bell. In purgatory there is only fire. A man while on earth was suffering a great deal. He prayed that be might be taken away. An sngel come to bim and asked bin which be preferred, three monthe here or five minuteain purgatory. He ssid purgatory by all means. He was taken to purgatory and was there only two minutes, when he called to the angel and aaid, you promised me that you would not keep me here more than five minutes and I have been here for yeara. You see. my dear children, that the more sin you commat bere the severer you will be punished. She went to the altar to pray as she was in the habit of doing. While there abesaw a vision of a siater that had been dead for many years. She had come to tell her that she had been in purgatory thirty years, and that through her prayers she was released, and was now on ber way to beaved.

## MT. MORRIS COLLEGE.

## BY GENHY DOMER.

E
 tion of the Mt. Morris college, with brotber J. W. Stein as president, I have been anxious to leara of its progress and success. But not untill have taked special pains to examine the advantages afforded by this institution and bave seen considerable of its workings, baving made this my hesdquarters now aearly five weeks, do I write this unsolicited article, would say, that I an par. ticularly pleased to see the present encouraging, bealthy and prosperous condition of this college. Since laboriag in the cspacity of teacher, a period of nearly ten years, I have visited many schools, but nowbere have 1 met a more kind, respectable, and considerate class of students than here. Their gederal deportment is certainly commendable: and so far as 1 have been able to learn, all the officers and teachers command the entire respect of all the stadeats.
In this conneotion I desire to state, that, if any one feature pleases me more, it is the moral influence of thia institntion. Many of the brethren are, doubt less anxious to leard about the plainness of dress of students here. In this would simply say, that the members of the clurch, are in the order of the Brethren: thst the students, $n$ ot members of the church of the brethren, dress plainly. In conclusion, I desire to say to those who contemplate attending college, before you decide where, see catalogue of Mt. Morris College. You will fiod things
bere as therein repreacated, nod shere fore would not be disappointed. Many of the brethren feel to sid, in some way and may God's blessiug rest upon this institutiou of learuing, is my ardent desire.

## STEADFASTNESS

## by 1. HoIEESI E ketiso.

"Therefore, be ye steadfist, unmocable, always abounding in the work of the lord, forasmuch as ye know that your lahor in pot in tain in the Lord." 1 Cor. 15: 58
CTEADFASTNEAS is a cunstant firm. ness of mind and conduct; that which is permanent and unvarying. How very important that the Christuad be in possession of this principle; for we are partakers of Christ, if we hold the beginning of our coofidencenato the eod; knowing that the Lord liveth; and exalted be the God of the Rock of our sal. vatiod
"Be atrong in the Lord and in the pow er of bis might; for be that wavereth is like the wave of the sea drived with the wiad and tossed." "Be not carried about with divera and strange doctrines; for it is a good thing that the beat be eatab. hshed with grace." "Seeing tben that we have a great bigh priest, that is prssed into the beavens, Jesus, the Son of God let us bold fast our profession. For we are not of them who draw back unto perdition; but of them that believe to the saviag of the soul." "Counfort your hearts, and stablish you in every good word and work," for "Behold, 1 come quickly; bold that fast which thon bast that no man take thy erown." Let us strive to lahor for the approval of Christ, that we may strew the beautiful flowers of Scripture in the paths of those swho bave wandered, and lure them back to God.

Let us cherish a feeling of dependencu on the Holy Spirit, because we cannot of ourselves accomplish any frood with out the aid of the Supreme Ruler. Human strength is weak and imperfect when compared with the might and per fection of the lofivite Ose. "Therefore, be ye steadfast, unmovable, always abouading in the work of the Lord."

ROOTS AND LIMBS

## vY 3. I zinitisole.

R
EADER, if you were pssing through the woode and were to find a hickors limh lying upon the ground, what would be your conclusion? Could you for a momedt entertain the idea that it was a part of a tree, the truak of which was beech, the bark elm, and the roots maple! Certainly not. Your judgment would tench you thst the trunk, bark, roots, dc., were like the limb. Well, it is just so io lasguage, we have what are called roots or words from which other words are formed by the addition of suf. fixes and prefixey, or hoth words thus formed are called derivatives. For example, tura to Matt. 26: 23, the Savior in answer to the iofainiry who shouid hetray bim, ssid be that dippeth his hand with mine in the dish, dce. He here made use of the word embapises to convey the idea which 18 both compound and derivative, drived from en a Greek word signify ing in and bapt to dip. In short, en bapt. But the letter " n " can. not stand before the babial "b," bat is converted into the letter "m" and uaing the proper termination with regard to tense in the word Dapt we have embap. sas.
ooe will argue for a moment that he menat "he that apriakleth or puireth his hin baud with ruise in the dish," for that woult be an ahourdity every one will readily sdmit that thot traslation is correct in this case. Therefore has ing tbe derivative embapsas which we will call the liutb, it ueeds but au appli cation of the same reasouing as in thi case of the tree to remove all doubte and when you reason down to the root you will find that it meaus to dip. $\mathrm{U}_{\mathrm{p}}$ on examiaation of other limbs (deriva tives) and baptizo and bebaptica, they mean the same. To assume that they also cas be interpreted to convey the idea of sprinkling or pourug isabout as reat sonable as to argue that a limb may le both hickory aed maple.
Just as sood as wo can be convinced that such limbs grow from the manr root we are willing to believe that a man may be baptized by haviog a little wa ter sprinkled upon him. Further, with regard to the word baptizo it is sufficient to know that oll tranalatord virtually admit that it is a frequeatotive verb (1 $e_{\text {., }}$ calling for repeated action) whet they render it with the termination ing in the English language. "When ing i the termiustion of a participle it sigaifies contiouing." Wrights orthrograply

## ANOIENT NINEVAH.

(CHIEF Juatice Daly, of New York, in bis annual address beture the Amer ican Geographical Soceiety dwelt on the geographical statemente which show that there are not as many oovelties in hitman society. nt present as we are inchn d to imagioe ; that many appliancee mid processes which we comaniserate the an tents for heing daprived of were very familiar to them. For example, addi tional discoveries af the runs of Ninevsh reveal the fact that the Assyrinas were acquainted with the pheuomedon of sua epots about which ao great modern us tronomicsl isterest centers. But sun apots cannot be diacovered without tele scope; "therefore," says Jadge Daly "the Assyrianas mat have bad telescopes to aid them 10 their study of the beav enly bodies." ln fact, Mr. Layard ne tuslly found e chryataliae lens is the ruins of the great city. So, theo. Gsslite was pot the firat maker of a telescope The contenuporaries of the propbet Jo nal naed the instrumeat more than 2,004 years hefore. The writings on the bricks found in theruins showedaloo that housor sad lands were aold, lensed and moort gaged much in the same way as they art now; that money was lonned at interent and market gardevers "worked on the shares;" that plowman while driving their oxen aang songs,two of which havr been preserved. These bricke, with cmneiform inscriptions on their smooth aurfaces, constitated Asyyrian libraries, quite as lasting, it would appear, as thr printed books which make up modern libraries. One has been found containing a plain, business like notice requenting visitors to give to the librarian the number of hook, or brick they desired to consalt, and he would get it for thens. In fact, the imperiabable brick records bring before us almost startling pictores of dally life in tbe great Assyrian capital three thousand years ago, and ahow that life was not materially different from what is to be seen in one of the great cities of the present day.

None will havesuch a dreadful part ing with the Lord at the last day as those who went half wry with bim and then left him.

## The Brefliren at 3t:ark

PUBLIMIEJ WERELY

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Address all cummuncations.
基ETHREM AT WOKK
LAMAKK, HLL., . . JUAE $1,1 \times 50$

## Ler na have sunatiive bearts overy hour.

Devtarest is xtill privelling at Whypestoro
Tue poor man's allis just os ctops to bim as the rich mou's all.
Eup Andrew Miller, of Uppra Coiorus conagregation, $\mathrm{P}_{4}$, is seriou- $b$ il

Bao. Iaance Price was postuaster for fifts ears at Schuylkill, Pa. He has resigned.
Bno D. Hrckman's addross is clanoged from Uomell, IIl, to A thland, Cuss Co... III.
Ir yon with to pull down the bridge orex which you zuust pasb, jusl refose to forgive an mjary.
Bro. P. R. Wrightenan's nddress is changed from South Bend, Ind, to Entarprise, Dickeusou county Kanss.

Bro. Johan Forney has gone to Oregom. Wa expectang him at Conterence. Lat ux hear from jou frequiently, brot ber Johu.

The decision of ehief Jnstice Wuite is that fotteries are urmoralizing in thme effects and to be treatel lake otber nevisancee.
DR P. Fallrney will readr you ussistance 10 Chicago if needed. Headquarters, Trader: Hotel, itwiz East Handolph St.

Tas M.E. Conference at Cincinuati, Ohio, has viected I. W. Warren, C. D. Foss, J. H. Hurst nod E. O. Haven to the bishopric
(quister and Bruabaugh Bros, will publisb shull report of Aunual Meetiog. Price 25 cts. or $\$ 250$ per dezen. Orders received at this ntitice.
Os Sunday May 16th, Prof. L. Hubar or Asbland College wass baptized. He bat then a member of the Latheras Clurch from his гэни.
Wres the brother wha rent us eaough sub teriburs to entitle him to "Diek's Sideriel Hear ents, plesese give us his address again as we have mivitid the card?

Ture interest our brethreu are tahing in the Bullm Clas" department is comurendable. Dy erwe it - $\mu$-cial attention we bope to make is ctil wore lutereaby.
Eunne suatu ued to say that if the doctrine anuiversal +allvatiou lut tur, then the Butle en wit that lesds to heareu, and everybudy mee there: strat is the gate and uarrow is the os that lund- $t$, hell, und you can't fond it if
"Close Communion," a nest little book of 192 psees by Landon "Vest, will be for sale of this office. Pace 50 cents. See notice on sereath page.

WE go to press earlier than usual on accoont of clearing the way for the Dailz. This will account for the pacity of chareh news. Hope
we masy have an abundunee of good news treid We may have an abundunce of good news trem
the congr $\ldots$ atious of the Lord for our noxt and wll foture numbers.
Tharss will leave Swanna and Freeport for Lanark, stopping at Hichory Grove, Mt. Carroll, Shanoon and Florence, and retorn in the erening. A apecial mill leaze Fuiton on Mui dey, 3let inst, at $\pm \Delta \mathrm{M}$. to accommodate Bre thren in Lee county

Shrarfy Sution wat in the city in few days ego, sud be thought ts woold be well for the people in the country where then A. M. is to be peopld to see that their hulecshre furt ificd wgatust held to see that their hew cestre fortitied ngaust
the thief aud robber. it would be well, the thief and robher. It would be well,
perthaps, to remember this advice, and see that perhaps, to remem ber this advice, and see that
money and other valuables are not left at home money and other valuables are uot left at bome
alone Do your part and trust to the Lord for alone
all else.

In our jasue o. May 11th, reference is mande by brother Uyiton in his repert of 1st Dastrict of Virgiona eonference, conecrniog the cistom of the Bretiren in the West relative to the oulutation. Some are desirous of kwowing whereiua the Brethren in the West differ from those of any other section. One brower writes
that he bas visited nearly all parts of the Brotherbocd, and naver saw any differonecalways fouud brethren saiutg each other where-
ever practicable. Some of us way be a little ever practicable. Some of us way be a lithle
fastidiour and apestohical and insist, as sone do averywhere, on snluting only sucb as have no tobacco stained lips. This, bowever, is not a enatoar incidental to uny section of tho country. Perbaps some of our good, kind friends
is Virginia cam enlighten us on their meaniug of what was reported.

A sister who resides in 11 linota writes as fut lows from Kansas where she is visiling:
"As I came to this place my attention we arneated by the newshoys on the different roads with their resdiog-motter and their untirizg efforta to have it read. I stopped one to exais ine the titles There were fogersoll, and Grant Moody's Anecdotes and Harper's Weekly. Auother had Hurper's Monthlv, calling ouk,
"Cluapest readiug in the werld; only twenty "Cleapest readiug in the werld; only twentyfive cents s copy. Every story finished. A yat musing, the thonght canse to me, why do of the cross ofiered to the reading public? and I resolved to send on a mito to help in some way to put reading-matter betore the public. I wonder why we could not bave some of our pamphlets put on the cars for sale? I submit this sas a lover of Jesos.

## TWISTS

THERE are some ugly twists in the last issue The abrlity of our corporitions to guess is the ofd "scranl" rat and have become so fixed in it that we almost despair ever gettigg out Wo have olten tried to write but invarably fisled. On page four, columa four, lime tweaty three from bettou read there fur 'that." 0 page five, columa two, line twenty from top reat careless reader io place of "carnal reader." Over on puge eight Elk Lick is set down as be ing in Indiass. It should be accredited to P . Litz nhould he Litic.

## FRAGMENTS

An excellent fenst at Waddam's Grove on the night of the 20ht. Grotber John Spanogle of Hill Valley, Pa, olliciated. ......Josith Berkrey and wife from Somerset county, Pa. arrivid the 22 nd.

The Bre dlarm was sounded bout $10 \mathrm{~A} x$ on the 22ad, but before the firemen reached the place the flames vere extin guished. Bro. L. A. Plate's bouse bad taken fire ....... Brother I.J. Rosenherger n! Gilbos Ohio preached in the Brethren's house in this city morving and evening. 23 rd . They apeat two nights with "ye" editors, sud went away soewivg mone tho worse........ Bro. John Hurray and wife from Mariballtown. lowa are ived on the 2 thb and went across the country to Mt. Morris - the uext Ong. We exjoged leasant erening with our dear old lyrothar, wbo is steadfast in the faith of Carist........ Had

John Harshbarger and Samuel Larkens of Vill Datis Younce wife und daughter, and Lewis Mentz ond wifu of Ind., who arrived on the 25th. dud nuccess. The DALLT ismeeting with splon-

## PUBLIC PREACHING

$T$
TEE folloring is the arrangement for preachSay 30,1850
Eld. R. H
Eld. R. H. Miller, nt 10:30, A. M
John Harabbarger, at 7.45 in the evening. methodrss chunch.
Eld. James Quinter at 10:30, A. M.
Eld. S. 7 . Sharp at $7: 45$ in the evenin
aptas cachen,
Eld. John Wise at $10: 30 \mathrm{~A}$. M
H. R. Holsinger at $T_{\text {T }} 45$ in the erening.

LUтнеда сhy chot
Eid. S. Z. Sluap at il A. Mi
Eld. Davis Younce at rits in tho ovening. bhetames chunch
D. N. Workm

Eld. R. H. Miller at $7: 80$ in the erening.
m8tast,-German preaching.
Paul Wetzel at $10: 30 \mathrm{~A}$. M.
ut 3:30 aytensoon
Eid. Jesse Calvert will preach in the tent on the Annual Meeting arotuid.
There will aito bo
There will aiso be prescling at the Abrabami Church at $10: 30 \mathrm{~A} . \mathrm{M}$.
J. H. Mounz, Sec'y.

THE COVERING: 1 COR 11: 3-15
PAUL teaches that a woman praying of Prophasying witb her head uncovered disoncreth her isead. 1 Cor. 11: 5. Tbin b tated so clearly, defiuitely and positively that no one, so far as we kuow, bns beell arrogent ouough to deay it. If possible however the dirine teaching wust be evaded; yetin such a way as not to uppear to be done in defiance. The moat convement and popular way of doing this in to assume Usat "long lisir" is the covering. Paul soys, "It the woman be not covered, let her be shorn: but if it be a shane for a womas to be shorn or slaven let her bo covered." Cor. 11: 6. If the hair be the covering stad the vomas be not covered then we must underet and the bas no bair. If she have no hair, how could she be shorn or shaven? How ean we take off of a woman's bead what is not on it?
The utter nonaease which we must make of the apostle's languaye is order to juastify the idea that "long hair" is woman's only required covering, ought to be sufficient in itself to con rinee any one that such is not his meaning.
In the 7th verae we rend, "a span indeed ought not to cover bis head." We helieve all theologians agree that the very thiog the womaushould use as a covering the man should aot. If we can show then that reference here is not made to the hair in the ease of the corering of the man, it must he evident that reference is not made to it in the ease of the woman. This we think can be done. Paul speaks of the covaring of the manin suchaway as to convey the dea that it can be adjasted in a moment, as wholly within man's power to change in an intant. If the covering were hair he could not at will be covered or uncovered as the lavguage itoplies, for it requiren a long time for bair to grow. The inevitable conclusion then is that the covering here meutioned in refereace to the ban is not the natural hair of the bead. Therefore the covering for the woman mentioned bere is not the hair of the head.
Paul commands the woman to be corered when she praye or prophestes. long bair as sud before cannot be produced at will, consequently if that were the covering to which be refera, is it likely be would mention special occasions when it wonld be a disgrace if she vere not covered? If it had been his idea that "long bair" should be twoman's only covering in time of worship, what is the propriety of inentioning these spectal occasions? Would not the instruction to wear "long bsir" have been autficient? How could a woman tiave ber bead covered at any time with "long barr" and not when prayligg or prophesying?
In the Greak the term conered as found in this ebapter is expressed by two different words; on- meaning vell; the other, hair. If "long buir" be the only covering to which reference is here made, why these fteo terma? We recard these two termit is the Greik as an irrefiotableargument that mention is here made of fico coreringa; and that one nust therefore be an artificial covering.

It is objected, boweser, that an artitical corring 15 secesary because Paul suys, "It a wo man have long bair, it is a glory to her, for ber hair is given ber for a covering " If $\mathrm{B}^{3}$ ul teaches in this verse that if a woman lisve "lone bair' an artifical covering is unnecessary, then be coutradicts himself. Does he do ist? Dees be say in the 15 th verce if a womas have long hair she needs no other covering while praying or prophesyiug? Nuw, be consistent. Do not put words into Paul'r moutb and make lim say what he does not. He does not say if a woman have "loug bnir" that that is sufficient and she nends no other covering when praying or prophssying.
Panl first eajoins upos man the duty of having his liead uncovered and of woman baviug hers covered when praying or prophesying. Finishing the subject of the arlincial covering during worship he proceeds to give instraction on the natural covering or bair. Here in scienlific teaching. The apostle does net blander along vith a confussicu of idens, but takes up one thog at a time and finishes that beforo be begins anuther. Ntep by step he advances from one question to nnother. Is it auy more aurensonable to say that the 34th and 15th erses refer to the asme thing than that the 15 th and the bth do?
If we were to keep the fact belore our minds that Paul did not repeat agaru and again the same sabject to the alme persons; but that aftor he had vaid what there wae to ruy and what should he said on a subject, that be diansissed it and took up something elre, wo would have no difficulty in getting hin meaning is the 15th verse. The whole difficulty lies in underrating Paul'a ability as am matructor. We lower him to the level of those teachers who repeat the same thoughts to the same comgregation from week to week, year to year, greberation to geseration. Whes Paul hed fivished a subject, he let it $g 0$ and pasted on to sometbing else. When we get started on a subject sometines wo cuntinue to harp on it whenover and whorever an opportunity is preanated. Cbrintianity was not all Baptism, Feet-washing, Plain clothes, or Resurrection to Paul.
Haviug the fact fixed io our minds then that the covering mentioned in the $t_{1}, 5,6$, and 7 verses is an artifical one for a special religious purpose, while that meationed in the 15th verse is for a speeral natural purpose, we see no contradection, but find the teaching harmonious tbroughout and so clear and simple that wayfaring men though fools could not err therein Having settled the question that christian women are required to wear an artificial covering, the next inquiry id
What constitutes the abtipletal novenima? As a frateraity we are aintost, if not entirely, anited in the belief thas far expressed in thin essay; but some ditlerence of opmion exists in regard to what that artitical ebould be. Some maintain that it may be "any thing," while others contend that it mast be some "special covering."
Those who bold to the opimon that "ahy coveriag" will do, nay that Paul does not specify what it shall he and if eome particalar corering wnre required he woald have stated just what it should be. Trie reason is made to ap. pear all the more plausible by adding that our faith and practice is just what the New Testament emjoins upon us; no more, no less; and that Christ is the author and finisher of our faith. However, when we study the belief and practices of the people whom Puul addressed, we leard that the wromen there wore spectal coveringa if they wore any at all. Tbe reason then be did not specify any particular covering is not because be considered "any covering" an answering the purpose, hot becaase it was unsecessary to teach thom on that point. He was roo wise and good a man to take up time and weary their patience in teaching them what they all knew.
We have as example of this same kind of braching in reference to haphism. Peter asys, "Repent and he baptived." He does not mention any mode of haptiving, but none of us ever supposed for a minute that it made no difforence about the mode-that any mode would do. Stil it wonld be ao less reasonable to contend that any mode in baptism would do than it is to contend that "any coverivg" will do. Cbrist gave the discrples a form by which baptive should be administered. This form we bave no reason to beliete was in practice hefore be
taught it. But after he tanght it, brieg sub. thority on the sul j -ct, if baptism was practiod at all, it was done jout as Cbrist had tnoght it thoold br. Hence the diselplet in regard to haptism simply taugbt the people that they alould be baptizod. They nerer spent any time telling thers how the baptism should be petforme
So we regard the sutject of tae covering. The Coriuthians hoev that if they rore any covering whatever, juet what it should he. Had they not known this then we might espeet the apootle to have described it to them. Bot since the orily point on which be instructs them it a regard to baving on any covering at all, and since if they had any covering at al! it was a
special one, is it reasonable he shonld say any thing aboat the kiad of covering they should wear, although a apecial one were required? It not, he has said fost what we shoold reasonaily expect from him although he should require a special covering.
An the covering in for the woman onls, it is evideat that it is for a vign. This covering bas of woman's dreas for whysieal comfort and protection than the Eadge woru hy the mulitary efficer, indesting his raik, is easubtint iu his drest lor comfort or convenibner. A baign
worn is not to iuform the iodivdual wearing it that he is such and niple an officer-lle hnon. that without the badge-kwowh it befire bre dons the batge. So it is iur regard to the cov oring of the woman: abe knows her retationahip to mans aud Christ before she dous the covering and as well without it as with it, but her acknowledgement of it to olthers can only be known by a hadgr which is understood tosignaify that thing. Ithe virtue were in the concring then cvidently any thing would do, but as it is in what the covering indicates, it then is just as importnat that that covering be worn which is
kinowu to bave that vignificauce as it is that say coveriag be worn In other words, any covering which is not known to be for the purpose of expressing this relationstip which Paul better thau none at all. Ifato and bonnets aro uot auderatood as oigns to express thas relationship und therefore canzot be accepted as the sovering required of Christian women.

## mecapitulation.

Paul teaches that wowan sloould wear an arlifical covering while praying or prophessiug He tenches that it is a glory to a wounas to have long hair.

This artifcial covering is for a sign.
In order to be a nign the covering must derstood.

Hals and bonuets are understood as befug worn for comfort; convenience or ornamertation, therefore they do not answer the divine requirements.
coscupson.
The sister's casp is the only covenng which is understood by any body as beiog morn for a religions purpose, oud therefore the ouly
covering which answers the divine requirements ss set forth hy the apostle Paul in bin firat letter to the Corinthinns. ( $11: 3-10$ ).

## BRO. LONGANECKER'S CRITICISM

IN No. 19, brother Noab Longanecker makes
somo criticisms on our article on Feetsomn criticisms on our article on Feet-
hing, iu No. 10. We think all his rensoning and questioning fail to reach the point we nunde in our phylologieal argnments, on tha point ruade in Brown's Grammar. Let us see first what the point in our argumeut is, then the points be offers to meet it. First, the espression one another is a reeiprocal, pronominal adjective. Brown says it is used where the aotion or relation has a plural indefinite unmber of more than two, that is two or mors objects. Be says it should not be used whes two
only are in the relation. Brother Nosh says only are in the relation. Brother Nosh says
te camut beliere Brown. That is putting hin judgment ob equality with Mr. Brown. Fair reasoning in lirother Nonh would be to get some author on Grammar to contradiet Mr. Brown. It is not reawning at all to simpls say, "I csbsot beliere it." It rather thows a beck of argumeut. We bave never foand an author on Grammar that did contradict him,
and learned men criticising philological questioos shonld sot presumo to make an argument Sam ang "I cannot heliaro it. HI noss if "one asother" is correctly translated. Certainly not. In the New Testanient there are more than a havdred cases where one another is trauslated from atteclow and not one in the sense of tro orily. Iu the Old Testanuent there are as many that give the exception as one to two bundrd. Certuuly it is no argument to hase a position on this exception.
But the philolagy of these expremions proves that wa are rigtt, Earh other, one the other
and one another cannot sil have the same mean iug. They are made up different, to express different idess. Let us explan them. "Each ather" embraces two owly in the reciprocal action: "They love each other," that is, each one loves the other, and that is nominative io love; other is in the objeetive case governed by lore sud nothixg is plainer than the fact that the uomiuatire aud objective are aingular and defiaite. The senve of "one the other" is the sane expression formed so ns to apply to something more exteaded, hut always delinite, beenuse the definto article the is put into the expression to make it defoite; as the hotes, the ox, the men. To apecily some tiefinite object is the atice of this articte thiolng cal make-up of thes expression nhonld brans Mr. Brown ears, Whinite bataust of the defitute srticle in it.
Butnnt to with the articloan; 1t ia indefiaite, und when pat into this pronominal adjective, it makes the adjective ind ff faite, as "love one another" sa I have loved you." One is in apposition with ye, and nominative tolove. Another s in the objective plural indefinito ndjective racluding all. This is tho basss of our argument and of the trutb, that the difierence be tween the defisite article the, and the indefinte articlean, makes one of thesp prouominal adjec tives definite in uumber and the other indefite and plural in object.
But brother Noak in his criticism seems to pay no regard to these rules in Brown's Gramwar or any other. He sems to be determined to bold certain notions whetker any rules of grammar sustain him. Please tura to No. 19 and rend bis azticle carefaily. I resd nearly half the article before I found an idea offered in criticism agaiest to. The first is a question "If you were to aslute me, and I not you,where would the pluality lie?" Certainly there would bo aswe; but kow this question ean touch the indefinite article in one another is more than we cas sce. Bat he revenle it and anks, "Would we be saluting one another?" Certaialy not,but how can such a question alfect the point we
nade that one another was ouly to be applied to as indefinite plural number of ohiects? Ho then makea a second by doubling the first, and soys, "But supposs you salute me, and I yon, would there not two salnte, and therefore the
phatily sustained?" $Y_{80}$, my hrother, there would two salute; but no, my brotber, there would be no plurality in either. The nominative, the salute, the objectiva in nll are singular and detaite, kence it woold ba wrovg, ougram-
matical, to use the indebiaite artiele, sagitg we saluted oue arother. But use the definite article, say wo saluted one the other, sud its shreviation, eack other.
The fonr little girls sapposed to illostrate
 explained, but your question doss not embrace a pronominal aljective, or any reciprocity hence is not an explanatios of either. But le us explaiu, so we understand what we say. salotes B, and B salutes A. That is one form or principle of reciprocity and given by the xpression "ench other." A and B saluted ench other, the shortast forta of recip rocity, and is number But let A salate B, and B salute © and C salute D aud D salate A. Here is reciprocity in another form. But it is defnite ss the other. Each nominative has oue setion and one object only. This reeiprocity isexressed by adding the definite article the and say they saluted oue the other. In Greek it jo hetteros, occurring a hundred times in the Gins-
pel withoat an exception, that we can find. It ga sottled rule in Greek and in Eoglish. Bot aow let A salate B, C, and D, and then B alute $\mathrm{C}, \mathrm{D}$ and A , we bave a siggular nomiautive hut a plural detinite objoctive, atill making anotber form of reciprocity expresed by king another form of reciprocety expressed by
the defioite article the. Esch oue saluted the
other three. Now thers is another forms of reciprocity that bas the objective case piural, and indefinite, which is expressed by addiog the indefinite article an, and say, "salute oun an other:" "pray for obe an other;" "love obt an other," from the Greek alleelon ons bundred and four times in the Goapel without any ex ception, that we can find. Tbis is a rule in both Greak and Eaglieb
Brother Noah may say, "I cannot believo it," but until he cau find aome reapectable auttor that hrings proof against it, we consider thas unbelief only; bis failure to weigh argumunts and facte.
Next Le says, "The reciprocal one another, requires me to do to yor what you do to me." Thi the simplest form of recipreity. He says one another expresses it, assumiog the very thing wo deny, when there are a hundred and four cases in the Gospel against his assertions nnd not ons for it. But nore; the very action he apeaks of in doing to me jast what I do to him, is expressed cack olfaer, or hy our the other, of which it is a contradiction, set he ignores this drlinito lauguage, though its use is sustained by a buidred casen is the Gospel where helter ros ocearred. If be will peraint inuang this ex pression one another ng aibat tro hundred Gosped witnenseg, and against our best authors on grammar, I have uo hope of couvineiog his, and oo plasure in trying. Aftor saying, "The reciprocal one another requires me to do to you what you do to me," be adds "wnd esp we devi ate from this principle if five bundred are ongaged in the lahor?" Here his ideas are as iunpracticable as his lauguage is indefinite. Ho tays, "Can we devinte trom this principle?"
What principle? Hear it; that "I do to you what you do to me?" This principle of reciprocity wiakes we wast bis feet; then he washes my feet He nays we muat not deviate from this prinelple, if there are five hundred. Then we divide them into two hundred and fifty couples; aud let each one wash the foot of the persou who
washed his feet. This is the principle which Bro. Noal says we most not deviate from, and it is the reciprocity he sar" "one auother" rerequires. We think be is mistaken in both for want of making the subject one of thooghtful tady. Bro Noah coacludes by complimenthiwalf that when be was a boy he was slonp
ta comprehend tho double mode. Horever gratituitons this may be, it shows hov strong bis preconceived opinions attuch to Lim evan in the face of plain facta. And it shows that ve lave one great odvantage of him. Whil be bav aun old pet notion that must be sustained
regardiess of the hest authors on gram war in the Eeglish and Greek We have no old pet notion to sustain, but take the sciercen of the Gryek and Eoglish laoguage with the lest authors to acompt the true meaning whatever it may be; and when we have more
than two hundred eases in the gospel to sus tain our use of these expreasions and non agaust us, wo feel entirely satiafied that we are right.
R. H. Мulez.

## OPPOSITION FROM WITHIN.

J
ESU'S was delivered into the hands of his cnemies by one of his disciples. Oppoconfidence gives the heart a far more tecrible sting of pain thsa opposition from open and arowed enemies. That "mast unkindest eut," al wats comes from hosom friende. Who among our dear readers have not anffered for the sins of a false friend? Who bave uot heen evil spoken of by the very persons they have added their influence togive a reputation? Who have rent for it? What parent has not wet his pilfor with tears of sorrom and diagrace brought apon him by a spin or daughter whom he foted over and reared at the expeuse of slepples fights and toilsome days? Who has not fed the serpent that has atterwards coiled round him and tried to choke out the very strength that lad rourisbed it? An Achan in the camp could dn more harm thsn all the bosts of Ai So one rotten "post" (?) in the chareb is often the esose of a "तes1 fall" which destroys the
spiritual(?) life ot more sools than all the normraten, moss.covered underwood of Sutan ${ }^{3}$ boundless forests. So our mulf in the fold with "shicep's clothing" may nevoar more theep than all the rest of the canine pack outaide the

We curilor this matiar, it neems to us that in it masy bos seen the wisdom of God. It is man'e weskpess to meline more to the worship of the creaturs thns the Creator. Han woon reduced the purpoeve of the brazen serpent to an idol, mind thus God's mercy aud kledness was met on the part of man with idolatry. The resulk of this terrible sin tras the destriction of the idol -the breewn serpent. So it is when we idelize men. We, however, are under the delunion that we are worshippiug God. Whetter we are or not can be seen when God exposes their corruption. When God opens to view the inner character whers is found all matioer of un-cleandess-"dead men's hones"-and we discover that he who had long bees rogarded as a "pillar and post" in the sacred temple, was only a "whited sepulcher," then can be seen whether it in God whom we have worshipped and adored or whether it was man. In this, then, we have the opportunity of necertaioing whether we really have built upon the rock Carist Jesus, or whether we have made flesh our arm. If we have built on the true foundar tion then our fuith abides uwshaken, hut if we have audo flesh our arm and that arm be foumd powerless, then we are like s ship wittout pilot anchor or rudder in the midat of a boisterous, bottonless sea.
From what wa asid at the beginniag of our essay it mus bo inferred that we think the faith of the true clild of God may be deatroyed hy the fall of a rotten "post." But thin is not our idea. When some great (?) watchman on Zion's wall fallh, there in no commotion is the true farnel camp. Should there be any great falling away becruse of the discovery of some Judes th the flock it cannot be regarded an any ral loss to the true chureb of God, for all who compose it are buill upon the Rock, while those whofall away hecause some popular man or woman did were really not built on it, never did compose a part of the real family of God, their relation wan not apiritual hut only temporal, and consequently when they leave the burch, it is simply the church eleansed of that much droas.
We lave digressed from the purpose we bad in the heginning of this essay lyy saytog so much shout bypocrisy. We now roturn to the quection of bow from within the work of the church may be retarded, and how it nay fualy lose its purity ansi true spirituality. Should we sever from the body those who lave "the oue faith" and a desire to oliey the Lave in all thiogs, on the simple ground of a ditlerence of epinion in matters of expediency? Whether Sunday-schools, Missionary conrentions are ahsolntely secessary in carryiog out the desiga of the Gospel; whether money shall be raised by taxation or dovation; whether a church record should be kept; whether a meeting-houss is needed, if so where slasli it be focated, its aize and arravgement, how much it should cost,-whether we shall have good hymos or only paslma, twaing forks, note hooke, \&o., are all matters of expedieacy upon which trery men has a perfect right to bie opinion. Evidently nuthing more of any one should be required as a test of Christion charsetor than fuith in Clurist and a strict obedience to the commandments of God. We truat oar brettren and sisters are too well posted in God's law to be led away by any amhitions, selfwilled, self-righteous sehismaticsi schemers upon aoy matter of mere expediency, and that they feel it their doty to "mark them that sause dissensione and stumblings" contrary to the doctrine of the apostles, and avoid them.
We have now mentioned one of the soncces of opposition from withia and now offer nuother whose work is equally fatol to the charch. We refer to those who are led hy the pirit of the world eo as to adopt in the chareh whatever will make it popular in the world.-Me-tings and Sunday-schoole muant ber condocted in snch o way as to please the world. When large crowde are not attrected thither, a more popalar method is sought. Numbers may inrease physical power hat pever ean spiritual. Those who serve God only becsose it is popalar are not bora of the apirit. When any mbssure soems sure to be accepted, jost stand hack and see the multitudes rush. At one time they will take Cbrist hy force and make him king, but at the next mowent when the tide of his popalanty is receling the same persons anite their roices to swell the polume of hell's heart piercivg cry, "Cracify biu! crucify him! Away with him: !

## HOME AND FAMLLY

Husbands, tove your wives. Wiven, submit your

molition of thin Dord eserants,

## AFTER ALL,

After the loog, cold winter, Then the Sirring with its n Then the breath of the flowers. $\Delta$ fter the gloom and darknesh, Then the long golden daym Feet that Idled asd faitered, fosaming in sunny ways.
Afler death and the dying, Hearts that were grand to llvlug. Pulselese whthin the ground.
After the atorm and sbadowe. After the rain and gloom, Blooming about the tomb. After thts weary living, After earth's night and darkne Then the foy of the biest

EDUCATION OF OUR DAUGHTERS

DY MRS. P. a. WHite.

$I^{\text {v }}$N the Word of God we fiad a heautiful deecription of a happy home end the woman who presides over it: "Her childran rise up and call ber blessed; her buaband also, and be praiseth her." What greater commendation can bo desired by the mistres od. The apotle recognizes the importanee of the family relations, and the powerful influence of the bome. In bis epistle he enjoins cortain rules apon families. He says of the children, "Let them learn first to shom piety at home, and to requitatteir porents; for that is good and neceptable before
God." God."
Childreu cao be educated to be helpful.Tbey are naturally active and inclined to be busy; and thiv sectivity is susceptible of heing Crund and direeted is the proper enanuel.daily their light burdens, earb child baviog some particnlar task for the accomplishment of which he is responsible, his parents or guardien. They will thus learn to bear the yole of duty whilo goung: and the performance of their little tasks rill become a pleasure, briuging them a happiness that is ouly gained hy well doing. They will become acenatomed to worl and respousiblity, and will relish employmentperceiving that life holds for them wore inportant busness thap tbat of amuring themselves.
In the fulbiliment of their apportioued task, strength of memory and a right balance of mind may he grined, as well as stahility of charaeter mud dispatch. The day with its round and a plan of action. As the clitidren hecome older, still nuore can be reguired of them. It should not be exhuative lahor, nor should their work he so protracted as to fatigue and discourage them; but it should be judiciously selected with refereace to tbe physeical deve? opment most desirahle, and the proper culti ration of the mind nud charecter.
Work is good for children; they are happier to be usefully employed a harg abare of the witb a keeaer zest after the suceessful completiou of their tasks. Labor strengthens botb the mascles and the miad. Motbers may make precious littla helpere of their childran; and while teaching them to be useful, they may themselves gain knowledge of human natura and how to desl with these fresh, young being s. and keep their besita warm and yoathful hy oontact with the little ones. And as their chil-
drea look to then io confidence and love, to may they look to the dear Savior for help and goidance.
Childrea that are properly traived, as thes advance in years, learn to love that labor which makes the hurdebs of their frueds lighter.This daily employment closes the door to many temptations to which the indolent are exposed. It is to be deeply regretted that the childrea of the wealthy are not, as a cless, edncated to usefol physical labor. Riches many be considered a misfortune if they lead their poseessor to look pon labor as undignified and degrading.
The world is foll of joung men and Fomea Who pridn themselves upoo their ignorance of
any bseful labor: and they are, almost invariany osefull labor: and they are, almot invari-
ably, frivilous, vin, foad of display, unhappy,
anatisfied, and too often diesipated and on-* is it for the fallen race to occnpy their time pnacipled. Sach characters are a blot upoo society, and a dugrace to their pareats. They fill no place in the world, bat are on iscubua Many
Many who cousider if oecessary for a son to be trisined with reference to bis own futur maiutenance seem to consider it eatirely op
tional with herelf, whether or not their dangbthoual with hereelf, whether or not their dangbter is edncated to be independent nod self. sup-
parting. Sbe nsually learns little of school porting. Sbe nsually learns little of school which ean be pot to practieal use in earoing her daily bread; and receiving zo instraction ot horee in the mystaries of the kitchen and domestic life, she grows up uttarly aselens, domestic hie, she growe
Sbe speads ber time in risiting, gossiping, nod in other unprofitsble ways, baring uo aim or object in life, but to get na ruch pleasur
out of it as possible. But let fortane cbange out of it as possible. But let fortone change,
let riches take winge und fly away, aud she finds let riches take wings nud Av nway, andshe
berself without reeoorces, with no means of supporting herself, no knowledge that sbe cac turn to ony account. She has aever learued eren to wait upon herself, and is wholly anfit for the stern realities of life.
A womas who has been taught to take care of herself, is also fitted to take care of others. She will never he a drug in the family or in place for ber somewhere, a place where she ean eara an bonest living, and nasist those who ar dependent upos ber. Womaa sbould be traiaed to some business wherehy she can gain a
livelihood if necessary. Passing ower other hoslivetihood if necessary. Passing ower other hon-
orable emplogmeats, every girl should leara to orable emplogmeatn, every girl should leara to take cbarge of the dornestic affairs of home bhe should understand all those things whic It is uecossary that the mistress of a house shonld koow, whether ber family are rich or poor. Then, if reverses come, she i4 prepared pendent of cireumstances.
The fashionable waste of time encouraged or olerated ia children, aud especially in daugh lars, lays the foundation for corrupt morals, and sa vafeebled body. Fathers and mothers, how are your children comiag forth from under your band? Are you training your daugbters aright, laying for them the foundation of virtaoue charactors, and teachiag them that but a reality, elaiming earnest thonght and Istor?
Girls should be taught that the true charm of womadiness is not alone io boauty of form feature, not in the pasassion of accomplishmenta; but in a meek snd quiet spirit, in pafience, geuerosity, kindnesa, and a willing nees to do aud suffir for others. They should be
taught to work, to study to some purpose, to laught to work, to study to some purpose, to
live for some object, to truct in God and fear him, and to respect their parenta. Then, as they advance in years, they will grow more pure-minded, self-reliant, and boloved. It will be impossitile to degrade sucb a woman. She will ereape the temptations and trials that have beeu the ruit of so many
A serious error lies nt the foundation of the Gashionable education of girls; it is the idea that they have no iadividuality of character, and therefore no need of any special training such as is given to boyajo order to prepare them for the battle of life. Maay are taught trom babyhood that it is ladylike to be belpless. and that it is almost a disgrace to evgage un
household labor. But, when the tenderly household labor. But, when the tenderly
rearcd daughter of wealthy parents meets with misfortuue, and is left without messs or friend and unaequaintrd with any labor that might keep starration from ber door, then it is that she wakes up, when it is too late, to tha terri he mistake of bar early lite, and the eriminal bliodness of her overfond parents. Hundreds aud thonsands of delicately reared women are o.day struggling with poverty and want, who gight bo iudependent and bappy if they bad been tonght usefulness and industry in youth It is as essbatial for our daughtars to learn the proper use of time as it is for our sons, and they are equslly accountatle to God for the
masuer in which they occapy it. Life is gived uspuer in which they occapy it. Life is gived
us for wise improvement of the talents we poness. The greater our opportunities, the greater is our responsibility to the Giver of all good gifts. We are God's proparty, and mast render an account of our actions to him. How poor will our lives appear io bis sight if they are deatitute of nohle, unselikh actions; if they have been \&
Adam was placed in glorious Eden as the king of the whole tarth; set there was givea him a work to do; the Creator required binin to dress and take care of the garden. Thus divine visdom saw it was best for sime less mau to hav employ meat; bow macb more necessary, thea,
with ue againat mavy temptations, sud guardip agaiost mauy temptations, sud
Those who hure uothing to do are the most aisernble of mortsls. It is an ansatisfying, hfe bat is guided oaly by inclination and love of pleasure, in which wn look in vain for some enerous deed, some earnest, netive work, tbat bas blesed the world. Io looking over the rec ord of each day, we shonld be able to find a balauce to our acconat abore selfish gratificihon; something accoruplished that elevate ourselves, benefits our fellow-oreatures, and in aceeptable to God.

## provoke not your children.

T
C divine wisdom forhids ignorant and pas sionate attempts at sach so impossibility. Fatbers, provoke not yonr childran, lest the bo discouraged." On this prokibitory precep Mr. Barnes aptly says: "He who al ways find fuult with a child, who is uever eatistied with what be does, who ecolds and freta, and complains, tee him do as he will, breaks his spirit, and soon destroys, in the delieste texture of his soul, all desire of doing well. The child, ia despair, soou gives over every effort to please He becomes morose, sallen, stupid and indifferent na to what be does, since all that he does meets with the same raception from the pa rent."

The little sias of life are busily, bour by houe. reating the great sios. The swall babits and actions, wbich we ullow to pass unrehnked, as they seen to be such trifles, soon pass awsy heyond the power of memory to recall; but hey leave their inefficerable trace on our constitution and character.

## ANNOUNCEMENTS.

Notion atoouid be brief, and mititon on popor mparate
The brethren of the Moaroe church, Monroe Co., Iowa, will boid their Love-feast the 19th and 20th of June, two miles south of Frederic commeneing at 10 A. m . Dakiki Mithes.
Weexpect to hold our hove fasst in the Manor chureb, Ivdiana Co., Pa., June 18th, commencing at $10 \mathrm{~A} . \mathrm{B}$. J. W. Svouaz.
The members of the S . Waterloo chureb, in Blacktawh $\mathrm{C}_{0_{n}}$ Iowa, have decided to hold a comenusion meeting on the 19th and 20th of June, and extend a cordial invitution to all who wish to be with us in the fear of the Lord.
E. S., Clerk.

The brethren of the Pauther Creelc church Dallss Co., Iowa, will hold their Love feast on the 11th aud 12 th of June, combencing at 1 'elock, P. M. J. S. Sheaffer.
The brethren of Winona $\mathrm{Co}_{\text {., Ming., expect }}$ to bold a Love-feast on the 12th and 13th Jube, two zailes north-enst of Lewiston.

The hrethren of the Grundy church, Gruady County, lowa, will hold their Love feant on the 1fith and 17th of June, len miles west of Gruady Center, conrancing at 1 o'elock.
H. P. Stuckize.

The Panther Greek chureb, Dallas county, Iowa, will hold it Lovefeast on the 11th and 12 t of June, commencing at $10^{\circ}$ clock P. M.
R. Badoer.

## FALLEN ASLEEP.

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LINDLEY - On the morning of the 19t of May, 1800, out dear young friend Lisura, davghter of vices by Eld. Alten Ives and the writer.
i. P. Bemakwontl.

STCCKEX:-Ia the Woodberry congregation Bedford Co, Pa., of Pneumonis, brother Jocab Stucksf, sged 77 years, 1 munth and in days
Funeral services by $J$. W. Brumbaugli and Jacob Miller.
BAYERS,- $\mathbf{\alpha} 150$ March $28 t h, 1 \times 0$, frieed Danlel Bayers, aged 47 gears, il months and 11 dayn. Fuberal occasion conducted by Rev. D. C. Loug. TONEBCLINER--Near Upper Sadesk, Ohio, Feb 2inti, 1*50, Mbilip stoneburner, aged 30 years, 6 months and 1+ days. Yuneral discourse.
by brother \&. T. Bossenvan. JAcos Helitand.

## OUR BUDGET.

## The way to get out of self lore is to love

 Carist.-It is mid that full twraty thounaud Ruatan prisoners are on theit way to eale.
-Five thoussind colored people bure moved to ladinoa duting the past few monthe.
-God quiekly rewards bim who seeks diligeatly tor blessings promised.
-The word "compansion" is from the two words com, with, putssus, to bear, to suffier. So we bave io Christ's conipassiou his hearing our sulfering with us.
-It is a curions fact that thongh the rain keeps thousands away from churob on Sunday. it does bot detor a iningle man from attendivg to his busizens ou week days.
-While ten men wateb for chances, one man mathes chances; while tea men wat for something to tara up, one turns something up; while ten fail, one succeeds and is cslled a man of luck.
-The City Mission of the Protestant Episcopal Chorch, of Philadelphia, celebrated ite teoth annivereary hast ovening. It was reported that, dariag its nine years of existenee, the Misexiou has disbursed over 390,000 , and 16,263 tamilisa have been furnished with Cood; nearly $\$ 15,000$ were expended laxt year, lessing small balance in the treasury.
I Cunuiag man ia aever a firm man; hut an bouest man is; a donble-miuded man is alway usetable. A man of faith is na Grm as a rock Itell you there is a sacred connection between tonesty and frith; honesty is faith applird to norldy y things, and faith in honesty quickened by the Spirit to the use of heavonly thing.

The old family Bible that belonged to "Marg, the nother of Washington," is still in existence and is kept in a branch of the Washington fanily in Virginia, It contaios the family register, recording the birth of George Wasbington, Feh. 22, 1732. The hinding has a cover of cloth wozen by the tands of hil motber.
-The peach in supposed to be a oalive of Persis, and its botanical name refers to that or igin. It is known to have Hlourished in both Porsian and China at a very enrly period, abd was highiy valued in both eooatries. It has Asiatic Asiatic Tarkey. It ia meationed hy Pliny and dotera other classical writern, and many nuec perstition with which it is regarded by the Asiatics. It in not mentioned in the Bible, but its congener, the aimond, io meationed as early as the days of Jacob.

The following statistics, in convection with the ternization of the St. Gothard tumnel will be of iuterest to our reajers: The fotal leugth of the tunnel is 14,920 meters, or 112 feet more than 91 miles.. Its width is of me ters, or $21+$ feet. The ondertakiog hay required for its execution seven seara and five monthsfour and a half years less than the time taken to complete the Mt. Cenis tunoel. The averag daily progres was 54 meters. or is feet. The number of holes hored amounted to 320,000 , and 490,000 kilograms of dynamite used is blasting. $1,650,000$ drills were consurued, and 1,550,000 cart loadn of debrin wero taken out from the howels of the uiourtuio.
-The king of Northumberlund in 690 gave for a history of the world 800 acres of land, and a Conatess of Anjou, date not stated, ouce gave 200 sheep sud a large parcal of fura for a volume of bomilita, and 120 crowns for a single book of Livy! In 1720 a Latin bible wav valued 4t $\$ 1$ 50, and thas was a time when two archer of London Bridge were built for less that $\$ 1.50$ A laborer in those days had wages no smal that the earaings of filteeu years hod been neeessary to bay the Bible, aod the Bible beiog in Latin he could aot bave read it after all.

-     - Hong Kong journal furniebes somn particalura coacerning the Peking Gazette, tho oldest periodical in the world. Th circulation
is eitimated at over 100,000 . There are ten publishers in Canton, tach of whom employ publisbers in Canton, tach of whom employn
about ten distributors, so that there are oue about ten distributors, so tbat there are oue
bnondred disfribotora in the eity and noburbse bundred diatribntora in the city and noburhis
slone. The Gazette is priated from morable types, and each pablisber takees a cortain number of copies. It io delivered every two days to subseriber, who are of two classes. The trat retain the pamptlet and pay about tweaty cents a month; the secoud pay about half the sam snd return the Gazette to the diatribators the next time he comes around. Togetber with it is delivered the local "official sheet," which is coilected from the yamens daily. This is printed from wax bleoss, which are tien res.
melted and available for another day's issce.

OTR BIBLE CLASS.

Thus departuent is designed for making asd un

 hit thli doen not exclude any others writing upoo

Why want that Monstacould not entro the prowved landy Waatl becauas bedid net do what God that which iond dht not coromand himis to do? have alwayn trellined to helleve the latter.
D. Bossenmax.

Will eonpe one please tell why Chistans of the notectut dny amnot er do not perform mighty

Will sone une pleave
chap er of Reveititons?
WIIt aome one please explahi flevelations 22 :
Will some brother of mister plate Bnotirin.
out verse of the Tuth chapter of SL. Lukpo
Is Chere an buptimat the Holy Gloat
What to the testimony of Jngus Chist, aun wi
Do we otey ur disobery, by keeprus the irat duy of the week, the isyunation in thi forrch cumbathe -the sweath diny
Will you phase ag niease nuf ever?

Will mono ons-please exptata the 111 h atherter of
Cor. ifum the be
if the lath verne?

CHRIST-WAS HE CIRCUMCISED AND DID HE EAT THE JEW ISH PASSOVER?

Will gone onn plese answer the following yuestons: Wax Chriet actually clrenmecied no-
 yeurrly Pnoswoer after enterng upon his sisultr (XHISE was certainly circumcised accord ( iog to the law. Gea. 17:10-13. 2. He observed the Passover according to the supper Chriat ate on the night of bis betrayal was the regular Pasebal supper is a nubject ou which theetogianas are very much divid.
ed. Those who contend that Chrst did not ent tbe Jewisb Passover do it on the groand that it is spokon of as being before the fesst of the Passover. Jobu 12:1,2. The Jews would not eater the Judguent Hall lest they should be defited, and thereby debarred the privilegee
of the foast. John 18; 28. When Chriat was of the foast. John 18: 28 . Whes Chriat was
before Pilate ready to be crucified, we are told that it whas "the preparation for the Pssuover?" After the erucifixion the Jews were solicitcus becanse it was the prephration, that the bodices thould not remain upon the eross on the Sabday." .lobu 16: 31.

If Christ was orucified on the 1+th of Nusur. then be could not baveesten the regular demish Passover, for at che same time the paschal

## GREATER WORK8

1I looking over No. 2 of the present volume, yulain John 12: 14 ? It reads, "Terily, verily, I say unto gou, he that helieveth on we, the works tban these shall he do becmusu I greater my Futber." I notice also that this had four different explanations, or rather the tane explanation in tour diffirent ways. I do not dispute any of them, but will otter my humble opiniou as to what io menat by the greater

Cbrist was sunt to the lost sheep of the Loonse of lsrael. Matt. 15: 2t. It appears by the foregoing and wany other passages that bis work was to and tor the Jews only. He came with igns nad wonders and doing great works, bliud, aud walking upou the water, aud even raising the dend to life. All this be did and wuch more, so that they shonld be written wach nore, so that they shonld be written
every one. I suppose that eren the world itevery one. I suppose that even the world it-
self could not coutsin the books tbat shoold self could not coutain the books tbant shoold
be writteu. Johu 21: 25. But these worlk of bealing were temporary, and performed upon the mortal body which in a fow short years at woom wust returu to its wother earth. But
there seems to be a worl left for the apostles
to do which was greater than all tbese, and that was to preach the Goopel to the Gentile aations; מation* who knew not God, and; wno worshipped idots, and were the natural enemiee fanotbing that oppored their enil way any of os aro doing here in a lasd of Bitlen where that book caut be had by reaching ont the hand and takiang it? Verily I thinkt be is and just so with the apostles.
C. H. A.

## ANSWER TOE.C.

W111 some one plesse explain Matt. 21:12-20, wbich resils as follows: "And wee unto them that
are wlth chith and to them the gere suct in the days. But fray ye that yoar illghe be not in the winter nelther on the Salthath day?
$\int$ ESUS begins, at the 15 th verse to speak of tbe destruction of Jerusalem and the temnple, and refers to the propbecy of Daniel 9:27;
$12: 11$, "W hoso readetb, let bim underatand," 12: 11, "Whoso readeth, let him underatand," that the destruction foretold by Daniel about
fire handred yeara before is now whont to be fire handred yeara before is now ahont to be
fulfilled. Tue abommation of desolation no fulfilled. The abommation of desolation no
donbt refers to the Romas arony. Luke in writing of the same event says in the 2lat chapter and 20th rerse, "And when ye shail see Jeruatenu comparsed with arimies, then know that the denolation thereef is nigh." This then was to be tbe siganl for Cbrist's followers to escupe frow the diomed city, and he urges apon thrmit the vecerrily of muking all haste, so unced to that he leths shem that of they abould uat riturn to get their cioth or anything out of their house, but hasten to ebeage with all diligence before all opportanity should be cut off. Now, I think, it is quite plain why the Lord apoke of women as he did iu the 19tb verse, for it they were in such a deficato condition they would acarcely he able to ezcape, and even if they should auceeed in their flight to the mounthins they would be homelens and exposed to antold bardships. He then directa them to pray that their flight should not take place in winter, for if that should be the time tbeir sufferings would be greatly iucreased. "Neither on the Sobbath day," because on that day the gates of the city would be closed and their flight would be bindered
Also 23rd chapter, latter part of the 15 th ne proselyte, compass sea and land to mako hm two-fold wore the child of hell than make selven."
They make alt sort of effurt to convert the Gentiles to the Jowish religion, and when they are converted they make them more wicked than themselves by their hypoerisy.
R. ft. Mons.

## PREACHERS SHALL LIVE OF THE

 GOSPEL.Whi some one pteue explunt 1 Cor. 1): 14 , whith eman as follows: "Even so bath the Lord ordained the Gospel W. W. ToNEY. PAUL surely meant just what he said, and it is quite plaivly stated, but the following ar: "So also did the Iard unon msy be plaim. presch the Gospel to live by the Geapel." It presch the Gospel to live by the Goapel." It
appears to we that to multiply words on thia text would be supertluous. R. R. Minos.

## MAMMON.

W TH the consent of our worthy editors, I I will make my answer a little more plain upon thas question. Maminon of unjons in the hands of worldly or unrighteons men. Christ was teachiog his disciples the policy of making friends of this class, therefore be says, Malse to yournelves frieuds," etc., "that when ye fail, they may yeceive you into everlasting habitation." Fial in our bodily or physical strengtb, for of we fail spiritually we ball be lost. Ererlasting seems to meas while life remsins in our mortal hodies, for the mammonjof nurighteous aess canmot inbahit etervity.
a coarectron.
In vol. 5. Na. 12, page 7, auswer to aboninge ion, 14th lime from the hottom, "never" should read eren worshipped than in the temple.
c. H. A.

A Japubese publisher receatly printed in bi ative connisy at edition of the book of Gene if in the Chonese langunge-the first publica ton of any ot the Scriptures allowed by the
Japanese goyernment. We trust that thi Japanese gosernment, We trust that thin

## CHURCH EXTENSION.

Enlarge the place of thy teot and int thenstretch
$\mathbf{W E}^{\text {E }}$ ars mach pleased tu see
If of Zoon ars being extruded in dufferent directions, and supposing that a report from Virginia, the mother of Stales, and favorably anowu in the history of the chureh in an early
day of its exintedee in the Western World day of its existesce in the Western World, would not be uninteresting, we will tberefore give a brief sketch of the church in Bedford ita banoer in Campbell county.
On last Saturday, in obedrence to a cal from the cburch sbove named, we met with the members near Lynch's Station, in Campbell county, twenty-four miles south of Lyachborg, for the purpose of calling some assistance in ministerial work, which resulted in the elec tion of Thomas Whod to the ministry and Ogdem Q. Richardson to the deaconship.

We preached four sermons while there to respectable and appreciative congregations. Elders Fieary Beahm avd Jobn Danaer of the Bedford church were with us.
This churelt has almost eutirely growa up siace the war under the labors of the Bretlirea of this eection of the Valley of Virginia, and was under our care und eversight until within the last two years, when it wha organized and beranse an indeprodeot elarch by the ordiantion of the hrethren baned above, avd now nunbers between 140 and 150 members, with six ministers and five dencous

The first sermon I preacbed in the Baptist courch in the village at the atation ou Friday eveniug, the minister in charge, Dr. Lmsley, being preseat. Saturday night st the place where the church meeting was held, two miten southeast of the Station, Brethron Danner and Beshm preached, being unwell ゅyeelf. Sunday and Sunday night I labored at the same place: at 4 o'clock Dr. Linsley presched at the same place. We, being in the seighborkood, went to bear him. He gave us a delineation of the pe culiarities of the Apostle Paul, the love of Christ, the trausformation of the soul, the recognttion of alt Christians irrespective of differebce of creed or name; but failed to apply any west hy which We might be assured that we were acceptable Christans. This is very nice and
quite sootl:ing to those who aro disinclied to quite sootking to those who aro disinclived to
deny themselves and make the required sacrifiees demauded by the Gospel. "But whoso keepeth bis word in him verily is the love of God perfected and hereby know we that we are io bim." John 2:
B. F. Moomaw.

HOPE AND CHRYSTAL.

D EAR friend, 1 answered your letfers is the answered the miarepresentations and inent of D. P. Saylor, but they would not adwit it. If you wish me to answer your letters address ave in the Gospel Preacher or the Progressive Christion. How came my private letter to yon pablished? Praying God to luring yon to confess all truth sudd to nak the true laptism whicb is from Cbrist, I remain your true friend.
J. Cmiestal.

## Rahreay, N.J. March 9, 1880.

## Herity

In reply to yourlietter dated July Stb, and Angust 20th, 1878, I showed you plainly that if you admitted anywhere pouring or sprinkfing or layman's baptism as ralid, then $I$ am on your theory baptized valid trice; hat if you
condemn all this es invalid -which you did in condemn all this as invalid-which you did in
your last letter-then in order to convice m6 your last letter-then in order to convice me that you have a raccessional haptiem in form of
trive immersion down to Christ you would bave to prove beyoud doubt

1. That there is not a link in it of poaring and sprinkling or lay baptism.
2. That your ordination, (if ordained) is in the same way derived from a succesional ive of men who were never defiled by irregular waptism or ordination. I showed you if you couid not, then your claim is on your own theory worthless and your baptism only what you call "invalid plumbings, "t hresty. They baptism I now bave. You bavenever answered, never proven to mse those ioportant', points, still it is nearly two years ago when yon wrote you had a grest concera for my salration. All
the proofs you have sent me bave been railinga and untrue accusations rgaipet the Brethren to whom you acted as an intimate friend is tuerica Dear sir, that kind of argument is worse lamn aseless. Yon aay that you bave answered my letters and admit at the same time
yon notilied me at ence tbat they were navar intended to come across the sea, hence they were ouly writtes for parties in America. I have uaed the press only as a medium to reach you when your abode wak unknown to in my letten f could get no shawer from you if my letters privately. What is the use? You ase the same nedruin to me when I never got toses the answers.
I do not know the papers and their editore you name nor where tbeir offices are located. Ido not get theic papers; hence it is no use for yon to abswer my letters there. Better send it direct to me.
By what I bave seen and read from you cannot think yot ars upright and true; hence I ranscibed part of yoor lettor and seut it as a rarning to the Brothren, and when I got time rsent them all of your correspondence, to that they could see it all and toke care as they deem nrecessary. Nothing short of an honest conChsion of your wrongs in accusiog the Breth ren falsely win convinces mes that you are a true Clnstion; notbing short of facts thet your claims in regard to baptism and ordination are true will malke me reconsider your faith and practice. If you cannot conuply with this just request our correapondonce oo my part will sease from bencefortb.
May the Lord grant you and me to be clean od from all sin io the blood of Christ
Your least in Cbriat. C. Hopg.
This in sevt to the B. AT W, to be printed they see fit, or to send to you privately if they now your address. I sebd along stamps for thirty ceuts which were contained in your former letter to pay for returning you manu-
script whicb you thought Bro. Eshelman had sent me.
C. H.

A manascript nupposed to bave beeo written by St. Peter has lataly been discovered among the propurty of a wau named Bore, who die hat year at Jerusslew, at the sge of 109 . Th styie of the work bas led to the conclusio that it is authentic, and it is stated that the Londoa Bible Society, which has despatched a committee to the spot, has offered Bore's heir the sutu of $£ 20,000$ for ita possession. Th eire however, refuss to part with the maou cript, tbough it seemas probable that they will atlow the Society to reproduce and trans tato it

## LITERARY NOTICES

THE ATLANTIC
CBE Juve Aflantic eontinues Mr. Howell's "ndiacovered Country" and Mr. Aldrich' Stillwater Tragedy." The articles of politica! interest include a very entertaining and suggestive ietter from an "OHd War Horse to a Young Politician, which every voter should 'regd, mark, and inwardly diget; and a careful paper on the "Political Attitude of the South." Edspard Atkinson, of Boston, writes forcibly of "The Unlearned Professions," whioh include mercbasts, manufactures, railway owners, and other wielders of the capital and ma-
terial forces of the cowmunity. Dr. Angell contributen another interelting acries of "Records of W. M. Hunt. "Professor Sbaler, of Harrard University, dicusses the "Futare of Precious Metal Mining io the United Staten," Mark Twain reports an amusing "Telepbonic Converation," such as but few like Mark Twain would be fortunate enough to bear. Another engagiog cbapter of "Reminiscencos of the Jackson Admmistration" is given. Rioh ard Grant White contributes another valosble criticinm apropos of Furnesa's King Laar. Othorks are reviewed, poess are given from Longfellow, Miss B. F. Bates, Edgar Fsw cett, and others; and the Contributor's Clab with an appetizing variety of good thing*, concludes a thorougbly good number of this magezine. It bears the umprint of Hooghton, Miffin \& Corisuccessors to Houghton, Olgood \& Co,

## CLOSE COMMUNION,

" 0
R. Plea for the Donkard People," is the title of a neat book of 192 pages, edited by Brother Lindon West, and priated by Brother H. J. Kertz, Dayton, Ohio. The bool is divided into tweaty chapters as follons: Introduction, Our Faith, Commanion, What it implies, Church Rslation, Chureh Claims, Bat one Stondard, Wbich to Take. Who is Orthodox? Purity to be Sooght, It is Deceptive, Dangerous to Piety, Law is fet uside, It is Parhas, There is no Standard for it, By it we make Oarselvea tho Jadga of othrrs, It allows too Mrach, It allows too Mach, No Good can resule rom it, Special Beasons, Very Specisl Reasons, Conclasion. Price 50 cents.

FROM THE CHURCHES．

AND they that be wise alail chllet an the Arghtness of the firmament，and they that tary
many to rigbteousuess，in the itara forever and mang to rigbtoras

## VIRGINIA．

Lynebes．
We are encouraged to look to Jesus and wait the Lord＇s time to pour out his spirit upon this people，and open their eyes to the truth of the GespeL．We believe God is mering upon the bearts of this people，and beliere the Bretb－ red are sewing the seed．We have presching oncen month in a school－heare．On the 2nd Sunday of thin mostb hrother B．F．Meomaw whs with us and preached three sermona for un We were much encouraged in the good work Romember as in your prayers．T．C．Wood．

## OHIO

Dunkifk
The members of Eagle Creek Cburch ea－ joyed another feast together in the service of God yeeterday．Brother James Mc．Mullen was our epeaker．One precious soul was receive by biptism．Nem laborers olected，brother $W_{m}$ Bradford for minister，and breturen Solomen
Redabaugh，Simon Bunhong and Alva Beagle to the office of deacon．large attendance，an love and good feeiling prevailed．

S．T．Bossenmak．

## INDIANA，

## rida．

We have had dry weather for some time but rain is falling now．Prospects for fruil and creps are good，but this is the pooreet place for meetingat that 1 ever saw．Tiue hrethren come from Columbus and Middetown te preach for us but they bave small congregations．Tho general health is goed．I love to read the B． AT W．，thinls it should be in the beme of ever． hroher and siler．Then we would alf be post erhood． Q W．Matelas．

## CALIFORNIA．

Comanehe．
In a letter from brother J．H．Miller of Milford，Indians，dated April 26th，he makes the following mquiry：＂What are you dong？ How far from the Pacific coast are you？Have you an organized chureh，and any ministers？
d sloort history of facts，financially，religiously， and froutier life would be iuteresting．
To the first question I answer，that I am farming，bove bomesteaded oue bundred and dixty pores．Second， 1 ans eighty miles fromi the Pacific coast，forty miles from Sacramento City and twenty－four miles frem Stockton，Sau called the＂Chaperell church of the Bretbren．＂ Last Christraas when Eld．Jonathan Myers was here the chureb called two brethren to the mw－ istry and two to the office of descon．It now
coosists of two minsters，three deacons and sixteen membere．The brethrea have preach－ ing twice in each mouth．
As to frootier life，in one sense we are os the froatier of this great American ．Continent，as well as church bounderies，but in financial husiness aud population are in civilization yet； husiness than in there be much more can and does sow and reap a thousand and more scres of grain，or runs a dairy consiating of from two to five huadred cows，making butter or cheesse， seale．Run from four to the borses to one plow of from three to six gangs；but this does not all result for good，for it keeps many a poor man from gettivg a homa．For the hirelings it is ，or once was grand，but the Ctinese are getting most of the labor to do，ns they ean work and boand themselves much cheaper I ban the whites apparently can．
As for socinty，there are as good moral people here as any place I bave been．We meet with As for the old Californians．we mean those who eame bere in early daya，I don＇t think we ever met with a moro kind－hearted people that they seem to be．No object to them when the erally all hore a warm feeling for the Bretbren when they once learn to know the doctrine We have iraveled for miles without costing wi soything，except toll and ferriage．We some－ times meet with those that are foreign to all that is good．As to religious society，we think almosterery order of faith is bers reprosented．
We meet mith then friquently We meet with then frequently and many of them express thomselves as seekers after the truth；say they are not sotisfied and seem to be
willing to lay down the commadments and DANISH MISSION REPORT．
doctrives of men and accept of the trath as the Brethren moderatund it．They say they never heard the Gospel contended for io its trne
light before．
S．M．Rioots．

## THE EVILS OF INTEMPERANCE．

L，AST Sabbath I had the pleasure of hearing an excellent sernnoo from brother Mikesel ir Troy，Obio，apoo the aboze sobject，and the beauty and happy influences of temperance．It whe traly an excelient sermon，one in whick the apeaker＇s heart was wrapped，and one con－ tsioing so many points which I think sbould be brought before the minds of the people fteber then it is．It is so seldom that we hear a sermon opon this sobject by our minis－ uers that I ofted wondered if our people wer eatirely guiltless，but I bad known that that was not the case，but brotber Wine，io some closing remarks，enlightened onr becloaded wiods in that respect．He said＂It was so at to make a celdness througheut the congrega－ tion．＂ 0 ，are our memberi sfraid of the trutb wo，as some other denominations are？Salaried ministers dare not preach the troth as they of－ len believe it for fear of wounding the feeling of those upon whem they rely for eappert，bat hat are ear rainisters afraid of？Are they carful they may have to preach to empty bouses，or of losing their popularity？Lat usall pray for more courage for our ministers if that
Brother Miksell spoke of the misery and bon－ or which follows excessive drinking，not ooly of the one who drinke，but to his family，his friende，his neighbore，avd to the country in general；for whiskey causes more than balf oi jitted thronghout the coantry．He the rged bie bearers to do all they could to pre vent it，to plse hy and not patronize the gro－ eary or saloon even for the necessaries of life but trudge furtier，even for miltes rather than to help increme the prefits of the one who keeps those despicable resorts．He would not bave the farmer sell his grain to the distiller neitber would I．He would not bave barley raised，weither weuld I．If by raising harley ve can make a snug little sum，would it not be len times，yea，a thousand times better for u to raise something else which will do good rather than harm even if it does not bring you o much pelf？YetI see some staunch old mem－ ters apd even ministers raising the same！Do oou ever calculate，dear brethren，upon your barley when you are thinking upou the money will bring jou，bow many soulf it will send to hell，how many homes it will make miset ble，how mocb tax you nugy have to pay to upyort the criminals，and bowe many pauper will make？This should be enough to dete ou from ever trying it again．Brother M would not bave us use alcohol as a precervative Cor camphor．Do you say you cannot do with－ out it？Have you lost frith in God so far as to think he will not provido something etse as a gresarvative for it that it might not do tha harm that alcohol doea？$⿴ 囗 十 ⺝ 丶$ dhas ever yet sup tiled．Inth some new thiog when the old y conation with the church ．ind he bed hi y cocection wh＂＂hiarch，otte＂la and them sool heir sumer tod to keep tbem eool in summer and warm in winter，
and also to ward off sickness（？）as if they vere not bringing upon themselves，hy the very se of the article，a worse calymity than an ickness ever conld prove to be to them．This good old deacon would sometimes foree the vile tuff upon his little six year ofd grandsou for he annsement of it，and thas tamper with on of the most dongerous weapons of Satal． ow often since bave I wished that then wigbt have had more courage to warn him of wis rasb deeds！I shall try and lose no more pportunities of that kind，even though it may fiend my dearest frieod．Brethren and sister et us not coodemn our dear ministers whe they bold forth the truth to us gailty ones，bat et us strive also as miaisters，as teachers，a parents，to do all we can against one of Satan trongeat and noost powerful agents；havirg he courage and faith of Panl to go about preaching against it，and chereed by the thougb that if we put the brethren in remembrance of these thinge，thou shalt be a good minister of Jesus Cbrist，nourished up in the mords of aith，and of good doctrine wbereunto thou bast attaned．＂－1 Tim．4：6．

## Covington，Ohio．

－The inbabitants of Kanurdist and Meso potamin，in Asiatic Tarkeg，are etarving by the housands，and uppeals in their behalf are mado by the Cbristisn missionaries in their midst．

## Upper Church， $\mathrm{Pa}_{1}$

A Aisler，Ind，
A Brother，Millord，Ind
Simon Harsbman，Ohic，
C．Wine，Oregon，
Lydia Watts，Ind，
Samuel and Mary Emmett，Ind，
C．P．Rowland，Treasurer．
Lanark，III．，May 15th， 1880.

## REPORT

The following was recoived as missionary anda for the southern distriet of lowa： Mt．Etna Chureb， Eoglish River，
Marion coanty，
airview，
Grand River，Enst end
Grand River，West end
Washington Co
Menroe $\mathrm{C}_{0}$
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 Soo－Gostarmity to the World，we bst
 cooln： 12 eopies，51，00
Tho Orifit of Single Immortlos－Sloming that siogle im－

Sallosd Sormoin－Jont tho thing for travollen from

Ons Rapthem－A dillogat ehonipg that trive fiemervisn



 Well ua a hislofy of all porsens and places meationed
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## Children at Werk．




J．11．Moore，Lanark，Cartall Con M．

## BIBLE SCHOOL ECHOES

THIS is the name of a oew muncal book pre－ nared by Brother D．F．Eby，for use is the amily，in Bible schools and wherever people desire to praise fiod by viaging with the spirit and with the underatanding．
The work is aow in the hands of Profensor Hill of Chieargo，and will be pablshed at once so as to be ready for delivery this moath．In sive and form it will be like＂Gospel Songe．＂Its low price，good russic，and convenient arrange－ meat no donbt will commend if favorably to all lovers of good singıg．Orders will be received at once at the following rates
arku coven．
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Pasaengers for Chicago ahould jeave Lanark at
E：13 1．M ：Fun to the Werterm Unon Junction；



# DAILI BRETHREN AT WORK ANID LANARK GAZETTE. 

PRICESETM

Sypecial trainn will bo run us
roma 1 une 1 tht the th lueclusive: roma dune 19t the th haclusive


## ASFNOPSIS

## Of the $T_{1}$ accelling of the $D, M$

the fut D. nf Ka
Puraunt to appointrient the delegates asd othera of the First District of Virginia met at the Germadtown meeting honso on the 33 of April and organized by elreting Brother Hylton Modentor and Rrotier B. F Moomaw Sceretary. The meeting wes operedjuth the nesal manner, and whilo the ellers were in tho private comnell room, the trinisters prisont ongaged thernselves in exthortations admonitions, AC .
12 M Sung a lymn_and adjourned for dimner.
Aftor refresliments, tho mecting was re-opened by ainging a hywh.
1st Query. Inastruch as the eriptue teaches tho olservance of the Kiss of Cherity, is it of general obligution?
The anthor of the query was enlled on to open the discrussiont.
Flory. Wents an explanation. Thonghe it ahould be fregnently observel, but not on sll occastions. Il Lemon rofured to formery decisions-
thooght is a murk of dintination, and thought is a murk of dintinotion, and
should be observed, especislly when should be observed, espectilly when yantel no clanyo in thio. usaggo of our D.
P. Nintinger-Refered to the usser of Wetern brethern. They did vot salato generally fithat is, in all public places. Outsilers did not bike it, our young lnethern oftea nveided it for fear of worldly seoffers-thought it woold work beat to olserve it only a weetings for worship
Peters-Theught it ought to bet oben vel everywicere.
Flory - Wo should lot our light shine by keeping God's conmand. ments.

1. Bardlart.-Tlowight by nerlecting the comrand wo lose lovo for i-pteferrod to observe it everymhere and uniforaly.
P. Nininger-Thought if tho usage is not uniforn wo should restrics it
to religions mectings.
A. Poters-Referred to tho kissing of Judas.
S. Boone Thought wo ought to ave enchotber enoogh to salute then swerywhere regariloss of mhat the world might say Heferred to the Apostle Pual at Eplesus,
Peters Let it be universal
\&. Boone Thought the hand and siss stopult always tecompany eachotber
I. Paraley Thoughe there ought to be a definito understandiag as to when and Whero it slould habliberve...let there be a role es not to observo it--it woulh be lawfal tot toot expelient--urged the adop ion of a fixch rule
G. Rico Refered to Apostolic in-struetives--thought it could not be properly limited--thought Christ would nor be displessed with a geucral observance.
P. Ninioger---Sulate no man by the way
H. Itylon--Refurred to tbe difier ent salutations mentined in the ecr/p-
turen--explinined the.--"Salate no man by the wiy. "thoughe the five refurenees to the kiss of eharity diff freded from all others-thought is thoolh allways acconpany the band unlass the carployment of the brothe rendered it unadvisable, na for inatanc umbers, suithe, thresbers, de., ail that was the wange of the anelvats-alloned the world to laugh as mach and of my "hoord," that in

## B F. Mommar It is the Clarist-

 an's pecuhar mode of silutation, the nolld lise its mole--Soldiers bave thair mode...gavo tho true philosephy of the subjeot of saiulations--not a timple obliggtion but a blessed privi lege, and is expressive of the rolation exsting butricen Clirstains---thought it a partof the cross and should b orjoined at all times and placesthought it a lick of graes to seek to avoid it thought it langerous to linit it to religious meethings don't begin to yiedd to the pressures of tho horld ebe all will soon be swept awayD A. Moomaw Approved of tho featiments expressed by the last peshar. The form of the andutation exprosed the relacion exating between the parties. The general salutation of bowing the leud expresses the suntiwont of reeogation of the presence of follow-bring The saluation of the ight hunal indicated the relation of friendship for caemies, have other uses for the right haod. The Apostles reeagnized this philosoply, and gave us a form of salutetion expresinc of the relation cxisting betseen Ohristaine, that of love, and the kiss is recognazed the worlid over as the ynubol of love.
I Parsley Wis ghad and elififed hy tho investigation and discoustion of tho suljeoc:
I. A. Moocariw It is the churchis lorm of salutation, but it should bp a
B.E Moonaz Thought all shouki Wre each other sulficiontly to givo I. A Moomaw Thooght unfrienily wethren should get friendly, and ben silute erch other, nod not before last they be guilty of hypoerisy D. C. Moomaw Proposed the following nasser which wos adojted: Let the salutation be observed in all cases when the hand is giren where precticable, and we recompend it a 11 times and plaens.
2nal Cuery Referel to the canbe of Home Missions, aod it leng announced tbat there were four similar anes an the calendar, it was on wotion of D. C. Mooman agreed to uppoint a committec of five brethren to exatoing themand consolidate thems into one,
and present their report to meeting adi present their report to mecting
on the folloming day. Brethren I Petens, M Brubaker, I. Porsley, H. Hylton and B F. Monmay were hosen as the comratthe
B. F. Moomaw mored to sidjourn -Sung the 110 Lymn. Exiortation to thankfulness and humility by I slusser--prayer by B. F. Moomaw. At night Brother Evans of Lunienbary County, lately converted to the bretbrev, and formerly editor of the "Apastolical Times," prenched at the mecting boase to 4 harge and at-
teative aulienen

Apart 4, $9 \mathrm{~A}, \mathrm{~s}$
Meeting opened by singing the 283 bywn and extortation by $P$. Nininger
The frest lusiness of the morning sexion was to consider the following yuery, which doas not appear in regalarender numerically' owring to the concentration of the four mishinn nacrís.
2nd It is necording to the nsage of the ehared to beld council neecting to consider the cayes of congroga tioos and fodivikuth ia their abseoce? I. A. M. expluined, the principhs

## f tho query.

Petord Thought the old lrethren duays decidel cases in the presence of the acuser.
S. Boom 'Restified to the same

B F. M. Thought it contrayy to juaticeand religion is well as th usage of the trediren, and propoand Datasmer no with as rouch emphami

## 4 positible.

I Lemon Asrented.
The answor was put on ats paseng

## and mossea.

3d Quory Will the D. M. adupt suct prolininary messures as will secure the early eatablishmant of Brethren's Orphan Asylum and Hesspital for the aged and infirm.
D. C. M. Explained the objects aongit to be obstined by tho establishunest.
Tto elindicen of indigent bretbron and sisters who are orplanel in their infancy would bave a comfortable bowe whero their wants moral, apiritmal, intellcetnal and plyysical could be abondantly supplied, and also that our poor members who subsist on tho charitics of the charch onnld be better entertained than by the preseot irreg ular method. Citod cases where
hrethen's clildrea bal heen lost to hretiren's clilidrea bal been lost to the oburoh by being left to the aceldental training of indifferent relation and nhms. Showed that the hastitution coald be self-supporting by obtuning a anfficient fuwel to purchase a farm and put it under the management of wise trastecs and n skillfal etemard.
P. Nininger Approved of the reasure.
D. C. M. Referred to the pribeely charitice of the ciures, and exhorted to follow their exumple.
I. Parsily Strongly aivocated the proposition---thought it next in portance to preacling the gospel.
H. Lemon Refferred to former action of the D. Approved of the principle, but thought it would work anfarrabily on sccount of tho indisposition of the old and infirm to avail themselses of its bovefits, as they would prefer to stay with their friends.

Boother Hichman fivored the Mraposition.
H. Lemon Prefered to have the Hospital feature expunged D. C. 31. the uuthor of the morenest had the right to expunge the objectionatile elause, and th was necordingly dooc. L Noff Culled for gospel authority for the estahlishment of an Orpian Asylum.
B. F.M. Replied that it was io urrect and positive harmony with the letter and spirit of the gospel. We are communded to visit the farterloss and the best way to do it would be to provide a good home for them.
A. Hilton Alvocated the estab-
ligbmest of the Asglom $\rightarrow$ - thought
the supposed alificaltics wero over estawated, and the objections moro than balnooed by the 'olvantagecs... the poor a special obyect of the care and love of Jocus--thought relations thoakd care for their poor where it mis possible, lut there were many rho cuald not thus provilio for them -refered to instasces riblure the unOetunate poor are suilly situateli-. thought the church shouid alept some phan to necure the, best result are argal' that cliristainity requires fus.
B. F. M. fuily approred of C. Hylton't remarks. A. Kiuzic thought we would not reap as much alvantigo froo the iostiution as mo
m. Nitinger sot forth at hoped P. Nitainger sot 5orth ai lum. B F. M. urged the propriety of entoring on the work. Poters exhortel to carefulness in initisting a movement of this hind. I Burnhart thought it woukd not work fa vorobly and that it could not he sapported 1. Danher thought it commendel itself to our confilcove and support-- Let us have fnith in God ond go nhout the work. I. Neff thought it a departure from the arcient nay of the ehurch. I Barahart ssid it would encourago craulat.ous among brettren; that the rich would gro libecally to bave it :said they gave more than others and was tberefore opposed, The following wan propoeed nad clopted ns nti anLet
Let therelos: co mimittee of tho bretbren appointed in ench congregifion and let them mako suelt arrange roents as they shall ikem neerssury 5n accomplist the Llasigns of the Queay and repurt the resait to the next D. These committens shall be ppointed by the congregations.
Query tht. The Consolitation Misstion Question as follons
Secing that thousninds of our fol-Sir-creatures aro dymg nithout the Guspel as $i t$ is helievel and tanglt by our cluarch, what is our duty tho theen and how is it to be disecharged? B E. M. exphined lis position or the missionary question: referrel to
forrer larmonious proceedings; dischineid the authorship of the proposition to organize the distriet into in systematic mission service expressed his belief that the chureh is delinqueat it regard to her grat Commission, and thought there nas more danger in not doing enough thino do-
ing too much. Biother Lomoal thought he lind traveled more than any brother in the D., acoroling ago, gavo a histary of the Puttsgivazia mission work-forty mecmbers guined in two gears service-oppused thio use of moocy for miseionary work His experiect and obscrvation unfarerable to such proceedings (he mos formerly a Buptist) thought tha the direction of the salaried ministry aystem: opposel etreumotsly the money basis of our minietry ; thought it would ruio the chareh: commeoiled the self-sacrificing spirit of the olil tretbren: thought the process of emgration montil accomplish all that is required: feared that brethren with extensive busines eogygctwents coold not preach os mach as they ought; thought that the minaionary spirit mas spreading and woull soon be an estaslizbment of the charch: Wants
vo see the Gospol preached universs)-

IJ and more of the self-snoitifomg apirit amont the minastry, thatght a Godly church moul I wiflowt solicitation, supply the waits of peore utiul. aters ; tho church simula be cducated io tho daty of asseting them. The cotamitte to whom the yuestion wiv reterred, reportul tho following an he result of their labors
Alesolvei, thot the obligations testa equally on every menker of the llurch to see that the work of the vinistry is done both by tho self-sucificing minither and the contribution muternal aid by the laity is belualf of the poor mininiters Second, that the b. Le dividel intu fonz nections, oach action to bo under the inanugement If tireo brediren wheso duty it aluall of to suparvise the binsiness therenf and to apply the finaners mecoreling to the requiecments of thu servia and reypord to ull applications for ministorinal bolp as they deem test to ronyto the desired oljects.
B. F. M explained in detail the surking of the plan. It was concluied is privato caucess that there hould te no disclission of the arsser of the committeo which clieied exrassions of dissatistiction from sercrol brethren. Uuler the ruling is ans put on its passage and passed of course witha fow dissentiones. I ascertwined that comederahlo oppoation wuald lave boen wevoloped bied genral diveusion been permitted Pervistion was given D.C. M b make some generol retarkiss on the sulfject of milasions. He complimented the chureh on the progress of the miasionary canse, and showed hy
the remaiting ten cents lack to Bro. Stowr with directions to pat it in the Ureisary. Now suk those trethrech
who are ealtivativg jour fears whether they ean show the same record. I apprebend that the contributions of our family will greatly excecllour reeeipto. It mould hardly be reenrel yond basincess policy for us to neglect our extensive business concerns solely for the omall pittance that will be doled lout by the tressurce and let those brethren who feas we will monhare nnd aseamo the responsibilitics far \$L.00 per day and expenses and ne how woon their fears will vanish Jiko nmoke. Let us cultivate a wore cbaritablo fecling loward each other and be obow to cultuate unchristiunlike suspicions.
D. C. Moomaw.

INNEIL MEETLNG POWER. Stace the first "Big Meeting." in Y778, whut was ealted tigether to
conviler the question of taking oathe, there has beren a multitade of opica premat-d to conference from tear to year for dibpositiun.
it oar ancerstors were nkilled in inherited it farguly.

What is Annual Meetiog? This is an important question, and is repeatedly asked by both menubers and others. Aanoal Meeting is the Genera': Conference or the Bretbrea Chureb, and is composed of reprecntalives and non-teprisen:atives tee and delegates are representatives duly eleeted and methorized by the Nhitu- District Conferences. To these are rntrousted the queries
which have been sent to Ansual Mreting for consideration and final dixpnaition.
There are twentr-five district of tweuts-seaven purcons, who cond upose the Stading Committee. In addithon to theas, esch spb couffrenice is satitled to as many delegntes as it asa members on the Standing Com. zuiltee. The work of this coumut tee is nimply preparatory. Work of he committee is inoperative until
spproved hy the Geveral Aseonbly, except the election of the ollicern of the meitiog. The General Assem. Why is conposed of menubers of the sll other wembers present OFial position does not guarantee extra Endicial functions in the final dispewition of questions. A lay-member basequsl power with a bisbop in
voting and speuking Preference in given to Busbope iu nerving on Standag Comanitive - bane bat Githops being peraitted to serve therenil. We watwe an opinion The tois orit-r crutul be improwid The artat dictrine of equalily onr oider Cou fidence and prosperity, in aldiation to equality, could be scured by permitting any faithful pirns brother to astist in the prepal he work. Bat we du not start ular, hevee "pass it" over to otier wieds.

The work or business of A 4 nuul Meetiog consists in the examhathon of queshous relative $t$ chanroh governuient and the appli-
cation ot obediental aud redemptive nution ot oberdiental aud redemptive ure, theerefore, considerud: 1. Those relating to the application of general pruciples, and, 2 d , those whicb tieular feutures of these two classe rill be noticed farther along. Whetber these mestings are divine horized, is a guestion owe. This question nill probably ve discussed at this mateting
3. Haw shalf the decisions of Absual Mtectiog be regarded? tel: sthe naswro, for upon thid
problem hange knother-tho paicm Meting thas no authority to drcide scriptoral questions, it follows that it han no pomer to enforce ita decier ione. To ay that it ha no power is going farther thas the facts warrant; for it has the poser lo lore the power to win by goodress and long-forbearubce. All its ects mant e performed io lo
About the year
About the year $35, n-$ horily af ter the asceasion of C-rist, a diff culty arose nmong the disciples at
Jeruaslem concerning food end raiJerasalem concerning food and rniment; and in order to sottle it "thr welve called the muititade of the weciplea" Lagetber, ond sobmitted the question. Here was a disagree ment, and the npostles did not attempt to adjost it thementyes and thus aurp anthority, bat they called the multitude of the disciples unto hem, and requpeted that they choons even of their number who had the ropar qualifications to attend to the matter. This we regard as the
first 0eneral Conference; and the first Oeneral Conffrence; and the
taasaer in which it was conducted ananer in which it was couducted D. 50 a diff revee aras hetween the Brethren at lutioch and certnit to ohers from Judion and at once two Brefhran wern luosen to present the csee to the Jerpanlem. Thera was a moltitude" at this meetiog, and it is gratifying to note tbat when a decision was to note tbat when "\& decison wha
reached il was by "the apostles and reached il was by "the apostles and
eildere aud brothren" - the wbole chureb." Here, then, is divine anthority for general cosferences; the only diffitreace between those of the irst ceutury and those of the niveLepatb :s tbat then there seemed to he no ocession to hold them annu aily, while nane they are regorded as uecessary. We give it as our opina that a graeral coafencotrieuanitly or pundicent for our brother amply sufficient lor our brother
hood. Howerer, we submit thix to hood. How
viser heads.
We now luok at the character of guestions which have already been scoused and decideu:
Does the Annual Meosug cousder eivil governmeat of dwine auhority, or a miere association for mutual well-being? Answer-W , Irom the tetimony of the $A$ pos C Paol, Roon 13:1-8
Is it right for members of the hurch, evea , depa und deacons, to or ou other days, spending mueh hime it baking nad cookiug, and thing their tubtrs with many lox ories, aud thit ninviting other mam to come and frast witin them; and den, while eating, be engaged io rrio consersition, nuch as jestiog nnd juknag. witt perhape euting t.
axcess? Answer-We consider it ,terly wring lor hrethreis to do wh
Such decisious are founded npon her Word, hence in barmony with duvise princule. There is auother class of guestions which are not constitution teneo are to be re garied in the sence that the jotgment of the to jority is superior to that of the minority. The following is given as one of them:
"How is it deetaed best at the vearly meetivg whether first to hold columunion? 14 was ennsidered na expedient to conmence Lon Lond's
day with puble meatiog, and in the duy with puble mentiog, aud in the
vering to hreak the bread of communion and alterward to bold the ounct."
Here a question of prosedare lent, the judgment of the chirch Was sought; aad when given it wa. the duty of the membars to snhmit until the cluoreh ehanged its order.
The Xew Testameat is God's conThe Xew Testament is God's contitution. It is the basis of every fanamental principls of Christinuity Dat of it ate erolited the trutb which aloar can hivd the "elect" in
Trat-rnil pawe It looks ont to ev. ery mall aliks. The only difficulty
is reare inclland to lonk in at it differnativ. The difference anses with wa, nut with the disumply inspired conelitution. Knoning that We are convtatity differiag on the app leation of thow prituriples, the quantion arives, Wbo shall deterniue whicb is rigbt? Who thall diterroine what the Lure saysy Shall the few or the menn? If the tew. then it ouly becomea necessary for a mon to.stand np alune on a question nued the gthers poast, fiel: If the many, theu the few mant submit many, thear the few mant
untif they can be hrard agaia.
intif they can be hrard ngaia.
Constitational quentions ars conif there was no triluinal to determine sod settle thuse quentions,
there would be coustret tificord and there would be consthest liecord and anachy. A question of right ariess: it is carruwd trom one court to another until it rrackes the Suprome Court of the Uninted States. This cuart is prosinu el to be impartial, l.aro+d and duly \& anlified to decide according to the evndence, the deeide accorang to tho evinence, die
law and the enectitntion. Esery opportanity is given to plaintiff and delerdant to show thrir case, and When a full iostatigation is has the
juilges render judgment in harmony jwilges rendenr judgment in harmony
with the facts and law. This court in rendering a decivinn asually pounta to the constitution or some precedent as authority for its action. Aud if a judge ehooses to deliver an oliter dictun, it is regarded as of considerable weight, beeause st is presurned that he has given the case spucial attention. However, wo do not consider it as safe for our Aunual Meeting to deliver an obiter dictum; but we do regard it ssfe to refer to the Law or Conatitution of Christ ns a rensoo for its decision.
We then regard the Annal MeetWe then regand the Annasi Meetpower to disenss and decide ques. tions of elareh government, and the application of obediental principles. In Ierforming thin wurk, however, a dastivetion nhould bo made between questious of fellowkhip and incidetiale. Quentroas whicb can be anawered by clear refrence to the Word or Constitution and thone Which are meraly ex-
pediental in character. Theso limen stoold be clearly drawn, eo that the one way not be mistaken for the other, and thas confone the mind and dostroy members of Cbrint's hedy. The decinings which have not anoexed to them the clear teetimony of God should not be tuade a bar to fellowship: for it is ouly by he Law of God that anght can be darmed as to the result of such elarmed as to the rezult of such a
coure. God's order means fioal vietury: and happy are tho-e whio recongnize every prraciple of the diSine orncles
Should there be any doubt as to the character of a question, it should by defrred a y yar or twa, so as to Chro time to examine the Law of guestion, founded is trutb let the testimony ba given as the reason fus the decision. We believe very fem Whald outjet to a couplimace where
the testimony of the Buok is duly given. OA the other hand, if the question be simply one of prodence or relaling to local interests, let it
be referred to its place of origin be referred to its place of origin, members bumbly bow to the lore and zood vill of their beaventy Yatber, or if a decision must be given, let it be in the full light of the Holy Spirit. Judgment apon expe diential matters, such as has been iven relative to conducting counto feliowship, seeing that it is hased to fellowstip, seving that it is haved those decisions which are fonoded on trutb, nud which have appendel to them the wards of Disine W Wedon, can be made a bar to fellowabip wheneser they are violated. Oa this we think there is a general moderation and brotherly affection will emable the brotherbood to bold
fast the great priteiples of onion fast the great primeiples of omion
and proypenty. Perhass the inconsideratr, wjudicious aud inipatient manner ia which some attempt to enforee such julguents ne do not harer parl of the Christiun Constitation ajpendel, ha. dran enosiderable ton urd urnusing opposition to Auanal Meetiog. Is it just to elargo Annoul Merturg what really belougs to otteray If Auuna Meeting drelines to go beyond what in mevealed from beasen in the Now Testmonent, is the not justifiable? But we plend not infallibitey for Anuasl Meeting. Wo plead that dus caution be exercised; and that ith work be so defined that every "min" may fully understand it. In doing this, however, we are conscion of the fact that Annual Meek. ing camnot phawe every one. No
judicial body can do that. Nor judicial body can do tbat. Nor shoold each one labor for his views alone; but let every brotber und sivter remember that it is impassible to mantain peace unless peace principles be observed. To this end may

M M. E.
THE REPRESENTATIVES
The mumbers from the varioun Distriuts assentiled in the bretbrea's, meeting bouse in Lanark, Hay 31st, 1880, and upon roll-cull the following responded ss members of the Standing Com miittao
Eintern $P$.
Mindle
Ein Western
Evstern Md.
C. Bucher
Lewis Kinut

Weintern Md. - D.P. Saylor. Fusterns, Dist, Va, David Longe

## Sed. North

rtb Enct $\mathrm{O}_{\text {, }}$
Soutinern ${ }^{0}$.
Narthern ${ }^{\prime}$,
Soathern III.
Sonthern "
Midde Cows,
Southern luwn
Northern Mon
Northern
Nothern Kin Sontibera
Michigau,
P. Nipioger. Jac Thoman.
P. J Brown. J. P. Ebersole. Jos. Kalman.
Jesae Calvert D. B-chtelbiner. R B. Miller.
Kooch Ehy. Damel Dardori
$\qquad$
Easteral', Samuen

 $\begin{array}{ll}\text { Northeastern }{ }^{\text {O, }} & \text { Samaul Garver } \\ \text { Northwestern } \\ \text { " }\end{array}$ Norlhwestern ${ }^{n}$ George Eoller. Northern Md. D. B. Stargis Mudder
Smuther
Northera III.,
Routbera Middele 10 wh
Soathern Iowa
Michigan,

Geo. D. Vollers. David E Price.
T. D Lyon. John Strelch
No Delegates from Southera Kan sas. Northern Konses, Southern Mo, North Ma., Mo, Northern Io Weatern Md. and Eastern Md.
WehternVa., and Tenu. lave po lu-presentatives on the Standing Committe
On the $26: \mathrm{b}$, white Geo. Shafer wis assisting in palting ap a tort ov A. M. grounds, he fell from thrIt was a narrow excape from a wore serious injory.
Brother Bashor spent a week with the Daville cburch Obio, juat before starling for A. M. and saveneen were added to the saved. Over forty-five bare confessed and rearned to the Lord since spring.
Brother Moore has sold the chile onex AT WOHI and it will be moved o A sbland, Obio, and publisbed in connection with the young disciller
Bros. Bashor and Worst of the Mescues arrival on the 28 :h and fill look after the interests of that papar.
Two firat class tickets for sale,

## SUNDAY'S WORK

The day was ashered in by clonds and threateped ruin, but by tes A M. the wun appesred thid by neon the cherrigg rays iudicutrd
weather for luture meetiogs. weather for luture mentivgs. In Kanark meryman nere held ot
the various elluarches. At the m ह. muturn, Bro. James (yointer preached from Houea 6:3. "Hin going forth is pre-
pared as the mornipg; and he ehall cocae unto we as the rain, es the latter and former main unto the earth." The Brother preasented the text as exprentive of confidence and sasumase. We can and nbould the Savior expresed this jidea wben He said:" My Fatber worketb hitberto abd 1 work." An idle churcì
 Clrint went foth in the ciples. Clrist went forth in goes
work of redeaption, and be gees work of redemption, and
forth in pleading for va.
It is enid God's going forth "in prepared;" that is be looks formard, arranged his plan. So must we prepare for our work. We muat atudy. The youtb abould prepare for old age; the weil for tickness redemption wus prepured thoosands of yeara hefore the apoostasy of tur race. God's going tortb wis pre pared; hence we can settle down on a course of knowledge. on $n$ coursh
of wisdom. God's laws ate imuatable. They are as certain as the morning and the evening. Infidelty can not destroy God's going forth; skepticimm cau not overtura his immutable lawe. Heaseu and earth aball pses away but not the law of God. There will ba no Bible in beaven-that is no book made of paper and leather, and orinted in plain ty pe, but the troths of the Bitle will be tbere. We will nee no meeting-bouses theref no little coutracted phace in uich to wor ohip, bat the great illiwitable will be our worthiping place.
Christion principlen are sure; and we want certainty ou which to away but truth sud charity shall never fail. The speeker closed with an earneat uppeel to bold fast to the trath and finally obtain the crown of glory.

At the
baptist chement
Bro. Johu Wiee diseoursed from Heh, 6: 7-9. Theme, Salvation. No theme io so interesting to me as Sslration. Some difler from me nud suy the dearest panues to them are "Honse" "Mother" "Heaven" but disconncet these from Salvation and Home conlaiuing parents, broth$\mathrm{Tr}_{5}$, sisters, wife and children, would be stripped of all its real evjoyment without the hope of Salvation. Mother, My mother died whe 1 was a boy. Ste called tae to her bed side and told me "Jobn, be a
good boy for only the good will ever get to heaven.
Heaven. How can we thrul of beaven without associating it with salvation.

## S.dvation implies rečemption from

Thags sccompanying salvation. 1st, eulightening the mind.
Think the apoatle alluded to this in the chapter. By enlightesing we do not nueau the wisdom of the world, hat that religiousinstruction that makes us familiar with God and his revesled will.
The naturalist may say we cas learit of God from the study of natare. We cas learn much of the power of God, hut can leara nothing that pertains to our salration by the stualy of nature. That mont come fram study of the Scripture. "Search the Scriptures for in theta ye thiak yo bare eternal life, and
they are they that teatify of me ${ }^{1}$ is a divine comuand. We are not ouls to have the mind enlightened
but shall 2 dd , Thsto of the bearemy git.
What is the beaveniy gift? The chrint of oor sins throngh Jesa To illastrate; my brother givrs
 tiful. Lecl it;it is raellow. But whrn I tate it I get an idea of th quality tbat I oannot otherwise get. The higbest joy tbat we can have gits of is thaste of toe ains furyiven a foretiste of the glorions prompact of inberiting a home in beaveu.
3rd, We mnst be partokers of the boly gbost.
Some eny we cannot be partakers of the holy ghost as the upostles did Purhaps not in the full sense en they did; bot we can be partahers of its eanctifying influence.
If soy man have not the apirit of Christ he an nome of Hie, Then we muat be partakere of the holy spirit of Christ. Peter on the day of Penbecost aaid to the courerty, "R pant and be baytized and yo shall recesve the gift of the Hily Gaokt." N, doubt about it.
4th, Tasting the grad word of God,
It comfocta the beart in the hour of sffliction and helps its to look t, Gind in harable aub-
anmajos for disw is il 54h, Ta-ting tbe "Posvera" of the

The wurld to come is that future world or place that the righteons ball enjoy after death. The redemption from sia will be consummated in the world to come. Death is the resilt of sin. At the resurrection of the dead tre shall witi lorified forms clad in the babili nents of heaven, clothed in imwor tality, come in foll possession of the world to come, and cau challenge the grave and sav, "Ob Death where is thy ntivg. Ob Grave, where is thy victory." When we shall be with the Lord, that will be salyation. Let us tben eeek salvation while it is called today; let us try to have our minds enlightened on tbings that pertain to our salvation let us taste and not only taste, but beavenly gift and the "Powers" of tbe world to cowe, sad be partaker of the Holy Ghost and eventually edjoy the full fruits of eternal salvition.
afteenoon heting.
prenched in the tabemacle. Text Isa 35;17. God's band has divided wis by line. Tbere are five linet with whicb we are intimately con nected. The first we have all crossed; most have crossed the siry
and; many bave erossed the third hone have crossed the fuartb, an the fifth we never crose. The ôrst is the line of oor beng. All have crossed this. We received, when coming iuto the world, that which call mever be thiken from us-hia event; but the Savior's was as grea is all ours together, for he is th Juncr of all. Eacb of us is an important factor iu the world. TE sacoud line is the liue of accounta-
bility. Here the speaker dwelt hargely coming acquainted with daty. He good from t vil ure sccountable. Tb third line is the line of regeneration. A man can not cross this hy simply chsuging bis name, or his dres, or
his speech, but by being boru ugain. The fourth is death, and thie firth that hotween hesyen and hell-misery and happiness. This we can ateer crocs. All must cross the fogrtb line preparal or unprepared He was follomed by EId S. S. Mo He was followed by Eid. S. S. Mobler, who showed tbat the difficultie and trials of life enabled us to ap
 Knowing the power of sin we are
given strength to withstand it. Bro.

Somoel Murriys spocke snme an the power of praser, alter which the meeting wat cloned.

Av bad as fatt-fiadiog is, nearrot akin to it is the prectice of indiscriminately praision evrrythiog aod vorfbody. Both habith ure aroog. and in swoding the one

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 Hotelt worth a trity tromen the pra/tias of the
weat.

 dathas moteol like reforiag bo orery wah dis-
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nad $1900_{4}$

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Parties baving railroad tickets to sell abould call on M. M. Eshleman ase number wish to parchaso.
Yesterday nearly 1,003 persons were seated at the tables in the dining tent in leess than two minutes
Thirfeen conches filled with patsengers for the Aunual Mecting arrived yeaterday between $7: 00 \mathrm{a} . \mathrm{m}$. and $6 ; 00 \mathrm{p}, \mathrm{m}$. More to follow.
The Brellaren filled the pulpits of all the cburcles in. Lavark aud
preached to crovided bouete, and we preached to crowided bonsel, and we heliove to general acceptance.
JI \& Minfy of Colorado does business at'the Colorado Tree museum vear the Brethrens Priating office, coll and see bam.
Brother Worst bas a "Slowi Conservative and Fust" article in the Last Preacher. Plenty of truth in

Bro. Sharp. Prevident of the Ashland Colfege, Ohie, is 'on the gropnds and did tome good work in the pulpit Sunday.
T. J. Elder has got a fine lot o now carriages something eatirely: new in the line, and would like the people to give thems a careful inspection.
Mount Morita College bns a present euroltment of eighty-one stadents, the emrollment for the year is two hundred and five and alco Fery good prospecta naread.
Bro. Silas Hoover preached in the Tabervacle yesterdny at 10 o'clock a. m. Abont three thousand persons listened to the very logical and edifying discourse.
Bro. Jesse Calvert preached in the Abrahamie church Sunday evening to a large ond attentive andieace. Press of buriness prevents ua giving a eynopsis of bis sermon.
The nobbygiarocery boase of the city is found in the brick hlock, where all firat-class groceries, dried and canned goods, dried and smoked ments, and fish always in their ваазод.
J. T. Valentine.

The Progressite Christian is represeuted at the Editor's Tent by our genial brother, H. R. Holsinger Bro. H. is the Fixst editor of a weekly newspaper among the brethren and the Progresnice Christain exh hite bis experience and ability.
An Expressman the other day a the Fort Wayne Depot indulged in s little of his Irish wit at the experse of brathren passing throagh Chiengo: wheu a brstanding policeman said to him: "Barney, if everybody was ss harmless as those peoplol would be looking arousd for another job."
We hate received a copy of Der Bruderdete, the german paper published by Bro Geo. Aschenhronter, of Vinton Iowa. Now let our German Brethrea take hold and give it a living pa.tronage. The Elitor is in the A. M. ground, in Editors toat and will attend to yone wauts.

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Information from valpins sections of the country report indications of mabundant barvest this seaton. Farmers Will soon be on the Jook-out for more Fium Nachinos, none of whith are of enore use than then Steun Eaglae. We


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( you would huv in peace and comitort.
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Boots and Shoes DORR \& ROTH!
Castom Work $\&$ Repaíring a Specialty. N, B, - Come and See Us !

# DAILI BRETHREN AT WORK AND LANARK GAZET'ILE. 

VOL. 1, NO. 2.
IANARK. ILLINOIN, JUNE 2, 1880.
PRICESCTS

Spectal traina will be-run es follows. from Jabe let to deth thelusive:


OFHCEMS OF ANVUAL MEETING.
Euoch Ebr, of llisoiv, Modera-
Jothu Wise, of Mulberry Grove III., Keniding Clerk.

Janjes Quinter, of Huntingdon Pa, Writing Clerk
Joha l'lory, of Bridgexater, Va Door-keeper

## AT WORK

About 5,000 Bretbren in Conncil

## Harmony Prevalls.

Meatiog opeued by Enocb Eby by aingiug bymu 238, after which ho led in prayer. Fiffeenth of Aot read by John Wise.
Eooch Eby-Allacion has beet made to the object of the meetiog We are not here as a legisiative body, but to decide mattors upon law already made. We do not dehiberate upon what is cleariy expart inthis meution to the the remarks upon the lav ol God. W expect mach disputing, as we hav precedeat in the ciapter resi. A one here should be deterniurd to
R. H. Milfer. Stated the organ ixution of the meeting and gave the duties of esch officer. Ho moved that the rules of 1868 for the govening of a. Mr. be revatepted. Mo guery from N. lud, nskiog A. M. to require a miuority to yeld to "t large majority. Folouring is the query :
1870 was unne procress of $A$. M. of 1878 «ras unneceesarily delased by the toppostion of cone elder to an answer this dus riet meetion to ask $\Delta$. al, to this distriet meeting to ask 4 . .N. to a very large enijority in $\mathbf{A}$. M. and D. M. und ulso in our common counci metling."
bot I tot-1t might stait this mentioz: but I bave been wbere the raajorities I. Studebaker it the word "glso" is in harmony with the general order of unamimous Ifaror it too. M. Sissler. Would meet my approbation better if the query and answer referred to were coufioed to this meeting.
H. R. Holinger. This query is simply to give us auother rule for
the gorernment of this meeting.
Last year an insignificant minorsty could carry a resolution nguinst the desire of an orerwheiming majority.
R. H. Miller. Standing Comuit tee cannot origiuate a query, but we masde a motion to loring this matter up first, so that this meeting could have the heuefit of it.
Hees. His it been the general order to have a mimonty control the majority ?
c. C. Gibsun. Some sas the query with the explanation is good enougb, but whea this matter reaches the churcher some will want to be gorerned by the query and its answar alone, while otkers will take the
query with its +xplanation, and thus there will be confusion.
Query anifoded or fillows:
"Grantol, valest it wonid be la caves where the manfority wonid attempt tepurture from the Word of Gool nat tbe gonerna or
Brotherthool.
No husizess from Eistera Pennaylvaiu.
amDde rexkl
A nan married a woroan auld lived witrior only wae year. In this timer Lo becitue too intimate wth a mor his to be of fuet, he sought an oppor unily to apprebend thym, which he did. Sbe went to Mormon meetithg, in the evenilag, on leer retura home. Mr Csomon (the Mtormon preachar rouglit her home, when her bustand dowt it. She left him onil went to her home and never retarned. Sbe and the Alermon preacher went to Salt Tukv City, where she married Cooper, mother Mormon preacher. And then a tew years afcer the hasband applied for a divorce, wheh ho readily got, and niout five years after he married again. And about eighteen years as ter, he and has present wife made ap plication for memberally, mad a evinCll wes beld and the voicelot them, oight inentral tud none directls oppos ed to receive them. And then they were recelved finto the cbuch by bapssm. And afterwards some of thit members became drasitistled, claimm That due notice hand not been given Athough it was announced at thre aifferent places, atu word seat out in
 the name mumbers mee not willing to recejve or recbgrize them membiere Now tben we petition the Midule District of Pemsylyaoin to sund tts
anery to Ammal Meetiny to decide query to Amual Meeting to decide whether theyshall be held as muemberx
in full fellowsinip. By order of the in full fellowsinip, By oriler of the
Antiet.in Clurath, thins muery 28 sent to A M .
$8 \%$
duarp. This case is that of adulters-the answer zefera to forn not kept up the distinetion. No iuntance in N. T. where libeity is uloweud in case of ndultery. This 13 a cuss of adnaltery. Sence the asswer does so
answer it. Let us not licepso adut
11. R. Holatoger. The prupesed tha wer does hot apsmer the queation akeed. I proposse ma auswer that real yng decides, hat luder the peontin circamotuaces of the case referred to, those members shall be regarded as nembers in fall fellowship"
L. West. It is iddefinite in not stating who should forbear. Are the unjority to forbear, of whom do you neen?
Jucob Kuriz. The church from which the query came would not he satisfied. No permisslon ever given by divine autbority to give divorcta. a permisulon in seriptures to "put away" hut not to divorce.
S. Z. Sharp. If the statement as betore us is correct there is nothigg of furnication in it, but is clearly a case of adultery.
H. R. Holsinger asked Bro. Sharp to explain his distinction between forticatiou and adultery
S. Z. 8 . In the Jewish law for nicators and aduiterers were punished differently. Also a diffierence in the N. T.
S. H. Bashor. If formication cannot be committed by a married person why does the Savior say: And I say nato yoo, Whonoever thall put away his wife, except it be for fortication, and shall marry another, committeth adaltery: and
wheso marrith ber which is pat Wheso marrieth ber which is pat
8.2.S. Reterred to the case of th soldier, II. R. Holsigarer. Dow cat
adultery be compltted by any one wifo is not a fornicator? It cannot bo done.
A. J. Sterling Only reason a man can putaway hts wife is for the cause of for miention
S.H. B. Repeated bis request for an Wm,
Wm, Glah. Nothing is the gospe 1 about "pputhat uway and marrying haind and wife.
Martin Nehr. Let the trouble be idjusted where the cass is under ndjusted
stood.
J. C.
J. Oialvert. Three other queries Ife same question
IR. H. Mulor moved that the uestions relating to this subject he collected und submitted to a com wittee for advisement
Amendments were offered and after considerable diteussion, it was agreed that other papers on the ame questiou be read.
P. J. Hrown The primeiple is the same in the two queries. Sug gested that not all be poured ont al once, as other queries are coming

R H. Milier. The sio in then two queries is exactly the sume. Hence an answer to the one answers
he other
J. H. Moore. Here is a diffieulty hat caunot be removed to-day. The tanding commiltee and Brother aood are divided on the divorce question. Stromg minds and good brethrea on both stides of the ques-tion-can t decide these questions, without a principle be lald dows and oue part will not permit th other to lay down the prinesple.
S. Z. Sharp. Unwise to take any rash steps lo-day.
D. P. Saylor read decision of A M. of 1868 and then urged a refer noe of the query to this decision Jas. Quiuter thinks the committe whould be nelected from the dele-
All queries on the subject wer referred to a committee of meven ta be cboten by the Standing ComnitThe following were appointed: D. B. Sturgus, Geargo Holler, D. C. Brubsker, Sumnel Harley, J. W Braumbangh, Jacob Rife, Gaorgo Zollet.

Gertern fennsylyan
Akr, bi, As the District Meeting of Weatern Pd, for 1 Bis uecided thasthier cedence for the holding of annual dis trict or general conferences, will the Anoual Meeting for 1:00 either shoy cedence for such eonferences or conArm shid deciblon of the Western Dis triet of Peansytvima?
Axs. This Annual Meethg decldes that the council meetiogs referred to in the gospel were spetqal comefis calted to attead to spectal busines pertaining to ths ciourcb or claurches in couvell, and therefore we confirm twe sald dectaion of the Westera Dis; trict of Pennsgiviapia, which contalus this farther provision : "Nevertielesa wa think it good to meet io the capai eity referred to in the query for the purposegof giviog and receiving counsel upon subjects that masy not be
clearly delined in the Bible."-F orelearly delined in the B
H. R. Holsinger. It West-rn Pennsylvania has made an erroneoun decision and tha A. M. shows it, wo shall aecopt it, and thus all work together.
J. W. Strin. Becaase of exper ence in spectal councils, reqular conncils have been eatablished. Is
there a vital diference between
prcial und ngular meetug to dispose of matteres that wonld require apocial mettiogs? We thrme not. Jas. Quiuter. This query swoms Jas. Quiuker. This query M . to atu at the extinetion of A. St.
J. P. E'rersole thought wo must S. P. E'rerso
hive an A. M.

H R. Holsingor. Don't wint to give a seriptare reference that doos not bear en is question. I want conncils, bat can't we have them without scriptural authority? It is question of veracity. We don't any becanse Paul was a tent maker that therefore we put up this tent Almost every seatiment expressed whs reiterated by one or mare of he others, whose sames do ao here appear

## AFTEnsoon.

The first thiog in order was the query from Western Pennsylvanion in roferebee to A. M. Upon motion, tsbled.
Hequest from Wertern Dist, of Pa, to call up and protect the petition of that Dist. sent up to A. M. of 1879 , urging the work of Evangelizstion up $\rightarrow n$ said meeting, and instructiog the delegates to use all foir meaus to have the A. M. to ac cept and encoarage said work, but which was deferred by A. M. of 1879.
Jas.

Jas. Quinter. Sorry we have not eea abled to keep up the interest it cemed to prowise when first inaugrated. Had some thonghts of missionary meething at thim A. Mr did not regard it us oxpeljent. D. B. Stergis Ani is foror D. If sprinting s coumitter to ook op the missionary esuse.
P. J. Brown. Money was lected for the parposa, but now lies in the Treasurer's vanit at Elklick. Pr. He does not wont to keep it there, and wants to koow what he aball do with it. We have the plan and the moncy, but not the anthority to do the worl.
H. R. Holainger. I move that thas A unual Meetiog adopt the work of Evangelism, and recognixs the orgauration is it now exists and recommend a public meeting on Co trourrow evening (June 2d) to ad vance the intereats of the mission the blessong of God may accompany its labore.
R. H. Miller. I min in sympathy with the efforts of the Brotherbood in missionary work. We in Mont gomery Country have b-ea earrynug oot the plan of A. M1 1868. Not in favor of a plan with which be not acquainted.
M. Neher. Twenty years ago $A$ M. adopted a plan guod enough.
J. W. Stein. Osly way is to get the matter into the hands of this general meeting.
Job, Kaufman. Ag
J. Hrubaler.

Arubaker. Am in favor of lesving the work of Evangelisn to individual elurches.
J. L. Berkey. Liring in Texns, I presame all are not impressed wito the importance of this as I am.
Abram Leedy. Do not coasider it expedient to defer the aubject. H. R. Holsiager. Auks why the mones is not used.
Jas, Quiater. Eixplamed that althoagh he was Presideat of the Socrety, the management is in the hands of fice bretbren
Resolred, That we appoint a committer of five whose duty it shall be
ize with other plates that have bees: lavored by A M, and are bow is
aperatian lut oug u\%, but A. M. - hantl not le finabecally rethousible for any plans.

## The follorring was nuzt intron

 duced:"hamauch its the soriphare enjuine respect to the aged (Soe lev
8. 82 ), we ank the D. M. to petation for our young aftioial brethren and routhful editors to permit our nged onetbren at $A$. $M$ to occapy weatp with ath near the Stabiling Cowportubity to hear proceediage nul atso to give counsel.
Adopted.
Query frons Tennersee in refurence to glving thatks before or sfter breakivg bread returned to eburch originating it, on account ol not being wxplicit.
NORTHESBT OHO
nohthezabt omo.
We ask A. M., through D. M, ts explain whot is meant by the se tence, "in particolar cones" in Min f A. M. 1874, Art. 16
The proprifty of layligg ull quention before applicante bofore laptism sue Whether they can "forbla water," is tro whether aucb procedure would
to take the counuel of the claureh
puthicly?
3 By driog thin publiely we
3. By driog this publiely we doctrioe of the chareb.

By doing these things pub liely we refote the idea that we nre a secret organization, although w reach aganit secreay.
5. By taking these things be fore the public, they see what wo demand and we cannot be blaned ar trying to conceal eorruption.
P. J. Brown. We want gospel
P. J. Brown. We want gospel. Your order for a huudred years don't amount to angthing. Have siways fett that I was doing wrong when I tooh t
8. Garver. All things may bo 8. Garver, then hut noterpediont.
J. Harshbarger. The chureh al ways has had the liberty to ret according to ber best jngment in regard to this mather.
THE DISCUSSION IN TIIE T'ABERNACLE
TERDAY.
There was considerable missing of pointe, some argument and hat shundsace of eptiaion in the fous epirit presailed, mud the duscustions were hively and animuted. Per bapt the Moderator will rule with firic hand to-day, and the dispatant fiold fast the word mote and more and thas belp along vital priceiplen But our Moderator is so "kindlys afiretioned," so tender benrted aur forbeuring tbat it is diffientt for him to cut off the denire for speech-making wheh strikes so many of u ery often
The meeting lide foir to be pleatpht throughaut. Thia brings joy to the Christian's beart, for what gore humunating thau quarrels and tnfes amrng reople who profesh t. obey the Lord Jesus Cbrst. Wr honid give evilence of bigh moral and religious prisciples. We neen
 low and groveling nernes of men boo know nol the love of God nur Ate goodiness of Jelsoval. Shall me have God's bleaingt today? Then let us act like Gonts children. Kerp to the right, hold to the truth, muil great will he the succers.
For months the mind of the Brotherhood has teen directei to the great event to transpire at La ark. Ill., an event 5 ditectagg the $r e$ ligivas bearng of thousnuds. Then from New Jersey to the niones an in T-xns. from the vall y, plams of the West and from Sunny South himanu treninus zan to llaw tonand the chntrat poiat of isterest. Not aloue whe ted in their Aunual meeting but tho ral-roal conphauies us well, and the great thank hoer enst and west bepan bulding for the patronage unIn the fare nas riducell so low as to
inceuse the number of pussouscre very much to the advantage of the ridruan companies as wall as to the brethrea. Aud az these were passing along the botml kerperg in Chicago aud oftice enties acting on the tame priciphle visd with eaph other ils showing $h$ viluesw to theso peoplo making the "Ruilterng in a plear-
wre nlong the rante. Three days hefure bune for mpening council therd were orer thousaud visitors present, aud the strean contanued flowing authl Sundiay wheu about three thousand hind presented thero. onil vichinte, lut the Brethrea bere an fanu preporatior the emergenWhnt may mot members optoal Carir lanses tiur bhe reception of , ont-but to mar the plenature of mimeting but on Snnday the son nelled nit the clunde from the thin motuent ereer Duntard

SETTLED!
Labark Designated as the Division $S$ atiob
For the Chicago, Muwauke \& St Paui Railway

Curcan.., May 28.
H. W. Wales, Lauark

Tho Lanark matters are all adjost al to our entisfaction by Mr. S. S Merrill Lanark is to be the future Division Station for the Clicango Drvision, tho Milmaukee Division, tho Cedur Rupils Division, the Roek Island Division of the Chiengo, Milwaukeo \& St. Paul Railroad. Nor no more of a question of doubt.
D. W. Dame

It must certainly bo very gratify ing to tho people of Lanark and ricinity to receive this intelligence, you may rest nssured, so long as wio ave Messrs. Merrill, Bowen and Datue to look after cur ioterests, they will never sulfer.
II. W. Wales, $\mathrm{Sca}^{\prime} \mathrm{y}$.

Dy speeiat arrangement with the B. Q. \&i. hy., na opportumty wa afforded the Brethren to visit Mit. Morris Collieze of ubich many availA thenseelves. On Friday everiug large number of old Bretoren and Matera slopped to take a look at
building hadd eujoy the sport of a number of stodente on the College campus tokng a gume of foot ball. En the evring sil gatbered in the College Chapel to laster to a sermon by Bro Sharp of Asbland College Among the hopelul fertures in the educatoral novement in our chuicb wla brellisera whio were formerly oppased to Ligh wehools are now favorable to a bater edncation, aloo that the prevideats of the three Collegen respecial hit-ads and worlang together in the most barmotious

Tho buanirsy of tho Council in placed in the bauds of as Standing Cormitree al theuty sexal mem. rictu tuto way him Varnuar dir re divided This Comaniltee electe Moderater nolf two cerrks, re eiven the crevientalals of the तele kutes ald the quertes presented by
Lije variou-districts. Sach as have 10 answers, art answered by the Committer wut ull is suhuitted 1 joelfina
Daring tir interval luetwera tiv

whe on ther mil) et nt natsaionan
FOHIRNEYS REPORT
My work in concection with the Anvual Meoting urrangements woulh require 100 cpart from me only for the complais of the botel ncocommolis. tivos. Fenting thas innoeent partics wary get the blame, I lasicn to take it on wyself All went well caough until Frilay eveaing when a larigo through trinin. In ray effort to get train mule op I utnverintly neglect ced to assign the brethren to mari cominodions quarters, anil most of bhee savibunper ss my licadquarteri, where no preparaliogs uero tand for to many people coukd hot even
say whetior they nould require lodg ging sud meals or not. Thore who fill to make connection on their pecurn wir be able to fin looh ho ga aromed a fietle. Mrafers 1 luth Jobphemad nar Stase 72 East Ran

Clicago. Muy 29
16.s mportod latar a large zum uter wf trateps will laintown toilay If they kutn when they are mell all hily, will steer clear of Lanark:

Aboot reventr-five arrivel on the train last night.
"Is it right?" "Is it fouoded pon truthp" "Is it 6 dix wor: ? Theso are the questions to ask when you rise to make a speech. The Waynesborongh, ow Bashor-
Bergat reserer debate is eelliog rery Burgdresser debate is kelliog rery
fout. Call at the Editer's teat aud et one. Prio:, socta
Bashor preacleys thas afternoon at R. M, iu the grove (ro aud bear bim, and den't furget to boy one of is hooks (Bashor-Bergstrester debate, ) or sulacribe fur the Gospel Preacher. 50cts till Jan. lat.
Oar Colleges are s.ll in a verry bealthy and pruagerous condition The Brelliren's Nurmal College has the most prusp-1ous shrwion it ever and, hyving noe latudred and tharty entolted at presrnt. Has been in progiess four years. Asbland College hus an +xcellent class of stu-解教-tive and an enrollment for the year of one hundred and ninety and exellent prospects for the fu-

## SUNDAY'S WORK.


Bro. Miller preached from the Ext: "For it is the power of God unto aalyation." A large porhou of the world belioved the Jewish Law was the power of God unto salgood enouzh but now we bave no use tor th Now the gasyed is man culy way of salvation.
God's power to nave, His power in creation, providence are to be adordi, but to myer rised asove etery blang elve. Dun't prescribt bound to save to save. Sume look to Go
 He can $\begin{aligned} & \text { Worl } \mathrm{as} \text { well witbout ns wib }\end{aligned}$ aracies. Some elam that the sulation is in the work of nature Stbers give the power of God a channel and they spoil it. Tiast is in a spint of revelation. Don't pat
'only' to God's power to sive. We nust not exclude God's pover from buyturge. (tod struads at the helm It the Universe.
The gospel ss the power of God now matead of Judwisni or any thing else, by goppl we do not nieaw wheles on which idess are carried. this to the power ot salvation.
se the whole plan of salvation is in Gad's power. God uever predestma be would sare a nuas without decreeing how he would do it. Exam
ple: Noalh tand bis fauily. God due4 in his yower what Divinity a oue who lives in hart on witi
hvone law. In Clorist When of co...nity and Drivity not sinaply thou worlo or itz meanin thast brugge salyation, bat the powe Lhat is in the word. Example Yiu nud nulions, mandrested the power It chanct be thrown off. Tho pow er dere is in the word of Cod has takna away bis ebame.
We regret the dillerence belweu as. Yoi lowk to us ns expectup aivation from workh. Exauple Baptiam. No potir to suye but in
Father, Sou aud Hols Ghost The water, the preacber, Guibst. The pentanco eagnot sare us. God ouly can save us. $1 t$ Godidid not save ung I would not have faith nor be haptived, but becasse God has hid the
ulan, thereiore we should obey it. Man, thereiore we should obey it
Paut's mind went to the top and Paul's mind went to the top and
pittom of evet) thing be touched ind al o ia oor veliff. Ir ficid bia his way to save us, the devil would bave no chance. Men want to fix
up the plan, ind this is where the up the plas, nhd this is where the
tronble lies. No nan can be saved without eovyring. He muat be changerd in murd, body, soni and
spritit To es a wan so changei is to he bitted lor beaven without any change is what we sthuld lookl for in colversioh, All powers fail es
cept that of Goi. How weak is the strogesest love of dearest friend
My puarl has My hearl has felt the paring wey of
all the powers on eath. Drelor al the powers wat eath. Dector
atter doctor thas called it my boose bat all ru vam. Bot God's pown menas to sure os in the eremal
Worli. Ibave brea often brought near the clove of life, hut 1 alsgay thought if the cocton catnol save Hym No. 114

Menste at work nultroad betwren the L. C. and Byrna, and in masoy places the roal is roudy for the the.
Alt those going east through Chiago will do well to coufer with Dr Vahroty at the Elitors tent before nocin tc-hyy,
Sister Brower of Ervie, Iod who received shight injuries step ping frum off the en

## The $\mathrm{M}_{\text {Izaisaip }}$

 ridged at river will b double force of men are angaged in preparing the material for the greatHave you neen the great clock ear the depot?
Aboat fonr thourand pounds of beef were delivered to the A. M. cookn yesterday, and six thowand poonds of bread.
The value of property has in during the past week.
Within the next year, one hunJred traize will pass tbrough Lan ark daily. We know whereof we make our deelaration.
Two thousand alx bundred per sone ato dinner at the tent yeaterday, and two thousand were enter kaized in the erening.
No Committee to Brooklyu, Iowa,
Enoch Euy, Join wise and Jolit cotzer lureb limors.
Brother J. W. Strin preaclied to Bont threo thousind persons in the Tabernacle on MFonday afternom.
seven persous liaye been baptized th Denmark since Enster. The Lor worketl emtinnaliy
Bro. D. N. Workwan protehed to lafge authenee in the Congregational harch Mondny evening
Buo. dolan Forney was at Ogden tall, on the pots whe. Look for in teresting news from bibl
Bro. D. L. Willums of Brownswille du., is very rauch afincted with the rheumatisil.
 5 mul J, R. Gish to assist in iestorlig penes.
The Comemangh and Jolmstown thutehea P.., latve recured James 2uinter, Jobo W. Brombaugh and Lewin Kumel to assiast in molustin liticulties.
We lial the pleasure of hearing Bro 2. 11, 1folsinger in the Lutheta oburdi Monday evening. The expost 101 of Matt. $7: 21$ was alidy nad forcibly piesented.
Brather David Emmert, the artist, 1 on the ground. Bro, E, is a diligent ag arpantinted with hem. No dout he mill bive us wame hood Nkeleles at he 1 th suouls and surroumeline Masa Clartote M. Blake, salueitor ind eollector for the Trotestrat th blan Asyium Clinageo was an the Anwhel Meetiog ervand restenday in the merest of tient matitution. Bro. Hoiin the marder ber to the meeting the morbwg Slue gave a deterkp Aoglum after whicl a oolleethon wis

Rocky Mountain.
Salvia and all other kinds of Medicines for sale al H. S PUTERBAUGH'S Prescription Drug Store.

AT THE
Corner Grocery
STAPIE \& FAICY GROCEBIES.

## CROCKERY

SALT, LIME.
CEMENT
PLASTERING HAIR ETC., ETC.,
BENJ. NOBLE.

RUDOLPH LUECKE
Tousorial Artist

Tliare it

WFa fa tive matk

CHOICE ROASTS
CHOICE STEAKS CHOICE MEAT

## Weed \& Hixon

ASHLAND COLLEGE!

## Ashland, - - - Ohio.

## an Inatitution under the oare of Brethren.

Classlcal Department.

Give the bogs a nickle and take the
haily nud send it nway.
Keveral tya at their own remper
ronged in thr calaboure Monday niglat
Atmut ofe thouminal six heradrecd prowny ite lirakfart at the tent ye

## rerday motnilig.

aree a cruat las never seen 30
mefort-cruse and see
Dr. Conhy, of Freepart, caure owr oree ther erowil Tuechlay, and listent

One thonsamin nix humdred pounds lect and tho thmest y younds of hent on Moulas
In the rulh yceterdiay the addires of the Gelleer Stunutucturing Co., wasgiv. en Hageratown, Md. it shonld be Way acalororo, Pa .
None so blind as thase who won se, Pulerbaugh sells the REST Speelaoles cheap.

The M. E. Charch wan ctoweded hat Monday eventag to hear Bro. \& 11 .
Bathor. Hundreds tmach nuay noBashor. Hundreds tmed nuas nh abie to mitamutionasion.
Not a very good week for boothisnot the righit kidd of a croved. nethe Аамрр.
The whilom elitur of the Mirrar was around yesterialy criculating protection howeser, of shetifile Sotton
Largest Stock of watches in the Counly at PUTERBAUGH'S.
Forsip-A Railrend Tieket gend Fon Minnak to Frepport and returi W Minois Central. Call $a^{+}$B De Younce, tio patenteo of that re marknle medlcine-tho Indian Curo Oi-ts in the caty thos week and iuvites I. Brubaker's ofico.

If there io any one thing Lanark poted for moro tham anather it is lief itherprist. Evela the young athast of be town huve eanght the spitit and torourhforemand lipose of bettonbole boy unets.

It lsa fine sight to look within ul
 ant, the gentlemen on the opplaste, an these iot the oenter with an attention thought.
ade and I anch al All Hours 'go 10 D W. CHMmLR. An items thut should have bug notieed jesterany ans cutimety cooked. We tefer to tho strasbmis vay on exubition tin this cily near that depot it is one of the wounders of the enseal out by a Ger mana whth two jacl or, the Crek that erows, anal ath th mabur. letor her sia Clock you leaxe the cily.

Sollwithatanding the ruiny begiuname the weather has solltid Gine and tic rowd has been simplis iunowese. The alup gioumbls buoused, the elty aroged and evergtudy hin the thent previnls, tota a ditaronderly cuse has at
 mithreaks. Tlamks to uni no-licerise

## Alt Kınds of watoh-repairing by

 Arst-eless workman atPUTERBAUGH'S.
Prices reasonable and all work war Prited.
The nobby; igiocery houso of the city is fonitd in the br ck Llock, pud cavued goodz, dried and someked meats, outh tisty alwayy in then arazou.

A child died rery suddeoly at Dr. Eby't. gesteriduy.
Cnriositier. C.ll at the Colorado Maseow and wee th-13:
Freah Oranges and Lemous at Whe Cumh Groeery Huyse
Services are beld io the rarious churches to crowded eongrgations in the town of Lanark
How heautufu! is what the lidies ay of those minerale, corals, sce, at the Colorado Muecuas
Califormas Canned Fruits at the Cash Grocury llome
J. H. Worst, editor of the Preachr. preached in the Congregational Church lact night
All kinda of fish in kits at the Cash Grocory House.
Mr, Stage of Indianapolin, a akiltfil stenngrapher has bren engagrd to mike in full repart of the dellibertions of the Councel.
A foll lise of forsing
he Cash Grmestry Honse.
Your chn save muney by buying rocerice at the Caih Crocery fimuna

The enmpuations return thatic burtfelt thanks for the bunutifal Bupplly of ginger bread donated by Bill Boyle.
A.J. Sierlagg held forth the Werd on the Latheran Church last night, A Redenoar in the Baptist, ab Laudon West in the Methodi-t.
Jast thmik of at! A beaulifn! specimien of geld-beariug are from Culorado, fur 25 cents, at the Colordo Masebm.
The geuuine Rocky Monatain Salvia for sale at A.Sbuwway Drug Store, Lanark III.
The Standing Comsuntee have asigued Enoch Ely, John Wise aud Jonn Metzger to labor with the of gospel love aud peace.
T. J. Elder has got a fine lot of new carnages something entirely
new in the line, and would like the people to give them a cartlu

WTELCOME
bether jou wish to buy gands or nat It II. 5 . Paterthangl's Drug, Book amd

There wereabout 13,000 persous
attenlance at the Confereuce socterday. The day was calul aod plessatab. and the order very good
Remember that thoso beaulfoul kn., at the Colorndo Free Muream are for sale. Every one should ae gire sompthing of the kind to thke
Barly ntt-r dinner yentardas, the talermele was filled and the time aix apont in singivg and prexchite
I. W. Striu und Jobn Mezzer erruestly whlaresed the peeple un gospel.
Trains far Eastera points leave Chicggo ns follows: Piltsburg, Ft, Wayue \& Cheayo, 8:00 4. m. 9:10

1. m., and 5:15 p. m. Puobanille 10. m., and $3: 15$ p, m. Puohanille
route $8: 40$ b. m. $6: 00$ p. m. and 8.50 5.m. Like Shore hnd Miohipan,


It has been reanarkea that there uever was such complete systeta Spetiug uat ady previous aonual feeting has at the present. thib is years and selection of Brethrea apecially qualified for'the wark, Is the titio of a neat book of about twents pazes giving onr reasona focs oud answering oljpetionn urged against it Landon West is the author ot the hook and sells it ut 50 cents per copy. ple-secummodations:
Lavark, the place of meeting of the Dunkards io General Conference is situated about one hunilred nod harly malus west it Chicago and conlaius abowt fifoem huudred in habitants. The sorroundiag coun-
try is a rich, rolling prairie dotted ver with beantilul residences, be pesking thrift und weaith, princi puly owned by the people who ar bolding thi Conference. On arriy ing at Larark, the Comaittee ni once take chisge of the visitors and asigo them places. The capacity for accommodating strangerst is trntillageirrespective of donomination al views, have opened their doors to ntortain strabgers, while all th Brethren are doing all withis their powner to rosike them feel at home Some are entertaining as many as a bnudred and even more $O_{D}$ step ping from the cars, the stranger hal of a mile distant, und places ol lodging asrigned. The tabermir ctriterrenlar in form, covered with himas rind c pphble of seatiog thre a atiad far the Moderators and Clethr, a space enclosed for tho Standine Committee und able provided for the reporters. The next ohject of interest, and of great interest to those who missed thenr
mrals ou their way, is the boarding mrals on their way, is the boarding
ant 168 feet long, 62 feet wide, m lent 168 feet long, 62 feel wide, 15 d at ope tlme and lyy the strict syaem insogurated, all cas be accommodated in one winute and a half. At as short dislauce, in another directron from the conmeil tent, it sitable quarters are the representa"Primitive Christian," "Gospel Primative Christian," Gospel
Preacher," "Progresulve Cariatiab," Preacher, "Progresulye Cbriatian,
"Home Mirror," "Yourg Di-ciple, and "Children at Work." Bespide these quarters is the baggagn room
where aby kud of haggagr can he where auy lend of hagigg" can be raugements with othris that are necessary, are situnted io the midd e of atweny five ncre lat. Beside. Thin another forty acre enclosurejis fiftee ground, to which horsis may be at tuelied, and an sbuadance of hay nd grase provided for their usp A police force aprointed hy the huarters authorities baving theit headguarters near the grounds, take way leading to them. No smoking, rending of spiritouns ligqaors os games of auy lind are sllowed on or near the place of meretiog; but ay ore can purchase a theket for ne dollar which will admit hum or ber to tarce measla per day doring he enture meating of three or four

Nine tramps struck a stow p Loank yestorday, The police gol car and sent to other paetures fresb.

## 30,000

## Worts in a Dlotionery for so cent

rotd ail ever the United States for a

Many a man has Lost hia sole by the aimple turn of his foot, but meny a man has not made his fortune by not trading with Wilson at the Red, White and Blue, who keeps a fine stock of Furbiture.
N. Fagan has on sale this werk the finest 10 of whips a the market, For all kinds of Harmess Goodn go to

FAGAN'S.
Contract to Lel A baris to Matial MExTO, 3 mate 6e let the flowest reaponambe widiter apply ou the premises.

Geo. Tnorstos


Normal College, hUNTINGDON, PA.
$\qquad$




 Na, materlic cay of scten lives orery diree Liun
 and tive heral asd chathitut liflumereo of the

 leltelf mistila a the trom the pration of the

 espestalloes hane bers bect suef hor tecumoves.













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'guowat pue mafurdo


OL OD
A tIomen well furnished, is a theasure to all concerned. To to that, on ahooll Doy
GOOD FURMTURE, GOOO CRMPEISII
We Take Pleasure in Inviting Your
FINE ASSORTMENT
C. G. Gibbs \& Co., lanark, . . . illingis.

Brethren's Hats !

 Remember the Place,
EBY BROTHERS.

## Don't Scxatok

Font Mand jsack an sume Like, trySHODDTGOODS,

Best - Fitting Suits
Medo frmuntire lert cloth
FOR LESS MONEY
J. G. SHELLER,

LANARK'S
Merchant Tailor

THE POLITICAL POT
It Eoils Furiously with Oc
casdonal Runaing Over.
To-Day the Great Gatherivg Calmio ates to a Focos.

Everybody Wud With Exoltement.

At the writing there is every indica thon of sare trouble in the Rapubli iran camp. So much excitement has not 1500 when the Immortal IIreoin wan elcrated to becnmo standaril-bentor of the Repablecan party in fita infanty. To.day the party stinds on the eve of a great struggle, it is hovering tetween within theati by reasod of disse lis ak. ing hin nelghbor' Wiat will the outcome be." The Repobilest party has resolved itseif fanto two great factions, चIz: Oae-man-qoverament und a gowernexent by the people for the peopla, Both eldes chaim a working majority with all odita ia fazor of the former: They wait the outeone with bited breath and is prayer for unity, fur with the Republean party, torn assunder by deseations and etrile, what will the fotiore tollt forth to the work?? dox mivs yield.
Chicngo, May 3i.-At a meeting of the National 'Committee Judge Q.F Hoar was elected temporary charman for the conveution, and Col., 1. H. Roberts of Chicago was appointed temporary becretary. This moruing twenty-rine antiGrant members met, and resolved to Don Cameron thould redge pelf foot to insist on the unit rule, aud to follow their inatructions: otherwise they would depose him. To-night the committee met and Cameron declared he would do what is right.

New York, May 31-Under the guidesee of Gen: Gurfield eeveral auti-Grant mea held a coufereber and achieved thenr first victory,
Elmunds withdraws and the Vermont and Masachusetts dele gationa go for Sherwan, who supears To be gasing fast and seems to be the recond choice of many Grant men.
Thirty-five huudred Orant men have arrived in Chicago from Cuncinasti with a band to boom for their chief,
It is claimed thant New York will give Blaite twenty votes aud Peuecylvania twenty-five.
Upon the whole it is said that Grant stock is lower thao at any time since the gathering.
"If you beat Grant," said the gontlema, "yon aowinate Sherman. Every vote you draw from Grant makes Sherman's chances so mueh the better; and if you don't want Sberman for President you bad bet. ter turn in and help Grant.

London, Muy 30.-A Constan tinople correspondent telegraphs The great council of Ulamas has decided that Col. Commefinoft's as: sassia shall not be executed, and that Euroness intervention with the administration of Tarkey will oot be aceepted. The Sheik al Is lam has refuased to siga the order for lam has refused to kiga the order for Grand Vition of the asabassid. Tae Grand Vizier and other Ministers are preparing to resiat European demands.

Owaha, Neh, May 30.-Jobn S. Colling, an intimate friend of $\theta$ en. Orant, received a dispatch from Ga lens this morning stating that Gev. Grant and wife lesve Galena tomerrow for Dubuque; to visit a few days with the Hon. Johe Thompson and will probally remaiu there uatila ater the Convention. Mr. Collins left for Dubuque to see $\mathbf{G}=\mathrm{a}$. $G_{\text {rant. }}$

DO RIGHTT Aud when you sith th with to son hiver the best nascortmeat in the ibe at II.S. Prtemanoris.

FYNE
EDUCATIONAL FACILITIES
Wount yorris follege
THREE DEPARTMENTS, Wiliginata, Acadomic and Bmomial Collegiate Department



Academic Department


Commercial Department
FINE STONE BUILOINGS BEAUTIFUL GROUNDS
 br eathisalu, ele. Addrey


## D. T. WEED'S CHAMPION Fanning Mill <br> GRAIN SEPARATOR WORKS LANAREX,

This mill is the Best in use ohatlenge any Mill in exlstence to oompete with it. I invite inspeo.
All orders promptly attended to.
orvers Promptly and Grah Buya
Hould have one
Iron and Wood Turning
REPAIRING!
Never ribs a good oppurthnity to
MAKE MONEY
SAVE MONEY!

The Center Store
Mibera yon can get better bargnins DRY GOODS

MEN AND Bors
OTIONS CLOTHING
BOOTS \& SHOES RUBEER GOODS
In all of which you can save mpors

## Reynolds \& Graham,

LANARK, - . illinois


## The Days

$t$ long credit and high priess are pas luys whent fine gets
C. O. D.

GROCERY Sells Goods on their Merila. It efves purchasers the benetits of the casb syateto.

LOTS OF NOVELTIES
Notions and Fancy Goods.
W. T. CROTZER \& CO.,

Lanark,
Boots and Shoes
CUSTOM WOAK ANO REPAISAKO A SRECLKLTY
P. W. LTENBASE.



## The Eclipse Farm Engine.

Information from various sectious of the country report indleatlons of an abundant harvest thla seasen. Farmert will soon bo on the look-oat for toore Farm Mnchites, noae of which are of inore use thinn tho Stema Eughe. Wa aeed not here write of ita uthity, fea this is well understoo by all intelligent, progressivo farcaers. Tlow ECLIPSE FAlls ENGINE. Tuls is lo ali respects well natapted ts farm work such ss tbiresting, hulluge, ote., In Summar and the
亡oeds Bosio. FRICIS \& CO., Waymeaboro, Pa, E2. Don't invest in an engine, until jou have investloted the mert th ef the tective

## "VICTOR"

## Double Huller Clover Machine!

Special Notice to Farmers and Ralsers of Clover Geed.







We wartant our Vietor Il ullers to lu well made ant well finisbed with erial, und against all lureaks from deluel io matmand Enatrocin SAME SAME LENGTH OF TIME AND UNOER THE SAME CIRCUMSTANCES, THAN ANY OTHER MACHINE JN THE WORLD, placred in the hands of a cornjet

For Sale by Dealora in Agrioultural Implementa gederally. Don't forget to aend for our circular and price-liat which will be malled free

HAGERSTOWN AGR, IMP. MANF. CO.
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##  <br> $\qquad$

Co., 1 LL, on 1 limosis Centrat Mailw, My, This ts a detimble location and it sit
wited in the moldt of a ruch farming ecuntry. Lumber of the place, sing
bullditig stove and sand adjoning the stuldiag stove and sard a
towo. Price of lots from
$\$ 25$ to $\$ 40$.
For further information address the
Undersigned at Waddam's Grove, III.


## REEA OUR Warbatity on the vctor.

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## EASY-FITTING SHOE!

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## OORR \& ROTH!

Custom Work \& Repairing a Speclalty K. $\mathrm{H},-$ Come and See T"

# DAILI BRETHREN AT WORK AND LANARK GAZETTE. 

VOL. 1, NO. 3.
LANARK. ILLINOIS, JUNE 3, 1880.
PRICEJCTS

Yopefal tratne will bo ran ns
from Jume tet to the fuclavive:
from June tet to tet melative:


OFFICEIIS OF ANNU, MEETING.
Euvelr Ely; of Tilinois, ModeraTor. John Wise, of Mulberry Grove, 111., Kending Cherk.

James Quiuter, of IIuntingdon, Pi, Writing Cleik.
John Flory, of Bridgev ater, Van Don-lkeper.

## Great Discussion !

Annual Meeting Progressing Finely-Lively Work To-day.
geome may.
Mreting opened by prayer by Jas.
Moderator remarhed that it wan
hoped the younger brethren would not tuke up the tive from the older. xohtazast ohio.
Is it aby violation to our Savior's law whes members are to be received into the chureb to inatract them in the prensence of the cntire con-
gregation in all the principles of the gregation in all the principles of the arospel as the ehurch understand them, and then onk such person or th- chorch iu tha faith? If so, let them anstrer in the presanea of the extite oongregation; then procced and take the conucil, upoo receiving tham to fiud out whether there he aby logna oljection to receiviag them also io the presence of the entire congragation.
Ed, Foruey. The hrethren lisve been u-ing two methods iu laving the requirements before the applicancts. We have no express tow ex prisssed on this subject, but there are many things which we most decide by the spirit of the gospel. Persols are wore free to ank $\eta$
Iah Wivate than in public.
Jolu Wise. Wre want to bet if
there is nuy gospel violated. The there is any gospel violated. The
text repeated gyenterdar, "can any text repeated geaterdar," "an any
man forbid water," $\$ 0$, was apokea tnan forbid water, No, was apok
J. Calvert. We do not go to Pe ter's langunge for avidence, hut to enrists-John 18:20.
A H. Miller. Too much time taken up. If any hrother have an oljectiou, the ohjoction is to be stat-

## ad to the church only. <br> Decided us follows:

Answer referred to last query And where there is any cause of obbe made privately or before the cluarch only."
Committee on query relating to vultery and fornication reported.
They reaffirm the decision of Art 1868 , and postpone the question iadefinitely.
The report of committee adopted SOHTHWESTERN DIST.
Do the brethren in council en dorse the practice of takiog up pablie collections at eboreb dedicatory services on Lord's day to pay for meeting houses?
Answer-We think it not adrisable to do so.
Adopted by the meeting.
What shoald be done with
brother who for years naglecta io attend church, and after being vir-
ited repentedly by the church anal ited reperted ly by the church and odmanished to fuilhfuluers, atill re-
fins-s to masica any reason for bir finsers to assigu any reason for biv
anim-attendances, and will not agres non-attendares, and will
to try to atead chareb?
Answer by D. M.-They should mendmnuithed again aud sgma if ther atill persiat in aeglecting to attend churol withost a legal ex cuse. Theu the choreh should deal with them as disohedient memberi Hassed by meeting.
socthens orio
How is it considered by the brethres if a brother be elreted in the capacity of a lasd appraiser?
Would it coullet with the gospel or our prolession F
Answer-We advise the hrethren would better not aceept the office sORTHERN INDLAKA.
English Prairiv Church, Lagrangy County, wants to know what shal be done with brethren that teach that Ohrist ate the legal Passorer on the unght in which be instituted the bread snd wine?
Answer - Such teachers should cease so to teach, as it is not the
teaching of God's Word; and if they will not cense doing so they whould be dealt with according to Matt. 18,
I. Hornet My Bible telle me Jesus ate the Pasover. It has nevir been tanght publicly hat priately.
Bashor. It has been taught in the Brethres at Woric.
J. Harsh
J. Harsharger. Mattliew, Mark and Lake suy Clrist ate the Pass over. If that he not the legal Pass-
over, then it was so ilkgal Passover. and Jesu: never djd a thing illegal-
D. P. Saylor. Thil how Christ os the Jewish Passcver.
J. Harsbarger. The sord Jemach does not oneur in the text.
R. H. Mifler. Onty a difference for you all practica alike.
Beslior. The Bible does uot say Besitor. The Bable does unt say necessarily mean the Possover under the old Jewish economy.
Quary will its ankwer was prosed
Query ahout Eldery
Query ahout Elders circulative petitions. R. H. Miller moved a coumitter be appriated to collect the papery and prepare an allawer. J. Calvart moved to amend M. notion to send a delegate from each church from which thesn querien calae.
S. Garver. Minmi Valley Filders ave been misrepresented, and wantdd petitions read before committec
R. H. Miller and othar brethren tated the queries from Ludiana kad no referesce to the Miami Elderno ref
shib.
Geo.

Geo. Cripe. The Iddiana petition Was urged on the anthority of the Miami Eldership.
S. Garver. The Indiana petition and Olio petitions are not the same.
A great deal of lanir-splitting and equivocation took ploce in reference to suburitting tbe question.
The query was sabmitted to committee of five

## trkenoos

Committer ou "petitions:
Jacoh Rife. John Wolf, D. B Sturgis, Geo. Holler, D. E Price. Shall the majority of a church, some of whase members eay that
they would rather have their chilthey would rather have their chil
dren fish, hunt, play ball and
other like vain annuempants ot Souday rather than bave thent go to Siunday sehoni, pre their childeen torethor in their sichool house on the Solibath day to teach them the iscriptures, wben such sebool io couducted in the or der of A. M

- Rifo advocited the passege of the guery on the gromud that it will lessen the work and "xpenge of A. M

Answer-We aalk A. M. not to let a majority prevent is minnrity from mecting at a school hanse to teach the suriptures in the capncity of Sunday school.
southekn mplana
Inatmuch as A. M. bas decided in 18i2, Art. 5, that the gosrel is a perfect haw to govern the charch in afl things necessary to salvation, is it therefors contrary to the perfect aw of the gospel for siaters to werr modest hate? If so give the scripture forbidding sisters to wear them sid the gaspel authority for eutore. og them to wear bonnets.
Answer-Iuaumach as the mear ing of hats by our Risters is following the foshions of the world. It is in violation of the apostle's language, "Be not conformed to this rorid," and "abstam from every apever therefore will, be the friend of ever therefore kill , oe the friend
the world is the cacmy of God."
Will the Southera District of Indinna ask Aunual Meutiog to grapt the District the privilege of
appaintiug committees to settle dif. nppointiug committees to settle dif ficnities and therefore lessen the la bor of the A.M. But in esse that ifficulties, thee fais to rethle to ppeal to A. M., for a committes whose decisiou will be final.
Answer- It does mk A. M. to grant raid petition.
Passed and referred to A. M Agreed to hy A M.
sompreios illinot.
Is it accordiog to the Gospel for a hrother who indulged in the fithy tashion of the world in the use of tobnceo (exeept for medicinal purposes) to reprove a sister who int dulges io the viin fashinn of the vorld in dreas?
Auswer-No; both fashions bring wrong. See Romanas 21 1, 3, 31 2, and Matthew $7: 3,4,5$.
Eudorsed by Anbual Meeling
Since the gospel plainly teaches that members alould give according to that which they have and not according to that which they have not, and wherras some violate this gospel preeept by refusing to give their ortiva; and to remedy said violufon the church by more than fourfiths of a mejority adopts a syete in $y$ which each member's portion is fairly determiard, uny not anid charch enforce anid system under pain of excummonication according
to the gosnel? 2 Cor. 8:11, 12, 18, pmin of
to the
14.

Answer-Yes; the chureb may enforce said syntem.
Wm. Maore. This query is based ou gospel, and is any woe excurable for disobeying it?
D. Price. As soon as I take the position not to pay my portion, 1 how that I am covetons, sod wr are commanded not to eat with them. Then there shouid be rqual-
íly. Tax is coluntary, for all that ify. Tax is coluntary, for all t
we have belonge wo the Lord.

Juhn Wian rond the seriptare re orred to in the query.
R H. Miller acted as moderato
while E Eloy anokn,
Tb gospul any just how wuch ench noe whsll giro. When permons who are in indutercat circumetancodo not give according to their ubtiity. No moresin to give gradgongly than to earr'y the Lord's moary in his pockek. Why not, therefore show each brother inat what bas bare is and compet him to give it. P. J. Browa. Suppose a congre gation whereaf fuar-hiths of the cbureh vere tot worth at asuch at
the remaining part, aud in soch a the remaining part, aud in soch a cuso these might he an impasitirn of the four-fifthe of noane gharces-
siary exmme. Fenco I would like to see some.
D. P. Saylor. Will not allon those who pay Nothing to vote anything on me. There will be a dewand for fuade to earry on college J. D.
J. D. Parker. Let every one give as the Lord has prospered him. Do not think we enn be compolited to give according to that which we
R H. Miller, I believe the priaciple in this is wrong. The syetem of four-fithe dateraining what each one shall givo, in wrosg, and not formed upon the word of God. Suppose four-fitths woald decide to build au orphans home and would compel all to pay so much. Giod accopta free-will offerings. As one time, at Jernsalem, all things twere common, at it in not so now.
H. R. Holsinger. We decido all other questions by is majority. In rride and dranksnaess it is dooe but Whan it comses to eavelonatees then his primeiple muat bo oet aside. The me-fith rich can say to the poor, you four-biths are poor and you are good enough to be brethren abd kid Ho, hit we are not going to be conthiaga.
J. W. Steiu, When roou estab. Ifh. The moral neusibilities of the Christian must be reached, and then Lis purse will be at the disposition of the wauts of the church. Bit he moment you compel memburs to obey secular dlemands of the church you eatabliah a religiona hierarchy.
D. Shively. If it is unt a good thing we can chronge it. We are not borcal to retana it if it does uot work well.
M. II. Esbelman olfored at mendurent which Brother R, H. Miler socepted.
The following was theo adopted: ds God accepts the free will of fering, wa will not farce Brethren to comply with said nystem, hut when it is plain that Bretbren retase to give their proportion on ac count of a coretous or miserly disposition they shoold be dealt with according to $\mathbf{M}_{\text {atthew }} 18$.

Qaury in regard to going aataide of standing committee to select moderutor, passed.

Qaery in regard to enforcing A. M. decisions. Moderator explained the query.
D. Price. Not carrying ont decisions is the canke of present tronbles.

1 Studebaker When overseers tave not carried ont A. M. decisions here has always been trouble.
H. R. Holsingar Not cix mensons Yoo mould cut off the whe of

Wester: 1ps. To gut fiodts bouk gnod puakgh? It you will sead brethro tut anume in the gompel wr that cesieve thmom alody
Jrack Cllvert. Thiti mentius inalces tho luw, therefine bes tuthink to enforce.
D. B Sturgis. What do juu do with suembers who do not conced to hotur covinall? Weagree A. M faker nin law, hat is an expuander It decider what the law is, It is the duty of the lighest authority wo ave to enforce it + decivious.
3 A. Ridenour. The mimates fate A. M decisions ure only advice, and that nothung outaide of the cospel can be hade a beat of fellinw. D Yope
ship,
D Younce. Nowe object to carrs ont A M decisions, but oppore appoiuting brethrea to travel over the brotherhood.
D. N. Worhman. As the query does not limit how lar back it shall go, will it nut mavolve ue in trouble" R H. Miller. Becauso bretbret do not live atp to decifiona ia no argubent ageinst thom, no more than if brethren do not live up to the gaspel, proves the gospel to be wrong.
Eivery article-in the minutes uot in larmony with the geapel should be eradicated.
Adjuaraed.
How Far Hisec We Proceded?
The Council yeaterday was rather more animated than the previous day. Manly good Epeeches were made, and on some questions the debate was quite protracted. We


Many quethens are asked in the
Thbernack.
Cortiositur. Cist at the Colorado Muteumand ars- thru

Fresh Orathera and L-wing it the Cash Greery Ilwuse
Lewis O. Inamer of Free Dircum
Exira cupder of the Oaly for the wiek, dan up is wrappers ard mailed to unt addren for 25 cenls.

How beantitul! is what the talies He of those miserals, coraln, \&c. at the Colorad. Muarum

Queries which have ben sent to the A M. nuil do not appear in this paper, have been fahlef, deferred or referred bark to the Diatrict.
Californin Cantued Froits at the Cash Grocery House.
All kinds of fish in kits at the Cash Grocery Honse.
Up to lact evenieg abont $\$ 1900$ had been received for Annual M-eting tiekets.
A full line of treath grieeripa at the Cash Groesty Hense

You can save muniry by buyivg groceries at the Cowh Croeery Howes.

Straw Hats, tanu, anl nombreilus, the elb
Store.

## WYDILCOME

Whather sou wist to bug goods ur not t II. S. Pulerbaggh's Dreg. Pook an lewelry Store.
T. J. Elder has got as fine lot of new carriages sonuthing entirely new is the line, and would like the people to give them a earefut isspection.
Now for bargains at the Colorndo Monente: le sure you get something. Location, four doors abo the Brethren's printing office.

Just think of it! a beanitul specimen of gold-bearing ore from Coiorade, fur 25 cents, at the Colorado Museam.

Trains for Eastera poinis leave Chicago ss fullows: Pittshurg, Ft. Wa yoe \& Chreago, $8: 00$ a. m. $9: 10$ p. tu., and $2: 1 \mathrm{~s} \mathrm{p}, \mathrm{m}$. Panhandle
route $8: 40 \mathrm{e} . \mathrm{m} .6 ; 00 \mathrm{p}$. m. and $8: 00$ route $8: 40 \mathrm{e} . \mathrm{m} .6: 00 \mathrm{p} . \mathrm{m}$. abd $8: 00$ p. m. Luke Shore and Muchigan, 7:15 a. m. 9:00 a.m, 5:15 p. m, 16:20 p. m-

The g+muine Rocky Monstain Salvia for thle at A. Shumway's Drug Store, Lmark IIt.,
Wanteo-Everybody to krow those goods at the Colorndo Museum wrill be sold to day. Must be elored out.

Found - A Hulroud Ticket good from Minonk to Freeport nad return on the Illinois Central. Call at B. at TV. effice.

None so blind as lnose who won' see, Puterbaugh sells the BEST Speclacles cheap.

Largest Stook of watches in the County at PUTERBAUGH'S.
It is estruated that there were from 12000 to 15000 people within be city liveits of Lanark on Wedesday.
Dr. Younce, the patentes of titnt temarkable medicine-Use fadian Cure OH-is iu the city this week and fuvite M. Bcubaker's onflo.

For the Best tee Cream Lemonade and Lurch at All Hours, go to
D. W. Clemimer.

All Kinds of watch-repairing by Arst-class workman at

## PUTERBAUGH'S.

Priees reasonable and all work war apted.
The nollowicreirs bunse of, th city is tound is the brick hock there all irsk-elass groceries, dried and canned goods, drind acd smoked ments, and fish slwaya in their Fason. J. T. Yalentine.

Ani now noother great day of the conferenee is guse, and wo begin on the thurd das It in a remorkable fact to note the utter quiet aod perfect order that prevails Nol a row thes recurr d , not an arrest mate, scarcely a case of drunkeazess, and these have come from sther toans. But the crowd vibrates to avit fro bet ween city and camp ground. At the grounds overylting is perfectly orderiy, every body is minding hin or ber own business, the magnitade of the crowd seens to have swallowed up all davira to make a disturbance. and those not interested in listeniog to the talks is the tents or in tbe grove, devole the time in wandering about, looking at the erowd and admiring the perfect arrangements for the ententuinment of the gue.ts. The liberality of the people seems to be tused to the utmosk, yet with the ever inereasing crowd there is alviys roun lor one more, and the ramke elase up. This week will long be remembered by these living here mal liy thoee whe will have the oppurtunity of wituessing the gathering. COCNYF SE.IT NEWS. ending the Chicego Convontiou.
Mise Free mad of Springfield, siting frimbda in this eitr.
The pulpits of our city were oceupied lust Sabbath, by members of the Dunhard faith.
The M E. Sabbath School celebrated the birtt-day of Robart frikes, last Sunday.
R. C. Hallet left for Sproghield last Friday, where be inteuds beisg examined for the bar.
Stern Dales of Plum river, was in town Saturday with a tame fawo: (quite a curiosity for the bose. Cowmencempat reanion of the M't Carroll High Sebool, took place last Friday. Tukea together, a pro-
grameme interesting and profitable to all wat earried out. The chief feature was, as it alwass bas been, bo fadviduality.
Sundwa afteraosa quite a number four citizus rep ired to the cemelery, to engage in the act of decora ting the eolarer Bgraves. Not boing Seneally known, there was not so largeatlendence as therestonld hare heon. However a pleasant hme was hud by those partieipatiagt we say plesaant, for it is a pleasare to pay
honor to those whoa we love and respect.
Bro. D. its Gib-on prenched in hie grove at 2 o'cleck p. m. yesterSay. theme, "Cbrist the Great Phy+cician." Bro, Adams of Soneresit Co, Pan following on the thene,
"Christina Lifr" to an immense "Chistinu Life" to an immense congrrgation. Bro. Samuel Murray, of Peve at 10 वelocic p. w. Weines. day, followed by D. B. Gibsen it exhortation. Bro. Eiving ted the singwg
Good order prevaited on the A M. grounda yesterday. .The propriator of the "Sutton Hotal," Mt. Carroil, aud lis deputies ware among the throug. This, bowever, wis nut the canse of good order, for the mass are pesceably diuposed.

The Brethren editors behayta prethy well yesterlay. Bro. Helsiager leadk ustin debate, aod Eecta to ku realy at abort yotice to gie
his views. We opine be tikes dizcussions.

Bre 8. H. Buwher preached in the grove at 3 delock p. m. to a vast oogregition, on the Confersios of Panl." ( $t$ was rud bat but beated in the nublt fire.

Dariaz the pregress of the meeting yeeter las. one of the tent poles rell, slightitly ivjaring sister Lic
and frigbtenisg many otbers,
hul the finct nnuosinced. The couple
Alout one thoussad pleces of tagy
gage were fluuleel at the baggane rooms yeterthy.
In yeterday's ispue. un page one
Eolumo ive, lice twonty: two, the sor "views" shoull be "wives"
Yreterlin's lssme suid that 13,00 nersons were on the
hould have been 10,000 .
Do not leave lanaurk without pur dhatug a good book at the B. at W diteo.
The mornings are syent by the malitudes in sing iog in tho Tuberoucio. Wha does not love the ballowed inher nce of ningung?
Eigat comehes from Frefport alle with pissengers for tho Coniterence inrived yesterhly mornagg. Seven Evergboay has turned his house int Thotel this week-many have taken oulgings in charclies, burns, sheds, or any coaventent or friconvenient spot.
Lost-On Saturday, a sum of money, ither in Ilamilton's or Crotzer's stor The finder will pleaze return the sam rwarded.
A man lost his wife last Monday and tome to the Tabernacle manager an arequite oid and fectle and is grwit ctowd became segarated.
Bro. J. B. Bramunugh, one of the editors of the Primitice Christian attending Conference. and bo dout will be glad to see the readers of the
$p$. $C$. and many others who shoubl be. D. B. sturis udaressed tho tenit yesterday morning in the Spirit of Goll We are ghaù tho, Brethien thus in. prove the opportunity to hold forth the trath.
Mist C. M. Blake requests us to tender hor beartell thanks to the
fuends of the orphans, for their gen fruends of the orphans, for thair gen-
eroua contributions. Muss Blake is a levoted worker for the yoor friendless littie waifs who bave beed left to the charities of the human faruly,

## DAKOTA

Pursons wanthey to nee lands of hu C. M \& St P. R R will find it totheir adyautage to confor wath wite ready to an, I will gn with them.

P Fibrury, Cbicago.
Iulis A. Wood of Bremo, Ve, proninent memher of the Bretbron Cbureb is in attendance but in wecle bealth.
Dr. P. Fulirney, of Cbieago, very genial brother, is on the the groubd looking after the interest of tomibers returniag howe tbreugh Chieagn.
If you want a gnod paper for then rarm and home, go to the editor's that and subreribe for the Wrstans Hekale 25cts to the end of the year.
The political convention at Clivcogo seens to have drawn away a otherwise have attended the Conferesce.

## 30,000

Words in a Detlonery tor 30 cent eents. Sen them at. Perenbavon's.

Many a men has Lost his aole by the simple turn of his foot, but many a man has not made his fortune by not trading with Wilson at the Red, White and Blue, who keeps a fine stock of Furaiture.
N. Fagan has on sale this week the finest lot of whips in the market. For all kinds of Harness Gooda go to FAGAN'S.

## Contract to Let

A Darn tor bintit $116 \times 25$, g milast of Liuark. Contract will be fet the lonest responsible bidiler. Asply on the premises
$\frac{\text { Farms for sale }}{\text { AFABMM, }}$

Prairie Farm, consisting of 185 Actes wer inpowed pation north-west of Shanono, Carroll Co.,
tlinols. Also ive neres of tlmber and. A large bank bira and tayn geod houses on the place. Runsing water and gond wells-wator pleaty. Fruli rees aud small fatita in athumatince. School-buyse near. For fartber purtheulars call on tho uudersigned on the

160 Aremampery fanm tand ond



## proved fyrm for Sale.

160 Acsiz



The other is so aeres, well improved,
feciced in seven tetds: jarge lionlo Yeuced in seven betds; iarge lionse; govid
burn and other tuiblinga; 400 npple (rees, mostly bearing. and a vaiiety of
other frult; good cistern, weil and Stber frait; grod ets
Findmill an the farm.
I whll bo teluly to take any one wunt-
ing to boy, to see the furma, wheneve they maity wish, us I live in Linnark.
$80{ }^{4}$


SELL OR TRAOE
280


## 240

 siles aopth of Letn, Stephenson Co, ill., for bile. All under cultivatio
gond houes: Tsort rikes masowoact,
Runitg water ond everyethin ruanitg water and everything that
makes a farm desirable. Alont there
 house. For price, terins or other in JOHN KREITZER



FARM FOR SALE.
100

Farm for Sale Cheap
80


$\qquad$


Farm for Sale Cheap.
280
ander

Normal College, HUNTINGOON, PA

 The sennemindep ponct lot cood.


 The bsted hestarulacte utho piano, the beas.



 The balshog in cour and moll alapted to the

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hat eno,


IGVNOW3 GNV W甘3 331 'scowat pur safureio



A Honse well furubhed, ta a plasure to all concerned. To do that,
roo sldcubl llay wn wimi

## covo cmprefs!

We Take Illeamite in Inviting Your
FINE ASSORTMENT
C. G. Gibbs \& Co. LaNARK, . . . ILLINOIS.

Brethren's Hats !


We baty preatred a Ene corthunt ef Some Remember the Ploce

EBY BROTHERS.

## Don'tscratch

KPoor Stant Back all sume Lite, urgSHODDY GOODS,

When son can get the
Best-Fitting Suits Mande form than hre Cloth

## BY TELEGRAPH.

Combention Oblanized witi Judof Hoal: yor Pyams

se:t Cinalema:

Conhyr of Mumban Charb man on Chrifntials.

Antr. Gibant Folke Hols the Poit.

Tuk Contzatina Illinolh Deleontiox.

Hot Work Ash. Anousi

##  Chicago, 1II., Juae 3d, 1880.

 ported the nanve of Geo. Hoar for Cbairman.12:45 p.m. It has been arranged for Col. Bob Ingersoll to re presrnt the mamen of the 1 linois contestants in the convertion.
Frye, of Mnine, moved convention take recers till five o'clock.
Hale in speech said that convention, must remain in seat until the committee is ready to zeport.
19:40. Conkling followed Hater nod said it would he well for the bueiness of the eonvention to take a reeess, and suid it was not in order to proceed till conu mittee on credentials reported.
12:45. Conkling' motion to take a recess loat.
Committeo on credentials haye voted to admit the coutesting delkgates from nine of the contesting diatriets of Mlinois. Illinois 10th district will be exeluded altogether. Motion to endorse the sotion of the Illinois Stute Convention was t? bled, The cownittee has ajjourned hif 60 clock, without bisisuing its labors.

Heuderson, of Iowa, said oomnittee on credentinls not ready to report. Moved that conmiltee oo ruies be requested to male rejiort Claims credential committee sbould report first.
5:45. Logau sudi convention canoot proceed until it is deeided who tbe delegates to the conveution are,
and the rightfol ones anthorized to make proceeding.
3:50. Henderiou snid he wiaked fair play only, aud asked why there sbould be delay. (Great cheering and confusion in the gallery, and Cbairman threatened to ciear them if ropeated.)
${ }^{7}$ p. ith. Convention adjourned until 10 a, n. to morron

SOLDIERS' REUNION
The rate to Millwaukee and return from all negular stations on the Chicago, Milwaukee and St. Paul Railway, will be only acent and a balf per mile (or less) ench way. Selling days June 5th to 12
Ex- soldies and their friends will all waot to attend, and they will go by the C. M. \& St, P., the road that made this low rate.
It is the Oreat Milwankee Line. It owns a larger mileage thad any other corporation in the world. It reaches with its own track, almost all priscipal points in Northera 11 linois, Minpesota, and the territory of Dakota and Northern and East. era lowa. It forms with its conaections, through routes from the Esstern Seaboard to the Northwest from the Lakes to the Great Southwest. It is the hest huilt and best equipped railway in the Went Everyhody aduits it. The Eontiong ones all tate it. You will take it now and every time.
Barnum in coming-to Freeport at will draw a crowd.

## DO RIGFIT

 trienda cill at our Book store. wis bireas calrat our Bnok store. W月. \&. Pitenenonnts.
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educational facilities Hount fiforisfollege three departments, Calleginta Aosidemic 2xd Commonial Collegiate Department


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Fanning Mill GRAIN SEPARATOR WORKS HANAREX,
This mul ulswosk
This MILL is the Best in Use. I
ohallengo any Mill in extotence to ohallengo any Mill in extstence to
oompete with it. I invite inspeotion. All orders promptly attended to.
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For Farm Uw and driving our pophlat Clrcular Saw Millsa Also Eelipso Traction Enghes, fully tested and guarunEleven Arst-class Pienilums awarded locluiling Centenial, 1878,

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Write us paticonlars of your want and receive protapt reply. Catalorue, Uentemalal julses Report, ete. Address:
Locit Bos 10. Fticts \& CO., Waymesboro, Pa,
6) Don't lavest lu an engrae, until you have fuvestigated tho merits of the Eelipse

The Days
of long eredtu and tigh yificen sre pas
bays where she cets
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C. O. D.

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Setts Goods on their Merits. It gives pumchasers the beneits of the

LOTS OF NOVELTIES
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Donble Hullèr Clover Machine:
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Special Notice to Farmers and Raisers of Clover Seed.







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Wo Warrant our Victor Hallers to be well made and well fanighed with good toateriil, and agaiost all breaks from defeets in materinl and construction, SAME LENGTH OF SIEM, HULL ANd CLEAN MORE ELOVER SEES THE ANY OTHER MACHINE IN THE WORLD, placed in the hands of a competent operator, and the most slaple and easisst machipe to run now belog bullt.

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EASY-FITTING SHOE REMPMBER,
yon em Get the Best
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Mlark.

GENERAL .IGENTS
THE BRETHREN AT WORE
Tract ${ }^{\text {AND }}$ Society.


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## the crrat paradox.

byc. h. bilsbator.
To Sister Lothle Ketring, of Bedford Co, Pa,

WITH God our great world wise pbillosophern are fools. Their "great swelling words" soul undor the tuition of the Holy Ghast. What the Clristian glories in naunestes the Herberts, the Cliffords, the Darwins, the Tyudalle, the Huxlest, the Bucherers, and the Voehts. The gospol which they prockimed has no God, no Christ, no heavell, дo inmortality. Oor worship, our bope, our Hible, our Divine-hutuan Redeewer, are to them the butts of ridicule and contempt. They claim to bave reached the
primal atom of beivg, to have looked into the primal atom of being, to have looked into the genesis of mystery without going beyond mat-
ter; and by their balf hoowledge and purbliod speculations they bave extorted frou nature speculations they bave extorted from nature
millions of the most abominable lies to demonatrste that God is a superfliity, and the sacred volame s hage falsebood. They bave "become vain in their imaginations, and their foolish heart in darkened. Professing themselve to wise, they became Fools." Rom. 1:21, 22 .
All the infereuces that these blasted atbeints have ever adranced, and all the philosophies they have ever coustructed, are "lless than nothing and ranity" wben cowpared with the strange, yet simple and glorious daclaration of Poul in 2 Cor. 12: 10; twhen I an wreak, then am I strong." This is misdom which no one can gaiu at the feet of Gamaliel. This yields a certainty which knows notbing of the cold, cheerless, depressing perhaps which the beartless, matter-deifying scientists of the age offer us in relatios to the postmertem futare. Erery soul becomes conscious at some time of its immortslity. There sre seasons in every individual bistory in whicb oor soppr-matarial origin and destiny assort themselves. No oue is so devilized as never to be compelked to face the interior revelation that our proper personality claicas a bigher Fatherheod than "sani-yluid nucous" of "atbu*wen carbon," which the sneering, God-detesting esvans of to day announce as the Fontal Souree of all life The fact of conscience athesta a Sapreme Standard of moral rectitude. Thare can be ne shadow without
a substance, no copy witbout an origiaal, no sense of n ght and mrong withest a rale ot righteousaess, and some highest Authority in righteousuess, mid some highest Autlority in
whara this rule is the averiasting pirot of be--
 streagth in weskness. We learn to know our impotence oniy in the presence of s stupendous task that demands superhuman power to hebiere. "Be se holy, for I am holy." Who is equal to this requirctuent? "Be ye perfect even as your Father in Hearen is perfect." Who can mount to this altitade? "God is light, and in bim fo vo darkness at all: walk in the light as he is in the lightl" Who csu so order his stepe, and robe bimself with such vestare? And yet all these thioga must he donn if Christ's Eternity is to be ours. Heaven would not be Heaven is to be dithout cotmmunity of character and joy and
wis. without community of character wea joy and
purpose with God. Here we are weak mideed, and juat here we are strong as Emmanuel be-
conse rersed and muacled with His "all. powconse zerred and muacled with His "all.pow-
or." Did not God set ua to tasks which only he can fulfill, we would never know that ealvation was more than the product of buwan ouergy. The hosts of bell are to be wet in ambush and open conflict, and vanquished; a charaeter bigh and strong and grand enough to seep company with God and bis angels forever is to be secured. "Who in sufficient for these things" ? The same apostlo answers: "our sufficiency is of God." 2 Cor. $2: 16$, and $3: 5$. Ie that hath not learned to know that he is week and belpless, and atronger than sin and flesh and devil through the Dirize inbeing, hass neror been reborn, never been inducted into the hingdom which is "righteousuess and peace, and joy in the Holy' Ghost." To be strong When weak is the pitb of Christian experience, and the rapture and glory of the Cross-engendered life. He that wust fight his hattles in human armor and with buman weapons, although they glitter with all the polish thatintellect and will can confer, will find the devil more than a match for him. "Thaula be to God who giveth us the victory through our Lord Jesua Clurist" 1 Cor, 15: 57 . We are
more than conquerore through limu that loved wore than conquerore through lim that loved
us." Rom. $8: 37$. "The weapons of our warfare are uot carnal but mighty through God to the pullugg down of strongholds." 2 Cor. 10: The flesb-borv glory is their strength; the spirit-born glory is thwir weakness. Before his conversion Paul was a fery realot and a relf. snfficient bigot. But "what things wore gain to him be counted loss for Clbrist." Whon be learned the secret of the Cross, that onacifixion and weakness sean strength, he "soffired the loss of all things, and counted them but
dung." so that the infleshed Gedhead wight be biv Alpba and Omega. Philpp 3: 7-10. After be had inworen into the textare of bis deepest life the wondrons truth, "to ine to live is Christ," he was ready to complewent all his labors with the marrelous declaration, "If I must needs
glory, 1 will glory of the things which concern mine infirmities." Pbilpp. 1: 21:2 Car. 11: 30. becomens never reach the point where Cbrist great onstaining thor God unto ealvation, Sis "Hlone, yet not alone, for the Father is with me." Where God has bis way "the gates of bell shall not prearil." Sampson', seven locks are the
Heaven prescribed conditions for the diaplay througb bin of the power of the Almighty. Without his curls he was weak as other med: wealk hecause be way strong. Delilah triumphed becanse through the supremacy of self his sacred secret leaked ont. The Pbibistinea bored ont his eyes but suffered his locks to arom, They thought, what can a blind man uccompliah, forgetting that his hair, not his eyes, were the test of fealty and the mediom of power. So with us all. We are strong when weak, and weak when wo have no will, no parpose, no eecret hankering of our own. "Not my will bot thine be done" was the one, all dominating fact of the Incarnation, and the one, imperative the ensel lesson for all mankind. Seli-will is the essence of sin, and the fuel and tlame of
Hell. Who dies there, dies all orer and all
becauso we fiod the Will that bus all the wisdom to direct, all power to achiere, all love to aweeten and estisfy. Weuk even in death,strong ever as God. This is the moral photograph of every Christinn. "I can do all things through Christ which strengtheneth me." Philipp. 4: 13 . "Without ne ye can do nothing." Joins 15: 0. Great things are spolses of the saints. Many exceding great nod precious promises are givou them. A glorious heritage awnits them, They are "rons and daughters of the Lord God Almighty," "Heirs of God, and joint heirs with Cbrist." Hut we must die before we can live, must be wenk before we can be stroog. Fuiling in tois we fail of Hesven. Who is weaker than Christ in the grave? Wbo is atrong ne be in raiving himself from the dead? His life was not taken from him; Ho bad power to lay it down, and to take it again. He was atrongest when weakest. Jokn 10: 17,18 . In sharing hin death, we are wade partakers of Bis resurrection thin side of the grave. So Paul argues. "If ye then be risen with Christ" Col. 3: 1. "Ye are dead, and your life is hid with Christ in God." "I am cracifed vith Christ, vevertheless I hite",
Gal. 2: 20. "Ho that is dead is freed fron sin," and thas means "the glorious liberty of the ohildren of God." "Thou shait cull Hin date Jesus, for he shall save his people from their sins. Self-assartion brought death and damantion into the world; and the All-will und no will in Clirist brovght life aod peace everlasting Thia is to bave "our lifo hid with Christ in God." Were not many of ua ae eyelens and lookless as the incarcersted Danite, wo would chess-game played in the church to-day. Self lies at the root. Some mant to aplite the yake of Christ, and clip and shave it to a manimum, and pad it well with the world's waddiug for the ease and display of the flesh; oriile othera us buldly essay to add encumbrances that no more belong to it tham a kite's tail to a higb priest's witre. Our strength lies neither in diminution nor addition, bnt in dying unto the Will that is too wibe to err, and too-good to be neediesly eascting. His crown of thorns spesks Divine common sebne relative to the treatinent of the head for hotb sexes. "BEHOLD THE MAN, ${ }^{n}$ in "tbat $\mathrm{H}_{0}$ is, does, and sage. Here ain-born self dues, apirit-born enlf in genurated, and $G$ od becornes the Self of self. Then we are always weak, alwaye strong, always Cluristed, always bruising the servent's head, always glorying in the shame and triumph of the Crone. Saints are rare as diamends. "a peculiar people," bearing God's aeal in their foreheads, and the pover of His righteousoess in their lives. Blensed Elect.

## FAULT FINDING.

LL who are possessed of this evil spirit are A not conteat with any one or anything. bave a remarkable faculty for reeatiog out flaws and imperfections in others, but not a singlo faculty for finding any fault mith themnelves. They do not erea drram of their own imperfections.
What elurch has not notne of thin kind of sainta. They are known and read of all men in their commonities. They even find fault with God, because of rain, wud, cold winda, or hot weather. Many days are "zwfol had days," and "soch dignasting weather."
Some in bigh position in the charch are throsic fault findere. They eas have uo patience with some of the menbers, and therefore they convart themselves into miserable scolds They scold the members, they seold the children of the wembers, and they scold those who are not memhers. Instead of prowching the gospel, they preach the erertaatiog old ecold.

Such is not very edifying to acints or siunere nd is not promotive of good.
What do Christinns neeum by such a coura Is this? Do thiey hopo to adrance the canse of Chirist by such a conrae? Surely not the church cannot be built up is this way, Qther and better means must aceompliah this end. A spirit that is always fiodiug fault is a kad commentary on one's Clisistian life Oun can not live in very close commanaion with Christ and, ut the same time, discern evory mote in bin brother's oye. Love thinketh no evil. All thene grumblers und fault finders have allowed hemselvea to be chented out of the apirit of Cbriatianity. No saint caa fatten and grow up inta the itrage of Clirist on were buaks. $\lambda$ spirit of diecontent has driven out the swrect and gentle in日luence of Christianity. To wasoaito with contiouous grumblers in much like volking amoug the tembs.
There is only one remedy for this fault linding, and that in to let the light from heaver sive into one's beart. When thin light comer in we can see more of cur own faults and hes of the faulta of others. By this means our lowt for each other will be increased, sud we will have some more tangible proof that we nre the children of God. "We know that wo bave passed frnan death into life because we lave thi brethrea. ${ }^{\text {H }}$

## MEMORY IS SCIENOE OF PAST ETERNITY

0BSERVE what is elabodied is the term weary as ased historically, what a beid record of past erenta, hut it conveyn to the intelligent footprists in tho sande of time, of great und gigantic miade. It shows us how withful a buay warid han been in prenerrivg the memory of the past. For illustration we will refer to some of the nciences. Antronomy it only a memory of pant discoverien of the stupendous aolar system, the science of beaveuly bedies, by which the lofty mind is evabled to look atill farther into the yet undiecovered regioss of the univerer, and really it masy in hermed but a beginning of science, a completion of which is lett for agea. The innumersble hasts of undincovered stars that may yet appear as planets, by the aid of the mamwoth telescope but indicsto to us the great work of a past etersity. The namus that derignate thene morivg planets are exponents of the wighty wind that once existed in a scientific world.
$G$ Geology also is the memory of the discoverieof those scientiela who bave explored the subterranean world, and closely obeet ved the rocky strats, in which the footprinte of water fow and tortoise are distinctly visible. This is but as indication of what was a sandy beach untold ages ago. The deep hidden timber when expood to our vision in a petrified etate, and adamantine now, by the aid of the great microscope, will determine from ith disfigared side, and hy the impreestons leff of the connecting stem of its foliaze, the direetion of the wind of long forgottel tnumern
We find issects and animals of sll descrip tions from the gast to the morkey. This arrangement is an index of a past onknown efernity. We notice in this construction, frot insects and aniwals, simple in form, and aleoE the strata still higher op, those more elevated in charracter, antil we reach the monkey which is the bighest of all. History too in bot a Eefy to onlock the trannactions of past generations of almotl numberhess extent. Espor wentive is not science as presuwed by some, nor can it be regarded as such, onless establashed in the ntinde of scieotiste and placed as soch opon the record of past erents. Theology also ocenpies as place atriong the sciences.
15 hite spring, $P_{d}$.

## THE BRIGHT WORLD

1) EYOND the bounds of time Where passion'n billows form and toen In angry strife-
There is a land so bright
That raortals csunot gaze,
Bat wandering otand apon the verge In lost amaze.
The hills of glory towel
Nujeatic and sublime.
Above the soow-capped peaks of earth. The alps of time.
Four square the city stande, The jesper walls that rise Are garninhed bright with precious stones Of Paradise
No atorm cloud ever throwe Its shadows on the shore, Nn lightriags flash along the sky, Or thondere roar.

The air is pure ned bright All is serene and calm, Naught ever enters there that can Tbe buly harro.
But from the throne of God There flowe a crystal streani And heaven's jure light upon its clear Hright waters leam.
And where that river flows, The tree of life appears,
Yielding its monthly fruits throughout Eternal years.
Beneath the shadowy bowers, Robed in immertal greeb, Grow fairer flowers than mortal eye Hath ever seen.

Death finds no victim thero To pnne and droop and die, For God'e own havd wipes every tear From sorrow's eye.
There night shall never come,
Nor be aven's long day be o'er; God and the Lamb nball he their light Forever more.
Throughout that wide domain Joy beans in every eye. Whaile aegels voice jois in jra To God ruest high.
There white-robed spirits bow Before the great I $1 \mathbf{M}$,
And worship him who pardoned thero Through Chribt, the Lamb.

## STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bihe characteristics which entitle then to be regarded as churches of Jesus Clurist.
D. B. Rax, Affirms. W. Sthik's 18 De xieb,

$\Lambda^{6}$GAIN, it is not true that I plead exsmption from the guilt of war when a Brptist soldier: Mr. Ray canput deny that Baptist churches are guilty of all they encourage in their members. Ie very reluctantly admits that Orch ard and Robiusou were writing about the Wadenses when they used the liturgy of Bobbio. They wres setting forth Waldensian baptism. Did they commit "fraud?" Mr. Ray don't want the committee?

After fielsely accusing me of "fraud" with relereuce to Rombson's statement of the Cathari and then committing one bimself, he tries to escape it by sayiug "We overlooked the grammatical cou -Fraction of the passage," But why contiune to overlook? Mr. Ray knows thas the cloctrine of the trinity an the Athes. (watuns in the church" held it, never ad suitted such no idea as Cbrist being "on If a mao." He still accusea the of blun Hrring for calliog "the Cathari" "Yovatians." Cso be deoy that "Vouations" was the westera pame for the Greck ('atharm" Robinsousays "At Rome these dissenters were called Noratians, from Novatus, ove of the chief managers of the affisir. They called themselrea Puritank, or, as the Greeks translated the
word, Cathari, and they moteoded by the name to sigoify the fact, that they stparated from the reat becanse their morals twere impure." Rob. Ecel. Res., pp. 124 125. We will now contest this cbarge of "fraud," and see just where it lies. Who were those trine inmersion C'athatri? Rohinson says "the first council of Nice touk notice of two sorts of disuentere. " . " these were the Cathar and Paulianists. The first held the doctrine of the Trivity as the Athanasiar in the church did, but thioking the church a worldly commuxity, they bap. tized all that joined taeir assemblies by trine immersion," Eccl. Rea., p. 72. He further ioformis us thas "the father of Nice provided for the sidmission of hoth.' [the Cathari and Pauliavists| "if they should ofler themselves, and the latter were rebaptized." Ibid. Notice: Thi beratics noticed in the first council of Nice were "the Cathari and Paulian ists." Mr. Ray devies that these "Coth arn" were "Novetiens," and impugo my motives for say lag they were. But this councll asys nothing about any oth er Cathari but the Novatiang. Note that Mr. Ray. Search the caaons and see if that is "fraud." The 8th eanon of "the council of Nice" "declares, that the Nowatzans who return to the chureh may contioue io the clergy after they have received the imposition of hands." "The 19th ordains, that the Paulianists shall be rebaptized who returo to the churek." Du Pin's Eecl. Hist., vol. 1 p. 600. These are the same tivo closses that Robinson calls "the Cathari and Poulianists." Note that. Innocent 1 states the same. Idem, vol. 1, p. 339. Dr. Boyle, apeaking of "the council of Nice," says "the eighth canon of the synod relates to the sect of the Nora tians, who were called Cathari, that is the pure." Appendix to Eusebiua' Eccl. Hist. p. 25. Vole that also. In referriog to the acts of the courcil of Nice, Bing bam also calls the same troo sects which Rohinson describes as "the Cathari and Paulianists," "Novotians and "Psulianistst." Biagham's Aatiquities, vol. 1, p. 145. Noto that. Thus a reference to the acts of the conncil of Nice prove the Ni vatians to be Robinson's "Catha$i_{1}$ " who, be sa\}s, basptized "by trine immersion." This monument of truth is invuinerable agsinst all my-opponent' reckless assprtions aud falae charges of "bistorics] fraud." [t shows just where the finud is, and sweeps bis whole succession scbeme from uoder him. The enrly Catholics alwnys accepted the bap tism of trioe immersionists like the No vatians, Douatiats and Waldenses, but such beretics as the Eunomians, Pranians and Paulianists who deuied the divinity of Cbrist, sud offered to dip only once they rebaptized. Notice: 1 . I have prov eo the Novatians to he trine immersion ists. 3. Mr. Ray says "the same people called Novatians, in Rome aud 1taly were called the Waldenses in the valley of Peidmont." Bap. Suc., p. 143 Therefore the Waldenses were trine immersioniats, My factaremain supported by wonatrovertible wituesses.
Mr. Ryy tries to deay bis ecelesnastic pareatage with Spilsbury's church sep. 12. 1633, and burls his malicious charge of "fraud" again. I know it hurts, but I will gently lift the mask and let the reader see the guilt. Mr. Ray suppress ed bothends of Crosby's artiele whach be quotes.
Crosby speaks of "an anciedt maduscript, ssid to be written by Mr. Williarn Kiffin, who lived in those times, and was a leader atuong those of that persu asion,
"This relates," he says, "that several sober and pious persons belooging to the congregations of divsenter: about London, were conviuced that belietern Were the only proper suljects of baptism, and that it ought to be administered by immersion, or dipping the whole body into the water, in resemblance of a buriat nad resurrection, necordiag to 2 Colos. 2:13, and Rom, 6:4. That they ofteo met together to pray and conaider this matter, and consult what methods they should take to enjoy this ordianace is its primitive parity: that they could not be satisfied about any admibistrator in Eagland to begin this practice; be cause though some in this uation reject ed the baptism of infants, yet they bad dot, as they knew of, revived the an ciest custom of immersion. But heariog that 8 me in the Neth:rlands practiced it, they agreed to send over one Mr. Richard Blount, who understood the Dutch laugunge. That he weut ac cordingly, carrying letters of recommen dation with him, and was kindly re ceived both by the church there, and Mr. John Batte, their teacher. That upon his return, be baptized Mr. Sam uel Blocklock, a minister, and these two baptized the rest of their company, whose oamea are in the manuscript, to the number of fifty-three.

So," says Crosby, "that those who followed this scheme did not derive their baptism from the aforessid Mr. Smith or hia congregation at Amsterdam, it being an avcient congregation of foreign Baptists in the Low countries to whom they sent. But the greatest onmber of the Euglish Baptists, and the more ju dicious, looked upon all this as needless trouble, and what praceeded from the old popizh doctrioe of right to adminis er sscramenta by an oninterrupted auccession, which neliber the church of Rome, nor the church of Englend, much less the modera dissenters, could prove to be with them. They sffirmed there fore, and practiced accordingly, that aft er a geveral corruption of baptism, an unbaptized person might warrantly baptive, aud so begin a reformation." Cros by's Hist. of the Baptists, vol. 1, pp 1"1-103. Next follows Mr. Spilahury's Tombe's and Mr. Lawreaces' apology, abowing that "ad unbaptized person may in some case baptize soother, and be baptize bim, being baptized of bim. Want of space only prevents me transcribing them all bere. I will, bowever give the conclusion. Crosby intruduce "the bourable Henry Lawrence, Esq. another learued Baptist, who," he ssys "has excellently defended the true bap these latter times.
"It canonot reasonably be objected,sasy be, that he tbat baptized should secessarily be himself a bsptized person: for though ordinatily it will be so, yet it in not necassary to the ordinance; for 20 t the persobal baptism of bim that admia isters, but the due commission be hath for baptizing, is alone considerable to naske him a true minaster of baptiom And bere that expreasion holds not, one canoot give what be bath not, as a man asonot teach me that wants knowledge bimself; because do man gives his own baptism, but conveys, as a public person. that which is given us by Christ. A poor mab, tbat hath oothnog of his own, may give me gold, that is, the money of another mas, by virtue of being seat for that purpose. So if a man can shew his mmission, the writing and seal of bim that seat it, it's euongh bers. Else what the Baptist, who bad a fair commission
the
to baptive, but was not himself liapticed that we read of: or if be should be, which cannot be affirmerl; yet the first haptiz. r , whoever he was, must at the time of his adsminstration of that ordiannce be unbaptixed. Tbough these thisgs, con tinued Crosby, "were puhlisbed at dif lerent times, I bave put them together to ead this matter at once. It was a poist much disputed for some years. The Baptists were oot a little uuessy about it at first, rad the Pedobaptists thought to reader all the baptixiags armong them avalid, for want of a proper almitis. trator to begin their practice: but by the excellent reasoaings of these and other learaed meo, we see their begia oing well defended, opoo the same pria ciples on which all other Protestants built their reformation." Crosby, vol. 1, pp. 105-107.
Look at this testimony ngaio. If we accept this manouscript nhout Blouat's mission as perfectly relisble, 1. It does not suppose the statefment that Batte's chnrch were ancient Waldenses. That's a far-feteled conjecture. 2. It does not atate that Batte's church was even very old. '3. Crosby's statement, founded upon this manuscript, about its being "an ancient congregation," is uo more authentic than a sumular ohservation would be from a Baptist living oow. He calls the document "ad ancieat manuscript," yet it is no older than the 17 th ceatury. 4. Crosby shows that "the greatest number of Eaglish Baptista" believed that there was no such thing as "uniuterrupted strccession." 5. Nothing in the rasouacript proves Baptist anccession. 6. The manuecript itgelf is doubtful. (1) It lacks authority. It was only "said to be written hy Mr. William Kiffid." This language is not positive, and leaves its authorship rathor uncertain. Sleader threada by which o prove succession from the ancient rine immersion Waldenses. (2) It has no date. Mr. Ray says the church begad in 1633." I suapect this a conject ure ooly, and therefore call for the evidence. It was Spilsbury's cbureh that begun in 1633. 7. Circumstances are contradictory. 1. Why did not $M_{r}$. Willam Kifflu, by whom thie story "is said to be written," who "was a leader," dce. not honor Blount's mission, and receive his baptism? Instend of this, five years after the organization of Spilsbury's congregation, Mr. Kiffia left the Pedobaptist aud joined them. After the account of Mr. Spilsbury's cburch (see my 9th and 11th uegative) Crosby adds: "In the year 1638 , Mr. William Kiffin, Mr. Thomas Wilaon, sad others, being of the same judgmebt, were upou their own request, diamiased to the said Mr. Spils. bury's congregation." Croaby's His. tory, vol. 1, p. 149. (2) Why did they not deny the Pedobaptists' charge of haviag started a new baptism? (3) When the Pedobaptists charged that all their baptieme (upon the groand that sdult immersion slone wat true baptisin) were invalid "for want of a proper admioistrator," why were they "ubeasy about it?' Why didn't they tell the Pedobaptists plainly that they were old Waldenses? show their credentials, and and show their succession through Blount's ministry? 8. Why did they defend their begioning upon the priaciples of a Protestant reformation? Why did "the largest number of Eaglish Raptista" "affirm" and "practice according Iy, that after a general corruption of baptism an unbsptized persoo might warrantably baptize, and so begin a reformation! Remember the "begioning" of thedenomination of which Spilshary'*
congregntion was the first (see Crosby, vol. 1, Pp. 145, 14) , was not defeoded upoa any auccessiod plea, hut the apologies of Spilshury, Tombea and Lawrenct show conclunively that they believed (1) That all haptivm had becomecorrupted and had feriained. (2) That it was richt for unsiptized persoze to restore it, (3) That they "practiced accordiogly," as Crosby asserts.

THE POWER AND MAJESTY OF TRUTH

BY JAME: EVARS.

IIOTHER, are we Christians? Soch was the earnest question of a bright girl of twelve summers whose beautiful curls fell in profusion on ber neck, sod whose person was adorned sod set off in the latest and most approved style. A daiaty hat sat ohliquely on ber hesd. Lace ribboss, riogs, earrings, plumes were not wastiog to beatify the outer mso or peristable torm. Her miod was trsived in select schoole, who taught Mies Aramautha the varied arts and accomplshments of elegant life.
The mother had just returaed from attendace at divise service in the stately edifice of the first Presbyterisu church ita the bandsome village of B. It wss erected at a great cost, and was consid. ered so oramment to the place. Its architecture, its embellishmeats, pews, staiced wiadows admittiog ouly a soft mellow light, its rich and besutifully carved pulpit were all of the highest order. E1egance and luxury were seea in the most imposiog form smong the worshipers io the gorgeous temple of man's art and device. A handsomely dreased preacher extemporized certaia set plaus cslled prayer. There was apparently no fervor in these otterances,-the desire seemed to be to prsy according to the rules of delivery and elocution.
The lady in question wss a regulsr attendantsed commuaicsut at this temple of fashion. Her person was attired in the latest style. A rich shswl worth several thousaod dollars had just been laid seide, leaviog ber persoo adoroed with silk, jewels, sod all the oumeroux thiugs which the lust of the eyes sod the pride of life suggest as essectial to a fashioaable life, or to one moring in sa upper sphere.
She bad just returned, as stated shove, from morving services, sud was seated io a luxurious chair io an elegantly furnished room, and wss revolving io ber mind the guestion whether the Senator's lady was oot more exqusitely sttired than herself. The well read sermon to which she had listeoed was fast fading from ber memory. The theme was, "The Beautiful in Nature and Grace." He dwelt with peculiar grace or the el. egauce of vature wheo improved hy art. The cultivated rose has a richer fragrauce and more beautiful thots than the wild rose in a state of nature. He said sonie very handsome things on the swect, attractive grace and softoess of women. She was the aunshine of life, and queen of bearts. The blushing roze was only a type of what a beautiful woman with n caltivated iotellect is. Wheo her delicate fingers, bedecked with gold and gems, touched the well tured keys of the orgas, she called forth such sweet sounds that subdued every other thought aod filled the eoraptured ear with gotes almost diviue. When wonas is decked io all the beautiful things furaisked by art, she correspoads with the beautiful sunset, the lily of the felds, or rainbow spleador. He bad little to say on the
beauty of holiness, the ornaments of meek aod quirt spirits. He remarked sonne in the grawer of converting grace and inward pirty. but me connciences were disturbed; the votaities of foshion felt justified is appearing as elegnot as posstile, sn as to correspond with natare io all her loveliness. The ioner graces of the heart which regulate the outward appearance and throws a modest appearavee around the whole persod, was it a discount among these elegant people who sat in cushioned pews and aeemed to be very condesceoding to bow eves their heads in prayer.
"Why do you ask such a question?" replied the mother. "Are we not miemhers of the most respectable church in thia section of conotry 1 Have you not seeo me at charch almost every Suodsy unless preveated by more important busiaess? I bave beea a member of the churcb for many years, and you, my daughter, were bsptized ie the old church io which we worshiped before we built the dew one at so great a cost."
I remember wheo the dew church was built we had some very vice partiea, balls, bazars, fairs, oyster suppers and atrswherry festivals, coocerts all of which procured us lots of fun. Yee, my child, I was a prime mover io many of these parties, and we sll made ssurifice to belp on the good work. But why did you ask if we were Christisus? Well mother, cousia Thomas, as you aresware, called on me this morning and asked me with your permission to ride out into the counthy to hear a very singular man presch who is making quite a stir. Did you learo where be received his educa tion and theological traicing?
(To be continued.)

## social meetings

sx $\sigma$. $\overline{\mathrm{W}, \text {, Nosi }}$.

$B^{x}$social meetings we understaod a place where the church or the people of God assemble to gether to worship God; coning together iv union and wany being perfectly boued together io Christ Jesus; the plnce to offer up prayers to God io behslf of the church and one seother; to eogsge in sioging prases nato our Heavenly Father, io reading the seriptures, meditatiug upon them, exhortiag one aoother to he steadfast, anmovable, ever abouodrag in the work of the Lord. Paul tells us in Hebrewa 10:25 not to forsake the assembling of ourselves together, as the manaer of some is, but exhortiag one avother so much the more as ye see the day approachiog. I cau say ameu to Brother Lemuel Hillery's view of this subject in his letter to the B. AT W. vel J, No. 16. Brother Lemuel likes to see lively nembars in the church; he doesn't wast to see religion locked up io the beart. If a mav is a Christian, he is a prayiog man. If he is a Christian, he will love to tall about Jesus. Brethren and sisters, if we waot anythiag of a temporal aature do we bot have to ask for it? Not only that, but we have to plao our work that we may he successful. We are not afraid to tell about it, and we like to tell it, and this is right, too, for man must make bis living by the aweat of his brow. If it is necessary to labor and study how to obtaia temporal things which are perishable, should we not be engaged in atudying the scriptures that we may be able to tell why we serve God! Peter tells us to sanctify the Lord God is our hearts, and be ready always to give an aoswer to every man thst asketh you a reason for the
bope that is ia you with meekness and fenr. 1 Peter 3:13. Paul says to his Colloscias hrethreo is describing the ex nited dature aud , fitice of Christ, "If ye contiune in the faith. gronoded and set. tled nod be not mused away from the hope of the gospel which ye liave beard avd which was preached to you." Col. $1: 23$. Where shall we go to obey the truth! No better place cao I think of than to go to the place where the brethree sad sisters have neet to worstip God; a social or a prayermeetiog where we instruct each other out of the word of God. Oh, masy the time seon come when there will be more socind meetiogs among the brethren.

## THE DEBATE.

ox J. P. हnersole.

1)AR brethren, this may be uncalled for, but I causot help expressing my satisfaction st the way the debste is termiontiog. It certaialy must be very humiliatiog to the author of "Baptist Succession" to have proved to bis own people the fact that the ancient Novatiaus or Waldeases with whom he claims organic conoectioo held sad practiced the same views as the people he is now coudemaing.
Mr. Ray seems to think that "riding doakeys" might be beld as a church or dinacee with the same propriety thast some of the other absurdities (as he is plessed to regard them). Very well, let him produce the Scripture demsuding it, a a 1 do assure lim that our breth. ren will be the first to get astride of the soimsl that reproved Balasm. Sivee they hold that implicit obedience is an imperstive law, being ssaured that he who blessed the errand of the blivd man to the pool of Silosm will richly reward those that put their truat is him.
The Lord bless Brother Steio in his effort to present the matter io a impar. tial manaer.

## MY CATECHISM

$\mathrm{T}^{10}$$O$ whom do I helong? Ye are not your own ; ye are bought with a price. (1 Cor. 6: 19).
What, thea, does God requre of me?
Therefore glorify God in your hody and epirit. (1 Cor, 6: 20).
How cas I glorify hum?
Whether ye est, or drink, or whatso ever ye do, do all to the glory of God. (1 Cor. 10: 81).
Io what masuer of spirit should 1 il . lustrate this teachiog?
Whatever thy batad findeth to do, do t with thy might. (Ecel. 9:10.)
Am I, thea, to depend upon my owa might to glorify God
It is God who worketh in you hoth to will and doof his geod pleasure. (Phil. 2:13). Our sufficiency is of God.( 2 Cor. 3: 5).
But there may be great difficulties and dangers io my way, and my fears may get the better of me; what then?
Be strong, and of good courage; fear not, nor he afraid of them; for the Lord thy God, he it is that doth go with thee; he will not leave thee nor forsake thee. (Deut. 31:6.)
Will this preveat me from having afflictions and trials?
Even unto this preseat hour we both hanger and thirst, and are naked, and are buffeted, aad bave ao certsio dwell-ing-place; being reviled, we bless; beiog persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, the offiscouring of all thinge. (1 Cor, 16: 11-13).

What if I do not see much, if any, wp pareot good resulta follow my religions lahors!
Therefire ay belurvd bretiree, be ye stendffast, ummovable, always aboueding is the work of the Lond, forasmuch as ye kuow that your halor is uot in vaio in the Lord. (1 Cor. 13: 53).
What should be my motive in thuse lahoriog?
Not with eye-services as mau-plenselse but is servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and out to mex. (Epb. 6: 6, 7.)

Am 1 to expeotany reward for all thins
Whatsoever good thiags miny man doeth, the same shall he receive of the Lord. (Ept. 6. 8). Rejoice sud he exceediog ghad, for great is your rewarl is benved. Matt. 5: 12.) Whosoever shall give to driak unto one of these litthe ones, a cup of cold water only, it the osme of a disciple, verily I say uuto you he shall io ao wise lose lis roward. Matt. 42).-The Baptist Wsekly.

## SCRAPS

## ny d. c. soosaw

Mauy so called mivisters of the gorpel would do themselves and the causc of religion a valuable service if they would commit the immortal couplet of Dr. Fraoklin to memory. I have some times heard nod alwnys found that an erapty barrel makes the loudeat soued.
It makes devils laugh to linve members of the church speak reproachfully nod magaify the natural imperfections of nifisters of the gospel in the presecce ot uncouverted people. Every such offeoder stould be prouptly brought before the har of the church on the charge of a grave misdemeanor.

Let there be a greater emphasis gived our religious profession io the hom circle and our preachers will hersld a greater ingathering of precious souls. A child that breathes nothing but a soseular atmosphere at home will hardly develop iatu a lover of Jesus.
To-dny "our Willie" pit in the petition for a balf holidsy. It was granted on the condition that he would commit to memory the first tee verars of Jobu 13th clapter. The condition was aceepted. Brethren, go and do likewise.

The missionary thermometer in a correct instrument with which to ascertais the quality of a spiritual heart a profess or of religion possenses. How much have you got clear, brother?
It is asid that a church which dors uut manifest a coacero for the salvation and evsugelizing of the world is nots church of Christ. Who can asy the charge inot true?

It is thought by some very fastidious people that an uaeducsted mas who works with his owo bands to support himself and his faraly is not qualified to preach the goopel. Verily times are eadly out of joist. Oh, spirite of the apostles, wake up the sleepy bones!
Some persons are so fearful of seetar ianixing the rising georation that they will not incalcate deaomiantional doctrines till the children are old enough to choose for themselves. Oh yes, follow out that live of poliey and the Lord will.have them fast enough loug before that time.
Mark the reason which the apostle assigns for geatle reproof. Cozrider thyself lest theu also be tempted.

##  



Nomthery Indiana will make an effurt to havo A．M．in 1881.
$W_{E}$ have now sent ant all orders for Bushor and Bergatreser Debate．
12ath Wrtaeti＇s address is now Grandy inther，lowa，isastead of Mt．Carcoll，Ill

Mucu of the frut was blown from the tre and vines Friday morning during the gale．

No doubt mistakes were made and some of our renders fisiled to get the Datux．If so， gend for then．
Pantres will plense remember that our terms are cash－aeitber tido
abie tu our creditors．
Neancy $\$ 2000$ worth of trebets were sold daring A．M．Whether sutbicient wan ob－ tulued to yay expenses we caunot say．

WE beve yet on havd n number of dailies for encle day of otecting whiel we will sead to an address post paid ou recenpt of 20 ornts．

Just beforingoing to press ne leara that the arrak coblest io the Chengo conventrou is over， noungated lor Prespdent．

Ero Jolan B．Mishler of Mogodore，Ohio，is stll with us．We would hare beon pleased to ce waty others rebain in order to have heasint inter riew with them．

It is not at all inprobsble that asnidst the Fush and crowd of buriness duriog A．M．that somm mistakco bavo been inude．These we shall Fhilily correot when notitied of thers．

Owssu to great wearinest if mind and body the were unable ho give the usual attentiou to tuis numbur．We present a lot of iteus frum 1．E， $15 \cdot 1$ ubure of the Pringition Christian 11 Noloinger of the Progressire，S．H．Basb－
and J．A．Wurst of the Preacher and S． 7. bhary nt the loung Dixiple attended the matms
The－mpriathudeuta of the Dining teat say that the gerlo whomsisted ith waitiag on the duty，anl drairse the thanks of ull for their taith culuess．

Bra D N．Torknaus peached io the Lan－
 Sumblay + t－nia．Two were baptizad，one

Is Brother Bajabaugh＇s article in No． 22 lsut live read＂out＂initead of＂cat．＂ $\mathrm{B}_{9}$ sare to think of＂on insteat of＂ c ＂when you re read it．
We printed an extria womber of the Dails hence cau supply them to any one＇s address for 20 cents－four nomber＊，containing as symorsis ii A．M．proceedings．
Ehaswiftus we puilsh the vote of thank tendered the people of Lanark at our meeting on Saudsy last．We shall hold this people in lasting remembrance for their unselfishness du－ ring our great meeting．
Bro．D．E．Brubaker writas us Irom Loudoo， Iowa on the 4tb statigg that imaiesse volout of water fell in Eistern Iowa Thureday unght． The train on which be went home was water bound at the ahuve aaned place．
Tas followiag usmed brethrea were appowis ed as Trastees of the Abrand Chasel Lh Lraty：It II．Miller；Enoct Elby；D．E．Priet；J．U．Lail－ nuab；J．W．Stein；M．S．Newcomer；D．L． Miller Bro．Cassel nasde the sppomimenta． On the night of the 7 th a nomber of breth－ ren and sisters met at the house of brother $J$ ． I．Kiby in this caty and observed the ordmance of Giod＇s Louse．Bra．Eby is 10 dechang health，ana washed to ebjoy the blessing of God＇s a batheutions at thay mive．How brosaers and sister vere present，aud it whe a joytal time to all．
Bro．David Brower，ut Bajem，Oregon，says： ＂Rues accesalons by baptem and two bore applacuits．Hould be glad it you could ie at our District Mietigg ana commumon the 18 ch ， 19th，and 20ta nast．Bhay Goa biess dun crown your labors both as finimisters aud publishers． Wuald be bsppy in being with you in jour D．M．，but canatut be there．
Bro．Dantel Watters，of Hudson，lowa，of the Stu iust，soys：＂We marived in Waterliou sadely．A hand rain starm pissed uver the
voustry，comag from the direction ol Dhe coustry，conilug from the direction of Du－
buque．Every une with whom 1 have talked expressed humsell as bewg pheased ath tho meoting and hetis tery graketu to she peopie of Lanark tor their koviluens．＂
Nomest tour of the Progressite Christion is ＂ruaking ot＂Oar Culleges＂suys：
What is the attutuct，practicaliy，of each coliege towata the dectavius of tie A．IM．to Pontedulame！wh areso question．＂
Ponteculause！What kuu at credturess that t？ We call not Tollow such progressiul as tat，
and now call $10 r$ the quenthou bopheg our be－ oved＂edo＂will eive us $P$ onteculanse iu plam Evglists or ordinary German．

We hove learned just now（Sth iant）that the spectal trau whech ielt here ton Chwago on the 4 th，was detained all might at W．V．junc－ tron．We regret this very much；and cannot understand why it was thus．We shal！buve the matter unvestigated，lor we do think it very
annoying to be thus detumed．We did all we could to arood such thrugs and runke all happy and comilortable；but no we do not own any raulroeds nor any part of a rallond，we can do no tuore than expreas regrets．
The people of Lauark deserve the lastiug gralitude of Brethres tor gaterous hospitality and goodness during A．M．They opened their houses Ireely and louged and led hundreds of the weary and hungry．If we wera able to vote them ten tbousand thanks we would cheerfully duso．The meeting tendered them a rote of thanka；and we believe it will be rimembered as one of the grandest oceasions ever had at this place．

We regret to part with our cateemed Chil－ Tes at Nork；for we stall cherish a very teo． der regard for it from the fast tint we were very iutimately sasociated with it at onat time But it arems brother Moore thought it best to part with it，beace it goes to Asbland．We do not like to see so buavy chauges in papers， and think it dors uot almays augur well，but is this we hope a wise step bas been takeo．Tae
B．It W ．has no thought of moring or selligg． seiog contented aud huppy in its worls and missiou．
Deara the Amnasi Mrotug at this piaco the fullowing mumber of tickess were sold at she stations named：Freeport，367；Sbansob，
393：Mit．Cirroll，390．Tion great mejority of 393；Mif．Ciaroll， 390 ．Than great najority of
entrern passagers had purcunsed ronuf trit bekern passsngers iad purcuased ronua trin
 1ł00 putiengers from Cbicago here and retura－ ed tham without injury to eny onp．Furty
cars mell－filid were sent girny froun this place cars mell－filid were sent arny frow this place
on Thureday the 3 rid．

## ANNUAL MEETING NEWS．

## 

About seven hondred peraoos arrived on the 29th，and nine huadred on the 30th．
Yesterday aearly 1,009 persons were seated at the tahlea in the diviog tent in less than two miantes．

Bro．Jesse Calvert preached in the Abraham－ ic churct Sunday evening to at large aud stten－ tive andience．
Brotber Silas Hoover preached in the Tabor－ ancle yesterday at $100^{\prime}$ clock s．m．Abont three thousand persons listened to the very log． ical and edify ing discourse．
Siater Julia A．Wood arrived on the freight at $10: 15 \mathrm{p}$ ．m．so enfeebled that she could no walk，and was therefore carried from the care in a chair to M ．Treseott＇s，where she is kindly cared for．
We have received a copy of Der Bruderbote，
the German paper poblished by Bro．George Aschenbrenner，of Viuton，lowa．Now lef our German brethren take hold and give it a liviog patronage．
Brother Bashor spent a week with the Dan－ ville church，Ohio，junt before starting for A M．and serentean were added to the saved Over forty－five have confessed and returned to the Lord since spring，
Brother John Harshhsrger＇e address is Good＇s Mtlls，Va，instead of Cross Kays，Va．Persons who refer to slmanac tor his address should re－ member this．J．J．Good，Cross Keys，shonld be taken ont of olmanac as he is decensed．

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            FROM WEDNFSDAY's DALLY
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A child died very suddeuly at Dr．Eby＇s ges terday．
Ahout one thoussan six hundred persons ate breakfast at the tent yeaterday morning．
Enoch Eby，Johs Wise and John Metager assigned to duty in Urbsia ehurch，III．
Brother D．L．Williams，of Browasville，Mo， very mach ufflieted with the rheumatiom．
J．H．Worst，editor of the Preacher，preach d in the Cougregational Church last night．
Brother J．W．Stein preached to about three
thousand persous in the tribernacle on Mondsy
Seven persons have beea baptized in Den－ mark since Easter．The Lord worketh con－ tinually．
Brother D．N．Workman preached to a large audience in the Congregational church Mouday vening．

Brother John Forney was at Ggden，Utah， on the 26 th ult．Look for interesting newn from him
The church at Astoria，IIL．，bas been given R．H．Willer，Jacoh Negley and J．R．Gish to assist in restorivg peace．
About four thoosand pounds of beef were deliversd to the A．M．cooks yesterday，and six thousand pounds of hread．
Sister Brower，of Ervin，Ind．，who received slight injurifs stepping from off the eoach at Logassport，Iod．，is better．
Two thousand six huvdred persons ate din－ Der at the tent yeaterday，and two thousand vere entortained in the evering．
Mr．Stagg of Indumapolis，a skillfull stenog－ rapher bas beeu engaged to make a full report of the deliherations of the Council．
There mere ahout 10,090 persons in attend－ sace at the Conference yesterday．The day was calmi and plessant，and the order very good．
The Conemaugh and Johnstown eburches， Ph，have secured James Quiater，John W． Brambangh and Lowin Kimmel to assist in ad－ justing difficulties，
We bad the plearare of bearing brothex H． R．Holsinger in the Lutheran chareh Monday evening．The exposition of Matt． $7: 21$ wat ably and foreibly preseaten．
The Standing Committee Lave astigned Buoch Eby，John Wise and John，Metzger to libbor with the Urhana（IIL．）chureh in the in－ terest of guspel love and peace．
Ealy after dinner yesterday，the tabernacle was filled and the time was spent in monging and preaching．J．W．Steis and Joun Metz－ ger earnestly addressed the peoplo on the im－ portance of preaching the gospel．
Miss Charlotte M．Blake，solicitor and col－ ector for thr Protestant Orphas Asylum，Chi－ cago，was on the Anaual Meeting groaudz Ees－ keriay is the int．nest of that institation．Bio． Holsinger intreduced her to the meeting in the moruing．She gave a deseription of the work and character of the Avplum，after whreh a

Brother David Eummert，the artist，is on the groand．Brother E．is a diligent ntudent and we take plessure in becaming arquainted mith him．No douht he will givd tis some good sketches of the A．M．grounds and surround－ ings．
Illustrations of the Anaual Merting tents and grounds，will appear in Fronk leatie＇s Il－ Instrated Newspaper of Juze 16th．The Bretb－ ren＇s meeting－house in Lanark，ne well as the orchard scene and the interior of the taberas－ cle and the council in session wall oppear． Price，ten cente per copy．Seod orders to B． Price，ten cente per copy．Seod orders to B．
at W．office，Lapark，II．The profits shall go at W．otfice，Lanark，II
into the mission fund．

## 

Cesterday＇s issue said thot 13,000 persons were on the grounds．It should have bsen 10，000．
J．R．Gish，E．Ehy and J．J．Enamert bave cen मamed as a committee for Rock Ureek hurch， 11 ．
Would it not be more edifying if apologies were entirely discarded in council and in pub－ inc preachiogs？
The moraims e are spent by the multitudes in inging in the Tabetnacle．Who does not love the hallowed intluence of singing？
Eight roaches from Freeport filled with passengers for the Confereace arrived yesterday morning．Seven coaches came in alfo from Savanna．
Everybody has turaed his house iato a hotel this wrek－many have talien lodgings in churches，barns，sheds，or any convenient or inconvenient spot．
The Arnold Grove church，IIL．，has been giv tn the following committee：E．Eby，D．E Price and Danie！Dierdorff，
During the progress of the meeting yester－ day，one of the tent poles fell，slightly ivjuring sister Lichty and frightening many others．
The lumber，pans，brick，dishes，ke，used for the Annual Mesting，will be sold next Mon－ day，June 14．Sale to commence at 2 P．M．
Loss－On Saturday，asum of money，either in Hamilton＇s or，Crotzer＇s store．The fieder will please return the name to the Gaxatte office and be liberally rewarded．
Bro．S．H．Bashor preached in the grove at $20^{\prime}$ cloch P．M．to a vast congregstion，on the ＂Conversion of Paul．＂It was red hot hut heated in the right fire
The Brethren editors behayed pretty well yesterday．Bro．Holsinger leads us in debate， and seems to he ready at short notice to give his views．We opine he likes discussion＊．

A man lost bis wife last Monday and came to the Tabernacle manager und had the fact announced．The couple are quite old and fee－ ble and in the great crowd became separated．
Bro．J．B．Bromhaugh，one of the editors of the Primitive Christian is attending Confer ence，and no doubt will he glad to see the read－ ers of the the $P$ ．$C$ ，and many others who should be．
＂I just want to make one remark，＂is a com－ mon way of commencing a speech io the Tah－ ernacle．Every word coats money；why not make the remark without giving notice of the intentions？
Mias C．M．Blake requests us to tender her beartfelt thanks to the friends of the orphans， for their generous contribations．Miss Blake is a devoted worker for the poor friendiess lit－ the waifs who have been left to the charities of the human fomily．

## froy faiday＇s DAIIY

Aboat one thnusand piecas of baggage were haudled at the baggage rooms yesterday
There was an Indian hrother at the Annaal Mteetivg yeaterday．He livea in the Stale of Iowa．
We retorn thanks to brothera Sharp，Dashor， Gibson，Holsinger and others for aselistance on the daily．
In yesterday＇s issae，on page one，column five，line twenty－two，the word＂riews＂should he wives．
God bless the loved onea who were with us May all anfely reath their pleasaat and cheer－ ful homes．
Hrother Martin Neher，of Kaones，and Laa－ don Weat，of Obio，preached in the orchard at $9 \mathrm{a} . \mathrm{m} .$, yevierday．
Asother diatrict has been acquill by breth－ is thera charch from that State．
Brother Jsoob Berkey，of Texas，was admith ted as a mentbar of the Standiag Committea． There are ahoat fitts－sight mesnbers pore in ｜Texne．There ought to be thonsands．
"Ye" editor of the Provrestire Chrittion
toped with us during the $\mathrm{A} . \mathrm{M}$. and behared atopped with us during the $\mathrm{A} . \mathrm{M}$. and behared
himpelf admirahly. We pronompen bima arod socinl compation, and mish bim good days, manch pence and an abmndance of tempered manch pence
progrestion.
Brother Daniel Shively addressed the peoplo in the tent geterday morning on singing. Urged propla to follow the leader and cultivate the
voice. Shonld articolate wall ; and' not sing voice. Shoold articolate well; and not sing lively tunen at faperais.
We are glod to hear our brethren espress thenaselves as pleased vith our country and the people. We thought they would leara to love
ut very dearly if they would give as a fair trial. Many thanks to them for their sffeclionate regards.
The coolsy at the eating tont dud their part wolt. Thers dealt oint ahout 4500 gallons of coffee, 000 gallons of tea, 10,000 pounds of hread and 13.000 ponads of heef daring the meeting. We his.
The nppointment of a Howe and Forengu Miesion Board by the A. M. is one of the most important movementa made by our church for many years-a conaunmation for which our evangelists have long looked and prased.
Thly bourd is the more important, since it Thls bourd is the more important, since it
unites the various elements that bave bereto fore teen independent and less efficient.
We now have on haud revcral hundred efpSes of "Close Commusion" by Las don K+al The hook sells at 50 ceuts per cops. It is eer
tainly on a very practical subject. Its object twinly on a very practical subject.
is to set forth clearly our Jesonas

1. For excluding those not of our faith from our communion-for not fellowshipping them. 2. For not commaning with and accepting fellowehip from those of a dafferent fath.

We now have on hnad a full lize of all the Brethren's Hyma Booka and Tune Books. We the "Bitle Scihool Echoes"

## A VOTE OF THANKS.

liASOLVED, That the thanks of the Lanark charch be tendered to the cilizens of anarh and vicivity for their exemplary horptalits in enterinining and caring for the visi-
tors during our late Annual Meeting. Also to the dillerent eburches for their kinduesi in opening their houses of worship to cur ministry.
The hospitnlity of oar citivens foward all visitors will hive long in the memories of the thourands who attended the Conference nad now take pleasure in speahivg of the happy ours exjosed awong the people of Lauark.
By order of the chureb in Lanark.

1. H. Mcork.

## THE BODY OF CHRIST.

Sormon detivereab by Eld, J, W. Stem in the A. M. M.

T"E church of Clarist has been represented differeut agee by various types ana divine law, as a generation chosen hy God, and separated from sumong the nations as a nation with holy laws and crdivances-as a people peeuliar in life, charscter, experience, hahits, cootume, privilezes, enjoyments, ald rewards. It was typified by Jerusalem as a eity chosen by God us a place in which to put his name, desigued for his service, saliject to his control, and distinguished by divine privileges and im munities.
It was set forth by the taberacie aud temple in their divine conception and desigo, in their coustruction, costliness, worth and use.
It was profigured by a bush in the desert, e1veloped th llames, hut preserred by the indwelling of the divino presence.
Its parts have been ineidentally ulluded to be a varioty of figures caleulated to make one think of a ship at sem, sometimes in a calu, but oftew in a storm, lasted by the fory of the tempest, threatebed by the fierve lightring. and moeked by the muttering thunder, hut directed by in omnuiscient mind anil protected by am almighty hand.

The Chureh is the Lond's marden, his plantation, his viusyard, his flock, hiss Tamily, his bouse, has babitation.
The npottle set it forth iu our text under the atrking similitude of the huranu body cowpoeed of mauy members, related as parle of a ooumon whole, arranged and adapted to each
other according to his wistom and mill, united
by one bood or fellowhip, ail neddfol to one another and to the body, and united by the honds of a mutual cadse, concern, sympathy, and offection. This body is composed of Christ as its head and all of its uembers however sep-
arated by tume, space or circamstance, who tave behered the Gospel, repented of their sias, and in one apirit bave been baptized into the ona body, and have been made to drink into one Spirit, though they be Jews or Geatiles, bond or free, male or female. Soch a onenesa of the memhers of Clust is comprebended in the very idea and design of the Christian religion. It is fally contecaplated and expressed in the Sayior's last, earneat, tonching prayer on earth for his people. Alludiog to his immediate disciphes be eage, "Neither pray I for these alone, but fiur them also who shall beliecte on me through their coords; that they all may be onc; as thou
Father art in me, and lin thee, that they aleo Fatier art in me, and 1 in thee, that they alao that thou bast sont me.. He further praye that they may be made perfect in one that the world may not ouly believe but knowe the Fatber who sent him.
To deny that this prayer was beard and will be realized in bis faithful childres, is to itapeach his divine Mensiahship, has truthfulness, when he said to ais Futher, "I know that thou always hearest me,"-his success as Mediator, his prevalenee ns our lutercessor, and virtoaily to drayy tiat be in the Corsat of God. To admit the anecess of his prayer in to nd...it that all who are truly anited to him as their head are onited to one another as memhers of his body.
Thus we see that every member of Cluriat is related to the body as a part of it, and hence Knder obligations to the hody. This is true of the most humble subject of God's saving
grace. "If the foot shall say, "Because I am not the bsad, I am not of the hody; is it therefore not of the hody? And if the ear shall say, 'Beesuse I am not the eye, I am not of the bois," is it therfore not of the hody? If the whole body were au eye, where were the hearing? If the whole were bearing, where were the smelling? If they mere all one mem-
ber, where were the body? But now aro they many membere, yet but one body." I care not how bumble, bow obsoure, how despised, any member of Clirist is, he is a part of the body and the body needs him. "The eye canuot say unto the hand, 'I have no need of you. Nay, much more those members of the body which sean to be mone feeble are necessesry; and those members of the body, which we think to be leas honorable, upos these we bestow more abundant honor; and our uncomely parta have more abundant comeliness.
I have heard of persons who thought they could be Cbristians and have nothing to do with the chureb-could live a Christian life without being identifed with those whom they recognized as the true people of God. I am
sume such people have zerer drapk deeply into the spirit of Gid, bave never felt a pulkation of that divine life which throbs tbrough every menber and ramification of Clurist's body. If they ate Christ'r, they are parts of his hody. The name bonds which wited them to the beed united thems to the members wherever
they find thew, whether isolated from the they find them, whetber isolated from the whole or associated in local organizatioss callid churches. It would be just as reamanible and logical to talk about a living branch of a lising vimo haring no vital consention with
the rest of the hranches, 8 s to inle of a true Cbristian not being a member of Christ'x body. The very description of the body nccessitates the recognition of this law of united dependance. Clrister law is that those who will not hear the chorch ithall he regarded as a heatben
wnu and a poblicau. Ho said to the represen. man and a poblicas. Ho said to the represen.
tives of his body, "Whatsoerer ve shall hivd on earth thall be bound in bearen, snd whatsoever ve shall losse on earth shall be loosod n beaven,"-and "Whosenoever sins je remit they are remitt-d unto thetw, and whosesoever ins ye retsin they are retaived."
Aguin, I remark as God has wet the members of the human bods as it huth pleard him, to the representative spheres and ctices of all his true children are sccording to his all-wise purpose and will set in his dinna body. Look at tho ese, ear, band, foot; we how admirably evers wember is adapted to its rakpectire
fanction. What widon and beacficace are
displayed in the arrangement of all! Tbis
shoald teach us resignation to our aphersa daty. Thongb we pass through tribalation me can rejoice in that. knowing that tribulation worketh patience, sod patience esperience, whd oxperience hope, and hope munketb not, ashant ed. If wo do oor doty, if we love God supremely, if all our detiren and purposen, etjoywents, relations, evgagements, and undertakings suberve the parpose of cur love, then we can sppropriate to ourselves the promise that all things work for our good. God morks, angeis work, men work, devils worh, evente work, all thinge work for good to them that love God, to them who are the called necording to bin parpose. If we are auljected to sore temptation, it will be to prove as; if through the furnnce, it will porify us; if ehastened, it will improve, develop and help us. No good thing will God withold from them that walk uprisbtly.

Again, I remark that all the members of Christ's body are united by one hond of fellow-ahip-they hare one communion. We do not allude heresimply to the calebration of the emblems of the communion of the Savior's body and blood togetber. Commanion is not simply worehippiag in the same hoase, sitting on the same benches and nating at the sane table. It is the spirit and life of Clarist Howing from the head through oil the members who have been made to drink into one spirit and uniting them into one spirit, and by one fuith and by one hope. The conditions of this fellowship are the conditrons of union with Christ. If we lave him we love hia people. There ars certain marks, howerer, which fortid the interciange of this fellowship. The apostle asys, "We beseech sou, brethren, mark them who caues divisions and offonses contrary to the doctrius which ye have learned, and avoid them. "Nom we command yoo in the anme, i. e., by the a.yourselves from every brother that malks disorderly and not according to the traditious which ye have received from as." John nays, "If any man come to rou aud bring not this doctrme of Clurint rective him not into your housk. Of course we are to take our enemies,
even, into our dwellings and to thare our hos-pitalities-fedd him if he is hungry, elothe him if nuked, ete; hut if a man claiming to be a Christian teacher, a hrother, brings not this doctrine, we are sot to receive lim as such into our house nor bid hiu God speed, for be that
biddeth him God-speed is partaker of his evil deeds. We are not to be partakerk of other men'd sin's. There is dnoger here, hovever, of fanaties in the application of this principle of the apostle. I remark there is danger of suistaking oursobject, and bence the need of au iuapired precedent or example. A brother, or body ot brethrea is not to be cut off lor a mistep which may be corrected. The ampotation of a diseared limut is the last resort of a wise surgeon to ssve the body. Look into what
grievous disorder the church at Corinth had fallen. Ench one used the provisions which he bad brought and which should bave been appropriated to the common feast, for bis own supper, and thus they ate tbeir own suppers merely to gratify their own oppetiles in the place where the Lord's supper should hava
been eaten, and one was hungry and another dranken etc. Besides they bad fallea into other dsoordera. Suppose the church here at Lanark had scted in this way last evening, what would bs our feelings toward her. What woald be the decition of tbis conacil in, referenes to her case? What was Paul's course with reference to the Corinthian elhurch; dad he treat thera as heretica? No; for they hand hrought in no strange doctrine. They bad iutroduced no new ordinances. Did be regord them as enemies? No, for they were not. They had no design to subrert or interfere with any
gospel pringiple or institation. But in therr buman weakness they had become disorderly Yet Poul addressen thera as "The Church of God at Carinth," as those "in Chriat Jesur," cealled to be eaints." He consmends, them for beeping the ordinaness, but in love ard faithfuiress be reprores and rebulvs, not sparipg
their errork, and affels areformation for which ho can afterwaris corgratafate himself and them. A want of Caristian forbearmece, frithfuleess and etharity has ofteriand is almays it danger of realting in schismas, an erronson
eccl sliach con be justified in the :menbers if

Christ, truly, wn na , just ground or principle whaterer. Separation is jurtiBable only from those abo ceave to by Christ's, who desert bis troth. There shoold be no schism in the body, Discipliue in correctiug and putting uway bad men.bers is needful to the body, hut schism strikes at the frunctions of utl, paratyzing the achole, and defesting its tuission. It in a prolific source of skepticisus and infidelity, the most formidabie enemies of the gospol, and sends thoosands and millions of souls stumbling into perdition. It was a wise remark of General Wnshington with refereuce to our federal gorernment, "United we stand, divided wo fall." But a greater than Washington has taught ne that "A house divided against itsolf cannct utand," that "A king dom divided againet itelf must come to deeolation." The same would be true of the body, the church or every local congregnition formed by ita associate parts. With what did Alezander conquer the world? Not a mighty host, but a tittle phalanx of unted men whose bristliag spears formed an invincible wall of defense agaiust the armies of the nations. In vain the Darius marshal bis vast nunihers, his elephants and horsemen, when they camo in contact with his consolidated hody they tursed back dismsyed, terrorsticken and defeated. Coald this phalany have been divided, defect would have ensued, and Alerander in all probability had never rascbed the douinion of the world. Sehimu arrays the dopleted streugth of contending portiona againat each other, and the hody falis by ito own efforta, whereas the strongth of all ito parta ahould be united and concentrated against the corumion foe, sin, Satop and the world
Agoin, I remark thst all the members of the body of Christ are needfal to one another and to the hody. "The oye cannot say to the hand 'I have no need of yout' nor again the head to the feet, "I have no meed of you." All are intended to discharge important duties. This io especially true of her mininters. The office of the gospol minister is franght with responaibilities of the most momentons importance and consequence. A minister of the United States to a foreign nation bas an oflice at once honororable, solemn and responaible. The honor and intereat of a migbty nution are in a cer tain senfe entrosted to his hands. But what is his mission compared to that of a minister of Jesos Clarist, of Almighty God-an ambassador of keazen to a lost world, upon whose effiorts the destiay of intinitely precions souls in measarably depeuding. His work is at once the niost honorshie, solemn and important eger comuitted to mortale. It is indeed enough to occupy a seraph's heart and bill an angel' bande, but bas bedn comaitted to earthen resselx that the excellency of the hnowledge may be of God and not of men.
But the work of every member is likewise important. The laymembrirs may co-operat with the minister, ewable him to preach, and then share his tabors and rewards.
"If you cunnot toe the wateluman
Staniding Ilyt on Zion's wall,
Fointing ont the way to beave
Ofrering bife mud peace to att:
With your prayers and with your bounties You can do whut heaven demandi You can bolite furthfal Azrom
Holdige up the proptotée hands.
The tevcher's iullaruce, the parmat's charge the widow's ofering ste all limportant elemento in Ceristias work. The little cbild may have Christ with a loving heart. All are needed. All will have their remard.
Again, the memhers of Christ should all have a mutual care, concern, eympathy and affection for one another. In this repect they muat resemble the memhers of the human body. "If one member suffera, all the members suffer with it. If one member he houored all the mewbers ryjpice with it." Thelr eares, joya, ahd sorrons should to mutua' aud their watchfulness, sympathy and love should bo reciprocal. The law of love to God and his people is the first of all commsods. It is abuce every other, and beneath every other, and before every other, and lehiand every other, and arownd every of ter, ond within every other. It is the motser of every other, the ladye of every othar, the virclgth of every cther, ithe casample of every
other, the glory of every otber, the surety of irery other, the object of erery other asd without which ccery olher commandment would be "a= cousding lirasa or tinkling csmbal." Let us tberefore love, one aucther as ho gave ns comemanderat.

## HOME AND FAMHY.

 your parentu, Fathern, provoke oot yourctild den


## THE SIFTING OF PETER.

A fole bona.
"Hebuld, Satan inth desired to have you, that 20
may sift you as wheat."-St, Luke 22:31.
In St. Luke's Gesppl)'we ure told
How Peter in the lisye of old
Wa the disyed
Wan
And now, though ages inkervene Aro shifted.
Sitan deslres us, great and small,
$\Delta 0$ wheat, to sift tra, and
Are tempted;
Not can, however rich or greast
De by hila station or estat
No bouse so sufely guarded io
That he, by mome derice of bis. Can enter:
No heart hasth armar so complate
But he con pieree with arrows deef Its eenter.
Tho laist the coek will crow, Trheeding.
Tul thrice and more thoy bave denied
Tlie Man of Sorrows, orucined
And beeding.
One look of that pale sulfering face
Will make ua feel the deep disgrace
We shall be altheat tull the atrength
of self.coneent in ctanged at lengti
To meekncs,
Woundo of the soul, thougg bealed, will nehe The redilenling scars ceviaic, and make Confessioh
Lest innotence returno no more: We are not what we were before Tzanяgreasion.
But noble sonls, turough dust and bein,
Rlse from disaster nod defent
Hise from disaster nad defeat
The stronger,
Withis them. lle on the earth suphe Nolouger:

## THE DISADVANTAGES OF CITY BOYS

COME months ngo Rev. Wasthington Gladif deo, of Springtiald, Mass, believing thas If be could fud out how the active and vromivent men of his own city spent tbeir boyhood, it would help to solre the problens of what is the best training for boys, prepared the follow-
ing cireular, which was sent to the one humdred neen who could fairly be said to atand at dred men who could fairly be said to stand at
the bead of the finaucial, eommercial, professthe bead of the finaucial, eommercial, pro
iooas! ond educational interesta of the citg: "My Drail San:-1 desire to find out, for the henefit of the bogs, how the levding men in thia city spent their boghood. Will you be kiud enougl to tell me-
"1. Whetber your home during the first fitteso years of your life was on a farm, in \& village, or ia a city? and,
${ }^{12}$. Whether you were accuastomed. during any part of that period, to engage in any kind of work when yon were not in school?
"I sbould bo ghad, of course, to have you go into partieulara as fully as yon are disposed to do; hut I do not wish to tar your potience, and 1 shall be greatly obllged for a simple answer to these two questions.
No less than eighty-eight of the busg gen-
tlemen who received this eircular were kind enongh to answer the question,- - - ome of them
briefly, most of thena quite fonlls, end it turned briefly, most of them quite folly, end it turned
ont that fow bad been hrougbt up like most of ont that fow bad been hrougbt up like most of
the bots who erowd the ball-grounds and fill the bojs who erowd tbe ball-grounds and fill
the streets of our eities in these later disys.Hera is a brief sommany of the returas:
Of these eighty-eight men, twelve spent the firat fifteen years of their life in the city, twelve Aut of the tweuty-four who lived in villages Ad cities six were practically farmers' boys, for they lived in small rillages or on the out for they lived in smal rillagees of on the out
akirts of cities, aud had the same hind of work skirts of cities, and had the same kind of work
to do that farmers' boys bare. One of these to do that farmer
"I learmed to boe, dig and mow; in fsct, I was obliged to work, whetber I liked it or not. in Winter I went to school, asd worked nigbte and mornings for nys board."
Another said: "I used to work away from bome sonue on a tarm in the Summer and Fall. In the Winter, when going to school, we tbree boys uned to work up tho wood for Winter use.

Four otbers told snbstnntially the same story ds tbese were oboat the same an farmeed boys, e may add them to that liat, so the fiths of all three men-bad the training of furm life.
Now, how was it with the eigbtren city and filluge boys on the hist? Did they bave an eas) time of "ti? Five of them did, is they teshify. Give of them hal no work in partieular to do,
but one of the five says that he studied law but one of the the sayd that he shot eraetlv
when out of school, and that was not when out of school, and that was not enaetiv
play. The rest of the eigbteen were poor boys olay. The rest of the eigbtean were poor boys
-oot paupers, br any measa, bot children of the hambler classes, many of them io narron and needy circomstances-and though thoy lived in citien and villages, tbey were accuscomed from their earlest years to berd work,
"Was genersilly employed," aby" one, "during the Suamer months, and in vac
Foar of the cty hoys were newsboys. One of them says: "The hast year I was conneeted of them says: "The last year I was conneetera
with the press, I earned one bundred doliara with the press, I
before hrealfast."
Another: "I bave peid my own way since ight years of age, without any assistanco except my hoard from my eighth to my eleventh year."
of all these eights-eight boyn, five only had othing to do.
While these boys were growing and working, great many others-sons of mercbants and lawyers-were growing ap in Springfield; going to school and amusing themselves, ns hoys ing to achool and smuang theraselves as ous of their clast are apt to. Wbere are tharyp one
five of thiechss are heard from among the eigh-ty-eight solid neen of that city. Some of them, ty-eicht solid men of that city. Some of ines, but perhaps, are prosperous mea inger for in Spring-
the number cannot he very largat field only five men out of eighty-eight came from that class. Ninety-four and a half per eent were eliber fiumers' boys or poor sad bard
Mr. Giladden made bis report to the public of Springfied in the form of a lecture. The mere anuouncement of the subject alone erowded the church which is a large one, ond the interest in the lecture was so great that the mayor and several of the representative eitizens requested a renetition io the Music Hall. When this came of the hall was packed and buodreds this carme of the hall was packed and buodreds
went from the door, unable to gain entrance.
Mr. Glodden has rewrittea the lecture, and bis interesting facts and logieal deductions will appear in one of the leading migazizes for Marcb. Hn is now eugnged on a "Talk with Girls" for the same magazine. It will be printei hefore loog, and will he of vital interest to girls and snited to their re
paper is suited to the boys,

## SLANG.

## 

WLBSTER defines this to bo "low, vulgar, vanutborized laugarge." In the last anar may consiat of angramatiest und im plain, trae-bearted and goed-meaning peeple. where it should bo regarded charitubly by the more fortunate and better informed classes of society, though a disregard of proper metheds
of instruction should be dincouragei and avoidot instruct
ed by all.
But in the sense of low, meau, idie, wally and unmesning expressions it is to be coudemned absolutely sad unreservedly. As such it is peculiar to the unrefined and coasser grades of jesting, and may be considered as step even to ward profanity. It hetrays a groveling mind, a corrupt beart and a reekiees life. It is not ouly unprofitable to the party using it aad those who are brought in contact with it, but influener osth, corlupting trnugh ind and disectly deetreying the usefilpess of other and directly destroying the usefuluens of otber
lives, and making its aser repponsilije and amenable to God. It is too impolite for the courteons, too offensive for the delicate, to mean for the refined, too ligbt for the soterminded, too grovelling for the pure, too wicked for the good.
Convetsetion should be sometbing more than ale words, vain justing and evil communications; and tbe play-ground, the social bour the clasa room and the study are propar placeen for the cultirstion and une of somestbing better As no noble-minded and pare-bearted lady drimker, a card plaser, a gambler, or a blasphe mer, so she could never afford to confide in one wbe comuionly uses tlang, for be who is reckwba commonly uses slang, for he whe is reck-
hese with bis ;words will not be scrupluous about his moral ebarscter.

## yt. Morris Collocse, Ill.

## the true gentleman.

$\mathrm{H}^{1}$bi, above a lom net. He caunot stocep to con urit fraud. He erades un sererat iu mntage of no man's nuistakes. He is astanued of invuendces. He nsea no ignoble weapons in controveny. He Dever stabs in the dark. Ile is not one thing to a man's face and another to bis back. If by aceident he comes in posaession of his neigbbor's counsels, be passes them into instant oblirion. He bears sealed paekages witbout tampering with the wax, Papers not meant for bis eye, whether they flutter in ast his window or hie open before bum in noguarded exposure, are seeret to him. He prolades no privaey of another however the sentry sleeps. Bolts and bars, locks and heyn, honds and securities, notices to trespassers, are not for bim . He may be trusted out of sightnear the thinest partition-anywhere. He buyn no office, he sells none, intrigues for none. He would rather foil of bis rigbta than win them through dishonor. He will eat bouest hrand. He tramples on no senaitive feelinga. He inavits no man. If be has a rebule for anotber, he is stranghtforward, open and manly. He cannot descend to scurrility. Billinsgate does not lie on his track. Of woman and to her be spesks with deceacy and respect. In short, whateves ho judges bonorable he practices towards every one. He in not always dressed in breadcloth.
"Some people," says a distinguished bishop, "thiak a gentleman means a man of independ out tortune-a man who fares samptuousiy every day;s man who need not labor for hin daily bread. None of these makes a geatle-man-not oac of them-or all of them togeth er. I bave known men of tbe roughent exterior who bad been used all their lives to follow the plow and look after the borses, as thorough gentlemed iu heart as any nobleman who ever wore a ducal coronet. I mean, I have knowi trathful, 1 bave known them as sympathizing; trathful, 1 bave known them as sympathiziog:
and all these qualities go to make wbat I unand all these qualities go to make
detatand by the term 'gentlenuan.'

Mr. Elliot Stock bas lasued a poeket Euglish Testament, with coplons notes refereneen and introductions, three maps, and twenty-four illustrations, for one pebny.

## ANNOUNCEMENTS.

## Notiet abould be brikf, and writios ons from all other bavieses.

The breturen of the Mouroe church, Mouroe Co., Iown, will bold their Love-fenst the 19th and 20th of June, two miles bounth of Frederie,


Weexpect to hold our Love-feast in the Manor cbarcb, Indiaua Co., Pa., June 18th, coameneing at $10+1 \mathrm{~s}$. J. W. Sxoves.
The membera of the S. Waterloo ehareh, in Bluekhawk Co., Iowa. have deeided to hold communiou meeting on the 191k and Doth of wish to be with us in the fear of the Lerd.
E. S., Clerk.

The bretbren of the Grundy chareh, Grundy county, Iowa, will bold their Love-feast on the 18 th and 17 th of June, teu viles west Gruady Center, commenciog at 1 oblock.
H. P. Stameler.

We will bold our love-feast the 1904 h and 20 th of June, commencing at $40^{\circ}$ eloek, in Ylorid Putnam conuty, III, to wbich a general invi lation is extended.
c. S. Holsizuea.

There will be a love-fenat at Fuirview, in the Singer Creek congregation, June I2th and 13 tb commencing at 100 ciock. A general invith tion is extended.
By order of Conacil.
Joh I. Cover.
FALLEN ASLEEP.

## 




MILLEF,-1s the Upper Cordorus Church, Yeric county. Pa, May 20th. Elder Andrew Miller aged to years aud 4 months. The funeral was
very largely attended. Oceasios improved by very largely attended. Oceasion improved by Brethren Adeash and Peter Brown and Danie
$\begin{array}{ll}\text { Hollinger. } & \text { S. M. Mr Myent. }\end{array}$

## OUR BUDGET.

Watck
-Tbeenenis.
-Fiar the Lord.
-Love all people
-Go not after sia.
-Let oot sim eome unto you.
-Sweetened counsel rejoies the heart.
-Spenk ouly when wisdomi is oo the tongne. -The Lord givea grace to them that fear Hin.
-Haverespect uoto the nged and experinced.
-Unless gou know well what you do know, oid thy peace
-The ougodly heart seade the feet into the way of destruction
-"Is tbere any opening bere for an intelleo tual writar?" asked a Beedy, red-nosed individval of an editor. "Yes, wy friend," replied the man of quilis. "A considerate carpeuter, foreseeing your risit, left an opeaing for you. Turn tbe knob to the right."

- Fanine in North Hungary is iucrensing. Fourteen bundred personn at Skinna Comital and Zemplin have no other food bet gruse, vetthes and atnahrooma. Troops of euigrants are leaving the country. The government has or dered the suthorities to stop the emigration and the poliee have arrested some emigrants,
-The peach is supposed to be a native of Persia, and its botasical name refers to that origin. It is known to bave dourisbed in both Persia and China at a very early period, and pas bighly valued in both countries. It has often been found growng apontaneously in Asiatic Torkey. It is meationed by Pliny and everal other elassical writors, and many abec Jotes are related of the veneration nad even aperstition with which it is regarded by the A riatics. It is not mentioned in the Bible, but its congener, the almond, is mentioned as early as the daye of Jncob.
-The following are the beighta of the principal moumments, domes, ete., in the world: St, Antoine column at Rome, 135 ; prineipal tower of the Snitbronian institute, Washingtoa,
147 - Traju's colomn at Roree, 185 ; Napol m', Trajar at Paris 150. Wrahinton'in moou nent af Baltimore, 180; the great obelisd Thebes, 200 ; Bunker Hill monument, 223 ; Column of Delbi, 258 ; Trinity cbureb steeple at Now York, 264 ; the eontemplated new dome of the Capitol, 300 ; dome of St. Paul's Cathefral at London, 320 ; towner of Mablius, 350 ral at London, 320 ; townir of LIavine, of St: Peter's Cathedral, Rome, 465 ; great Pyrumid of Egypt, 481.
-lit is always hard work to row against vind and tida. Peace men bave had their full share th thin to do. Although conacious of being in the right, and on the side of God, and the beat interest of maukind, still the cool apathy and indilference of mankind to the efforts which em earnent men and womes are mukiog for the glory of God and the good of man 23 chilling and diccouragiog. The war debts of the worla bang torday like a eloud of darkness that can be felt, as a crushing weigbt opon tbe people of nearly all the professedly civilized astions of the earth. The bloody gravee of slaughtered milhoss are in the soil of every nation under heaver. Millions of men are under arms today, and rendy to renew the slangbter at the word of command. And yet the massea of mankind sleep as if tbere was no danger.
-Some of our raligious escbanges are die gusted with the senational advertising of pul pit fermer of whieb the daily papers are the medium. The Ezaminer and Chronich sternls rebakes the class of preaebers who "substitute ecemtrinity for earnestuess,"-iruly saying tha: "a glance down the apecial Sunday potices of our daily newspapers ic enougb to sieken the beart of the average Cbristian, Gaturday morbing New Yor 'Divioe Photo hred his sermon subjects as Divine Photo graplie,' snd 'Heaven' : Speciai Police.' Mr
Moody, it appeara, bas been preaching on "Mr. Lot," - nsing rulgar and canmon language to nake himself underntood. Says the Chistion Horker: "We recently instanced the senas tonaliat preacher and bis theme, The Heaven y Suitor, founded on the text, Lyain, whose beart the Lord opened.' Now comes the all The Model Wolker, pedestrian, but Enocb, wbo 'walked with God Very clearly, tbe 'reverend' Harlequins and Pantaloons have not yet perished from of the eartb,-Ez.
June \& THE BRETHREN AT WORK

OUR BIBLE CLASS.
"The W'orth of Truth no Tongne Can Tell!"




Why wis it that Mores cuald not entor the protrluel tandy Was th beanse he did not do whal God


D. Bosserman.

Whis seme one pleaso toll Why Christlans or the present day namut ur do not performa mighty
works like the alustles dint, such an ruising the $\begin{array}{ll}\text { dead, curing the sick, dect } & \text { 8. B. Roturnock. }\end{array}$ Will sonie mo please give some light on the nith
N. W. Buy er of Revelitlins y Will some one pleato
a впотаеа. Will sone brether or sinter plezas explasu the ath verse of the lutb chapter of Be Linke
Is there a beptigru of the Holy Ghast?
What is the testimasy or Jesus christ,
Do we obey or tlsobey. by keeping the lirst duy of the week, the injunetion in the fourthe comuanal the seventh day:
will brother Bulitaukh plense answer ?
Whl you please exphain thow ${ }^{2}-3$ sud thou (the

Will some one please explain the 114 chapter of
 Meise oylata Genesiacth Chapter and Dith vorse. "And it repented the Lord that he had made masi on the earth, aud it grieved bim at phis hasth:

WiLLLAMt B. Goobmick.
In evll an independent, selt-ex sting
clyblo or power, or was it treated?
Plenss explain 1st Corinuthans,
Rasoow.
ronds ums: "Lett your womeon keep sitenco in tho churches: for it is not permitted unto them to sptelk bitt Hipy are romma
enee us alse aath the law.

## NO HELL

1ESTERDAY, as I was traveling on the eell me a book entitled logersoll's Reply to differeat parties who had replied to Ingersoll's lecture on the "Mistakes of Moses." Among
other thingn in the book I saw Ingersoli's ro other thingn in the book I saw Iugersoli's 5 ,
marks ou "Hell," He said he was going to "kich it about until Awerican uinisters would bo ashawed to preach it any more.
Well, It thought those $\pi$ bo preac
Well, I thought, those wbo preseb for Ameries may beeowe ashamed, hut the ministers of
Jesis Cbrits, those who pronch tor Jesus, will Jesus Clirist, those who pronch tor Jesus, will
never become ashamed of the teachiog of Jesus. They will continue to "preach the word." The whole thiog reninded mo of a fable, heard When $I$ was young. It is substantially as fol lown: "There waq a very dry season. Surface
water was all dried ny, and the animals held a consultation to koow what to do for water, and they deeided to dig a well and all the animals to have the privilege of drinking ot it. They
would eome to drink at nigbt. The frisky rab bit would come fart, and when it had disiah. it would muddy the water so the rent could not
drink. They tried to find the offender who driak. They tried to find the offender who
bunddied the water, but could not. The easning ralbitt alwaye denied, as did all the rest. $\mathrm{S}_{0}$, io the absence of Mr. Rablit, the bear proposed to make a matu of wax, and place him at the approsel to the well to eatch the oflenduld they get the war? the auinals hod none. Well, they wore like Boh is with reason, bo has Well, they wore hise son is with reason, he has
none). But to my subject. They wade the Done). But to my subject. They wade the
wax man and placed bine at the well; in the evening the cosy rabbit carye eurly, as usual,
and lo, and behold, a man stood in the way. and lo, and behoid, a man stood in the way.
But the rablhit, being thisisty, was yot going to be frightesed by a man in bis way ; so he walked up to the man and snid, "go away, here, or 1'I
strike you." Bat the mon would not go. So strake you." Bat the mon would uot ga. So
the rabbit gave hina a severe hlow, nud behnld Lis parw stuek fast in the man. Then the rabbit and, "Lot me go, or I'll strike you with ws other paw." So be struek with his otber paw
with the same result. "Now," said the rabbit, "Let me go or T'll kiok you. I can kick much barder than I can strike." Aud be kiched, and lo, and bebold, his fuot asock fast. He kicked a secoud time, and to his great astoDisbwent he
was beld fust by all fours," So I thonget to noself
So I thongtt to uyy self, beltor be carefuil Bob, hor you kiek ahout this matter, or to your ut-
ter coonfosion and shame yon may got in and ter confusion and shame yon may
pot be nble to extricate yourself.

Јой Wisi.

## EASTERN LANDS.

## hanoverian village life,

## HY Watien nombhopr,

I
OUGHT to have oxplained hefore, that the village, besides being a eollection of people assembled togetrer for protection nad to ufford
ehurch and sebool facilitien, is also a commune in the sease that it is a clased corporation with out the power of self.extension or contriction. The villoge can abd does own property, and men to do village worh, as, for instavee, to the corporation. This system of land tenure is naid to have originated in the following way
Io the eartiest citues a single fonily bold all the land arouad it in coramon. At that time all the land was divided, as it still is, into three parts, to provide for the olternation of crops aud the restivg of the land. Each maso then reeetived his share of the laud for a year only a redivision heing made at the end of each sea mon. As inne webt on, the torni far which prineiple of privale property was introduced asd the ownership of land became fixed. Bu this ebange did not affect pasture or torest land The result of all this has been the rotention of the communal idea in reguid to the so-calied village rights whieh belorg to the citizas of E-, but not to all its mbunitants. There bar cau nut be nucresed ur dtmiurshed, so that only a emall part of the sas hundred inhabitanta of E - are eilizans. Eich one of the the privileges of the possessor, lat the subdivision can go no further. Eueh right gives itu vision cas go do further. Eueh right gives ith
posesessor the privilege of grazing a cortain number of sbeep, cattle, geese aud swine on the public pature; of moxing a certain amount of
mendow-land, and of getting stone and clay for menlow-land, and of getting stont and clay for
building from the village pits, besides a coasiderable annowst of wood each year from the communal forest. Village righte have thus eousiderable value, and are sold at prices ranging from two budred and twenty-five to three buydred dollars each. In order to posness, aud be must not own mure than one right unless be increases the number of houses he ourns in the same proportion.
Since the number of rights can not be increased, and sione each one ean only be balved, there must, of course, be sumbers of people in
the village who are not corporators. Such the Fillage who are not corporators. Such
pereons have none of the privileges belonging to the rest except the permission to graze catthe on the common pasture when they have paid the eommune authorities a fixed price per persons any vote when communal affuirs are to be passed upon.
E- is entirely indepmadent of the neighboring eity of G -, but effenses against the law are tried by an inforior court sitting in the tained the age of thirty yeurs, and who is not a pauper or criminal, has a xingle vote is the election of those officers who are to govern his
village. These officials ar-, finst, a Bauermeister, having the combtwed powers of aherifl and town elerls ; under him are two deputies and Council of twelve mell, all clected for a period
of six years. The Badermesister, who is generof six years. The Bauermeister, who is generally one of the wealthiest and most intelligent
of the eitizens, keepa the village accouats; makes the state nud military reports; registers births, warringes, and deatbs, also sulea and rebtals of lands : places cripinats and insune vilhage poor : gives notice of the commeneement of miliary service, to which eash young man is hound; asd reports to the state at spe cified times upon eommunal and village sfatars. He is also Presidedt of the Council and of all
viluge meetings. For all this liard work he receives only forty dollars a jear, and his assistauts get notiung but the barrn honor of
Jeetion. Over the Bauerweister is placed seetion. Ovar the Banernueiter is placed illages. Provincial and village tases are ent leeted by an officer elected for a term of six years, who reesives avout thirty dollars per aniwio for his services.
E - has two foresters appointed hy an imTheso officers recesive ahout fortrofive dollari year, and for this sum muot deeide all matter in regard to the cutting or planting of trees; mast see that no wood is stolen, and daring the wood-catting season must prevent say one cut tuagried trees are ent. They must, moreover,
mater preserve all the game in the forest for the vse
of that pereon to whom the right to lail game
The pastor of E - is sumported by th reatal of two bundred and eighty neren of land balonging to the chureb, and his meome is antol ailighty ivereased by narringe, burial, and otter Ies. Since the cuinister is the ouly cultivatede won in the village, he has of cumrse grat in tuence over all vintage offaire, and acts as jenice-
maker in all furmer comes as ocoasion demands for advice or instruction, but he never visits his people, ex cept when saver Hiness or death calls for his good offices, nor have I ever veen a peessant oyter the parsonage, except when called there by
business. This total separation of the pastor from bis fiock seemed to me to make the chureh a mare formal atthir incapable of doing the people anch good, yet I conld not wonder at the the peasants. Village ministors are appciate by the ehurch consintory, and hold their places for lift, anless they break some chureh rule or preach fulse doctrine. They are aiways unirersity med, and are generally well read, bu g looked upou as an arch-linend bid sciene wo far as it does not agree with literal tranalatons of the Bibse, an "scionce, falseely so called. They revolve in a little cirtle, independently of all the secular world, around some bishop shurch dignitary. Thair social life conssists of at interchauge of atternoos and evening calle, at which coffere is druak, and the worid, the way ; oceasioually this monotony is isterrupt dd hy a birthday party or a churel celebration The latter are, however, a delusion and a snar oulsiders, as each preacher goes with a sermade up to read them. As a cousqueuca this, and of the German peasaot's love for sermons, 1 onco stood up in a crowded oburch from 7 A. ४. to 5 P. X., with oniy an hour's in termission for dinner, listeniag to an endless
series of sermons, varied only by a change of apeakers ! I left the eburch at five, but win fiterward told that there was an eveniog sesion and that the preaching went of for thres The.
The paitor is president of a board of truswhom all churbh of four church-niembers, by of a school board, of four electons and the teneber, which controls sebool matters. The unembers of these boards, with the exception of the minister and teacher, are chosen for six years by the votes of all the eburoh member The schoelraster unites in one person the auties of sexton, grave-digger, and bell-ringer All teachers must have pased an examiontion held by the state, for which they are prepared lanover. Io order to enter theesa schools, the applicant must bo eighteen years old and ba ble to pas an examination in tho elementary studies. Teacleers earn froms one bundred aud oventy five to two huudred and twenty-five eighty-seven cents a year from each of his one hundred pupils, fiftsen dollare a gear from the burch for his services as sexton, hasides fifty ents for tach adult's and trenty-five cents for each cluid's grave dug by him. From the state
be got eighty-t wo dollara, and from the villagu be got eighty-t wo dollars, and from the villago
serea dollars und fifty eents a year, with six serea dollars und fifty ents a year, with six
acres of good farming land oud a bouse. All acres of good farming land aud a bouse. Ald fastioned sort, aud the teacher was drub whenever he had money enougb to buy chisapps. The ehorch consistory, appoints and ver, Teachers are not ecusidered socially enual to nor do they associats with mimister With the feacherends the list of village olticen and next eome those communal sertants for Whom we in this couniry bave no equizalent In what follons, the distinetion between villagd hust be han ellon called electors comprize all wales over thirty ho live in E -, wnile there aro only sixts ix eifizens of the commune. Electors have D rights except that of votiog for villoge officere while village eorporators possoss maky valuaa privieges, a hist of which 1 bave gires berd, a cowherd, who aino looks after the swine and a gooseberd, who, in addition, is town urier and runs on errands for the Bauermeister. these men are elected yearly at a meeting o the corporators. Scelb places are much rought fter, hut do not descend from father to son Ench foll corporator may send out daily with bese herders tour cows, sir sheep without ambs, four pigs withoat shoats, and $t w e l v e$ geese. The aniwals ane colifected every mors-
ing at stated bours by the herders, who go
(1, rin th the ethwts playiog pecchlar arm ous
 lurs tbean ioto the atront to to collected. In the eventay thir atimake are brought back from the panture thy their bardere. and turned lonse I the villuge to find their way bome. Steep, bowever, ate nut ruturued to tbeir owners each fight in this way, but remuin with the herder during the summer scasou. For their labor the Werders receive very litte money, most of their atary beiag puid in agricultural products ach of the benders recerves a botse and In addition the of land from the communo. In ndition, the shepherd has the privilege of pasturing fifty sheop of thin own, ated reveiven seven dollare and a half a year from the commune and about hity dollars yearly in grain rom the eitizens. The cow-herder maken about forty dollars a year, und the goose-herder eceives a hundred luaves of bras from the cit zous and tweaty-two dollors in money from the eommune, for whieh ho must do all th lown-crying and go daily for the erdero of the Bazermeister

## THE NORTH AMERICAN REVIEW

THE June number of North American Review contans "Popnlar P'silacies about Rusers," y E. W, Stoughton, ax.Mosater to Ruasia; "Divorees in New Eoglund," by Dr. Nathan Alleu; "HeClellat's Latt Eervice to she Repab-艮", by Georgo Tietnor Curtise "Has tha Southem Pulpat Yaled? by Dr. F. A. Shoup; "Caste at West Pount," by P. S. Michise, Proessor of Pailosophy at West Pomt and "Some Intaresting Publicalions," by M. W. Huzelitiee. This samber clesen the 130th volume and 65th year of the levvew. Darng the late few years this magazine hiva mude a most rewarkable adrance in popalar favor. Many of its numbers bave passed through several editiona, and its permanent cireulation bas increased more than ixfold. The New York Sun says of it: "It is lall of masterly disquastions on the great questions that occupy the mioday of the world. The Brochisa Times: "tt is the cream of the nation" thought." The Albany Journat: "it is the representative of the beat Amerinan thought and eulture. The Hartford courant; "It is anteresting trom cover to cover." The Boston Journal: "It has not a poge wh gent reader can afford to skip." The St. Louis Christian Observer: "It is a rieb fravt of intelndowed with unpreeedented elements of popularity." The Cineinati Tiner: "No other magazine bas sach a faculty for getting hold of hive, frebh, interesting contributione." The London (England) Academy: It seems to have
no diffenlty in keeping its ponition at the head of the periodical literature effthe Unitud Statea.

THE UNLEARNED PROFESBIONS

T may he noid that tho purauit of wealth needs no incentive, it will shways have its otaries, bat yet may often be an nttorly igooalling. Too true may be this nuswer, and for,that ery reason the more sbould the resl fanction of the capitalist be defined, the publie vecesrity and the profession of manufa turar and moschant be provided for in our method of edaca. tion us a profesation of equa! dignity, equal rank and equal urefuluess witb the profession of the minister, the lawyer, the doctor, or the soientist.
It is very tran that these parevita may he ignobly followed, but not moro so than many others. The man who spend his bife in the pursuit of gath for its own nake, irrespestive of the service that be renders, and even ignorant of it, yet sares sahstanee that mnst be ased in order to give it ralue to him, and iu ita use othin are aided who wight rhe bave ouflered; but the stodent who passes his hife ia the mere parnit of knowledge for itsown sake only, making So elfort so gpend his worls for the good of buvanity, leaves nnoght bebind, aod has been supported by othera, readering no service in Eeturd; the yet wore selfish persion whose sole care is to look ofter his own salifation io a fofure life may so wholly ignore his right service in this one as to hecone a lets unefol member of society, a less righteons force, thas unother, whose hasty impuises make him ofteb a sinner, oot whose great, unselish heart, gocc wil to more than atone for hiserrors.
The capitalist who applies joventions and ates men from noxions or ardaons drudgery is the true labor reformer.- June Atlantic.

## FROM THE CHURCHES.

## AND they that be $\pi$ ise shall shine as the trightnces of the droment: and they that turn 

## PENNSYLVANLA

## Wayaeshoro.

May 25th. The Falling Epring congre gotion beld its lovefeast. Largo attendance. Co Parm Washington Co., Md. A vers enjoyable meeting.
May 30tb. Our meeting at Welty'e to day Was alimily attended on account of rainy weath or. But we bad a good mesting. Seripture lesson, 1 Peter 1.
Jone 1at. We are having most delightful weather. The rains within the loat ten daya bave saved our crops and now the general pros pect is great. Diphtheria is still raging but not so malignaxtly
The goodnese of God stonid lead as all daily to repentance and a life of trust in Him. Yours in Christ.
D. B. Mznyzer.

## OHIO. <br> Palater Creek Church.

Although not a member of this arm of tha obureb, I feel like reporting some news which have made my heart glad, and probsbly will have the same eftoct opon othors. Last Sab four by letter and the remaining two, who are member's children, by baptism. There has heen quite a number of the brethren'e children who bave come out on the Lord's side during the past Winter and Spring, thus proving that there is a good influence somewhere. Brother Cassel, Stutzman and Kreider are the lending minieters. May the good work goon and increase is the prayer of your unworthy sister, Fiona E. Teaotie.

Rome Church.
Our communion of May 22 d is now among the thiugs of the past. It was indeed a feas of love. There whs good order and a respectahlo audipnce, and all seemed to be interested It was a foretaste of the great supper at the evening of time. Brother L. H. Dickey was ordained to the eldership, brother Christian Krabill was advanced to the second degree of the ministry, and brotber Gearge Wise and the writer were chosen to the first degree. Thus passed off another solemn meeting, for there was weaping by old and young
S. W. Lixdowze.

## INDIANA.

## lora.

ar communion ia among the thinga o the past. The meeting passed off pleasantly We truly had a fenat of-love. Brother Cbristion Lesh was ordained to the full ministry. We have had very wet weather for aome time. Prospects for fruit and orops are good at present. The B at W. is a welcome visitor in our family.
A. F. Britiaker.

## OFFICERS OF ANNUAL MEETING

T NOCH Eby of Lena, Ilkucis, Moderator. Jobn Wise of Mulberry Grove, 11I., Headg Clerk.
James Quinter, of Huntingdon, Pa, Writing Clerk.

Jobn Flory, of Bridgewater, Va, Door keesper.
azprosemtatites.
Tbe members from the varions Districts nas. sembled in the Brethren mesting-hoyse in Latark, May 31st, 1880, and upon roll-call the following responded as membera of the Standing Committee:
Eastern Pa
${ }_{W}$ Middlo Pa .
Western Pa
Eastarn Md.
Eastarn Md.
Furst District of Virginia

## Second

Northesters Ohio
Nortbwesteru Ohic
Southern Ohio
Northern Ivd.
Middo Ind.
Southern Ind
Northers III.
Northern
Southern

Midde Iowa, forthern Mo. Southern Northern Kin. Soathern Mietigan,

Eastern Pa,
Middle
Western ${ }^{\text {Sed. Dist. } V_{9}}$ Northeastern 0 . Northwestern Southern Northern Ind, Middle Northern IIL.
outhern Hiddle lowa,
Soathern Iowa Soathern
Michigan, rn Kansas, Southern Cissouri, Northern Norther and Western Maryland

## THOUGHTS ON ANNUAL MEETING

$\mathrm{A}^{\mathrm{T}}$
T our A. M., it was frequently stated that it would not cost lees than one buudred boosand dollars. In this estimate is included he expense of preparing gronide, tente, forbisbing board, the expense of coming, the time spent, \&c.
We should now observe that the expenes of A. M., is not equivalent to the exponse on the occasion of A. M. If thoso who spole enterained the idea that the expense of $\mathrm{A} . \mathrm{M}$, was $\$ 100,000$, they were certainly miataken. For that estimate is based upon the expense "ou the oceasion" of $\mathrm{A} . \mathrm{M}$, which inciudes all the expensea "of" A. M., as well as those not "of" but simply "on the oecasion" of.
Did not at least nine-tenths of all who attend A. M. do so for other purposes than simply that of the meeting?
Take from those who were present at A. M Al who came to eeo their friends and the coun try, and for other purposes besides the legitimate business of the meeting, and how many would there be left? Is it not therefore evident that at least nine tenthe of all the raowey ex pended on the occasion of $\mathrm{A} . \mathrm{M}_{\text {, }}$ was not expended for A. M.?
With those who opposes A. M. the expeose of it is a favorahle and potent argutare We do not intend bere to argue for or against, $A$ M. We desiro aimply to keep clear the facts concerning it. The expensis of the actual meeting is likely to remain about the same, regardless of the way it may be beld. Any change in egard to the way the sonvention sball be held cannot diminiah its hosimess, and therefore noil its expenses. But a way might be edopted
which would free A. M., of being the occasion which would free A. M., of being the occasion
on which so many otber objects are erouped together with it, and their expense ander the soneral bead of A. M. expenses
Some would claim that A. M., must he lield reaponsible for all that is expended in coonec tion with it whother spent for A. M. or not, i. e it mnat be beld responsible for farnishing the Tite neat point then is, Is A. M. res ponsible for all expenditores at it, for purposes not belanging to the meeting? If there were no A . M's, would that money be saved P We do uot think it wonld. The thingaveparate and apart fromi, and independent of A. M., would cost at frami, and independent of A. M., would cost at
least twice as much, and in some cases a bunleast twico as much, and in some ceses a bun-
dred times as mach if carried ont apart from A. $\mathrm{M}_{\text {n }}$ as when taken in conuection with it People wonld want to see their friends and the country just ss much if there were ua A. M. as they do so, and certaiuly they conld not do this at so small expease in any other way. To olasp the bands and press the lips of all $\pi$ hom we do at $A . M$, in any otber way would require, frem some of us, an expenditure of a hundred times as much as it dones at A. M. Therefore it is our convietion, that instead of $A$. M. being an expensive unpecessary appondage of the Brotherhood, it is an econemical raensure which aaves the 8 rotherhood annoally thousands of dollare.
Haring decided the question of A. M. then not being a financial disadrantage, but a neen of economy, the oext problena for solution is,

At our last meeting its unwieldiness was certaidly very elearly manifested. Altbouph
bo people of Lanare and surroanding viwinity
without oxcertion, exerted themselves to the
ntmost to entertain oll who came, there were wot *ithstanding, a groat many whis bad to usdergo exposures whech detricted mach from their exjymment by depriving them of their regnalar and accustomed rest, which is alwaya needed, especially to after loug and wearisome journays, such as mast have to take who attend A. M. Berides this, it taxas the minds and bodies of those who entertain so mueh that often they get sery little time to spend with their frienda whom they dearly love and who their frienda whom they dearly love and who
bave come long distances to pee them, or to attend the exercises of the meetings. Now, bow tend the exercises of the meetings. Mow, how
can these disodvantages be overcome and all can these disadvantages be overcome and all
the beneficisl featuren of the meeting retained?
Our plan at presant would no would bear bis own bordes, and cortainl "ne would bear tis to bearing bis "own" ba no one would object to bearing to bear in addition den who would be willog to bear in addition who is unvilling to bear his own bordes, who is unwiligeltaear his own borden, gaestion. In the city the meetive conld be held without any of the annoyance of boardin or council tente The trouble and espenes of this as well as all elen conmected with it woil the as well is all elso conded with it wonld he avoided or overcome. Here, howaver, it is objected on the gronnd that it would coat more to remain in the city the time of meeting than it coste to entertain the people in the conntry according to present eustom. This we very nuch doubt. We think figures could be proluced that would show that it costs more to utertaiu the people in the manner it was donc thin year and previously than it would to entertain them in one of the cities. However as we do not have estimates at hand, we leave that point for fature devolopreent. While we think it wonld cont leas to entertain the peop in the city than in the eonutry, it is certain avident that it would cost the Brotherhood let
to attend a meetiog in one of the cities than to attend a meeting in one of the cities than
nnywbere else on account of their ruilroad facilities being so mach hetter than any of the sall towne afford. It often happene that long and circuitoas routes with frequent changes of cars where poor connections are made must bo
taken to reach place of $\mathrm{A} . \mathrm{M}, 50$ that partie must start a week or ten days before the meetiog in order to get there is time. Here would be a material. an ari
one of the cities.
Besides all this, now simee a missionary pirit has taken hold of the Brotherhood, we now of no way in which better work cauld be done at such a small expense to the church than by bolding our A. M. in the cities, In all probability, as many churches wonld be opened free for the use of the Brethren as they could sup ply ministers for. Certainly that would offiord us a grand opportonity of proacking the Goopel as we understand and practice it in the great cities of the United States.
We submit these thoughta for the cousider tion of thase who have more as well as those who bave less experience and ability than our self.

THE GREAT MEETING IS PAST
$\bigcap^{N}$ Saturday, Sunday and Monday, the cloaing days of May uccasional nhowers, Tuesday morniug gaven fair indications of fin Tuesday morniog gava fair indications of fin Tuesday, Wednesday and Thursday the cool, pleasaut air was fruly enjoyable. But oa Eriday morming a severe gale aprung up, blowing down the canvass of the boarding tent and ome what damagigg the Tabernacle before if could be lowered. About 810 worth of queeniware was destroyed is the dining tent, and the eanvass badly torn. The meeting was concloded in the Brethren's meeting-houss in Lanar abouk $10 \mathrm{~A} . \mathrm{M}$. Friday. The only things be Core this closing seasion were the H. D. Dar ase, the announement of conamitten and bange in the ticket husiness. Sisters and fo male friendo will be required to pay 50 con male friend will be required to pay so cent 1.00 and the 50 cent tickels, 15 cents each will be issued.
The work of A. M. was pretty fully givel in the Daily and no doabt the great majority of our readers have aiready learned what win befors the assembly. It was a very importan weeting, baving taken advance atepa in minkion vork, and in throwing bafeguards aronad our dacationsl institations. A Board of Foreign and Domestic missions was crested to which was commited the work in Denmark and aH eneral work in America. This Board bow ver, dees not interfere with the rarionn Dierict missions; bat tokes in hand wurk whicb Distriche canoot well reach, sach as Shetes here we bave no membera, and foreign conn-

品
now is mn opporlnuity for every member to do something townrds preaching the Gonpel to very crratare- This work is under thar supurwion of a Board selveted by A. M. and the metubers anomuble to that boty for thewir work. If thay move in a wrong direction A. M, han power to call them belk; bence no one sbould be alarmed over this just and righteoun movement. James Qainter, S. T. Borserman, Euoch Eby, D. E. Bralaker and Joseph Leedy, ware chosen on the Board. We anticipate good reaults and whall habor to make the work anceesa. May, becanse we beliove it to be of tha Lord. May bis blessings attend it, nad souls rejuice in the knowledge of God.


 body, 12 oonle ${ }^{\text {o }}$
cesis per huodre!

Treaties on Frifo impuertop- Proviak froe the No
Teotnmon, nad tho

 Any of the aboyo works sent post-paid for the
aunexed price. Addreng. HRETHEEX AT WOUK,

## The Weekly Brethren at Work ONLI SIXTY CENTS

 TO
## JANUARY Ist, I88I.

BRETHREN AT WORK,
Lanark, Im
Childsen at Werco


## 1. H. Maore, Lanark, Carrall Co., II.

## BIBLE 8CHOOL EOHOE8.

Tnared by Brother D. F. Eby, for use in the family, is Bible echaols and wherever people desire to praise God by singing with the spirit and with tbe underetanding.
The work is now in the hands of Professor Hill of Chicago, and will be published at once so as to be ready for delivery this month. In sive and form it will be like "Gospel Songs. "Ito low price, good music, and couvenient arrange. ment no donbt will commend it favorably to all lavers of good singing. Ordera will be received at once at the following rates:
single copy. postpald
One do
. 38
Single copy, postpaid
One dozen
Two .
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Two "
Bretrien at Work.
Lanark, ILhnota

## W. U. R. R. TLKE TABLE.


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Pasongers for Chrazo should tesvo Lanark a
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Vol. V
Lanark, Ill., Tuesday, June 15, 1880.
No. 24

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## OOMING WITH POWER

## dyc. द. вадеssavor.

To Elder Diniel Brower, of Oregon.
"Excoeding great and prochous promises are givon uato us, that by these we righbt be partakers T) ${ }^{1 D}$ God ever falsify bis 1) "He is failhful that promised." Heb. 10: "He is not slack concerning His promises, as some men count slackness." 2 Pet . 3: 9. His "sayings are faithful and true," and "His word is forever settled in Heaven." Rev. 22: 6. Ps. 119: 89. "The words of the Lord ase pure
words; as silver friel in a furnace of earth, pkrifiel? seren times, Pa, 18: 6. The promises are not all in the form of promises. An implication is tomlamount to a postive declaration. When God hints it is nnough. He tells us to pray "thy liogdom come," leaving as to infer that the prayer menss promise. He is always wbis-
pering out of His gospel, and out of all events and provideuces, that tho kingdom of God will come with power," first to us then in us, and lastly by us, No one will know who Jesus is till he ares Him on the Mouat of trassfiguration, and gets a glimpse bohiud the vell of fesb. The apontle saw what Jesus itid in his miracles on others, hut did not really see Hinn till He wrought a mirncle on Himself,and permitted a foregleam of hin glorified bumanity, aud ours. Clurist "casts not bis pearl beforn swine, nor guve what is boly uuto dogs." By many indirectious He brign himself to our appreciution, so that by the time he stands revealed we are edocated for the meaning of the apoo alypso. He taker no Judas Iecariot into the inner chamber of miracle, or on the Pingah of Divine manifestation. Not even common disciples monat the peaks of christian experience, or the Patotes of eslestial disclovares. Wby? They disrelish the Diviue method and diseipline. Patmos sceuery is too harres, Patmos life tos inolated, monotonous, and dreary. Not to God's John's. Those who lie on tha bosom of Jesus, glorying io the brotherhood of triat, derision, persectution, nad crucifixion, will be voachsafed soul-lifting,soul-awing revelation of the Wunderfol in the most rugged localitios, far anay from risible communiou with saints, where the Divine Presenca turns all objects into eraogels
of righteonsness, and filla the wilderness with the aroms of the Upper Eded. "The kingdoan of God comes with power," hat not hap-bazard. Gud is a law unto Himself, has given law to all oxistences, from the Archangel to the all but inorgenic moneron, and resperts the laws of all beings and aforns $\mathrm{H}_{0}$ bas crented. This leads us to look for rigid conditions as essential to the eoming of His kiagdom, "whereunto we do well that we take heed." "God in not mocked." Seed on the wasside is quiekly devoured by the ravens of the pit, and rocks allow no rook, and thorns eboke even the planting of Jesus, howevar great the natural capacity for a plentiful barseat may he. "Keep thy beart with all diligence, for oat of it are the issues of life." Proz 4: 28 . "Kept by the power of God." 1 Pet. 1: The Lard is thy keeper." Ps. 121: 5. Selfkept, Cbrist-kept, doubly kept, safely kept,then "comes the lingdon of God with power. Not to drones, not to self-plessers, not to mommonworahipers, not to formatiste, but to those whose "life is bid with Cbrist in God
The sun' was made to shine, not to be corered with a bushbl. "In Him wha Life, aud the
life wus the light of taen." Here is the kirgdom. "Ye are the light of the world." Fixst a Bales in a manger, thes a youth in subjection under parental training, then a manat the carpenter's craft, then a flawing Prophet, then bleeding victim, avd lastly a glorious High Priest, aud Lord of lords, and Kiog of kinga. "The kingdons of God is within you," because Christ is there. But there is also an objective kingdom. Life mest have both support and expression. The sun is ninety-theee millions of milen away, and yet practically here in the light he sbeds upon and arouad us.
So far as ne are known Jesus should be known. He whose life does not mean Emmadue) 15 "pose of His." The kingdom of God is not a theory, or philosophy, or notion, or tradition, but "tho power of God unto salvation." Where the sun sheds his beams every germ is quickened. Ged awalcens and vitnlizes in us all that we allow him. We are to the world "in Christ's stead," sending out in rays of love end holiness the life of God, calling in words and acts and silezce, "be ye reconciled to God." "The kingdum of God comes with power," but without olsservation." The work of the Holy Ghost is not subject to the naalysis of reason. It takes reason captive, employs, unfolde, aud ancetifies it, but ever remasus above its grasp. Only christians are truly ratioual. Skeptical philosophers are fools. So testifies the Bible Ps. 1t: 1. "As many as received Him, to then
cave be power to become the sons of (iod." a bow little we realize this Divine inheritance. "To them gave he power." The offapring of such Puternity wust needs be "a pseuliar people," "living epistles known and read of all men, written with the Spirit of the living God,
in fleshly tables of the heart." 2 Cor. 3: 3. Powor to mpeak with tongues of fire, power to cast out devils, and take up serpents and driak poisous without hurt, power to storm the gates of hell and vauquish then legions of Apolyon, powor to conquar ourselvas in body, sosl, and apint, and represent Almighty God to the world. To this ead "the kingdom of God" must in very for theso thing 4 " "Oor suttisiency is of God." 2 Cor. 2: 16, and 8:5. Wo mast be "born of God," "filled with all the falness of God," "strong in tha Lord, and in the s,swer of his might," "more than conquerors through Him that loved us." "Thy kiogdom como." So it comes, or not at all. "Endued with power puiling down of sbrongholss
puiling down of abronghols.
How muolb doys all this
How much doas all this meat for Oregos? Mucb, very much, I bops. The life of the sainte there mist be the answar. The kiagdem munt cocas witb power on the Pacifio ceast on the Dictionary is so compact and deen and sominal
that we aned woointed eyes and harta for its
study. Baptism is infiuitely more than trine hady. Baptism is infuitely more than trine immersion. It is to be feared this is ofttimen overlooked. "t am with you alway, even to
the end of the world." Glorious promise. The alway"includes our contury and year, and "the world" takesin all latitndes and longitudes But the "And Lo," tbat precedes the promise connects it with conditiens that eut through ami aud epirit, marrow and bones, the thought aod inteas of the heart, like a two-edgedsword Heb. 4: 12. The lemehing that prepares for haptism lays bare the heart of God ic all its fiery rightepusuess and unatterable lore "Teacb all nations" mean* the exhibition of the Cross in all at9 sin bating, sin-coudeuning wrath administering, hell-anfolding terrors.
Tee kibgilons of God must come with power to condemn, apprebend and slay, as well na to redeem, hwal, and beatify with the Divine life and likenesa. This must be effected by the church; by the ministry and the iefloence of personal holiness. This eau be done only by sach cousecration as insites the free,uahindered
occupancy of the Holy Ghost. Without bim occupancy of the Holy Ghost. Without him
we are powerless. The execation of IIIs office is dependent on sur parification "from all filthiness of the flesb and of the spirit, perfecting holiness is this fear of God." 2 Cor. 7: 1. When I contemplate this high standord and profound work, I am ashamed of the cry of progreas worth the ink spent in its advocacy. Whether the sambts is Oregon are all couformed to a rigid, is flexible pattern of dress, I know not, and caro not. But if they are temples of the Holy Ghost, seal Emmanuels in character and life, they will be "boly, harmosess, undefiled,separate from sinners," and "higher than the benvena" in spirit and aim and devtiu". Heb 7:26, Non conformity comprises the whole man. We cannot have "the mind of Clrist,"
and the vestments of Belial. We muat "present our bodies a living sacrifice." Dress it only a small part of this requirement, but it cansot be left out of account. There are other physical aborninations mgainst which the church fifts not a finger. There are waya of "walking after the flesh, ${ }^{\text {" }}$ where there is no restraning sathority but the inver individun! appreciation of the bigh, pure, sweet, self crucityixg life of Jesus Chbist. Hera is room for progress, in preaching and practice, and it is progress that memas something. Wben "the kingdon of God comes with power," the Sertile,acres of the church will not be desecrated by needs that pollute hody and soul, onammon will not cheat he Lord of His tithes, our swardrobes will not be ohrinen of idolatry, our bollies will not he our gods, and we will learruto "epend and be spent" for those who deride and abuse us, "looking unto Jesas" as onr "Alpha and Omegn," weldy, tearfully, yet gladly tendured the crons and deapised the shame for the $j$ y net bafore us. May the Kiogdom of God come with power in Oregon, nod erery where, and anay there be "mighty sbaking amang the dry bones of the bonse of Ierach, so that we mas be a terror to the devil and his angols, and the light and salt and salvation of the world.

## DIVINITY OF CHRIST

## Bre.a. ont

"Hot miade hicnelf of no reputation. and took upon bimself the form of a fervant, and was made in the flkeness of man." Fhil 2:
T T a not bere asserbed that Corist was a ser1. Faat, or that be wat ever tuade auch by Lus Futher, but he naye be timelf tools opon binself the form of a servant. We are bomen; therefore created. We are created; therefore by virtue of ear creation wre are subject to or servants of oor Ereator. Not so with Jeses Christ, for he took apon bimself the burn of a
creature. What is not created must he creator therefore Chriat our Lord is Creator. God is the Greator, thereford Christ is God, God is Dity himself, therefore Jesus then Son of God is divine.
Plattsburg, Mo.

## OUR PROFESSION

LTT us hold fast the profession of our faith that promised." Heh. 10:28.
The above text is $n$ command to us that win should hold fast to our profession that we made to God. We bave promised to God and man thot we woutd coreunst with God in Clurist Jo sue to bo faitbfut autil destb. Aud bow many of us dear brothren and sisters, have como sbort of the professinn we have made to God, are we doiug our duty to the cause of our Mas tar? The apostle would may, "let us consider one another to provole unto lovo aud good vorhs, and not foreake the ansambling of ourselves together as the munor of some is. But shorting one another no wuch the woro os ye ea the day approaching." It is necessary that we exanitie ourselves day by day and see wheth$r$ we are in the failh that was delivered to the saiats; aud those that hold fist to their profeseson will receive that promise; for be is faithfu that gave us the promise. Christ has done all in has power for us; now it behooves us to obey the iojunction of our blessed Muster, for yot a ittle while and he that shall oome will cont and will not tarry.

## SOWIN DRAOON S TEETH

$\mathrm{N}^{\mathrm{s}}$
EW Rogland was receatly startled by the tidinga that a young man,--hardly more than a hoy,-is the atate of New Hampabire bed shot and murdered bis aunt, and then loigged a pistol hall is bis own brain. Thoegh his apparent bealthfulness osst discredit on the latier portion of the atory, yet in a few day" a marked change occurred, and the mardorer nuddenly died from the effect of the ballet, as was proved by a post mortem examiantion.
A short time before his death he moat positively devied haring bad any trouble or cause of quarrel with bis aunt, and as his death cuta off judicial investigation, 尹 strange mystery overhung the case; bat from diacloeares madn hy the prisoner, the sheriff is ssid to have auchorized the statement that "the motive of the crime was to antisfy a morhid cariosity, whioh bad been oreated hy long-costmued vicious babits, sod the reading of senvational, vulgar. and criminal literature."
Fuur dayy bafore bis dyath he was aked catually hy an attundant if bo ever read novels, to which be replied that he did; stating in quite a spirited manner, that anong otber preferences he had a decided liking for the that the reading thereof gave him great patisfaction: thin incident showing that his penchant for yellou-cgeered liceratsre war the ruling passion.
Thess are only fresb instances of the demoralizing and damning effects of the ctalation of the vile trash that is suat throogia all the lased. The world has gone astray after liea. From the pione novels sad Soaday Sehool nwash that pervert the taste of the joangest raders, and the romantic love-iales that ruin the mirals and wreck the lives of giddy girlo, down throogh all the recking deatha of bratal licenttoun abominstion, which stimalats to rubbery, outrage, muder, and outlamry, the trial of the old eerpent is on the literatare of the age. And whit people are neglecting the circalation of beihbfal readrag mather, the venoanous atol is going every where and oarrying death whereever it goes.
 May have oo Wzight pethoug Cast off your thoughts and lears of death． The aged ninner will pot turn， His heart so hard he cannet moorn Much harder than the flinty rock， It will not break though Jesus knock． The blooming youth all io their prime， Ire counting up their leagth of time， Tney ofttimes say，＇tis their intent， When they wet old they will repent． But oh，the sad and solemn state， Of those whostay and come too late； The foolish virgins they tegar To knock，bat coold not eater in．
Oh，how will parents tremble there． Who＇ve raised their children vitboat prayer； Mellinks you hear the childreas say， ＂I never heard my pareata pray．＂
O．pareats，take a solemu view，
Ofyoun dear children，dear to you： How can you bear to hear them cry， And fault you in their mivery．

When Christ the Lord shall come to reign， in solems ponup and hurning flume， Soying，＂Gabriel，go proclaim the sound， Awahe ye pations under ground．＂ Good Lord，what groans，what solemn cries， What thunders rolling through the skiea， ？oor sioners siuking in despar． While Christians shouting through the air． Selected by D．G．Couspr．

## STEIN AND RAY DEBATE．

Prop．2d．Baptist churches prossear the Bi－ ble characteristics whicb entitle them to be rezarited as charches of Jesus Christ．

D．B．RAx，Affirns．
J．IW．Stein，Denies
D．B．Rix＇s 14ta Apetheative

THOUGH Mr．Kteio plead＂oot gatil． ty＂of the crimes of which be ac－ cused the Baptists on account of war， jet，as the trials has progressed，he pleads ＂yo exemption from the guilt of war as a Baptist soldier．＂Now he has con－ ftosed bis guilt of all that be chargea upou Baptist churches on account of war．Therefore he confesses that le， as a Baptist soldier，by his own coufess ion，was guilty of the following orimos： He persistently accuees Baptist churches with graoting＂legal license＂ to do＂the works of the flesh；＂he charg ed that Baptist churches＂hold that we may do evil，fight aed kill；＂he charged that Baptist churches are guilty of the ＂crimes of perjury，＂and he charged Baptist churches with justifyieg the＂ra－ pacions，emel，flendiah，＂＂uabridled ＂aroal lusts and passioes．＂
If he vas guiliy of such crimes when a B pptist，what may be expected of him as a Tunker，with all his prejudices aroused？Our wallers may judge as to the weight of his bitter charges sgainst us and the Baptists．

Mr．S．makes utter confusion of histo ry io atterppting to overthrow the Bap－ tist succession．Nothing more is now needed to convince the unbiased reader that the ancient Novatians aud Waldea－ ses were not trine immersionists than to restate the undisputed fact that in all the writings of these pepple they neither adoucate trine immersion nor state it as a pait of their praotace．
It is absolutely impossible to suppose， on priuciples of reason，tiast churches would practicetbree immersions forover a thonsand years and lesve no word in faror of it．

But if the clarges of Mr．S．were true， that the Baptist churches had their or－ igio，like the Tuakers，in modert times， this，according to his own riews，wonld tot form any ohjection to ther church claims．We have been pressing an ar－ gumeot which he does bimself regard as ralid！He canoot be siacere ia bis ob jections．

Howeser，it will be obsierved that Mr．Steia has atterly failed to aotice our lesding historical argumunts，based up－ on the Bible promises．While these ar． guments remain notouched，bis objec－ tions are unavailieg．We restate the ar－ gument：

First：The Tunkers have admitted that the Bible teaches church succesaiou： Second：They deny that the trie suc． cesgioo is writh any Pedobaptist church
－Rome or her brauches．Third：They honestly confess that the＇Junket choreh origiosted in 17018 ．Aod，ns there is no other church，holding immersion，that has any clam to the Bible succession except the Baptist，therefore，even the Tuokers themselves must，almit Baptist succession or be driven into iofidelity．
Will Mr．Stein attempt to tell what church bas the Bible succession？IIe dures not try to tell．
reo．apitelatiox．
Our proposition affirms that＂Baptist churches possess the Bible characteria－ tics which eatitle them to be regarded as churches of Jesus Christ．＂This prop－ ositien is deoied by but few outside of the church of Rome．In devying our proposition，MIr．S．must deay the anlva tion of any Baptist，hecause be holds that there is uo sslvation except in the true chureb．He thioks that all Pedo． baptists and Baptists（including his mother and sister）most be lost uoless they joio the Tuakers．Of course be has done his hest to overtbrow the Bap－ tist church claims．
We defined the word church in our proposition to＂describe lecal congrega tions＂of haptized believers，observiag the laws and ortionaces of the gespel． Also，the word church，（by common figure ss when one is used to represut in class）is sometimes used in the New Tes． tament，to desgoate the gospel iostito tiou－the aum of the local churches cov－ eriug the extent of the kingdom．The word church is evidently used in this sease in Matt．16：18：Gal．1：13，aed Eph．b： 24 ．And in the Bible Vinion translation（Aets 9：31）reads：＂The church，therefore，throughout all Judea and Galliee and Samaria had peace，＇ de This reading is sustained by the ancieat manuscripts，as well as the best Biblical criticism．Therefure in this sease we may use the tenu church with the same extent as kingdom．
While a local church is the executive in the kingdom，as regards its member－ tip，it sustaios the same relation to the kingdom as a part to the whole．A lo cal church is an integral part of the kiegdom of Christ．There csa bo no local churches without the kingdom，and no kiugdom without local churches Therefore wheo we establish the perpe tuity of the Eingdom，we prove church succession，aud wheo we prove church succession we establish the perpetanty of the kiogdom．
Iu support of our proposition we stat－ ed our first characteristic thus：＂Bap tist churches possess the Bible charaoter－ istic which demants sp＇ritual regenera－ tion－the new birth－and spiritual life as essential to baptisn and church mem－ bership．＂
Proof 1：we showed that repentance iato life precedes baptism and churcb membership，Lake 3： $7-8$ ；Acts 2： 38 ； Acts 11：18．（1）R－pentance precedes baptisto and church membership．（2） Repentance reaches into spiritual life． （3）Therefore，9piritual life precedes bap tism and charch memersbip．There was bat a feeble effiort to meet this ar－ gumeat．
Proof 2：We showed that faith voith
the heart must precede baptism and church membership，and that those pos－ sessieg such faith have forgiveoess and are the children of God．Aots 10：＋3： Gea． $15: 6$ with Rom．4：3－1）；Gal，：3： fi，7．Also，Jesan testified that the be－ liever is saved，and is a child of God． Luke T：5U：Joo．5：24；Joo．3： 15 1s， and Rom．10：9，11）．We stated this ar groent thus：（ t ）Every one must pos seas heart－faith prior to baptism and church metubership．（9）But every one that possesses heart－fsith has regeqeration and spiritual life．（3）Therefore every one must possess regeneration and spir itual life pror to baptism and ehurch rembership．In spite of the doctrite of his chorch，Mr．Stein was compelled to surreoder this point sod admit that aone but the＂regeoerated＂should be baptized．His atteropt to eupport the doctrine of baptismal salvation was con－ fused and contrsalictory．
Oor ad argument io support of our firet leading characteristie was bnsed upon the fact that none are to be bap－ tized and allmitted to chorch member－ ship till they tove God．Joo．14：15； 1 Cor．16： 39 and Rom，13：10．Alen 1 Joha 3：15；4：7，8：＂Every one that lovech is $b$ m of God，nod knoweth God．＇ 1．Every oue must love God prior to baptism and chorch membership． But，every one that loves God＂is bora of God a．ad kneweth God．＂3．Thérefore， every one mast be born of God and koow God prior to baptism and church menbership．
This argoment remains nerooved． The iden of bsptiziog s child of the dev． if to make him a child of God is too ab． surd．
Our 4tb argument was hased upoo the fact that none except＂lively atones＂are to he built into the spiritual bouse the church． 1 Tim．9：10；1 Pet．9：5；1 Cor $3: 12,13$ The pitiful idea of putting unprepared－dead－stones into the spir itual temple to prepare them is anti christian．
Argument ath was based upon the fact that Christ nude disciples and theu baptized them．Joha $4: 1,2$ ，1st．Dis． ciples，made by Jesas Christ，are the childrea of God．Ind．Jesus made dis ciples before baptism and church mem hership．3d．Therefore，Jesus Cbrist received the childree of God to baptiom and church memhership．But our friead would baptize those who are not the children of God to give them spiritusl life！This makes a Savior of the ad miaistratort！
We hnsed our 6th argument for this first fundumental characteristic upoo the fact that men must be＂dead to sin＂pri or to the buriat in baptism and reception to church membership．Ruad Rom．6： 1－T．Io the sense of this scriptare，whe that is dead is freed from sin．＂1st．Ev． ery oue must be＂dead to sio＂prior to baptism nod charch membershap．2od． But，io this sense，every one that is ＂dead is freed from sin．＂3rd．There－ fore，every one most be＂freed from ain＂ prior to baptism aod church member－ sbip．

Our 7th argument for this character－ istic is based upou the fact that the neme lirth does not depend upon the will man，but it is of God，as the direot pro－ duct of the Holy Spinit．Joho 1：11 13.

To make baptism and church mem－ bership essential to the new birth，＂the will of man＂mnst he consulted so that oo one can be hora of God without the physical act of some man．Accordiog to the doctrine of Mr．S．，wo wae can be
er to put hire iote a Tuaker churrh！！ Our sth Arg．iu support of the fua damental Baptist characteristie that de－ mands spiritual regeneration，the sew brith－sad spiritual life as taseatial to haptisul and chorch membership－wav besed on the faet that salvation，in the sense of pardon，is by grace withou noorke．
＂Abrabam believed God，and it was counted unto bim for rightwonsnew． Now to him that worketh is the reward not reckoned of grace but of debt．But to him that worketh oot，but believeth oo hiru that justifieth ther ungodly，bis inith is couoted for righteonsuess．＂ Rom．4：3－6．
Paul did not oppese geod works，hut he did oppose works as a couditivo of pardoa and salvation．
＂For by grace are ye saved，throngh faith；and that not of yourselves；it is the gift of God：Not of works lest any masu should boast．＂Eph．2：8－10．
Baptism and jeinigg the chareh are included in＂good works，＂but salvation is＂net of works；＂therefore our doc－ trioe that nome excupt spiritually asved persons are eatitled to brytisul and clorch membership is sustaioed．
＂Not hy works of righteousoesa which we have done，but accerding to his mer－ cy he anved us，by the washiag of regen eration aud renewing of the Holy Ghoat which he shed on us ahuodaotly through Jesus Clrist our Savior．Titas 3： $4-3$ ． Being baptized aod uniting with the church are＂works of righteouadess which we have done．＂Our friend＇d doctrine contradicts Paul by maknog alivation by baptism aud church membership．
The adea of shatting salvation up io the Tuoker Church，which land its ori－ gio io 15018，is too ahsurd to be eater－ tained by any except deluded fanatice． In the light of the ahove eught Bible argumeots；our first leading character－ istic is folly snstnived Baptist churches posess the Bible claracteristic which re－ quires apiritual regeneration－the new birth－and spiritual life as essential to baptism and church membership．

## SCRAPS

## IY D．C．youtum．

When s member of the chorch babit－ wally absents him or herself from the werkly or monthly meetinga he has passed the hest mile post on the brack． sliders rosd aod is on the public high． way to hell．Wbat do you thiok of it， O you Laodicean？
Wheo a congregation of Christiao do not meet for devotion ofteer than once a moath when they could meet uftaer， their faith may be founded in nocorupt－ able proximity to zero fur below the post line aud as a factor ia tho cause of uaiversal mismocs，they perform the profitless office of a left hand cipher． Forward，laggard to the front．
That was a time of great refreshing from the Lord that I speat with the disciples at Troutville in Boutertout Co．， Vi．There are earoeat workers there nod they any plaialy by their actions that they do not mean to sell out body and soal to Satan for the trashy baubles of this world．
In that congregation I firat arav the great light of the world aod first bowed the knee to the yoke of the Savior，and most of the members were the intimate compacions of my youth and the part－ aers of my youthful follies and indis． creteness．We were wrong then，dear brothers aud sisters，bot we are right
oow. Let uy punh forward and victory is ousa.
It is aot a remarkable coincidence that 83 soon as in mau becomes self. willed and healy and will not submit to church rules which do not ssit his pecul asr autions and whims, he wants to reform the church or work up a separate organization.

# A SPEECH BY G. B. REPLOGLE IN A DISCUSSION AT BETH ANY CHURCH. IN DEOEMBER, 1879. 

PHOPOSITION; Secrot societies
injurious to religious influence. fo entering upon the discusion this proposition I suppose we are agreed that whatever is coatrary to the Bible is injurious to religious influence. As no one answers I suppose there is oo die. pute on this point. Upon this hasis, theo, we propose to join issue with se cretism. 1 begin with their plen of beaevolence. This is the principle upon which they lay their claira of heacffcence.
It amounts to about this: A memher pays certais installments at specifed times. He is then entitled to eertain benefits. IE he ceases to pay such in. stailments according to the rules of the lodge, be is then deprived of such benefitt, and loses all thast he had previously paid.

## Is that beaevolence?

It is precisely like an iosurace company ou the "nutual" plan. You pay so mach per year. If you fail in a sin. gle paymeut, you forfeit your elains of protection agaiust loss. It is a matter of bargaio and sale.
Will you call that benevolence?
If it is not, then their claim of benes: oleuce is false. But suppose we were to admit it for the sake of argument. Then we ask: Has not the church a better rystem of beoevoleuce? Let us compare. Secret societies confer benefits upon those only who pay for them. But the Christian System is as hroad an the universe. It reaches everybody without'partiality and without hy por risy.
Butyon will say that the churches dou't thus practiee. I will answer that they are perverted by the iofluence of se. cretisks. Many of the chureh members who are, or have beea members of se cret orders are constantiy teaching their selfish-oue sided- uis called ehmity in the churches and spoiliog the churches is their vaiu deceit. We see then that the churches are poisoned by the viris that flows in the veins of seoret. ism. Thus religious ioflueace is not only iujured but religioa itself is preereat ed by the baneful influence of secret order members.
It is a well known fact noue but nble bodied ment, or those who have ample means of procuriug a livelihood, are admitted to the order. Hence it breomes a society of beuevolence for the benelit of merchauts, bankers and millionares. Actual purpers hava ao admittance there. Away with such mockery!
Does beaveo exclude paupers? Does the chureh exclude paupers beeause of their pauperisin? Does the christian system exclude paupers? Here ngain. secret orders are at varianee with the cluristian religion. Clirist sought out the poor, the maimed, the halt, the blind (tc., nod extended to then the charity that is so inherent io the christian religion.
Masons reject the poor altogether, and the maimed, the halt, the bliod dtc., uuless they have plenty of money.

Money is the test of membership "The love of money is the root of all In order to maker therir institu finn atyamive to the nim chatenl lusts of the fl--lt and of therye, they hase adeptrit a syatem of Hipurries and flummeries and gewgawd and jimeracks which they call "symbols." Truly they are symbols. Symbols of vanity and earoality. Nothing more oor leas. They claim that Clrist and several of has apostles were masons. We challenge the proof, and charge them with a libel upon God's son and His holy apostles. A falsehood without the shadow of fourdation in truth. Did Christ and his apostles ever eagage io sueh flummery and foolish. ness? Wheo men are thus trained to utter falsehoods, are they io a condition to reeeive the truth as it is is Christ? Are not sueh uofounded falsehoods, made iv appsrent good faith, injurions to the influeace of true piety?
Their grips, passwords, dee, are mere. y the cogwheels io the machine, linking together the working parts, giving them power aud opportunity to work together in their secret desigos. Every Meson is thus armed with a dagger and walks about in this secret darkoess, rendy to stab to the leart anything that dares to oppose their "works of darkness." Wit. vess the case of Mr. Morgan about fifty years ago. Mardered by the Freemssona, at the dark hour of midnight, for the crime of publishing to the world the workings of a so called beapficent (?) society.
Paul says, "Have no fellowship with the unfruituxl, works of darkness, but rather reprove them, for it is a shame even to speak of those thiogs whol are done of them in secret." Eph. 21:112.

Diabolical murders by a society of which holy meen of God are claimed to have beea metobersare not iljonious to religious influence? Are they? Or are they not?

## Geotlemen please tell us.

Now let us hear the testimomy of the Son of God. "This is the condemention that light is come into the world, aud men loved darkness rather than light hecsuse their deeds were evil 1 Jolvo 8: 19. So it was with Masons in the days of Morgaz. They could not bear the light because their deeds were evil. They would rather bave the guilt of murder upon their souls than that their deeds should be made knowo. Ma. sonry is the same to day that it was fif. ty years ago.

Every oue that doeth evil hateth the light veither cometh to the light lest his deeds should be reproved. Johu 2: ,20.
The Masons bnve thas proved that their order is opposed to Christiznity, as their workings are in direct opposition to the teachiogs of Christ the Son of God. Cao it be possible that men of snoe miuds cio for a moment beliere that that which is so palpably cootrary a the teaclings of God is aut injuriousto religions intluence? As well might they affect to believe that light is not oppos. ed to durkuess, or, that Satan is working or the salvation of makiod.
Hear the Savior again. "But be that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Jolin 3:21. Do the members of secret urders do this? Nay verily. But they swear never to reveal by word nor act, nor by sign, oor by anything whatsoever the secret work. ings of the order. They have "Masters," "Worthy Masters," "Grand Masters," Past Masters" "Past worthy Masters,' Prast grand Masters," ide. ite.

Clurist says, "eall дo man muster up on earth; for one ia your Mantur, even Chri-t, and all zeare lirethrua." Matt. 23: S. James rass, "My litetiten be dot many maters, koowieg hat we slall reeeive the greater condempation." Janes 3: 1. Hore we see they are io direct antagonism to Clurist and his fol lowers. Christ saya, "He that is uot for me is agninst men he that gatheretl not with we seattereth abrond." lanke 11: 23.

Seeretism is against the Christina ruligion; therefore its influeace is to sentter abrosd, to disperse.
Their claim of morality is of the same piece with their claim of benevolence. "I affirm that 1 know and testify that I have seen that many of their members are notoriously immoral. Drunkards, licentiates and gamblers are alike in stauding in the lodge, provided they pay their regular installments. Christian professora, deists, stheists, iofidels, pagane, mohamednas, heatheas and udolworshipers are alike good "brothers."
It is written, "Be ye not unequally yoked together with unheliever. For what fellowship hath righteousuess with urrighteoussess? or what commanion bas light with darkness? or what fellow. ship Las Christ with Belial? or what part has he that believeth with as infidel? aad what agreemeat has the temple of God with idola?" 2 Cor. 15: 14-16. Fraterniziog with the wicked and unbelieving is a violatiun of the above text, snd is therefore iojurious to rehg. tons iafluence. We are commanded to come out from smong them and have oothing to do with them.
The apostle Paul says, "come out from amoog them and touch not the unclean thing. Here we learo that he who is joined to this harlotry cannot be a child of God. "What, know ye not that he
who is joined to no bariot is one body." I Cor. 6:15. One with the has. lot. Sobe who is joined in allinace to an ivfidel is oae with the infiltel. He who is joined to Belial $1 s$ one with Belial. Brotherhood aod amourism with iaf. delity and the devil oot injurious to religious influeave? Is it? or is it vot? Will our opponents please saswer?

To sum up, we have seen that all the priaciples aod workiugs of secret socities are of a worldly, flesh-pleasing order. Kaow ye oot tbat the friebdship of the world is eamity agsinst God? Jas. t: 4. Can ennity against (fod be otherwise than iofurous to religious influevee, to holiness, to piets, to truth, to the conversion of sinners? fiod works opeoly. The devil works in seeret. The church seeks the light. Masonry and its kiedred nssociates ~3ek darkness. The first is in harmony with the Holy Spirit of God. The latter is in allabce with the spirit of evil.

## ADMINISTERING BAPIISM

## 

T"TERE are but few oees-tion in life, witnessed with more naxiety that is the baptismal seene; theo is the burial of the old man of sin, and our comiog forth from the watery grave, to walk in oewness of life.
While fithers and motis 16 , sisters and brothers, and the saints on earth, are united io the song of thank-giving on the return of the prectous prodigal, the apgels in heaveo arealso represeuted as being united in the sanu bappy soug. It is therefore an occasion of anxious solemsity, irte-pective of our familarity with the scene; bence it is gratiffiug to see the occasion calm and in order; thus $\mid$
"taling the tongue of critiesim, which is usually close hy: We therefore sub. mit the following sherestions:
As thr congregaton is usually worn and fatigued un arriving at "he water, we surgest the singiug simply of a verse of two, follewed hy a shor: pray er suitably directal. It is an improw ive soeoe to see the congregation kn.... with the administrator and applican: at the water-side. Applicanats frequently have but little experieuce of being in water, hence it is well previonsly to in stract them, to he from and strong, pu:tugg ther trust in the Lord.
A handkerchief is sometiaed given on npplieant, as they pass into the water; this, bowever, they have no uso for. The havd in cup form gently placed over the mouth, so as to elose the piwal car ities, will effectually suflice. The ap plicant just before bung submurged should aslale, iuflate the luoga, no that on eraerging they will exhale; there will thus be no ocension for atraugling.
As water has astroog bnoying teo. dency, it will aid much for the appleant to hefiriuly on his knees; the admiaistra tor holdiag the applicant with a dowuward pressure, especially wheu emerg. ing, thus preventiog the applicaat from rising to his feet until the prop-1 time.

A complete immersion will he oltaiaed more easily by the administrator standiog at the side and a little in frout of the applicsot, the effort of the admin. instrator being to pull the ppplieant for ward rather than press doweward; thero is then but little resistsuce that applicant can offer.
Some of our most ekillful aduidistrators, eagage the three dips without any cessatina, instructing the applicaut an cordingly.
Brethren sometimes is their prayert, in the "layiug on of bands" nak the" Lord to baptize the applicaut with the Holy Ghost. To this we take exeeptiour Baptism of the IIoly ( fhost was engaged io the day of miracles; followed by a miraculous power, but as the day of miracles is past, we conceive that the baptism of the Holy Ghost, its consoliog effects. Sec Acte 2: 3*: also Acts 8 :

## LIVE FOR JESUS

$\rho^{\text {DRHAPS you are especially anxious }}$ for the soal of a pareat, brother or sister, or some dear bosorn frimed. Take that soul io the arros of faith to the throne of grace. Pras earnestly and in confidence, that the promise, "Wbatso. tyer ye ask is my osme, believing, ye shall receive," is for you. But let, pat your labor cease here; strive to sluy thst friend tust you long to briog him to the kingdom of heaven with you, Seize every opportuaity to sprak of Jestas, and catreat him to be reeoneil. ed to God.
If you bave grown cold and lost that sweet communion with Christ which you onese etjoyed, bere is an efficient means of banishing your lukewarmne"s. Set yourself about praying for some soul who has never tasted the joys of pardoa; forget self; throw your whole soal into the effurt to bring that frivedl to God, and surely be will bless you it your owe soul. Your heare will be male glad; the cloud will vanifh, and you will once more bask in the ray of the Sun of Kighteourriess. Louk tu Jesus. Live for him and soon you will live with bim, when your work is done.

Of all companies, an uugodly meas least IIFes that of his own conseieace.

## The Krefliren at 36:arh.

 punasied Weekis

Syxn tis news on postal cards.
Sexv salyer, not pestage stamps.
Puactice as woll as preach, charity.
How nee jour childrea speading Sund ay?

## WinL $G$.

1n ohitanry notice in No. 17, Heary Garble bould be Heary Grable.

Bno. Audrew Miller, of Upper Codorua, Pd desd. He was a thithtal elder of the cluareb

Mixy brethren and sistera went howe via M $t$, Morris, and took \& view of the college and its surroaminges.
Any mue sending us a postage stamp will receire in return o
ren'\$ Almauacs.

Tax Preacher shinks we "Ilapped" or "boxed" tars arooud that elotbing house. This is utws to ap. We ard non-renstant.

All. order 'or Mlautes of Annual Mectiv, hive berenflod. Price 10 cents in

Beo P. R. Wrigbtsiuau advocates divorceswants heer, wine and all intoxicating drink. thern out forthwith.

The craspel Prealher of 7th inst, announces that brother Bashor aod wife will start to Calitiruia wot hater than Aughst 1st. How long h- will remain is bot slated.
Thes Brellhren of Marylnad bon a a rission in Troderic city, that State, and the proopeots are
etcouraciuy No al mbt the Lord has a people toers, ntul will osll them out in dhe season.
The Brethuea in Eastern Penna, bave re Irril against extravagance at faperals, and now let it be olverved in Fpirit and in letter.

Befonk this issue reaches our reders we $\epsilon \mathrm{x}$ neet to have on hand a large supply of Frank wre of A.M. grounits, the tents. \&f Prie dicents.
revme your tergs tor the Masier. It Gud did not contia yo to give you Lreato anld innumierable bi so Tire. ts he keeps up thewe blessings cal thatlly, so ,ou should daily continue you wath tor him.

Taf following are the officern of the Homs and Foreign Mresion Board: Eacch Env, Lena, Illinois, Precilest; James Qointer, Bontingdov, Pa, Treasurer; S. T. Bosermao, Duoliifl, Ohio, Secretary.
A Beorase writes that ho lial intended to attend A. M., but cooeluded to atay at bome and send half what it would have cost, to the Danish Mivsinu. He did as be resolred, and now rejoices an bis self deuial.

We were glad to meet, among the many dear loved ones, our dear brethran, Dro. Boteler of Waynesbloro, Pa , and J. E Rrop of A Abland, Ohio. Their presencas seemed likn a vision for we had no time to converse with them

Bro. Samuel Murray writes us from Brookyb, Iowa, wbere he attended is featt the th He speaks in glowing terms of our town and the plensant A. M We hope the Lord may bless bis labora to the good of nany preciou soule.

Do not address husiness letters for the office to any obe of the editors personally for it will almost always hedelayed more or hess and sometimes loet altogether. All buaiu-ss convected with the office or paper should he addressed Brethazs az Wohe.

Perbaps the cleareat save of man-following is that wherein Christians are fold that they sre in error on certsin things hecause Bro. B. or Bro. G, who are "clijef mes," do not beliery deserve neither smiles nor tears.
Bactasa J. C. Exing of Ohia, is now with us, and shall likely remaiu awhile. Ho will
meet the people of Lanark and vicinity Friday meet tbe people of Lanark and vicinity Friday a class in rocsi ruusic. We hope he will be fapored with a large class; fur good sioging is blessiog to any churcb

Ox Tuesdey the 8tb inst, the Dierdorf and Trostle famblies from the different parts of the country to the number of one huadred and hive look an excuraon to Rock River, Lee conaty this State and spant the day in fisting and so-
cial enjoyments. They were rewarded with cial enjoymests. They vere rewarded with
about tbree bushelo of fisl. How tbey lorgot the editors is a mystery.
Twelve persons bave been received isto the chareb in Deomark since Esoter, and the cause in that country seems prosperous. Will the brethren and friends see that sufficieat funds aru promptly placed in the hands of Bro. Quin$r_{\text {, the }}$ Treasurer, no that there may be no arther sulfi-ring by Bro. Hope for the wazt of food and clotijigg?

Bro. Sumnel Garser aud Abram Flory, tivo of the oldest ramisters in the Hismi valies Obio, attended A. M, aad seemed to be deepts interested. We bad an interrating cooverantion with brother Garber, and found bim earnest and firm fur uothing but the trath. We think it a grave mistake to presume that these brethren are labormg for disunion. We bay confidence that they meau better things.
Rev. De Witt Talmuge says: I coasiler the nenspapers to be the graud agency by which the gospel is preachel, ienoracee east out oppression dethroned, erime extirpated, the wrorld raised, beaven rijoiced, and God glorified In the clanhing of the priutliug press, as sheet Ay out, I learr the voics of the Lord Almighty proclaimiog to wil the dark nations of the
earth, "Luazarus, eome forth!" and to the reearth, 'Luzarus come forth! !" and to the re-
treating surges of darkness, "Let there balight'

The brethren who are publisting the Repart ol the last A. M. have indeed a tulk be fore them. It will be usite large, of course the expense of mablishing proportionately increased. We hiak they stould iocrease its price, for there is uo good resson why they should bear
the whole burden. Tbey are offering it at old the whole burden. Tbey are oifiering it at old
pricus, whea it whs smaller and paper cheaper, prices, whea it was smaller and paper cheaper,
aud we think thes would be justified in raixing the price, though we presucue they will not.
Sibtar Jalis A. Wood, of Brento Bloff, Ya. topped with us several days attor the Aunua Miectiog: and we spent sone time with ber in eonvelsing upoa the work of tbe Lord among litic, and we are pleosed to learn that the, like all good saints, atterly ublors every apecies of rickery nither in religion or secularinm. Feeble in body but determined in spirit she mandest azeal for ibe alastor: cause worthy
tion of many professing Christians.

I wise to make an inquiry concerning a book on Close Commanion or a plen for the Duokard people by brotber Lundon West, when it can be bad and at what prece. Also for the bentfit of some friends that have come fron Illinois, whether there are auy bretbren in Cla conty Illinois.
We can farnish you "Close Communion. Pries, 50 cents. Do not know whether there are any members in Clay county. Perbap some of our readers can toll.

Ocn own bett friends are as liable to be cul ff from the Buetmes. at Woak list as any thers, provided they are forgetful about renewpg , for we do not personally ottend to the miniling. Those who base charge of this department cammot kenp track of the editor' friende. All are liable to share the same fate vithout the least desire to alight, distrust, of off-nd. The only sure way is for eacis one to
watch bis date and keep paid ap. Will our watch bis date and heep paid
resdets remiember thia point?
Writh mueb reluctance and many regrete hat it shoold become neepssary to prejudice the fair fame of our still glorious county Clerk Fitzpatrick, by requent of the county Comminsioner, sent a letter to $\theta$ or. St. John settivg forth that Norton $\mathrm{C}_{0}$., Kasses is in des itute circunstacces and will not oe able to provide for all of ber citizans. If the Goy, bas Fovimions we need thent, und in the mean tims ake the Norton County, Kansas Alvance.

## PLEASE NOTICE

0 the 16th inat. I expect to start to Minnesota to labor in the interests of precious sonls, and will be absent from home about two teks; and immediatoly on my return shall go o Pennsylvacia to remain several month Oar readers will, therefore, plesse address n
letters of business to me, but 10 Brevirs a letters of basiness to me, but to Bretares at Woak Social and religious lettors cau be ad dressed to nue at Lanarlh and they will be for warded. Thrse sbould be marked "Private" Pieaso observe our $\mathbf{r q}$ queats, especialiy the one give you all bin divine care and protection.

## A FEW P C EDS. AND COMMENTS

BO. R. B. B, don't favor the Brethren Clothing House tcheme,
Because "they may promote atyle"
2. Beciuse it places "too much atress upou aubject ou wh
ittle to say."
Certaioly ir
Certainly irresistible argument-
At fint the scheme is condemned beesuse ; might 'promate style," and recond becsuase nuch a thing would be too powerful a restruint agaiset forbion. The acheme is wrong bectaum it does mot, and wrong because it does. Beay fiful harmony of ideas.

Some of our brethrea aie vary anxious thn more stringent means should be resorted to
order to bave more puiformity namong us drest to Welove uoifornity and are in favor of
dren osiog all Christian meana to accomplish so dearable au end, but this should not be our great it concerts. When brethren owe ur large sumat for cears and mako no effort to pay, we
are inclined to beliove that there is nomething are inclined to believe that there is nomething
nuore needed than $a$ suit in the order. Let yy nore needed "old order" itess of honety. To devinte from this is to nap the foundation of our Cbristianity. When yet a boy we were
proud of Dauhard hovecty, and we hope our repatation in this grand principle, may never recome tarnished
Does the P. C. actually have readers who think that if they dress in the "old order" that they do not need to be honest? If so, does it think that a departure from "old order" in Iress is pececoary to kecure "old order" in bon sty? On the whote, does not the item round very much like the rejoinders we get from un converted young men and goung lalies, who try to aroid the "wodest apparel" doctrinn by aying "there is something more poeded than a wit in the order," insinoating thereby that those wha favor "modest apparil" thinh diffetenlly, which they koow is utterly natrue? W detest duhonesty with boly indignation, ho we don't expect to remore it by removing allormity in dres., Does the P. C. bave an idea that uoiformity in dress prodeces dithonesty? or does it regard aniformity and dishonesty as inseparably counected? We protest ogains arguing away aviformity fo dress on the plea tbat hypocites use it to disguise their eril charactore. Adopt wh a system of ressoning and you argue away overything that is recog-niz-d as pare, holt and just.

Bro H. B.B. mader the eaptiva "W hat we Mean," calls gonog brethren whe oppose Sun-day-scbools, prayer mentiags, Bible clesers, so ries of meetings, education, kce, opps, Bro Henry, did the ppirit of Clirist diotate that to you? in it not stooping from all true Cbriatian honor sud dignity to call any member of the cturch as "apo" lecause he opposes meesures which we faror? Ougbt not petwens who hare been trained in Sunday-schools, prayer weetiugs, Biblo classes, series of nerectings, and who posesses an educatiua, whilhăt wore Christian dignity and courtoss than to call their lirethron who do not see things just'as they do "apes"?

Paul, in a very rousouablo and ploin way vank tbe wen to be uncorverd whine they pray, mere cover and uncover; utcovar and cover. Now, some, quite receutly haso discovered that the whole thag has saddled down on the sias-ters-that the covering must be a religions cov-
 that tbe eap will do fura eovering, but to malk it a special religions covering is a terrille abuse of the thing intended and gives akeptics good room for quibbling.
Does Bro. B. maintain that ths cap is not "a specisal religiour corering?" He argues for a as the ouly dine the "a-coverrag is arged I1: 10) he denies is. He admits that "the cap will do for a eovering"-fthat it will do fornot that it is. Our Pedobaptist friends any, immereion is baptism, but sprinkling will do for bnptism." This cap question is not one of for, bat one that is. Does our brother mainsuia that a bounet or kerchief will do for a religions covering? Or doe* he mainknin that unything will do for the covering? Ii so, then the cap, the kerchief, the hat, the bonnet or the ohawl ure each a coreting, and togethar covarings. This is rather more than Paul requires. He saya "coverug," but Brother B. would have it corerings - more than one covering. Oar brotter finst adrocates a covering for a relizious purpose, and then objects to the cap beesuse it is a religious covering. He is placing himself on the record. If any covering will do, there is no use of our sinters mearnag caps; for the caps can ersve no othor purpose than that of a religioua chaructar. The ultimate end of Bra. B's 'logic" is to hare, instoad of aniformity among sisters in the roligious covering, buta, ribboas and feathers-tbings which go a reat wiys towards making akoptice when praced on the heads of christian professora. Now pleane tell us whether a bonnat qorn "for a covering" would be the religious covering? Olve us the chapter and verse for cocrerings intead of coreriog.
REVIEW OF ANNUAL MEETING OF 1880 .

## (HAPTER).

That the mentiog was marked by a spirit of love and moderation is patting it io its propar light: and for real earriest, wholesone work we tbink it compares very favorably witb any of ite predecesaorn. It ia probable that forty years hence our children aud grandebildren will poink to some of tha work of this meeting as soundly ortbodex, and pleal with the people for the "old paths" cleiming us as otars and lamps aloug the bighway just as some of us aro looking to the worl of forty years ago as being the only worthy work that should bave our regard and attention. Is such a conrefe wise? If our ehilldreu and grandehildren stop thiagide of the Corner Stone for example and pattern it cray gu ill witb theta as it does with 145 whed we take up way curks far away from Jertualem. Faith goes lach to the Fivendation, but notions and opinions wear oat before tany ravel back a century. When will wa learn this lesson? Bat to our reziew.

1. The demand for the majority rule instead of the anit rule was the first thing in order. And it is to be regretted that the demand for the obserrance of this priociple coald not be preseated without reciting the fact that last yesr's meetiog was "onneceseanly delayed by the oppasition of one elder." The question, the priaciple shoold rest upon its merite, and not be urged because some brother lat yeir exercised his simple rigtts. The unit rale was the orler of thast meeting, gnd if a brotber insiated on observing it, certainly he was not to blame, hat the originators of the ayshem. Let jastice be rendered inetery cate. We sabmit to the andid consideration of our bretbren whetber chanty does not require as to prosent queries and propositions to D. Mis and A. M' 1 roid of pertonalitiss, reflections and insinuations. Such things aroase the animal feelings, the passions,
and onr breturen are thuatempted to think and speakevil when it could be aroided. Priaciples, pot mens should be diccosed. Wr thiok that the adoption of the principle in this query is the manifestation of wiedom; for in all malters of human jodgment the misority should yield to the mejority.

Adultery and forsication received some evere blows; and the committee to whom the matter was referred, reaffirmed Art. $1: 1868$ and recommended indefirite postponement, which recom mendatioo was aceepted hy A M

Gospel authority was dewanded for holding A. M. The question was shelved or tabled, therefore we shall continue to hold Ausual Mecting as usual. The right to hold a general conference is based upon Acts 15, and we pregume that so icog as thees meetings are not held for the parpose of pleading for usurpere of ashority and fushionnhle artisten, the divine pleasure will not bo witharawn frow them. us A. M. preanmes to handle arrogance,pride, unorpation and lordiginm without gloves; and where evils are checked or laid bare, there will be opposition. Lat us not look for anything else; for if we do we will be disappointed. We are for Asnual Meeting on prisciplen of right charity and justice.

Erangelistic workirecrived a gospel eudorement. The worh of the committen to whows the question was ret-cred ble to us that we give it entire.

We recoommend this Anoual Meeting appoint five brethren sound in the faith and fully nulive to our missionary Interests to sujperintema
the Domestic and Foreign Misaion work of our the Domestic and For
General Brotheriheod.
2. That those five brethren appoint out of their numbera aueth offeers (Cor. Sec's.
is the nature of the work requires.
3. That the urethren be instructed to interfere in no way with any proper individual ehurch, or District wissionary efforts atnong our brethren. That Aunual Meating udvise that nay Domestic or Forelga Mission wouk of a general naCure, hike the Danash Misston, now under the care
of District Conncil be cummittcl to the gupervisof District Connci
Thus this meeting recom nend that the fund nown in the Brethren's Work of Epangctism be comnitrted to the trea
Conferenice.
6. That this board be instructed to proceed no furtber in its appotatments,
in fls treasiry will justify.

That the ollicers of this board be required to nuale an olficial report of thelr work, its eondition, operation aun walts, to each session of our Generut Conference, and
regular minates.
8. That every chorch in the Brotherboed be re quested to appont a solicitor in its own congregahane to tho Treasury of this Mfossiou Board at lenst every 3x months.
0. Tlat this beard be fustructed to proceed to its tork at oucp as opportunity permits. 10. That Standigg Comanittee of $A$. SL be re-
guired to bll any vaesney that may oecar iu the guired to 011 any vaesmey that may oecar iu the
Board from time to time, and that its members be Board from time to time,
elected every four years.

The lifth suliject referred to unmauneris unlenroed, dirrespuetial(?) "young ofticial hretit ren and youthiful editors" It seems that there "olficers" have been crowding aged hrethren lasek from the "honorable" position, and they are now warned to bo more cautions in the future. Young John, the beloved disciple lenn-
ed ou Jesus breast without rebnke from the good Master; but down here in 1880, a joong John dare notlean on the breast of the StandingCornmittec without a public rabuke. Thinga get reversed down here somatirass. Last year we sncoeeded in renching tue S. C. table with
the bope of procuring nows for our readers, but we had not beea there fire minutes before we learned that we were in disnger of being ssquetzed to death, xad forthwith made our way out and eat under an osk tree on the bank. We ventured not back the second time; nor did me for once thiuk of presesting our grievance to A. M. We were not "pinched" that hard
May patience be sours,elder hrethred, while we May patience be jours, elder hrethred, while कe
tell yon that this constant distinction be tween "old" and "young" ouly widens the bresch, and fails to infuse that respect for each other which the Sripture requires. We admire age, and hope we way ever reapect it; but when age must assert itself with degisions of A. M ${ }_{+1}$, we fear it will not receive the attention it dewands. It Clirist and his apostles were to attend A. M., Just as they appeared in Palestine in A. D. $30-35$ what place would they occupy If age were the standard? They were aboat all young then; and I hope our aged brethrea will
not forget thie. Goodness not age wins at the
gate of the cily. Let us rise far above class dis tinction and be men of God.
6. Related to queslioning applicants for baptism. "Can any man forhid water?" This question wes also involved. We think the putting of this queotion to spplicanta without patting the whole of it os expressed by Poter in wresting the Scriptures out of their connection. Hear Inspiration. "Can any man forhid water, that theee stoueld not be haptized, which have received the Holy Ghost as well os we?" Acte 10: 47. Now weinsist that it will not do to repeat only a part of this verse in order to prove a pet notion. If it iz worth anything in defense of a position we mast accept the eatire veree; but we clain that it is not a properquestion to ask a congregation of people now, any roore than it in proper to insist that a man roust receive the Holy (ihont prior to baptism because Corneliue did. Suppese a man should esy: "Go and teach all nations, baptiziug them," and then refuse to quote the rest because it did not suit his pet notion, would we regard it as fair? Would it be just and right? Would we regard him as an honest teacher? Friends, if you be gin to quote Acts 10: 47 in defense of a practice. quote it all, for the Holy Ghost has linked it tegether in a foshion which we dare not deny. In regard to public examination, we fsvor it, he canae it comes ander the head of presching the gospel; and the goopel is not to be lidd only to them which are lost. 2 Cor. $4: 3$ "Whatsoever doth noake manifest is light."
Epb. 5. Light should not be hid-aboald not be put under a husbel, a box, or a barrel. By all means should applieanta he examibed openly: and if there are valid objections they ean be made known. As for ourselves, we would rather atate our ohjection before the applieant than in secret. There is so moek danger of doing idjustice when we dothings secretly that our very soul revolts against the custom. Surely if we have the trath we ought to be bold in telling it

The practice of holding public collection at the dedications of nteeting-houses was object-
ed to by A. M. Dedication of meeting-houses is somethiog aew to us, hence we are bardly qualitied to renture an opinion either for that order or the collettion part. We bave often thought "t woald be well to itoduce the people to dedicate their hearks, their lives, their all to
the Lord, and male less fuss ahout the word, the Lord, and make less fuss ahout the word which the house is coraposed. But then that is the weshiness of the creature. He is sure to lesve the higier for tos lower, the spiritual for the natural. Aud as for the collections, per-
lups they letter be takn before the house is built. We diumi s you until next week.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM.-zITI.

Baptisur into the name of each person of the Holy Trinity.
$\tau^{10 \text { deny that "into the namo" belonga to }}$ ench of the adjunctive elements connect "and" bo to deay that these clements ar sumilar, and virtually deatroys the office of the co ordinate conjuvelfion. Bro. Teeter makes the following very apptopriate remarks here 'The participle 'haptizing' is modilied by the and is the name of tte S 3 a , and is the pame of the Holv Spirit. A compound eleraent is one containing two or more simple elements. In hree simulss, siuplo elements; firsh, in the name of the Father; sfcond in the name of the Son; third, is the powe of the Holy Epirit. Now if baptizing were modiacd by a aimple element insteai of a compoond one and the cons. mission would read thus: "Baptixing them it the pawe of the Father, teaching them to ob-
serve \&c, what then would constitut; Christian serve \&c, what then would constituts Christian
baptism? Certaiuly singlo immeraion. Weil then, if a simple or single element requires one immersion, cerlainly a compound element requires compound action or immersion. Or if oue simple element requires one immersion,
three simple elementa require three similar immersions,' Treatise on trine Immersion, p. 7 .
A young physician in Illineis once said to tue "Whep I was at school at-zollege. 1 wrote on the black board in the recitation room of the grammar class, this sentence: "Baptizing them in the name of the Father, and of the Son, and of the bame of the Father, and of the

Who whas a single tomersionist, after ascartaio ing who wrote the sebtence,naled mee why I did it? 1 aoswered, "to see it analyz-d by the class under your supervision; whea rubhing it ont he said "that will never do. It whll mako the the lest one of these hoys Dunkards." I am aware that there are those who are unacropulons enough (although they use Buble ellipsea themselves) to necuse us of adding to the word of God, becrese we ohserve the force of the ellipses, in this construction. We deny the charge however as both unscholarly and unchristinn. Every Bihle elilipses belongs as much to the full sense and coustruction of the lamguage as the worde written, and he who denies them in their proper place in any Bible construction, is the one who ibrades and mars the beauty, nacredneas und truth of the holy oracles and presumes to take from the word of God hy denying and pervertiog the sevee of the language which he has revealed his will to men Take for instance the teat, "Jenus haptized not but his disciples (did haptize.") John 4:2. Here I supply in parenthesis the words "did baptize" which has been omitted by ellipses. Is thin alding to the word of God? Can any one readily deny the sense of these two words or take that sense from this passage withont laking
from the word? If not written can they in the case of avy other Bible ellipses? But fask our opponents (leaving out the ellipses) if they can express an action into the name of ach of three persons, or into each of suy dis tinct names of persons or thiugs more clearly and concisely at the same time than Christ has in the commission? withont omittiag impor taut relstions?

## ACALL FOR BHEAD

T
TO the brethred and othern where thin comed greeting. Purauant to a late call made ing held on the evening of the $2+$ th inst, to ascartain the circumetancex of the inhahitants of this new and fertile part of country; and upon sueb investigatioss it was diecovered that in the ahsenes of the proper amount of rain last all up to this time, our crops of vegetaticn thus far are a failure, into which disappointruent leavea nearly all of the citizons here deeus having come here iaside of one year and wilh very little capital at that, which now is conunsed, and no prospect of a crop upon which to subsist; and further, as we all have corne here to eecure homes for our families, and have cause we were not able to owa homes, and ala because this is a grod and bandsome part of country, therefore we bearly all desire to remain bere aut hold oor clainis, and can do so if aided by our beloved hrathren and liberal friends of the East.
Dear bretbren and friends, will you do good to the hungry mow as you have beretofare? We organized an aid soclety here to be koown is the "Maple Grove Society, of Norton county Kansas; and this gociety is entirely within th control of the church here; all of its ofticers being members of the church; and if we are entrasted with any aid, we shall try to hisve it afplied to the actual needy only. Our officera are president I. L. Harater treasurer, B. M. Blue Secretary J. P. Blae, Foremsu of a distribating committae of T. U. W. Miller Cor. Sec. M. Lick ty; all of Bell, Norton county, Kan. Should there be any cant rained for ore relief it should le soat to our Treasurer by drafis or letter. We desire that those who are not members of the church or colony shall share with us in whatever is sent to us; therefore we solicit aid from a! ! who have of this world's goods to apare.
Dear brethren, wehope taat none of you will begin to say as soms have tiil, "Let thera come back Eusiand live," We are too poor to do that, if even we would; and heridss this we desire to cite you to the reports of what the Lord is doing in the convertion of souls. God movea in a myaterious may his woulers to perform. We solicit provisions and clothing, and let those ba juit such as people have to spars; and all goods shipped by rail so as to reach us nofely must be cou*gned to Maple Grove Aid Society of Nortan Ca., Kan., in card of W. W Miller ehief distribator. Eithar to Arapahoe, Neb, oa the B. \& W. R. R. or to Loged Kan. on the C. B4, of W. P. B. R. We have the promise of fret transportation on most of R . B.,
hut out unless wo liret notify each Gen. Frit Agt. wheu and wherefrom such shipments are to be made. Therefore when yon are prepareing to ship a load, inform the Gen. Agt., of the fact oud be cortain to consign ats above stated and write to W. W. Miller, Bell, Norton Co., Kisus, at the time of leading and aend to him the bill of lading on alt occasions; otherwiso the goods will be sold to pay freighte and the seedy remain hnngry. Sead all money hy draft or registered letters to C. M. Blue, Bell, Norton $\mathrm{CO}_{4} \mathrm{~K} 3 \mathrm{a}$.
Maple Grove Church, Norton Ca.4, Kunsan, June \& 1880.
Will sot the elders of the different arms of the church please take immediate nction in the matter, and report favorable at once? Remethber giving to the poor is leuding to the Lord. The comintries east of us you aided six yeara sgo are now kelping us a littlo, hut eannot do all we deed. Submitted hy N. C. Workman Elder; M. Lichty Cor. Sec, Aid Society.- Eps.

## FROM OUR EXCHANGES.

The Christiun Cinion, edited by Henry Ward Beeeker and Lyman Abbsth, expressen its belief that the judgment day has already arrived, that there is no resurrection of the hody, and that the dend pass immediately from death to judgment.
The Yale Courant't statistics on tohacoo are nothing othor than we ahould bave expected. The Yale clases are divided into divisione according to scholarahip, the firat division containing the best and the fourth the poornst acholař. Is the firet division 25 per ceat use tohnceo, in the secoud 48 , in the third 70 , in the lowest 85. Tobacco and brains atand in inverse ratio.
John Wesley always preforred the middling and lower classes to the wealthy. He said, "If might choose, I should atill, as I have done bitherta, preach the Gospel to the poor."-
Preaching at Monktown church, a large, ruinPreaching at Monktown church, a large, ruis ous huilding, he nays: "I nuppose it lias acarce Mady of them wers gay, genteel people, so I spoke on the firat olements of the Gospel; hot I was atill out of their depth. How hard it is to be shallow enough for a polite oudienee!? and the atatement is good thie day. The atyle and show which clamor for a "etar" preacher would be utterly bewildered under suything Wee a hlaze of sunahius.-Meth. Recorder.
If there was nothing true in Claristianity hut some beautifal scotiments common to Jears and Aurelias, then the fanatics who gave their fives to eatablish the church were the most minguided of fools. Christianity includes the ethies of Nature, hut it also includes historical facts in the life of Corist. Christianity accepts the ethics of Nature, justice, truth, merey, sbove all love, and first eujoins them by authorty, and then enforces them hy the most tremendoas arguments that can be brorght to bear on the haman soul. It tells by revelation o God, of Heaven and Hall. It declures the iocarnation, the sacrifics and death of the Mon of God. Its message is one of warning, and then of good news; what one may do and munt do to be saved. Christianity is not like the Hindu myths of storm-clouds, or the Homeric tales of nymphs and saiads-mere pretty conorits, to look at and exjoy. It is stern, serions, sulema It promisen; it threatens; it communds. it will bave obedience or death.

## NOW.

Now, for time is ahort and death is near, and adgment threatons! Now. for in elernity it will be too late and your very nuxt stap may land you there! The oaly seaton in which yon can work is now! The porpose may not last till to-morrow, fulfill it now! Freab difficulties will flood the channel te-milorrow; wade it now! The chain of exil bahit will hind you more closely to-morrow; nnap it now! Beligion is a worls for every day; begin it now! Sin exposes to preseat miseries: escape them now! Yoor Creator command-; ohey him now! Hulimees confers present joys; aeize thera now! A God of love eatreate; be recanciled nom! The Father from his throne invites; retaro now! The Savior from his cross beseches; trast him aow! The Holy Spirit is striving in yoor heart; yield aow! "Behold, now is the secepted time, bebold now is the day of salration.-Zion'r Watchman.

## H0ME AND FAMLI

Habbanda, love your wives. Wivee, subroll your-



THE PRAYER AND THE LIFE.
an Do 1 teet the woold 1 asy,
When before our henveniy Fatt 1 kneel dowa from day to day-
When at morning pald at evenlug I tnellhe to neek his face, And ruy volee goers up In plealling When riy yoire come im in pleadia When my voice gors im in plewition
Deos my hesth co wifh it tuo? There ato ratany thasgal abk bitn That hls might aut grize nuay do Petifion on petition
Gees op ta meet bis ear: Al our Eathor loves to beir? I tell him of wy wants-niy meeda But when 1 tarn away Do I wathls as well as atay? Do I atrive ugalinst temptations? Do I seek hike Chrmet to Hive? Do I uas arigbt tho hiless!iggs That $\geqslant 0$ freely hio toth give My prayers are with muct speakingYet, whers it uave the opod How sount those Irrayers forgot) Oh. if the tbought that gave them birtb Sove lightly treaunta 1 en Will remuber them for me Yet one pettion fonther, Lord Wilt thon not deiga to heary? , iet tay sill willy Then hely, me, ns T pons, to lite Kiphethy thy grace tlivineAud the glory of the prayer nad life. Allike, 4 Lord he thine.

## WARNING TO MDTHERS

IIdress and perional displat a pe possion for dress and personal dieplay be bot gener-
in the hearts of your danghters. How meny lives have been blighted, how many soule dragged into the deptins of sim by craving for dress. Teach your daughtors modesty and contentment. Begin when they are little. Don't make your childree, who should be nll insocent, women of the world in a sease, before they bave got into their teens. What should children know of the fripperies of fashion? Yet how many a little miss of eight o ten yeara is, owing to the foolist indulgence of parents, as vain of an elaboratoly trinuned dress and as alive to the cbarnis of "style" an ove twice ber years. Teach your little girls the beanty of mollesty aud the virtue of contentment from their earlier years, and when they grow up they will be nobler women for it, and abler to withstand the temptatious of the world. It was only the other day thas a yoning Isdy committed suicide because of the dishow or which she hod brought upon bersulf and ber family by a patty crime iuto which she had fallea through the love for dress.

## PEACE

## - WEAMTET A, GLIBLE

W ${ }^{\text {B }}$are out on the royage of life and are ofton torupest-tossed and driven by fieree The billows are sowetimes torbulent and wo experience sensons whet oar frail barque is nuateady. Bet amidst these adverse storws wethink of One who walkod upon the sen, and whose voice comm.nded the winds to be hushed. "Pence, bo still"," was spoken, nod there was a great calm.
Nothing is so desirable as peace,-peace to the soul. We may enjoy all the pleasures that wealth and affluence can aflord, yet if we are at eamaity with God or mas,-if is the heart there is malise, jealdusy or ill-will, the sweet messenger of peace will be erowded ont and discord will be the uatural result. War and peace are antagouistic and cal not dwell together. Where one is the other must be excluded. Jesus says, "My peace I leave with you; my peace I gire unto you. Not sis the world giveth, give I unto you." This peace we all bavat experience if we wiah to enjoy real, true happiners in this lifer and it is essentially necessary to ruale ws fit subjects for the blissful elimes of heaven. The world olfere us peace bat it is not lasting-is not to be compared to the peace of God which passeth alt understanding. The pleasures and alloraments of this world are only tranbient, athd ubsatisfying is thoir nature, but the pasce wbich Je-
as gives is abiding and prepares the sonl tos the dark bour of trouble and sarrow. Come what will, there is no fear, for peace support-
the soul under the moost depressing circurathe soul under the moost depressing circura-
ntances. A cheering thought is, that this perce ntances. A cheering thought is, that this pence
cannot he taken from ns. The world canuot gire it nor take it amas. It is ours to enjoy no long tas we are willing to contiune in the service of the Master. We should ever cultiate the prizeiples of peace and exemplify thew in our lises and characters. Although the billown may rage and the wiuds of persecution howl nroand as, yet if we bave made our peace with God all will be well.

## Lanark, Ill.

## NFIDELITY CONQUERED.

"The weakness of God is stronger thau men." $)^{\mathrm{NE}}$ of our deroted Christian women, whase - meat and drink is to nerve Christ, was called in God's proridence to hill a meetiug is a small town. The pastor of the church met ber at the railroad station, and iuformed her she would he entertaised at a very pleasaut bome of one of his members, but her busband was an inflidel, and said, he mill be very glad, as sucb men geverally are, to eugage in discussions. Assuring the minister sine hod not the alightest objection to be entertained there, she said she would most surely neek the welfare of her kinal friends.
Kindly she was welcomed, hoth by himself and wife. After ten the lady handed the Bithe to her gnest, who rend from ita sacred pages, and then poured out her soul to God for this fantily. Oot of courtesy the geatleman accompsuied the lady, with hls rife, to the house of prayer. People listened with wrapt attention prayer. People listened with wrapt attersion Our in lidel friend listened and tried to fortify his mind against the truth of God. He tried not to believe the things he had beard from the word of God, through this lady,
On reaching home he astonished her by sayiog, " 1 am an infidel, and don't at all believe what I heard this evening." The lady ex pressed her regret, adding, 'All of these truths are muthers of expericuce-just as taugiblejust as real-as your emotions of joy at success is business, or in any other pursuit?
He replied, "I don't ktow auything of that experience yon speak of; it's all fareign to me." The lady then narrated, is a calm and impressios manner, how she bad been hrougbt out of darkipess into God's marvelous light how, when conscions of her sinfulness hefor God, she prayed, "God be inercifal to me a sinner, " how ber prayer was heard and answered;
how she was led to trust in Clinat alone for balvation. "ed to trust in Cirist alone for joy of my heart and delight of my soul to lead others to Jesus. ${ }^{1}$
The man listoned with amazement to the recital, saying, "Wouderfal! wouderful!" "Yes," ssid she, and true an ronderful, and thifs blessedness aball be yours when you come to Jesus and sincerely seek it." He requested her to pray for him. She did so, iten and there, and ioon afterward learned he was in his right mind, sittivg it the feet of Jesus. Christian experience is more than a mateh for inbidelity

GIRLS, LEARN HOW TO COOK,

IICCH of the harmony of martied life dcpeuds opou dimers. The condition of the stowach reabout has important a hactor in mad happiness as the state of the heart. It is botter for a woman-rank heresy, we kuow talk Greek. Before marriage the ahility to sing diviuely and to play impossihle mosic are very altractive; but when two people settle down to the steady work of loving each other for forty or afty yeara the kitches iuevitably empliasizes itself, and the chances for success are greater with a comely houserife than with an accomplisbed beauty, who knows everything
excent how to make the house attractive. The except how to make the house attractive. The
domestic consequences are apt to be fearful domestic consequences are apt to be fearful when a wife knows so much that
Slse can tell the great uberie or sosers.
Aud the alates of the Wars of the Roses
And the reason of thmgs-why the Indians weat In their red

## WANTS.

TEE lavyer want-a ricb client The rich in general want-the common selitgs of bumanity.
The werchant wants-easb costomers and xtension of eredit.
The poor want-the comborts and mals of hem the necessariee of life
The plyssician waute--Datients to use up hit pills and to pay oft his bills.

Printers and editors want-okery man to do hat is right, and give them their dues. The mechanic wants-pleaty of work, good pirite to do it, and prompt pay when its done It in whispered that some young ladies want -hnebands. This may be a mistake; if it is We shall bo happy to correct it.
In conclasion, we believe it mill ho admitted by all, that every description of people mant cortitude to bear with the ills of life; and that wany, very many want sufficient akill to Bost pracefully along the current of prosperity

## A SAD ACCICENT

A SAD and heart-reading accident occurred on the morning of May 30th, about six miner yorth-west of Sabitha, Newitha Co, Kab Brobuer Wullam Lichty wia throwng tome straw out of hir horse stable when his littie tally strick by the fork is his fathar's hauds, one of the tives entering his fead just abos bie left eye and came out at the top jut abore of his lue le fino pion his temi of his head. Azother tine phereed his teaupie
on the left side. The little boy never spoke on the left mide. The little boy mever apoke
agan and altbough the best of medical skill was afforded ere long breathed his last.
Brother and sister Lichty stand in need o the cousolation of heaven and we humbly trus that all wholove God wIII iuvoke his blessing upon them in their sore and beart-rendug aftliction. We sincerely pray that they may not give way to extreme grief, as it was purely accidental. Little Bertie's spirit bas gone to God who gave it. After while, in the sweet ly and by, it will reanite with the body and the now grief-stricken parents may meet him and dwell with him forever where do accidents wil thappen to nar the pace and sever the teuder tirs of parental effection. Funeral ser vices by the writer and brother Brower from Mrov. 27tb W. J. H. Buuman.

## ANNOUNCEMENTS.

Notiver thouid be brief, and wrillon on paper neparat
froa ali olher foutions,
The Bretiren of the Berrien church, Berrien county Michigat will hold their Love-feast on the 26th and 27 ith of June, six miles north west of Bnchannab, at brother Jacob Weaver's thencing at p.m. Tbere whil be team come by rail.
IV. R. Moom.

The Cerrogordo church, Illibois, will hold its ove ferst June 19th, 1880. J. Hewpnteks.
The Vermillion church, Livingston Co., Ill. will hold its Lovefeast on the 96th of June commencing at 10 oclook, at brother Pau Dale's, 37 miles sonth of Corntli. Those com ing by rail will be met at Coreell on the 26th by uotifying J. W. Geplart.
A. E. Kingeley, Clerk. A communion meeting will be beld in th Grand River District, Jowa, Juve 28th and 27 th , at the residenee of MI M yers, is Madison $\mathrm{C}_{0}$ four miles nouth of Mnckshurg and ten mile north of Afton.

## FALLEN ASLEEP




## 

- $2 \times 5=54{ }^{2}=$

ENXIs,-In the Coal Creek church, Fulton Co Hlinois, May mist, 1 Eso, sister Catbarine, wife of Israve Temins, in thesturyenr of her age. Fumb ral scrvices by the Bretured, N.SEOLEX. Iath IIAN.-s, S. Christian was born Mare 18th 1831, died May $254 \mathrm{th}, 1 \times 4$, pged 10 geara,
mentbs and 18 days. Ife Jined the church sex eral days befors he died Funetal text Hoth. In
D. Hodades.

BLAB,-In the Eoghish Prutrie congregation, La Grange Co, Ibil, May 1ath, 'al, siater Mary Mear, uged \&f years, 3 noontho and nays,
survices by brother Peter Limg and the writer, from Parlmos $00: 16$
 aged 33 years, 11 menths and 25 days. Fuleral
survices by brother Pater l.oug from Rev, J\&nla.
ETLAXD.-In the Vanburen congregation, Las Grange Con Ind. May 25 th, $1 \times v 0$, suter Ehzabeth Althand, aged is years, 4 months and 12 days
Funpral services hiy brother Peter Lons from Fuppral services ly brother Peter Long from
Solomon's Song, h:?
BALGIMS X - In the Pine Creek eburch St. Joseph Co, Ind., Mareh ith, loeo, brother Heary basghman, aged: :a years, $:$ montbs and ndays. He was a toetuber of the church ahout twenty-eight jears. Funcral servicen wers eum ducted by the bone lirelthres

## 0UR BUDGET.

-God is good.
-God is merciful,
-God cares fur all.

- Ciod lores all mon
-God can save ouly the villiag.
-God's children follow Chrish.
- (iod's people keep his commauduent.
- Fnith wanifents ittelf ln deeds.
- Wori is the index to the heart.
-The fruit we bear is proof of the kind of ee, good or bad.
"By their fruits shall ye know thern," has ways beea true.
-The Preshyterians bave 613 members in North Chima, of whom 39 were added last yeur -Sucensy comes to those who work. Work any place will succeed in missionary fulds or in the home church.
-Unitod work is what we netd everywhere all our fields. We have tho trath, and we ought to be loyal to it.
-Huw many preachers have resolved to be beller, and more useful preachera? Go forwurd and carry out your rerolutions:
-No backing down from the gespel; no en eting to Liberalism; the plain old gospel atory f mot, there is no room for ut as a people
-lle that knows a little of the work will admire it eaough to fall down and wornhip it, ont he that knows it most will most deupiro it
-Do not take uway frow any one opinions that reuder him happy, if you camot give him better ones.
-The Aurerican Bithle Society in now mak ing wearly 140,000 Bibles and Testanuents eacb year. That is more than seven cach mitute of working hours.
- I helieve ! havo never awakened from sleep in sickuess or in bealth, by day or night, without ny frst waking thought be inghow hest ? might serve the Lord.
- Haunah Moore anys that thare is one single fact that one nay oppose to all the wit anl pented of Christianity on bis denth-bed.
-Some of the domeatic evils of draukenmens are fardens without fences, feldn withont thihage, barns wnthout roofa, chidreu wilhout clothing, primeiples, marals or manaers,
-No man can lift himself above the world uuless, he takes hold of something higher than the world; he cannot lift himalf out of hian elf uuless be grasps something higher than kimself.
-One of Brighan Young's duughters, who ban quit the Mormons, nays: "A religion which breaks women's hearta and ruins them is of the Devi. That's what Mormminum doee." The Great Teacher says: "By their fruits ye siball know them.'
-The West point Whittaker Court of in gury bas conciuded that Cadet Whittaker mittilated himself, ana the findngn of the Court lave been formarded to the War Departroen nuder arrent.
- Cleopatra's Needle, the gift of the Kihediye of Esypt to the Uunited States is ready for hipment, ond isexpected to arrive this sum ner. Wm H, Vanterbilt pays the expensel It is suppoeed to he 3,300 yeirn old, and its' in scriptions are, as yet, untranslated.
-Everything around $50 u_{,}$rightly viewed wonld remisd you of Jesuq; he is the way to Qod; the City of refoze; the House of deferse the Tree of Life; the plant of renown; the Rokin
of ealvation; the Wall of live; the Stone of tombling, and the Gate of life
- You, meet is this world with false mirth as often as with lalse gravity; the grimume hypocrito is not a more oncommon ehacscter trom a groaning one. As muct igght discours and from a full mind as from an empty bead.
-1 have lived wore than threescore and ten ears: 1 have studied the principal religion fonteas of the world; 1 have read much loought moch and reasoned much; and the renuit ia that 1 amp perauaded of the simple an unadulterated truth of no hoak but the Bible.

OLR BILBE Class.

|  |
| :---: |
|  |  |

 laed land? Was it iseanase hedda not do what God
cormanited titin to do, or was it because he did Hat nlark God did not cominand blan to doy
haven alwass laclined to helleve the hatter. D. Bossmixan

Will sonne une pilease tell why Chilstano of the pesch dine the aposties disl, such sa rateing th dead, euring the sick, AC? S. B. Hotmor א. Will some one please give some ilght on the 142 Wh1 some one please explain lievelations 22 WIll some brother or mster plewse explains the
2uth verse of the 14th chipter of \$L. Litke

Is there a buptlam of the Moly Ghost? Whut lo the testimony of Tenis Christ,
hina that testimony as delined in lhev. 10.10 .

 | of the week, the lajunction in the fourth cominan |
| :--- |
| - S. Muct.ANs. |





Wall wome ons please explainth thite elagiter of 1 Cor. frum the begioning of the tath to the clone
of the 15 th versa?
Ionn W . BLACK . IVease evplumn Genesis df Cluapter and dth verse on the earth, shif it grieverl him at bis heart." Whlfay B. Goomaion. ciple or power, or was It created? J. RAxsom.
 cburcbes: for it is soot perwitted unto them to ence to algosaith the law

EXPLANATION OF MATT. 16:5.
And whosa stall recelve one guch uittle child in Wiy mitho tecelveth the, -xtutt, 18 ts,
Who are to receivo, and wiro ure to be received Wigasor tells who is to receive. The cerm is now obsolete, hut its meaniug is the sapue na rehoroctcr. Whosoever

It is difficult to decide whether it is a real child that is to be recured or whether it is a
manu who is humble as a clild. Botlo viows are tuaintaiued by men of reputed virtae, piety and kuowedge. We lueline to the opuion that a child in years and uot n child is spirit is
meant. The most houcrable office in the kiugtoni of heaven, eridently would be to repeive the King bimelf. This our Lord says commences when you receire solild in His
prme. (Johu $2: 15$.) The expression applies to pame. (hose who are apparently spuall, as contranted with those who are apparently great, in the kingdow of heaven. Eves a poor negro who is desirons of beibg admitted into the schout of oltice and the resl primscy of the apastlen was to uppear iu their spifitual sarvice, and in their care of the Lanib of Christ.
eare of the Lanib of Ctrist.
3. How are they to he received? In the name of Christ. Uuder no other circumatances can we infer that we sball obtain the blessing of reciring Christ. What is meant by "tbe nawe
of Christ" Authority of Christ. Blessed promof Christ?" Authority of Christ. Blessed prom-
ise it is that if we receive even a chilht ia $t$ 1e wome or by the authority of Christ, we receive Him.

## FIRE BAPTISM

1 Indeed baptize you with watar unto repentance, whose shoes in an not wortby to bear: he shall baptize you with the Holy Ghoot mad with tire$\mathrm{T}^{\mathrm{tu}}$ IE Buptisf first poists out his personol re. Jation to the Messiab; then afterwards the lation of his bsptisin to Christ's. Johes baptized with reater and that was tha lazh of his work, hat sass Christ, "shall baptise you in the Holy Ghost and in fire" If penitent, he
will entirely immerse you in the Holy Ghost, but if impeniten! be will soon overwhelm you with the firs of jodgment. Sowe learaed med apply the expression, "firs" to the kinding, sanctifing fure of the Holy Gtiost. The WarnHinguenchable fire, in versa 12 ate against sach an interpretation. The bsptiam is itaelf a bap-
time of five. The grand final bareest in bistors or, jodgmest and salvation. The fan ou tbe
threahing floor; or, the werd of God separatiug threihing floor; or, the werd of God separating
the two classes. The gathering of the wheal ato the lingdom of lore: or the complete sal ration of (Jod's people. The chalf in nuquench able fire; or, the judgment of hypocntes.

## THE RETURN.

T:
E busineas that called together so many brethren, was at last conelnded. The last mon was suog with great depth of feehag and then all devoutly knelt as every heart was poored out with the greatest gratitude for the prenence and blessing of God during one of the tood for many years. Then the parting ki thst meant what Christ intended it should and what Paul recommended, was exchanged, then the human stream flowed loward the depot the human atream fowed foward the depot
whete trein after train was filledand fire thouswhete trin after trin was filledandfive thousand souls carried in every direction to meet
again loviog hearts st home. Many took occasloa to visit Mt. Morris College, proving hom great the inturest is manifested atoong the
Brethren iu the education of the youth in the Brotheshood. Some of us were detained bs busiuess aud finiled to reach Chicago in time to take the last Grain lowving thot city. Compelled to enend the Lord'e day in this wicked div was hy no meaus comforting, The Natioual Republican Conrention brisg in session the Xeatemitut whs utat-laily kreat. As we piched aused as oue of the delegates we waited until the conrention wes not io session then ealled on our friend, Judge Houck of Tenv. at the renowned Palwer Hotel which was gorgeously decorated with banners and a number of life
rized paintings of Geaeral Graut hang in consized paintings of General Graut hang in conMany flage bad this motto: "All the aation do him bonor," One of the largest bad in scribed, "Fortes fortunt ajurat," all showing how desperate were the triends of
force bim inte office the third time.
On Sunday moroing we looked over the chureh directory and resolved to hear Prof. Patton, the great expounder of Presbyterian doc. ton, the great expander of Presbyterian
trine. We were vary coartmously escorted by the usher to a sest direetly in front of the spenker, and had on excellent opportunity to study this great thoologian. We were sul-
prised at his youthful appearsuce, seeming to be about twenty-five years oid. Medium size slim in form and nothing remarkable in his appearanee except that he is near sighted. lis reading is very ordimary, and his preard looking over the andener we saw it to be coinposed of intelligent, cultivated men and women, and the adage "Like priest like people," was fully illustrated here, for the sernoms wha entirely above the comprebedsion of common tinde, and the boys and girls present seemed to endure the sermon with the beet grace at 14, "Righteousness exalteth a mation," "c., was well treated and intereating to those who could understand so learnedo dissertation. We were
told by one of the eidere of Prof. Patton's church that he never writes his sermona. WY came to thas conclusiou that we must have a wants. Men like Moody with little edacation and plenty of magretista esn draw imonense erowds of common people, and interest the leanned for a little while, hat the educated mind
instinctively turas to thote who can present truths suited to their wants and eapacity, white a very few preachers like Beecher and Sporgeon cab interest the common people and the best elucated at the some time. S. Z. Srane.

What is more degrading than ill-advised comphiments and shallow flattery? The ambition to acquire wide repatation rendera many a man impatient. One will preaeh a crack serwith the local paper gives him a fluming notice and the result is erhibitiou of pride and siltiness, Aggin, some are amaziogly spread engled when they see their name in print, and all their friends must be mortified at their lack of ood common sense. Honor seeking is the hun of society; and Paul prescribed a retuedy when be said: "Let wo man think of hinself mar bighly than he ought to think." This honor disease had found its way jonto the Jewish church waed Jesus was personaliy on eartb bonor of one another, and seek pot the hopor that cometh from God only ?" John 5:44. Mighty has been the foll of those who, with sapiog month and wide stretched ears receire honor of one another. A way with sucb mockery of reli-

## EASTERS LANDs

HANOVERIAN VILLAGE LIFE.

## br Walten wobpboty.

COULD get vaty little information in T gard to the moder of taxation of the village asah perton beiag williag to tell me what taxes hey were io one seowing to with forty acres of land paid, the year I was in E-, fire dolars as land-tax, teree dollars as poll-tax, one dollar as house-tox, and four dollare as village5s. He would also, if he had kept ashop or ma, have had to pay a apecial liceuce. Incomas of less than one hundred and ten dollars are rempt from tasation. Ministers and teachers pay State hut not viliage tares. The pastor of -paid otsx of mize dollars on his income of four haodred and fifty dollare, and land tax of twenty-fone dollars on two handred acres of land. Communal taxes vary greatly in rate according to the wealth of the commene. Some cotmones, which owa valuable mioes or forests, not oaly exact no tax from their oitizens, but divide annually a surplus among the corporators. A case of this sort is rare, but it is not usconimon to have most of the commamune foresta.
Alms bousa necommodations are so poor and the food and treatment so bad that bat fer of the inhabituats of E -feel puuperism to be their vocation. Oaly one vilieger receives
iood and atelter from the village, and a second lood aloue. Their provisions are oltained hy going from house to houve in the village, each house beiug boand by low to provide food for the paupers so many days each year. I asked why the poor-house was not repaired, and was told that the peasaats had purposely built it poorly, fearing that if it were comfortable it might encourage pauperisu in the village. The poor are supplied with olothes either from the shurch or village treasury aceqrding to ciroumatances. i resideace of two years in the village compels its inhabitants at the expiration of that time to support the applicant, bor can he be fored to do any worl in retura for hia living. The one pauper in E- Mas so dintressing to the eye that I never passed bimif I conld avuid it., Blind and lame, batless, contless, thoeless, and covered with the mud in wbich he had slept, be seemed, as he crept from fence post to fence post, muttering curses on thome who passed without giving bim slmas, to he foraskeu alike by God and mau. I cau imagine kim being, in the words of a dyng tramp, "Rhid to have a hell to go to," but I ean not believe that any moderately respectable imp would lpuch him withoat the aid of a pair of tougs. A gift of one cent wonld casse him to bless you until he had reached the nearest draw-shop; more than this I neyer dared to
give for fear of causiag an inrond of beggars upon the village.
Au imperial forester, with oдe or more deputees in each village of his district, has eowplete control of all the woodland in bas circle By hion it is decided how much wood shall be cat each jear for the use of the commune or eorporation, and without his cousent not a atick can be eut in any forest of bis district.The cotmmune of E - owns fiften hundred sud thirty-eight nerds of land, which has ance the settlement of the village maby gra erations igo, lueen phanted in forest trees. None trees and devoted to agrienlture, with the ex eeption of a small part, which, on aecount of its position mear a mueh-traveled road, servead duriug the Thirty Year's war as a refuge and place of ambanh for urigards and bightray robbers. This was, toward the end of the grest war, cleared and the land dividad amons, the corporators. The forest-land Ifelonging to E- is divided into forty parte,ose of whioh may be cleared each year. On account of the arge amount of extra labor cansed by the kop ing up of nurseries, hat fow villages plant the and eleared by them each year, most of the m lowing the natural growth to apring up in of wood on which E- depends for its supply does away with the ueed for a large parsery, the corporation are yet compelled to keep up small oue, is order to plat high, wisd-swept ridges whers no seed has lodged. This narsery or Baunschule as it is called, is planted ond kept up by the labor of all the corporatond. A a general thina, oaly two days oot of the year are spent by each citizen at commnoe work. Ia the fall is meeting of the corporators mueh mood shall be cot. The imperial foreater is at orce notifed, and in company with the
vilige foreater, goes through the part which is to be cot that vear aud marks all trees under an wich on dianater ercospt thoe which, from
their formi ur gond sitnation, seen likely to their form or gand situation, soem hikely to
make firs-rate timber. The whole of the moodluad to be cut is then divided into sixtr-siz parts, aud each corporator recenves o part, alfotted by chusee, on whel be at ance goes to rook and cleats off the brush and matked treas, When this lins been accomphshed thronghout the whole tract, the imperial forester is igain called, and goes through the forent, murlang Il tries not large enough for buildiog timber, and which are so warped, decayed, es top killed is to be uulikely to grow into good timber. These tress are then divided as before, and each ritizan cuts and carries new his share. Then for the third and lut time the forester goes rough goes throagh the tract, nat warki all hie large trees which seem to be hollow-hearted or to have stopped growisg. These are then divided and cut like the reat, with the exception that the oaks are firat stripped of their back to be sold to tanners for thie benefit of the conmmuee, and that the teacher and minister get usne of this arge wood because, the peasants say that, when a parsonage or a schoolhouse must he huilt, it is done, bot hy the minister or taschut, hut by the people. Tho oak hark is often worth more etarting pinest of the wood of is forest. In thickls in furrosss, and, after the firat weeding
 time ultermate frees are rat . cime aiternate trees are rok. Tha process is repested every five yeara, till at the end of
thirty years all the trees are cut; the successive cuttings being divided among the eorporators. When any one wishes to hulld a house in $\mathrm{E}-$, he sends word to the village court, deseribing the kind of houze and where it is to be constructed. Notices are then posted in the village, and, if no one cends written objections to the court before the expiration of fiftoen days, the building is allowed, and caanot bo interlered with. It' will be seea that the popuration of E - consiats of two classes: the fow more fortnuate, who possess village righta and draw from these an ineome which conaiderably increasea their comfort; and the lesa fortunate, but more aumerous, who possess -no lure in the commanal property. But no sor cial distinction, to far as I could nee, obtnias hetweeu theso two elasses,-Popular Science Monthly.

## MEMORIAM.

## R

BA Faggort was borv in North Carolina, May 28th, 1818. Sevan years afterward her parents moved Lo ndina, and from there
to the southero part of Illmpis, where she was married to George Wolfe, Sopt. 18th, 1831. She was baptized by the Bretbren in the year 1883 , and lived a devoted member of the church up to the time of ber death. In colupaoy with her husband and family, nhe earne to California in the wister of 1856 , and died Msy $13 \mathrm{th}, 1880$, in the triumph of a liviug faith, and hape of a better resurreciion to come She bore ber sichness with Clristian patieace and fortitude four months and fifteen days; firat pueumonia, then dropsy, which wan the inmediate cmane of aer death. In ber dyiug hours she was calm and serene, oxerciaing faith in Christ that knowa no bonods, bat will live io eternity. Sbe left a companlon and three sons, two in Californin, and one in lllinois, and two of ber childreta, a daughtet nad son, departed several yeara before her to resp the reward of the faithful and are ready to weleowe their mother to he "evergren shore
In sister Wolf's death the eburch bas lost a nother is Israel indeed. Inypouncil she was always geutle and good. She labored faithfolly with her companion, Eid. George Wolfe, for more than twenty-Four years, building up the church in Cahfornia. The ehureh deeply sympathizes with the bereaved family, but not as those who bave no hope, for she is not dead but goae to a holier and happler life thasa this. Faperal digcoaree by the wriker and Eld. pephen Broadtorst from Rev. 14:13.

> Eld. J. Myers,

Brethren's papers, please copy.
Many hoare are opent in idleness, that might ba used to sowe improvament of the mind and leart, and for some benefit to others. Every moment spent for some good parpose, is a gain for time and eternity. Thise spent to no par 'se is lost forever. The yorng man who takes very opportunity for his improveraent, apend ing all hisspare moments is cultivating bis own mind and heart, is laying the foundation for usefolvess in a lite of blessinga to all the world, which wakin ita religion, ite morality and virtoe stand

## FROM THE CHURCHES.

AND they that be wis, shall shine as the
 many to righteouan
wer.Dan, 12:

## VIRGINLA.

Salley Pike.
We, the brethren and friends, met at the Talley Pike Cburch on Sunday, May 2nd, at 2:30 P. M., to organize s Sondsy-scboel. After singiag asverel hymns it was announced that the time bad arrived for us to orgacize, and that the first in order would be to nelect a chsirman. One of our minintering brethren ras then nominated and elected. After a fer hrief remarks by Brother Samoel A. Shaver (chairman) the following officers vere elected William H.Spiggle, Soperintendent; John W Leedy, Assistant; Samnel D. Windle, Secretory Pbilip Qochenour, Treasurer; George S. Goch Pilip Qochenour, Treasurec; George s. Gock bers of the Brethren Cburch. After forming lasses we adjourned to meet agrin on the next Sunday morning at nine oclock. School opend with twenty-three scholars, and bas steadily gained is numbers ontil thia writing. At our last meeting wo had fifty-one scholars. We hope ly diligence and attention to make thi chool a bright spot to look back to in after yeare with veneration and glannesi.

Sayuel D. Windele, Secretary.

## PENNSYLVANLA

## Wayneshoro

May 23rd. Services at Price's meeting-hous Our bishop, Jscob Price, who is in his sevenheth year, wss present to-dsy, not baving attended meeting since leas November on account of bedily infirmity. After tervices we resorted to the Btream near by where oue was buried in haptism. O how joyous it is to see idners surrender to Chriat and the church Can eny sight be more tonching to the hebol er than a true penitent believer following in the first fooksteps of his Lard and Master? May the comforte of the religion of Jesus he fully realized in the experieace of sister Lizzie Lesher and at last, notwithatanding our trials and affictions, may we meet in "the house notmede with hands.
Laten.-Yesterday, June 7th, we had regular services at Pries. Seven persons were baptized, one quite young. May they be faithla? unto the end.
D. B. Mextzer.

## OF11O.

Ashland.
just retarned home from a visit of one veek to the Danville church, Knox county.While there seventeen were added to the church by confession and haptism. Our meeting should bave been contioned several days but Wing to a business pressure at home we could the church at that place this Spring. Hed the church at that place this Spring. Here at Asbland we are having some odditions by letter and haptism right along. Professor
Huber, Professor of Freach, Latia ond German, at the college, was baptized a ahort time ago. The churches in north-eastern Ohic were never in a more prosperous condition than at present. Betuteen three and foor hundred have been added during the year. This is the wheat with the chaff left out. S. H. B.

## INDIANA.

Webash.
be church bere met in council and dispnsed of all business brought hefore the meet ingione received by baptiam
T. M. Aukeryak.

Morion.
The Marion Congregation is progressing lowip. On the 23rd of May we bad the pleas. are of recelving three young men by baptisme. May the Lord stand by themen and may they prove faithfol unto the ond, is our prayer.
J. C. Tiniki.

Aschelor Run.
Our Love-fuest wes beld the 97th of May and a feast of love it was to see brethron ond cisters, from far and near, surround the eacramental boards and partake of the broken enublemas of our loving Sazior. Oar hearts were masde glad to wander bock to oor last sommanion, where many since that time have felk the cold messenger of death upon his palo horse and have been called home to bathe their Whary sools in sees of paradise. Oh how spased our lives in crefference to so pmany oth-
ers whu were far better by practice than $\pi$ are. Affectionste and loviag irienis wbi tand outede of the fold of Carst, please gire me yoor atteation for one mement. Did you ever thisk solemaly upon the following "Agree with thioe nderenary quickly, while bhon ert in the way with him, lest at any tim the adveraary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison?" Cbrist means what he aage, and bow quickly we can get in possession of the judge. 1 plead with you, dear frionde, not to put off Jesus any longer, becausa yoar sister or brother (' a flesh) dees. No, let us never he led into the dark valley of death hy others, but tarn to Christ immediately and try to pereaade them to come in and partake of the rich blessings which Cbrist bum in store for them. Now 1 trost in Jnsun to bear of more procions sonls turning to our Ssvior to live fiithful unto death then followers of Cbrist ena say in spirit and in truth

Swees soal, we leave thee to thy rest,
Enjog thy Jesus and why God
Enjog thy Jesus and thy God,
Spring out and climb the ehining
Namber road.
Mamtha Hexared.
Lsporte $6_{0}$.
Our communion came off May 22nd; and although not less than eight or nine ministera were notified, not one responded to our request A reply woald doubtless read, "Daar Brother With regret I must inform you that other engagemeats prevent ae being wth you, as I have promised to go to the - commanion." Wess not there from threb to a dozan more ministers at the commonion that prevented your presence here than wes needed? But I spare you this time becsuse we bad good compray. The spirit of Christ came and assisted the home ministry, and ruled throughout the meeting, not ony solemoizing the hearts of ourdear bretbren and sisters, but his holy influence was very perceptible tbrough the large audience of spacators, evideneed hy the good order and interest manifested. O bow we thank our good Futher for ordering nach a state of good things, inatead of permitting the evil spirit to pervade, causing confusion and disorder. Fifty-etght members of our owa and eight of adjoining churches wore seated around the Lord's table, and with solemn joy once more partook of the holy emblems, and observed the ssered ordinances. None were baptized, but much joy was felt when just before taking seats at the tohle the nburch was called in counsel and informed of the request of a brother who had been standing out as a disowned member for twenty years, to be taken back into fellowship. The circumtaucep were well known to the older memhers, and upon his hearty acknowledgement and open request the eharch forgove him, and amid teara received him back ogain. Had meeting the next day at aame place, when a very largo and interestiug audience gave us its presence eason with us has gone, and by some of u6 never to be lorgotten. Although the absence of belp from abroad is nomewhat mortifying we are not despairiag, hut as a little band of prethren aut aisters on the north-westera oul post of Northern District of Indiana, by the coudition. Pray for

Thunston Mileb.

## ILLINOIS.

Mulberry Grove.
Our Love-feasts are among the things of the past. I most say that I enjoyed mysely aa well as I ever did on sach occasions. The brethren and sisters are very kind to me. I ane poor but they do not night me because I am ponr. We bave no team, no way of our own to ge to meeting, but the brethres olwaya have a way for meto go. O I thought while at our Love-feast, how strong the love of God is to bind oar bearts together in love and union, to as I they care so for wes an unworthy creature God's children. There were foor haptized at the Harriean Creek Love-fesst, in this (Bond)
 "haried with Chrisf by baptism" I hooght baried wile while standing by the wuterside, $D o$ not the angels in beaven rejoice at snch scencs? I cannot express my feelnigs as I saw those tender
lambs led into baptismal water. They were all lambs led into baptismal water. They wore all
quite young-the oldest not fifteen years old quite young-the oldest not fifeen years old a large attendance on Sunday. Sone thought it looked almost like an Amnual Merting. O what will ha that inamarable company when the ohuldren of God all get home to heaven. That will be s happy meeting. W.ill l be thare that sight to set? 0 hrethrea and biatore pray for mes that I may stand on the holy hill of Monnt Zion above. Naxcy Wrar

Quarty.
attended the Lovefeast near Brooklyo on Ssturday the 5th. The meeting was beld in is amall oyen barn and a large crowd of pecin and around the barn. Very sood attention to the word spoken. Preached sereral times. Made my home at Bro. J. Suider's. On Monday morniog baptized his son-in-law. Many thanks to this fanily and all the members for their kiadness. I an now with my relosivea Maniball cousty.

Samuel Murray.

Ahorty ville.
We, the brethren of the Libertyville Church, Jefferson County, Loma, mot on the secoud Sunday in April, at the Brethren Meet-ing-house, to organize a Sunday-school. After aioging and prayer the following efficers were elected; James Glotfelty, Superintendent; Soseph Beach, Assistant; Francis Glotfelty, Chorister; Thornton Fordice, Assistant; Laura McCleary, Secretary. Six teachers aud about forty scholars, with all increase of scholars and pectators un to the present. Hops the Lord will crown the eflort that all may learn the good old way.

Johy H. Eshelman.

## KANSAS.

Mople Grove Golouy
Came here the 1焦h of Muy. Au it was the first time 1 was ever on the prairios I found thinge somewhat different from my expectations. As to the lay of the couotry it is beautifal judging from what I bave seen, and the seil is wonderfully productive. Found the colony in good oheer and muoh encouraged as to their prospecta. The Brethren mostly have native hrick houses. One is surprised at seeing their comfort and darability. Wood conts absat $\$ 2.00$ per cord. Their wells are from 22 to 175 feet deep.
The church is in the best condition, perfect uvion and zeal for Chrnt prevailing. it have been in the charch eleven years, but I never enjoyed myself as I bave since I bave been bere. Perhaps it is because bere we are all on a common level. Aristocracy has no room. We do not bave ive bundred dollar carriages. We heariy avary last night and presching to-day. Three precjous souls came forword for baptism. Thin war one of the most pleasant meetings of the kind I have ever edjoyed. I believe this was acommuaion with unioo. Brethren, pray for us that we may be kept humble and utand above the anared of the wicked one.
Thore has beea no fooking rain here for eight month. It rained some the last two weeks. There are no vegetablea growing yet. Wheot will be a perfect failore, and the grass hian not yet beautified the earth. I nave con ferred with brethren who eay they have never known of such a state of thinga for eight year Dear reader, can you appreciate the condition of thinge? There ia a total stagnation of business. The old nettlers are as had off an the newcomers. Some who came here last epring bave na high as eighty to ninety acres broke. They have sown plenty of wister and apriog whent and the seed of both are lost if it doen not rain soon. Corn and potatoes are planted. There are many other items I might give hut these way suffica. I hove given these not to mur mur bat simply as facts. Ood may bave a gond dexign in it all. We have no desire to forsalke our claims and I have hesrd of no case that demands that. The colony is to meet to night to determine the financial eondition of ite members and to give relief through some source if needed.
fature.
I will elose by saying to the brethren East though we have the hent of meetings and Sunday school tere, 1 should like to eat of the the crumbs that fall from the table of their sanctuary. May the good Lord help you to rearember myself and family in our present condition. May jour encouragement cherr as to endure the trials of this lifo and prepare as more fully for that mortal change, is my prayer-
Moss Krwnta

## ASHLAND COLLEGE TRUSTEES ELECTION

THE firit regular election of Trustees for 1 Ashland College will take place June 22ad, 1880, hat ween 10 and 12 o $^{\circ}$ clock A. M. in the College Cbapel to slect fifteen Trastees; five for tbree years, five for two jears, and fire for ong year.. All the wrethren and misters who donated $\begin{gathered} \\ 50 \\ 0\end{gathered}$ and upwarde to the College mill have one vote far every $\mathrm{Z}_{50} 50$ donsted.
All who con are deaired to be present, but those who cannot be present can vote by letter.

DANISE MISSION REPORT
Sontal Mentiog fond
D. P. Berkey.

Falls City Chureb, Neb
Falls City Church, Neb.................... 1.00
Western District of Penosylvania....... 1.00
Aogbwick Charch, Pa.................. 4.00
Pherbe A. Holt\% ............................ 200
Sinter J. S. Emwert, Chicago ............ . 80.00
Antietsan Church....
Duacansville Church
Hopewell Church.
Lost Creek Charch
Spring Run Churslt
Marrion's Mark
Jawes Quinter.
Grand River Cuarch, North Mon..... 4.00
Log Creek Church.
Novelly Chorch
Smith Fork Churel
Wakonda .20
9.00
Whakonda 2.00

White Cloud
Whitesrille. 2.00

C- C. Root, Dintrirt Clerk Winndott...... 2.00
Jenale E. Eby ....
Elder Joaeph Miller........................ 5.0
Nena Fudg.
Dasiel Whitmer
Elizs Kollar, Ohio
Elizs Kollar, O
Grien Tree Cburch, Pa
Portage Prairie, Ind.
North Manchester, Ind
Johin, Rush, and Porter Shidler.
Simuel Rona.
Noah Longanecke
Jessio Thomas
Jacoh Rister.
Leah Replogle
Upper Middleton Vail....... .........
Fmanuel Slifon Valley Church, Md
Weat Bransh, 11
Annual Meeting Fund
Fairvier Church, Iowa
Pleasat Chorch, Iowa.
S. S. Convention, Miadlo Pa

Right Hands, Ciayshorg, Pa.
Panther Greek Church, Iowa
Sugar Creek Church, Iowa,
Mary Sanboro.
Union Charch, Ind,
A Sister
L. B. M., Nora, IIL.

South Waterloo, lowa
Stanimlaus, Cal.,.
L. A. M., Nora, 111
North Manchester, Ind
James Creek, Pa
M. Shirk

Somuel Fuak, Ill.
$\mathrm{S}_{\text {watarat, }} \mathrm{Pa}_{\mathrm{a}}$,
Rebacca Stodehaker, Ind
Jacoh ond Fattie Hazen, Ohio
Center View, Mo.
Center View, M
St. Joseph, Ind.
St. Josepb, Ind,.,
Cold water, Iowa,
Cold water,
A Brother
Primitive Christian
J. W, Brumbaugh
J. A. Eikenherry

Conestoga. Pa
lichard Dial
Transfer from City Miasion to Danish Mi 2 .
Oaniel Swribart ......................... 1000
Blder Eli Horner
Joneph Swihart
500

## GENERAL .IGENTS

THE BRETHREN AT WORE
tract suciety


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Sixtif Paoe,-IIome. The ofd Loves. Content. Felf-resuect. Our Budget
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German Paper.

## STEIN AND RAY DEBATE

Prop. 2d. Baptist churches possess the Bihile characteristios which entitle them to be regarded as churches of Jests Christ. D. B. Ray, Afirme. J. W. Stein, Debies
J. W. Stetn's 14 the nzastiv

MR. Ray complains that I bave not noticed his leading suecession argument. I have, showing that all churches that betiero and obey the gospel regardless of ecclesinstical ancestry are in the true line of sucenssion and show the truth of the divine promises. Matt. 7:24, 25 Jobn 14:21, 23, 24; John 2:3-5; 5: 3 ; Rev. 22; If But I have shown that Mr. Ray's chureb disregards many of Christ's commandments and bence does not belong to this euccession. His efforts toestablisb an unimterruptet peraonal sumassion of hin church has nignally failet He ean't find his church prior to Spilsbury congregation in 1633. This "first" church of his succession line was self.constituted, and be sayn, wuch a charch can't be the church of Christ. See his self-rerited position. He has
been eompletely overwhilumd by a number of competent, clear, aud united witnessas, proving the trine icumersion of the abcient Noratians, Waldenses, \&c. B-sides these, bis own arga ment-, if it be an argument, may be tarned againat him thus, "Nothing more is now need ed to convince the unbiased reade that tho ancient Noratians and Waldeases were not "singho immersionists, thas to reatate the diaputed fact that in all the uritings of these people they wither adrocate "single" ivnmersion nor state it as a part of their practice."

## UMYARY REFTEW.

Mr. R.inlst Argon that repentance reacien into spiritual lite before or indepenlent of bap tism, is refuted by the very extravagatice and absurdity of bis positiou which taught that iepentance which changes the mind and beart. and reaches into life is prior to fisth in Christ See (his lat Neg) Thas bis same logic potone iuto life before he belienes in Chriat, John's "baptien of repentance" (Mark 1: 4; Luke 3: 3; Aots 13: 14, ) was not only for (eis, infoor in or der to) rewission, but was into repentance ("metonoin,"," roformation) itself, John says, "I iudeed baptize you with (cis, in) water unto (eis into) repatasco." $\mathrm{N}_{\text {att }}$. $3: 11$. In reply
to hin 2ed Arg., we showed that none of the
patangss of Scripture which promines remission amartion) for the renaission of sins." Acts 2 : 38. Here repentance and baptism are united in ouacuntmon deqiga. Both are required of the same people, iu answer to the same question. Buth are related to remission precisely alake. If one precedes remiasion, so does the other. If one followe remisson, the other does alsr. The design of both is expressed in the ilcoutural lanegrage used to express the design of the shleddiog of Cbrist's blood. 'Twas shed for maus (cis aphesin umarlion) for remassion of sits Matt. 26: 28. Mr. R3y has been compelied to aduit this last expression means in order to re míusion."
While repentaves (melantelcion) and faith and hewee being brgollru "by the werd of truth," are prerequipites to haptism and church memberahip; we have shown that Mr. Ray has fated to sustsin his lst characteristic not only ly bie argaments, bat in that his church's standard of repentance and faith and benes of regen eration is superficial.
Baptint repentance does not involve that thorough batred and abandonment of sin which the gospal requires. It consents to tho perristest vpolation of Chriat's positive probibition of oathen of confirmation. Makt. 6: 33-37; Jumes $5: 12$. It convents to war, which Mr. R4y has ot been abie to deny; necessarity a avol ves "ha tred, varnmee, emulation, wrath, strife." (Gbs) 11: 20) and of which Paul say," "They which do such things shall not inherit the kingdom of God." (v. 21.) Bow then, I ark, can Bapti=t churches be truly regenerated? Biole fuith which "works by love" and Fovercones the world." John 5: 4. If each was the Baptiv1 atendard of taith, how could they ever consen to go to law with oue another before unieliev ers, or to kill even their ebemies in war, Ie $45 ; 1$ Joha $2: 9 ; 4: 20$. How could they rogret and sometumes ridicule the divinely appointed expressione of christian love and fellowabip, e., the salutation of the Holy kiss: Iom. 16: 12 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess, 5: 20; Pat. 5: 14 ; Acts 20: 37 . How could they presume to prot away what the apostles lffe it the church, the lote feast (Jud. 12) without divine authority? How could they couform to the world in ito pride of clerical titles? (Matk. 23: 8), in its extravagant and vain fashiona? (1 Tim. 2:9, 10; 1 Pet. 3:3, 5; Isai. 3:15-24; Rev. 17 1-4), is its worldly wrath-hound instilutions with all their borrid iteath penalthesthat shrivi from the gase of the poblic ege and civil jastice? 1 John 2:15. If the Baptist standard of loye to God was what it professee to be, it would obey Christ. He 日ays, "He that hath my commaudments, and keepeth thems. he it is that loveth me," \&c. "If a man love ope, he will kepp ny words." John 14: 21, 23. If the Bapti-t stendard of loveis what Chriat requires why are so may of his precopts diaregarded "This is the lose of God, that we keep his com mandments avd his comanandments are no grjevous " 1 Joha 5:3. TFose who hear Christ' sayingn and ohey them not, are ouly builded unon sund. Matt. 7: 26, 27. "Ye shall know them by their fruits." Matt. $17: 16$. Thus we bave shown that the highest standard of repentance, funth and love which the Baptist charche hoast. is unt thorough enough to qualify persoa roperly for christian baptism, much less to insure adop"tion and independence of it. "Yo every onv that sasth unto me, Lord, Lord, shal! enter into the kingdom of heaven, bat he that dowth the will of tig Futher who is is beaveu, etc. Christ. (Matt. 1: 21-23).

Are yon a wabderer from the fold of Christ? Koow then that the Goad Shepherd still seek eth thee in the wilderness. Oh, listen to hi gracion call. He loves gou still, lie calla you till. Heed then his calls, and retarn to him, saying. "Truly I am the Lord'e, I vili wabder from him no more."

A FEW THOUOHTS TO JOSEPH MYERS ON THE APOSTLES AU THORITX FOR CHOOSING ONE TO FILL JUDAS PLACF:
by selomox ohldert.
THINK the prophecy was liveet to them. There was oue to bo chosen in I ndis' place abal he was to be a witnesy of Cbriat's resarrec tion. Consequently find to bo oue that hud been with Carist and the apastles all the time-going in and ont anoug them. It appenrs the: fousd thees two hrethren were wituessee to all he suid and done, and that they savy hian atter his resurrection. Now it appern they bad wo choice between the two brethren; as they lacked knowledge of God'a choice they pray=d and cast lote: now he was mumered with the eleven apostles and was waiting for the promise, and took part in the miajstry with the eleren. If they hud lacked one it would uot have been a fall jury or foundation to build the charch upon, as thay were now to declar, the gosper ; nad an the number referred to in the other case mentioned-seven-and thoy made choice of them, but their choies wis to be men full of the Holy Ghost. So it is yet; if we make choice of men whe are not full of the Holy Ghost we only make a uffatake, and lus labor will sot anount to much; fur the Holy Gliost. is to lend into all trath

## FREE MASONRY

## BY e. [MHALOH,

To Brolher Isajah Horner:-
PELOVED in Clirist, my heart is filled with 1) jor at the thought that there are those among as who bre unwilling to wake any rewrong. This, my dear brother, is riwlicalim. If a principle is opposed to any dectrine or precept tsught by Christ or his apostles wo must either reserve a littlesympathy for that principle or else be radical. Which shall we choose? The editorial in the Beerages at Wonk in correct in saying that our people an a bady ure atrongly opposed to secret socipties. Your unworthy colleagoc baz, however, been more tban ouco inportoned to become a member of these organizations. Upon a particular occasion it wha sand to me, "Come isto our lodge nad I will garsatee the iompossibisity of the fact ever being diacovered hy the Dunkards. This shows at a glance that one of the principles of masonry is to never expose its Dunkard members. I was told by the same mat that if I did not heo come a muster mason within three yenrs from the time I joined the lodge he would give me his farm, and he has a good one too, with a large brick house on it. This contract bes agreed to make good hy written agreement I beard a brother sivy, "matonry it not the worat thing." Anotber brother asid, and a mininter too, "No ore who knowe anything ahout ma soury will pay a word againstit." Another brother, a deacon, sad, "If the brethron as a church oppose masoury we will meet with pro ecution:" while hro her l'aul zaid, "All that will live godly in Chriat Jesus, shall solfer perseculion." 2 Tim. $8: 12$.

Parfar of Morneter -On one occacion, ont of one hunkred and twenty candidates for the ministry, gathered together under one ruof hore than one huodred had been korn by wother's prayers, and directed hy a motherí counsel to the Savior. The pions watchfulness and eernest prayers of parante may seam for time to be fraitless; but in the edacation of children, experience usually rarifies, that whatsoever a mam 50 weth, that shall be alst resp" The holy impreations made is childluood are seldom oraced io tamhood.

## NRVER DESPAIR

NEVEPII despair! the darkeet cloud That ever loomind will pars away, The lougent aight will yield to dawoThe dawn will kindle into duy What if arcund thy lonety bark Break fierce and high the waser of sorrow stretch every oar! there's ladd ahrad! And thon wilt gain the port to morrow.
When fortune frowns, and summer friendq. Lake hiris that fear a storm, depart, Wime, if the heart bath tropic warmth, Will ntos and neatle ronod thy heart; f thon urt poor, oo joy is won, No gool ia knised by sad repiding, inmin haried io the darkened earth Hay yet be galbered for the mining.

Thure is no lot, bonrever sad,
Thero is no roof, however low, But hus some joy to make it glad, Some lateot bliss to soothe its woe. The fight of lone will linger near, When wildeat beate the heart's enotion. a talisman when breakers roar,
A Atur upou the troubled ocein.

## E PLURIBUS UNUM.

To Brother Cyrue Hallick, of Michi.
TVHIS is aot so pertineatly the motto of the Urited States as of the church of ( Fod and the system of Diviae Truth. Many is one is the graod fact of the Thiverse. Ia God all thinge cone to a wuit. May members, oae body; many ratiations of truth, one central Suu; mauy worlds, ane composito system; many forms of Diviae wiedom, power, and love, one God. This angues $O \mathrm{~m}$ nipoteace, Omniscence, and a providence oo ruinute aad circumstantial as to iaclude every hair of our heads, every sparrow, every worm and insect, every leaf aad spire of grass, every rain drop and saow-flake, every atom of matter ia the Universe, every act and thought of
cuery seatient beiug. Here is multiplic overy aeatient beiug. Here is multiplic ity and rariety exceeding all human and
angelic enumeratioa, summed, up with angelie enumeration, summe,
out efort in the Great One.

A distiuguished Eaglish Essayist has recently said, "Blesed is the man who finds has place" A seatiment glorious and comprehessive-eavogh Ela the Almigus Unam of the All-owner. All the trouble and unrest and collisiou and misery that ever occur ced ia Heavea, hell, and earth was bora of the misplacement of promalities, sad through them of things. Tlue chureb would long since bave ushered in the nilleniam, were there not devils to isterfore, and sit-corrupted hmmau wills to fight ngaiast God and their awo highest interests. We need nat go outzide of our own iadividuality to discov. er how the harmony of the Divine E Pluribus Unum has been shattered. All souls are cunscious of being out of joint. We all bear about with us the saddeniug coaviction that we are far below our presihle altitude of gooduess and moral unhility. Where is the saiut who can pass tweuty-four hours in the flow of Divine impulse ou which the breath of siu does aot fall ia thought or feeling? Rure are such souls. Aud yet this state of positive freedom from all taiat of sia is our ouly God-given Ideal in the waa. ifestation of Himself is homan nature! Accepang this as the solemn, all-determisiug groturd-truth of Revelation, is it at all surprisiag that the world has gained oa the church instead of vice versa and that 30 mueh "wood, hay, aod atub. ble" is mixed with the "gold, silver, and precions stanes" of the ansstical edifice ! We practically ignore the E Pluribus Loum of the All-sovereign. We take for grasted the Diviae impassivity, sa
thangh to crucify the Soo of God afresh meant on more to Hix thas a figure speech. The sensibilities of the latinitely
sensitice are deep nond thrilling beyond sensitice are deep and thrilling beyand all finite conception. Whea a being of absolute goodness is obliged by the very secessity of His perfection to demand the death bystaning of a poor mortal whase offeace was oaly the gathering of a few sticks oa the Sahbath day, we may judge of the feeting which sin occasions in the Diviae Bosom. Num. 15: 32-36.
Eommanel is the study of the ages and the Eternities. To koow Him is to kaow all aad more thso all the colleges and uaiveraitits ever taught. What eas the profoundeat philosophirs and scieatista tell us but the rectoon of things? snd What is Jeons but tise embediment of all resson! The involution of Deity must precede the evolution of the scientist. All the investigations and explorations of scieace are but a superficial unvailiug of the Diviaely origioated, Divinely arranged, sad Divinely maiatained E Pluribus Unum. Erery stroke of the geolagist's hamur, every combioation and divarce of elements ia the chemist's crucible, every new physiologic discovery of the oaturalist, is but a fresh pronueciation of the awful Name, Enmannuel. Did the church of God re ally believe that Christ is the "Alpha and Omega," that "by Hin all things conaist," and that "witheut Him was aot any thingmade that was made." and pressiea of His life, and that absolutely nothing cao exist without his immanence in the form of law; did we in very deed believe this solema truth, what a neople would we be? dove tailed into the all compassing E Plurihus Uaum as Father: Son, and Spirit constitute a Tri-unity: No tobacco would be seen from Das to Beer sheba. The broad, fertile acres of the Brotherbood, instead of waving with the nauseaus, body and soul-polluting weed, would roll with golden harvests to feed thedestitute, sad be preaeated as a "heave offeriag" to the Lold of Sisb noth. Holy kisses would not be given with lust stained lips, and prayers and sermons would not be boro of carasl, unatural stimulation. Life would meas Emmanuel, and the whole circle of rela tions, duties and acts would harmonize with the great E Pluribus Uuum. This should be the one, supreme, nadivided object of life, and aot to amass mouey, or "make a fair show in the flesh," or oot put such a low eatumate on His lacaraation that we may live as we list. "We are not our own, for we are bought with a price." Life must have to us a mighty sigaification: oo lesa thad it bas for God. "To me to live is Chrish." Philipp. 1:21. Here is the philosophy of Christianty. This is the best way "earnestly to contead for the faith which Was ance delivered to the saiats." Verhal preaching is of meagre accouat where thelife means passioa, self.seekiag lust,
mammon greed, and levity. To walk as Jesus roalked. 1 Joha 2:6. This is religion. This is salvation. This is the exhibition of truth that "commeads ns to every man's conscieace in the sight of
God." Cor. 4: 2 .This is what makes "the Goepel the power of God aatosalvation." Rom. 1: 16. A living Jesua on the Throne: a living Jesus in the soul: the Holy Ghost the life of bath: This is Christianity. All else is delusioa and damastion. Let your life, in all its details, spell Emmaauel. It is the summit idea of God. Let your seighbors see what is siguified by the E Pluribus Vaum of Eph. 1:11), and

Col. 2:111. God offers Himself is all His fullaess to fill out every aiche of our persuality, and clothe us with his maj. raty sad beauty

## ANNUALMEETINGAND MISSION ARY WORK

SINCE the year 1852 the question of S a greater nod mare geberal effort in the Brothurbood for the spread of the gospel has brea before our Coafereace some twelve different times; and every time received its approval and hearty e reourngement; and while ia the mean tinae there wha a steady growth ia the interests of the missionary cause mong us, no very definte or extensive mess. ure bave ever yet beea adopted uatil our late A. M. Districts have been rec ommended to labor in that direction, and many of them have done well, and we are glad to uotice a constant growth in the interests of the missionary work and especially were we pleased to see our late A. M., for the first time take hold of the reins in good earnest, and adopt a bystem, which if carried out, and worked up to with the euthusiagn the cause demands, and which becometh the childres of God who have the salvation of the world committed to them, will certaialy work well and accomplish much good. But the best system in the world will smonnt to aothing if left lie dormant. In a parable of the Savior it is said, He geve every man his work and commauded the porter to watch; and it is to be hoped that every man will be to his nost in the noble work, and occupy till the Master comes, both with words of encouragement, aud also means sceording as God has prospered bim. Especially those to whom the A. M. has eatrusted the fioascial part of the work should at once go to work and ant delay; namely, that every member of the Staading Committee see that each congregation that he represeated at $A$. M., bas a good solicitor or more than oae if thought best appointed ia it, and either receive the doaations and forward them, or order asid solicitors to forward them at once to Brother James Quinter, Huatiagdoa, Huatiagdoe Co., Pa, who is the treasurer of the new missonary board appointed by A. M., who will te ceive and ackaowledge all funds for geaeral missionary work, especially remenber, the Daaish Mission funds must now be seat to bim instead of Brotber C. P. Rowland, of Lanark, Illiaois.

Aad I would heartily recommead to every elder, or averseer to go to work at once, and apporist same one to solicit for that purpose, so that every member who wishes to give may lave an oppor tuaity. Maay warm bearts are beating for the salvation of precious souls, and would bail with joy the privilege of contributiag something, be it much or little.
And 1 would further remark that should the members of the Staadiag Committee aeglect their duty, l-t the elders aad overseers aot stop on that $A C$ count, but ge to work at ance, and 1 feel safe ia saying you will offend no one oa Standiag Coromittee; for we liker to see the work move on without push iag cheerfully, and if elders and over seers should be aegligent, as sometimes is the case, let a deacon or lay member who feels an iaterest in the cause, and to whose trust the members wonld feel to commit their doaations, go to work and gather all be ean and sead it to
bounty, so there be ao gathering when it is aeeded. As Brother Hope vanuot ohtaiu sutticieat work to support his facuily lue is depeadent upou unt charity, aod some funds are needed inmediately to meet bis present daily secesai. ties. We earnestly bope snd pray there will be no delay ia this matter.
I sten think of the cause in Denwark, and view its success with pleasure. Eight more precious sonls have heea added to their number sinco their feast in A pril; bat on the other hand my pillow could bear witaess to my sighs and gronns, and eves tears, when I thiak that we bave a brother there with no extrnordianry constutution, and a weakly wife aud three childrea to support, ead no work to perform, if they had even time nad ability to perform it. And after sacrificiog all bis time, talent, and streagth as a servnnt of the church, avd not alle to meet one balf of the demaud for preachisg, that he nust ofteu he without pue ceut at his commaud to buy bread for bis childrea, forced as a atranger to horrow mouey to pay back as soou as it comes from here; and our delay often wearing the patience of thore from whom he bas borrowed; and then when it does come he may be forced to use it for his own support. These are fnets, my dear hrethrea audsisters, which we were wade to experience more or less when we were there, hence know what I sm saying. Brother Hopm is not getting a salary as some suppose; be fo getting a very meager living, aad would be glad to labor and earn his liviag if it could be so. Butas it is, we are forc. ed te either stop the well begun and successful naission in Denmark, and briag Brother Hope and family back, or give him our amall support. Will we do the former? We thiak every brother and sister will say, no. Thea let us do the latter cheerfully, and in a way that God and his great cause for which we are laboring, may be honored.
The reguired ampuat will the amall if we would all do our duty as a church; but as some may not do that let us do all the mare and we will reap the reward is time and in eteraity. Amen.

Couat time,-Conat what? Why, count the mercies which bave beea quietly falling in your path througb every period of your bistory. Dows they come every moraing aad eveaiag, angel mes. seagers from the Father of lights, to tell you of your best friend ia heavea, Have you lived these yeara wasting raercies treadiag them beneath your feet, and consuming them every day, and never yet realized from wheace they came? If you have, heaveo pity you! You have murnured under your sfllictions; but who bas heard you rejoice over your blessings? Do you ask what are these mercies? Ask the sum-beam, the raiadrop, the stas, or the queea of night. What 18 life but a mercy? What is the propriety of stappiag to play with a thorn bush whea you may just as well plack sweet lowers and eat pleasant fruits? Count mercies hefore you com plaia of atlliction

Who are the consecrated oaes? Are they those who, like Ansaias sad Saphira, bring (with a lie is their mouth) but a part of the sacrifice, to lay at the feet of Jesas? or are they those who like Paul and a thomsand othera, lay dowa their lives, thenr time, their talents, and all that belongs to them, to be Christ'a in time and eternity. "More would Christ have of they bad more." Thesa and these ouly are the consecrated ean.

## WOMEN PROPHESYING.

## W

 ITHOUT a donbt there were wo men worthy of this hacor of ther church in the spostle's time, as well as in the Jewish dispeneation. There " have them with Miriam the prophetess in the beginning, and Anas at the ead. How many existed between these periods we have no knowledge; and they were hoth old. We have Anas's given ns, and jurge Miram's age by that of Moses sud Aaron. God who knew the heart of man knew that when a Fomsn serves ia the capacity of wife ard moth. er, there is but little chance to serve bim in a different eapacity. Therefore we can underatand why Paul gave such plain instructions who shuld he bonored with the title of prophetess.Those who oppose the plain fact that women may prophesy, say that he was spesking in 1st Timothy 5, of aupporting old widows, Would that be an bonor? May God deliver me from the honor of a chureb pauper. Others say that there was some kind of a Widon Order, but that would be erecting something beaide the church of Cbrist, and we bave no hint of any thing of the kind io the whole New Testament.
The queation is, cannot a womad ex hort and still he under obedience? If she casuot, then 1st Cor. 14: 34-35 would seem to say she might as well stay at home and ask her husband what the preacher said; for if she goes has she not
ns quick conceptions ss her busband, ns quick conceptions as her husband,
that be would be sble to explain to ther after they got bome? That itself proves that she masy not debate or dispute publich, or even offer resolations in the public assembly, Amone those mentioned as prophetesses are Priscilla, Phebe-the daughters of Philip. Try. phens aud Cloe, all of them may have been as old as Paul requires a widow to be, to be eligible to the office. Priscil. La and Tryphena were with their husbauds no doubt, and having devoted their lives to the service of God they were under obedience to their busbands, as every christian woman must be. Therefore Paul tells the younger widows what is
the safest path for them to take, saying the safest path for them to take, saying
plainly if you do your duty in that ca. pacity you will be in no dasger; but if you are placed in the office of a proph. etess, and become dissatisfied, or are flattered into accepting another husbind, you will forfeit your right to do anything which is unpleasant to your husband; and but few young men could endure a preaching wife.
In 1st Timothy 5: 3, Paul seems to speak plainly of placing widows in a position of honor in the churcb. Veree four requires that they must have been known amoag their childrea as pious women. In verse five he says that a
widow that is deaolate, trasteth in God widow that is desolate, trasteth in God and continueth in supplieation and pray. er night and day. (In Apocryphas twe
have Judith a aick widow who was des. have Judith a aick widow who was des.
olate, who fasted all the days of her widowhood until after three years and four months when she saved her people from destruction-after that she remained $a$ widow and was $a$ hundred and five years old at ber death-and increased is bowor until the time of her death). In coatrast to that, he saya, "she that liveth in pleasure is dead while she liveth." Now he can have no reference to destitute widows, as they would not be in danger of living in pleasure. But that their devotion may not go in the direction to make them depend on others to support them, when they are able to
verse erght, to say, if any provide not
for herself, for himself, and especially if they have othera A+pending on them, and they neglect them, they bave denien the faith nuil are worse than infidels, which provea
that no amount of derotion will support that no amount of devotion will support tither man or voman in idleness. In the uinth verse he gives the age which a widow should be; and in the tenth verse be names the other qualificatione. In the thirteenth verse he seems to refer somewbat to the nature of their duties; ss he says the younger oues learn to be idle, wandering from honse to house which seems to indicate that the duties of a prophetess consisted partly in visiting families and bolding services where they were needed, as in poverty or in sickness, wherd the mother and children are often prevented from assembling with the church for months togetber. Who can tell what good might be accomplished in this way?
In the sixteenth verse be speaks of relieving widows that have no relativea in the church that are able tg nasist them, and don't give any forther di rections, as none are needed on that sub. ject. It beiag absurd to require them to be very old or very full of good works, to wake them fit to be helped by the church.
In conclusion, I will quote the 21 st verse, namely, "I willcharge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these thingo without preferring one before an: otber, doing notaing by partislity."
N. J. R.

## ARISING FROM THE DEAD

 bx sazm furszy."If ye then be risen with Clirist, seek those thingn which are above, where Christ sitteth on the right hand of God." Col 3. 1.

IWOULD not have the reader to understand from the words heading this essay on rising from the grave; but arising from the death of sin unto which Christ died once and is raised. to die no more. Rom. 6:9-10.
Here in this resurrection a living Christ came forth aud death can no more have dominion over him. "Like wise reckon ye also yourselves to bs
dead indeed uato sin, but alive unto dend indeed uato sin, but alive unto God through Jesus Christ our Lord." So we see that the sinner must be made
alive through Jeans Christ. For outside of Clrist there is no liff promised, neither is there salvation in any other came under beaven given among men where by we raust he saved. Acts $4: 12$. Then the subject of this new life, and arising with Christ should deeply interest ev-
cry mortal being on earth. And I will ask thereader, are yourisen with Christ? Ilave you got this new life? Did you hear the word of Jesus? Have you passed from death unto life? Have you be. come a new creature in Christ? Are old things passed sway. Paul says, "therefore if any man be in Cbrist he is a new creature."
How did we get iato Christ? This is an important question that every one should be able to answer for bitaself. Csu we amswer as Paul did, Gal. 2: 26, 27 , "For ye are all the children of God by faith in Christ Jesus; for as many of you ns have been baytized moto Chriet, have put ou Christ"! Are you cruci fied with Christ? Does Christ live in yon? The bfo which you now live in the flesh, do you live it by faith of the Son of God who loved you and gave himeelf for you? Gal. 3: 20 Aad if Christ be io you, the body is dead becauso of sin; bat the spirit is life be

But I fear there are many, yea, thous while yet iu hoadage. Exolus 3: 7. I ands in the world. and perhaps some that are rulers in Israel, that caonot sa by self-experience how the s3 thiags cas be. And will marvel like a Nicodemue, and say how can a mat when be is old he bora agnin, or when he is dead the made alive agaia. Bui Cbrist says, "marvel aot that I said unto thee, ye numst be born again." John 3: 7. There is no one of all the human race since Adam that ever got into this world but by being born into it. And oo one that sells bis firat birthright by sin, can enter the kingdom of God except Le is born of water and of the Spirit. See Joho 3: 5.
God alay use diversities of meads to convince the sinuer and to convict him of his sina. That may greatly depend on the degree of sina man has engaged i. . The youngest son that went far from his fathers honse was brought into watt by a mighty famine. Luke 15. While a Saul of Tarsus was on his way to Damascus when in. great authority from the high priest, he was met by the way by a light from hesven, and he fell to the earth and heard a roice sayng unto him, Ssul, why persecutest thou me. The jailor was convicted ander a great excitement, by Paul telling him that the prisoners were all there, when the doors were all open. Whale many ou the day of Pentecont were convicted by having the cracifixion and cesurrec. tion of Christ preached unto them. So 1 might go on and adduce testimony up on testimony from the Neriptures. 1 might here say how many others with myself, became convicted of sin in our day and time, hut shall forbear. And will only say bere it matters not what the character of your sins may be, or what the means roay be eroployed by God to make his spirit and grace to bear upon the sioner, not ooly to con vict him of sin, but he must hecome godly sorrowful, and this mast briag him to repentauce before be can rise from the death of his sin. He must first die unto sio hefore be csa pass from death unto life; and this life every one must get in the Son of God, Cbrist must be formed in you, Gal. 4: 19, which is Christ in you the hope of glory. Col: 127 . And to this life every one must be born; and it is an undeniable truth there must be a conception before a birth can take place, and there also naust be a vertaiu Segree of life before the birth, but it is not the full and separate lifc, exercjeed and enjoyed by the child, as it is after it is bora, for conld it ever be an heir anless it is born. So must Decessarily a death take place before a resurvection ato lifw; but only the body must div, and not the spirit. So alao the body If sia only siall be dead and not tho reaewed and spiritual mind. When the penitent believer is buried with Christ by baptism into death, aud rises to walk ia newness of life, lika as Christ was
once pained, burdened and made norrow. ful unto death by the sins of the world, which he bore in his own body to the cross, where he died unto sin owce; and wheu he arose from the dend, to left all sin in death, asd he liveth unto God, Rom. 6:10, sin bas no more dominion over him. So the child of God, that is now dead indeed unto sia, but alive unto God, and is sealed with thatHoly Spirit of promise. Let ns look carcfully isto the Scripture aud leara the examplo and teaching of it, asd learn God'e own plas asd doings when he was about to deliven the childres of Lerael frora Egypt where they were in bordage under Pharach. Thay were God'e people cot
have surely serea the afliction of my perple. Thiswa truth that oo beline er of the Bible will deny: But it is Al 80 a trutb that canaot fir elenied that they were not a delivered people until they hat obeyed the word of the L.rid to a certain extent, and uot natil shw entered through the Red Sea. Hup, their eaemies were left belind them in the sea, when the childrea of larael wore baptized nnto Moses in the clond and in the sea, and thus the Lord saved Is. rael. Exodns 14:30. Then they could ding a new soag anto the Loril that he hath triumphed gloriously. Kix. 19.
Paul tells us 1 Cor. 10: 3, 4, and dia sll driak of the same spiritual rock; for they drank of that spiritnal Rock that followed them; and that Rock was Christ. Had they not crossed the Rud Sea they could not be delivered from boudage, sud conld not situg the aluve song.
So we see of Noah and his fuaily, h fould grace in the eyes of the Lonl (Gen.6:8) before the deluge, but wher be was warned of God, prepareal an ark to the sariag of his bonse. Heb. 11:7. Without it he would have perished with the ungodly, and could not be saved by water, (1 Pet. 3: 20), to possest the new world, where God raade a new cov. enant with Noal and gave bim great promises and blessings. Gen. 9:1 17. Peter says, "the like figure whereuato baptiam doth also now save u8, by the resurrection of Jeans Christ. Cornelius was a devout man aed one that fearra God with all his house, who gave mueh alme to the people and prayed to (iud alwaya. Acts 10: 2. Yet he had to eend for Peter to tell him words whereby he and his honse shall be saved. Acts 11: 14. And while Peter taught them the way of the Lord the Holy Ghost full on them, and be commanded them to be baptized. Acts 10: 44-88. Ssul, the great persecutor, was threc days whe out sight, fasting and praying, when the Lord sent Aranias to him to put bla hands on him. He received sight forthwith, asd was filled with the IIoly Ghost and was baptized. Acts 9: 9-18. When Philip preached Christ unto the Samar. itans they believed, Philip preaching the thinge concerning the kingdom of God and the name of Jesus Chrint. They were baptized both mea and wo mea; and when the apostles laid hands on them they received the Holy Ghont. Acts 8: 11-17.
The ennuch of Ethiopia was also uy to Jeruaalem to worship, and was a reader of the Scripture, like a Nicode tuus before he could underatand Cbrist and the new birth, but no sooner did he leara them by Philip he iromediatuly put on Christ by haptism. No one ean resain in disobedience when once en lightened, for disubedieace is sia. An soon as the Lord opesed the heart of Lydia, she athesded nato the thiags which were spoken by Panl. Acts 16: 24. This is (fod's way, accordiag to his word, and lot not man fight against it, nor lay plans add give counsels how God must do with you before yon will obey him. Yeu may not be a Saal, nor a eunuch, nor a Lydia, nor a jailor, nor a Coraelius. God may not see proper to deal with you in any of the above weys to cosvict and convert you. Tbere fore awake thou that sleepest, and arisir fruts the dead and Chriat wall give the light. Eph. 4: 14.
Modeaty and humility are the sobrie ty of the naind; temperance aad chastity are the sobriety of the miad.- Wheich. support themselves. He goes on in cause of nghteonssecs. Rom. 8: I0.

## $\sigma$ he Kirefliren al Wark.





Fonaganaxge is a syrtue au long ay justice is not dethroned.
(WiLl evinn oue give as the full address of E K Cutterwan?
The failthfut tiller of ho lasd has harid poough, hut the lazy man shall lie in poverty thiougit cold and bent.
PLense gead my payer to Patou, Carroll Co. ludiana. Bekjamix Kaupplas, Pieave give us your former address.
Baerahex John Gable of Loat Nation, Iowa, and lsuac Eby of Perry Ca, Pa. were in attoddauce at the Hukury Grove least the 1eth.
AXY oue Lnowner the whereabonts of Joaph Kindig living in Ohic, will confer a favor by sendifg bis address to Georgw. W. Gish, Roasolke, Woodford $\mathrm{C}_{0}$., 1 Il .
Vuron Hugo attribates his hale old age to the abstinence from drinking and snioking, a cold bath every worning, und a thet ebr gue from bis pmblialier ouee a month

Sow people are uufortumatr io having juse enungh koowledge to make them think they know it ad, and as a resalt they ure,
nioging to the g-avrality of nankiud
Vhos The Chustran we learn that the Dis oiples (Cuapliphlites) are very mache elated over the nomination of Gearral Garfield. "My king tom is uot of this world."-Jesur.

As au allurtantion of the straiu atier church novelies, an euterprising congregation endevi-
 ion is evidently in an infoustile state not hsving "put aray childish things,"
Tax Bibkory Grove least was a very enj yable oure. Bruther George D. Zollars has
cba g.of the church at that place, und his zeal con g . of the church at that place, and has zeal
and detotion to holy priuciples is evident in more ways than oup. A geod elder is a great Llessing to any congregation.

Tne nativer of lndia regard the peepul tree as secred, bence will neither huy nor sell goods under it, becaune they cennot swear falkels uor tell an nutruth under its branches. They clam they camaot earry on buswess by telling the trutb. Misfionaries needed there.

Nur loug kince the agent of a circus cormps ay stood at the door of the Opera Hoose in Fiep prt, widd clotributud sircalars to the chil-
drea as they were passiog oot from Surdaydrea as they were passing out from Surday scacul. Suct conduatiun from sll lovers of pure Chris tinusity.

Tumar is a vast differecter between Gods rght murness and our rigiteonaurss, Darid wall, "Juige me, 0 Lord my God, ncewding to thy ifhteonspess." God'viighteru-ness is un mused with realoess, bat our riglith vandess is as fillthy rags before him: for by our owa wurko we canoot be jostafied. No misa should tr
io hos owa worke, lut in the works of God.

Mr. Muntrs Colloge clored the 22ad. The jrat Jrar ufita work is vars in a past eteruity nild its record in the mind of Deity. On the whole the most anguive explectations of it friend bave been more than renhusi. A large
 rosj infy of the student moned for next year, heace its pitroung', i-, Uscted to ha larger next yner than it has hara this,
Ane you afraid? And is your heart greatly rembliog? Dues the Liad reluse to lowar an by drearse, or by vimus, ur by propibriuy
so, then remember that thou hist beou mer go, then remember that thou hast besu mer
ciful to Amalek, and nechest to put on sackcloth and sit io asbes. The thing that God has ordered destroyed mast te destroyed whether we wibl to spare it or not. Every unl minst
be east ont of the heart ere lle. Lord will tahe be east out of the heart ere lise Lord will take ap his abode there.

There is one wealthy cburch in Nuw York city that is not supplied with instrumental mu-sic-an omission ine to one impertant family. The First presbyterisn omits this featur- ont of regard to the late Jarues Lenox. Ho was op. posed to uufromuntal music aund bence choir posed to ulurumantal music aud hence chir
singing nuene was heard in churcb. Now that he 19 gone, reapect for his surviving vister causes 3 costionamee of the custifu.

THE Spritit of the Lord began to movo Sampyon at times in his youth. He was out throst out unto the Philhetines snddenly, but was gradually prepared for the work of the Lord. It was "tu the camp of Dab, betwern Zorah and Esbcon that he was edueated for the mighty work of Gud 1 W We were only content to be crained
in the Cump of Dan, the strungh of the Lord in the Cump of Dan, the strughth of the Lord
woula nore surely wecompany ns in the hatten of tile. It is wien we go to the camp of the of tile. It is when we go to the csmp of
A ssyriuns that we are slara of our locks.
Bro, Aliep Boyer attended the feast at Hiokory Grove. Ho was on his way to Nebrakith, sud ha making the trip in a buggy. Our fure fatbers scaled the mountabos and roaned ap and down the valleys on fuot or borseback. Bro. Allen ia one step alicad aud elides over the prairie in s buggy, while D. M. Miller and one of the edjtors are get one step in advauce of brother B., having gone to ilmanesota on way, some in another; and the Gospyl io preached, sinvers tura to GGod, men grow in grace and in kuowledge, and the Lord is unaggrnce a
bified.
Jon remarked traly, "How forceble are right words." The right to use nght wo ds canuot be questioned for a moment; bat is it right to ace wrong words? is even a question. True, au
unleasraed or foolian masa may surer at right words, but he eneres not hecause the words are nght, but becsuse in his ignorance be knows nu how to use thetn. Fis ahame must give the moost convenivat it lass hold at a first impulie. We uige all young people to begin the use of right words st once; for they sre as Joh asy, forcable. Learn to speak correctly, and the from t
Kxowlenas without wisdon is inke a boat without a pilot. "Wisdou is profitable to direet;" and 'if the iron be blunt and the afer thereof fais to whet the edge, then must
put to more strength." It is the failure "to whet the edge $e^{\text {" }}$ that requires so mack labor owstimes. When we werax boy we were given an old scythe and orders to keep up with Che men in cutting the green grass; , hat not
understanding how to "whet the edge" we were understanding how to "whet the edge" we were
n quired to "pat wore strepgth" than any other riquired to "pat more strength" than any other
oue. So with the man who bas little wistom be must labor to greater disrivantage. The more witdom the hetter the governtuent.
Tarcoming of Clrist, who knors whan it will he? If we do not know, it will not make soid his coming by any muesas. We believe the the Bible elearly teaches a weond conncy of pensation, betore the general resurrection of the dead, he will come with his boly angele. Hase matters it when that time thail be prof essions bucn true and aceordinato bis will? Are we ready for his coming? if so it matters
pot when he shall oome. The vtarual homie may bo much neanor than wo Luruk. Strengtben the feeblo kuees and the hards that hung down. Kerp your fice Yiourard, so thist
whea the kogg counes you will be ready to meet whes the kug coure you will he realy to meet
tim. "Came, ye blesed of my father," will gill him. "Cume, ye blessed of my father." will fill
the soul fulf of rapturous joy wid eterual blesaedness. Wutch, wuitand pray till be comes The vietory will then be ours - Christian.

## TO AND FROM LOST NATION, <br> <br> 10WA.

 <br> <br> 10WA.}UXE 17. Went from Lanark to Lest Nation. The Missiasippi in the bighest it has been for eight years. It rose ona inch per hour yesterday and is rising almost as repidly to-day: The C. M. \& St. P. R. R. Co., are linildiog a bridge across the river. At preseat the cars are ran into a ferry boat and trassecred in that way from oue side of the river to the other. At Delmar Junetion an sged couplo got nboard our train tbant xhonld baye taken another. They sat in their sents coutentedly thinking soon to best their place of destination. Presently the conductor caine around to eolluet tiekets. Their tickets showed that they were ou the wrong road. The cond actor rang the bell; the trwin storped, and then started back to the Junction, but before arriving the train they siould bare taken mas learing. Our covdactor vaved his cap to it to stoph return
and take his passengera. It ytopped, hut then wenton. So the old tolks had to "lay over' to take a miduight train.
This incident way serve to remind us of sorse people's religious coarsh. The old folks neted aceordigg to their best judgment. They inquired if our train wat the one they atonld take. and were informed it was. Hers is where the mistake was mude. The party that informed thean was eiflier ignotaut or mischievoundy wriched. What the old folks did they were per fectly satisfied with until it was too late to reetify their mistahe.
So there are persous religioualy. They think they are aboard the right train and will not know any better until they find themselves in the eternal "outer darkness." The whole of this and result conld he attritated to one mistake
only; viz: In placing confidenee in an ignorant or misebievously wicked authority. How often do we hear pernons eas as their reazon for belonging to the charch or entertaining the ideas they do that their father, some friend, or minister beloagrd to that ehurch and beliered so aud no, and they know they wero good men and they were saved in that charch so will I be. Ia
such a course asfe? Might onr friends not he in error, as well as ourselves? Ought we not to be certan that the cource to which we go for information is both competen! and bouest? Can we fied this in man? Can we fod this in his work - is comuentaries, or theological workx? No. Reader, then where should you go? $\mathrm{gourself}$.
June 18th. Was eatertained last night at Brother Isaac Bartsis. Bro. B. weut to Ne. braska and Western lowa about three week
ago and just returned this morning. He re ports a visit with Bro. Jesse Heckler for whom be also filled an appoistment. Bro. H. bas many more "eailb" than he can fill. Ministering brethren are very much needed all over the Wesh, ssi some places in the East also. We nometimes wonder why we do not have moreThere are certaialy many in the charch as well qualified by the Holy Ghost and secular!'y that are not serving as they might do, did the church ive them an opportunity, as thote who have been set apart for the work. We hold the
chureh is fearfully responsilile for her tardiness in thin work. Talent that ought to be at work is baried beneath the rahbish and sod of "oome other time," "by and by," "after awhile," etc. However the church is not in one way to blame for thin, as sueh delays are generally caused by aver-oficious officers who feat some one may be "ealled" whose labors the Lord may trore dhundantiy hlees than their own and thus sbe officions ones wonld be shorn of same of that honor which their tan spirts coret. Bat the chareh is to blame when she lets such ones (ripple or delay the Lord's work. Oificere in the church should be sercants, nat riders, and it is the duty of the church to see that her servants act as such, pot permitting them to usurp anChority as if the word of God came to and iromil them only ( 1 Cor $14: 36$ ) becanse "elders" ere worthy of double booor ( 1 Tim. 5: 17). Again,
the legitimate work of the church it sometimes deluyed hecaise towe dieonderly member keeps up ad agitation and oonfariou nisat one thing or anothor, thus giring sio and strife precedeoce orer love and zan for tho chureb. This is certanaly sut the mind of the Lond. Hax he iver kiven error presedence over right?
Tues there in sbill unother cluss wio hivder or delay the work of the church, who are called netutrals. Certuinly a rery sigtuificuit nase! The term neutral meaus nrither which memns nothing. On wo question cau there be neutrals. Suppose a clurob is to be hriit proqided a aufficiently large part of tho congregation deuire it. On this yoextson thera can be no nentrale. Silence neenus mo. No one cal say in hin beart, "I will take no part in this quanution; I do not wat to toko the respoushility of hwlying to decile; bat will support whatever the church agrees to do." The ahsence of his vote is faror of the motion is a roto ngaiust it. But if the quention should to put in soch a way ns to leave the majority of thoss who have an espression to onler on it ducide it, then in a certaiu sense a member may be regarded as neutral and iu that particolar not be respionsible for a decision that he did not help to unike hut willing oo support. Bat if a decivion is made that in wrong no one ueed say he in not to blame for that becouse he did not vote on the questiou at all, for he contd havo voted aguiust it nud that might have ohanged the doession, so lie is responsible aud just as rauch reapousible for tho decisiona that be did not vote againat an though be bad voted for it. Chrintanye, "he that in not for me in agninst me." So in regard to questhons requiring decisions. Those who do not vote for the right when they coold mant be set dowa as againt $2 t$. To permit a wrong that we conlid prevent is giving it our tanetion.
After feeding tos moltitude clyurch met for presching. Bro. M. Meyer, of Milledgeville, spolye from Heb. 6:1-3. Cburch theu held an election for two descons. Brethrea F. Obergfell, of Baldwin, and Geo. Stramp, of Davenport, were chosell and installed into the office. Examination services were conducted by Elde. Daniel Holsinger and J. J. Enimert. Bro. Holsuger officiated at communion seryices. To the credit of the people we are gled to nay the heat of order prevailed, thns moking the semon very apjoyable.
SEp, 20.-Met for breakfart at 6 a. s. Bro. Allen Boyer spoke from Matk. $4: 3-11$. Be fare disuiessing Bro. Mayer annougced that he would presch at 3 p. Y. on the sin againat the Holy Gloos. Ho maintains that these who sin aguinst the Holy Ghost never possessed it. That the reasou that blayphemy against the Holy Ghost will not he forgiven is because it penalty must be auffered. Therefore, he cons tends that persous may sin againat the Holy Gitost and not be et-rnally loot. He regard those who resiat the call of the spicit ns hinning against the Holy Ghost. To do thio brings apon the disobedient a panisbment-an uneasibees, a disoontented and sorrowfal heart The discourte was very iuteresting; however we cannot necept the idea thatr- risting the call of the spirit is sinning againast the Holy Gbont, peither that the reason that the blasphemy ogainst the Holy Gbost will not be forgiven is because every disobedionce must receive a just recompense of reward.
Bro. Meyer was followed by Bto. J. J. Emmert. Bra. M. then announced that the voice of the church bad been taken and that it was her desire that Bro. lsame Barto should bo or dained to the eldership, and Bro. David Kamrar sdranced to the sseond degree of the ministry Brethren Meyer and Emmert officiated is ordination services.
There were two excursions to the meeting one of thirty-tmo from Linu county, Iowa, snd ove of twenty two from Limark, III. These were eotertained at Brethren Gable's, Barto'e, Kamarar's and J. Scott's, living near the charch and quite a number at Bro. Shullz's, seven miles dictant.
Ser. 21.-Bro. Shaltz took as to Eimood, where wamet the rest of the Illinois brethren and sistere en roule for home. The river (Mississippi) has been steatily riving for a week u0+ (1) it Jooks like s sea. The C. M. \& St. P. R.R. will make tha bridge they are bailding eigbt ieet above where the water now is; so that the crossing will not be impeded by any ordiuary flood. Notwithatanding the rise of the river we made the trip in the usnal time.

REVIEW OF ANNUAL MEETING OF 1880 .

## chaiter in.

T"Esteved day's proceedings vere markod bra good friendly und Chrintrum spirit, What should be done with a brother Who for scarn refnses to attend the churnhe,
The counsal was to contioue to ndmonith him, and if hut persints in remanding away to regard bimna diasobedent. Itise evident thint he wibo persints in remaining away from the hotiowed influence of the Caristion nssambly, has brei overtakeu in a fanit-has permitted himself to the tohen caplive by the enemy of soula. Does the Scripture roquire us to regard him us divo-
bedimetp Hardly. Paul anye, "Brethrrn, if a man be overfilken io a foult, ye whieb are spiritual restore such a oue in tho ppirit of meetrues. The one in fanlt is to ve rettorch. He tells who nhall restore. The "Brethren" are to do this. He tells how they shall restore the one in fault; theg shall do it in the spirit of meckness. This is the divine meedcine-the remedy for the annese Do you know to grace? Do you know that to be told that we are stubborn, disobedient, iverbordinate often belp u. luriber aloug in that broed way? Why not tender symputhy, love, meekness and peryers in behalf of the erring, Had thus vase che menes are embraced in the apint of wee kuesy and prayers in behalf of the erring, and thus use the means which are emilraced in the spirit of meekness ere we resort to more barsh weasures? Certainty we should go that way; and Avnual Meeting no doubt felt so when it required repeated adroonitions. The responsibility now resta witb the admoninien.

Tho right of membera bolding the office of land-appraiser was discoussed. Brethren udvised not to accopt nid office. We krow not its dutees, brace ventore no criticem.

The question whether Christ ate "the passover" prepared by Jolu and Peter just before bis betrayal, was fredly divensed. We al-
ways incliued to the idea that Carist ate what thes "prepared," but it seems our Brethren have learsed that he did not. That he called that which he ate a supper io evidant; and that he washed feet at that supper is also clear to ns; but that he did not eat what John and
Peter prepared for him and the disciples, is new to us; henee we find we muat study that lesson over. We llonght we bad learned it pretty well, but now see we mast try again. How easily we may skip aa importunt item it a lesson! This should teach all of us to r
with the spirit and with the underatadimg.
4. The "hat" question occupied a few nioments nitention. A goodly amount of scriptare was given in answer to the demand for gos pel authority forhiddiug the wearng of hats by sisters. "Tis well; let the haw of God oettle everv question. Wo believe the charch is right
in her decision ou this question, not hecause it meets a pet notion of ours, but it is in barmo${ }^{n y}$ witb the principle of non-conformity to the world, and the principles of plaianess and uniformity. We believe the "bonnet side" is the aide of besrem--the side of truth and right priuciples, and beliering this we make bold in expressing our convictious. Spsce forbids an extended review of the subject here.

Request by District Meeting to be permitted to choose conumittees. Granted, with the promise that the right of appeal to A. M.
shall uot be abridged-a wise provisiou tialy; for if there is one principle more vital than another nextto obedence to Cinrist, it is the prisciple of justice to eaeb other, hence in all our decisions the right of a fair and iupartial bearing must be rigidly maintained The tendency of the buman mind is to oppression and intoleravee: bence the ripht of equity and justice must be sacredly gourded.
6. The right and consistency of tbose wbo follow the fushion of the world in the use of tobacco to reprove those who follow the tashious of the world in dress, was denied lyy the theet. iog. We are uot certain that this discussion will work any reform io the charch. Tohaceo has from time to time received the disapprohabation of the Annual Meeting; but these decisions, like many othera, are ignoored. We subnit to our brethren the question whether it be wise to sperd time, moner, and talent matiog decisions which go no forther than the
meeting which adopts them? And we submit to our tolocco using breturen, why they are so slow to yield this morldly habit, not only for their own good, but for the good of the charch? There are many reasons why its use should be dieconraseed and disapproved; and very few reasons why any one should contiuge its nee. Wr appeal to you who follow this fashion of the world for no good purposa, panse and consider how grently yon may wid the cause of Christianity by yielding. your desive in thas Shiog. We wres once on that sule-were onco s lover of the cigar, but on resolving to come over to Jetul, pot away its use, and freely and theerfully turned from our longings for what bermed the "soothung tobacco smoke." We $\mathrm{f}+\mathrm{h}$ must be droied. We firuly believe that anty by God's grace can any oue yield the habif and we getwo grace unless we go where it ta and sak for it. Try it, and labor for the extinguistment of the desire for tobaceo.

The right to enforce a nyatem by which ach wember's share of expenses in fairly de kermined was denied. The fear of a centralizda money power prevented a decision in favo of eformement. The right of emeb individual Chave sole control of has money seems to be arefally guarnted, while covetonan efs receives roovder whether our whole estato-oar all is delicated to the Lord? We fear not. If it Werf, these questions would never appecar beback, this wart of equality, this miserly di-position that calla up quastione involving the right to dispose of what is simply loated to us, Paul says, "Lay by as God hath prepared," but it seems we differ as to who sanll say how much God has prospered us. One tuan says, he wants to say that bimuself; another says, "that is just what I want you to do;" and before they are aware they disagree on what they are both agreed. Satau tries tohlind and coufuse All are ugreed that each man shall say how ruch God has prospered him; but oue party say, "I will not have any man know, hom nunch I ought to pay; and to hoid his poxition raises a cry of "tat! tat!" "my rights, etc, etc,"
and quite a number ot us get" scared and gield to hiro. Brethren, we verily believe that we are too prone to belp the covetous man hide his desires, by our sympathies and our fears. No man wants to oppress another, nor take from
him his jast righte; but we bubmit whether anty man has aright to pay his dae portion of what the Lord has loaned him? And the object of the quary before the A. M. was to enable churches to teach the cosetous and miserly and heal them. We are estisfied with the answer, und hope good une will be wade of

The Annual Meeting decided that membres of the Standang Committee cau vote for conclusion, and a graud step in favor of pure church government. The principles of true equality bere received a spiendid vietory over class and caste. Such work infases life and hope into our religious feelings.

The right of Amnual Meeting to enforee its decisiona by apponinting a committee to visit the ciurches and see that its work is obserred, wha waruly contested. We believe that the true theory underlying this quertion was not
brought hefore the Conference, bence wre shall brought hefore the Confereace, hence sie shall
embrace the opportanity at no diztant day to iffer our virwe upou the questios. We woold lave bren plessed to present them before the A. M. and hand concladed to do so on Thureday mornisg, June 3rd, bat was informed that no dincussion would be allowed; and being of small stature and sowewhat modest in foreing oarselves hefore the assembly, we forbore, bence shall beg leave to offer our argaments to a much larger sadience. We beliere we have divine principles and divine precedent on our side, therefore shall urge them to the best of our ability as soon at circumstances will per-
wit.
Fuil, if you must, but do not whine about it, Op at it agsaio, and make your failare around on which you hall climb to success. If yoo can not make med see that hife is better than destb, and ettrnity of more value hab thme, you mast as the Sastior did, hut do not whine nor repine It is ours to work and hope. If misfortans' hand press hearily npon us, still let us never
despuir.

## THE DESIGN AND FORM OF

 CHRISTIAN BAPTISM.THE correctoess of our position uppears if no the aoalogs between the baptowal furm ala und other rimilar coustructions. Whey the precise neaning of ang conslixuction a questioned a sery sale way is to at peal to simlar eonstuctions invelring hle relations, av. arthin their meoning, and determine the dinputed issue by the Itght thus received. A suGreek and Lation and Hebrew," Luke $93: 38$ This is not ealled "three superseriptions," but a (one) superscription," Wes it not written ver hion in letters of Greek, and (in letters of Latia, aud (in letters of) Bebrew? Was itnot written by three diatinct repeated efforts. "De ivering you ap to the synagogues and into prisons," Luke 21:12. Here the achere transiive participle "delivering" occars only ouce Were they to bo delivered up to syusgogues and into prisoan by one and the same action? Could thave been done? "Approving ourselves a ninisters of God, in mach patience, is afticions, in nectssities, in distresses, in atripen, in prisonments, in tumults, etc. 2 Cor. 6: $4-5$ Here the word "approviug," like baptizing in
the commission, occurs hat once. Could they have been approved as mininters by all thes triale at once? "And Jesuy entored lato Jeru alem and into the temple." Mark 11:2. Here the word "entered" occurs hut once. Did he nter both by one effort? "They that fed the wine fled, and told it in the city and in the country." Mark 5: 14. Did they not tell it in che city and also tell it in the country? hat, safs one, nguagogues, and prisons, aud d country are different' and country are different., Aoswer. That is because the Fathor is not the Sob, and the Son is not the Holy Epirit. Was the Patber crncifed on Calvary? or the Spirit haptized in Jor an? The appellations, "Father," "Son," and "Holy Spirit" nre not the esseutial names of one divinity but three relative and diatioct namer, represonting dustinctly three powers or
persone in the Godbend, which in tbis comnection are by no means intarchaugeable. This is incontestibly confirmed by the consthuction of be Gireek text in this connection. It is an in controvertible principle of the Greek lajanug that when two or more nouns of the same gen-
der number and case connected by "lai" denote the same person or thing the Greek article fir prefised to the first only; as ${ }^{4} 0$ Theos kai Pater tou kuriou cunow," i, e, "The God and Father of our Lord." 2 Cor, 1:3. See other examples in Cor. 11:31; Eph. 1:3; 6:1; IThes\& 1: 3; Cal. 1: 3; 1 Tim. 5:15: Heb. 3: 1; 12:2; 1 Peter 2:25 2 Poter. 2: 20: 3; 16; Rav, 1; 6, 9, But when nouns thus connected denote different persons or thinga the article is prefixed to each poun onless onnitted before all, or prefixed to the bast nomn only) as "Hoi (elonia kai hai haunar oloi," i. e:: "The pablicass and (the) sinners." Luke 15:2. See aloo Luka 20: 1; Acts 11:1
26: 30; 2 Thens. 1:2 Jpmes 1:1; Rer, 22: 15 The baptismal formula reads thas, "paptisontes sutoos exa to onuoma tou patros kai lou bagiou poeamatos." Matt 28: 19. The articlo "tor here prefixed to ench noun representing them diffierent persons or powers. Prof. Price professor of Greek io the University of Virginia,says, "In relerenca to the repetition of the article in Matt. 25: 19 (tou patroe, kai tot throu kai tor hagion paeumatos) the rule of the classic Greek is ar followa: When two of more nouns atand in series, in the same casp,
connected by copulas, each moun, if de6nite, connected by copulas, each noun, if debnite
lakes the orticle if each represents a separat and distinct conception. But if all the noums taken togethereombine to make up one general conceptios, the article stand w with the first noon and is left out afterwards." Letter to the writes dated University of Virginia, Dec. 16, 1578. But as the relations expressed in some of my examples are relations of being, express ed by "in" instend of the relstion adduce some examples perfectly analogona in prech, coustruction and relation. "Write me your mame, transcribing it into the book of Ezra and of Esther, and of Job." Now if you pro pose to do jost as I tell jou and suit your ac tions to my words, when I say, "Iranseribing it into the book of Ezra," yon are compelled to write it once, and when I add, "and of Esther,

3wn ate cotupulled to write it a second time in thut took, and when I add "and of Job," sou and compelled to mrite it a thind time is the ook of Job. Take snother example. The thited slate 0 goveraneant is but one. In this gurernineat are three powen voited in one vIZ : the logislative, jodicial und executive. The President instructs the foreign diplomatiats to presect their owa petiticns potling them into the department of the legis ative, and of the udicish, and of the executive. "Can they do i With less than three eflorta? Bera the parts of ascech, their whole coustruction, and the ex pression of each relation ary exactly the anam Wa those of the baptisual formolis, and a man Who kuows nothing abont ellipsiz or nuy other igure of speech knows that they require thre actions. "Oh, but," yays ono, "When I wrote wy uame in the books of Ezras I had to go clean out of that book to write it iu tbe book of Etther, and had to go clean out of the book of Enter to write it in the book of Job, according ly when you haplize one into the uanue of the Fither, you have to take hina elans out of that aame to baptize him iuto the name of the Son aod then take ham clean out of the Son to baptize bim tito the name of the Holy Spirit." reply, you are mistaken. When you wrote your name in the book of Erra, it remmaed, and of Eather, it remaines, and of Job, it re wained. Heuce your logic both in its premis stad conclusion is a failure. But lot me interrogate gou seriously a little further. After you have written your rame ia the book of ach of the authors, Ears, Euthor and Joh could one truthfully any, 'You have not writ len your name in the hook of Eira, und of Esther, and of Job?" After the diplomatists have presented their petitions in each of the bree departments of the governmeut can you ay truly that ther have not put themi into he department of the legislative, and of the indicial, and of the executive? Can you then Inuthfully say after wo have immersed ono into each of the three names, viz: Father, Sou and Ifoly Spirit, that we have not baptized him into the name of the Father, and of the Son od of the Eloly Spirit? If not it remain that we have done just as Jesus commanded bence angthing less must conte short of his great imperative Matt. 28 ; 19 .

## FROM OUR EXCHANGES.

An irreligious mas, a specolative or practical cheit is a as soverengu who voluntarily takes of his crown and declares himsolf uuworthy $t$ reiga
The Baptist church at Cow Bayou,Texsa, at it quarterly meeting, discursed the queation of beir creed and name. After foll discussion, pro fcon,they appoint ad a com mittee to decide the in the following report
"We, the cownittee of the churcb at Cow Bayou, do agreed to discard onr decorom and name, and take the Bible alone for osr rule of faith and practica,"-The Christian.
G. B. Harrison, of Longview, Texas, is writ ing to the Christans Preacher, wakes a suggestion to "evangelizing brethree" as to the stylo of their reporls, assaring them "that the brothrthood are parfectly indifferent whether old Gray or Black Dick hanls them to their appointments; whether they aro severely humped in driving over hog-wallow roads; whether the good mistord gave thean a suparb Warm auppet; whether they sieep between linen sheets, of whether the lithe rore-bud danghter, 'Tilday aue, bas black or blue eyes, or golden ringleta Dear brethren, let as has what amoont of good you are doing for the Lord, and bow many waste churches you are building up, and let as have lesa lacdations of self.
Ob that we might so fieel, if neceasary, and oo preach the "tarrors of the Lerd," as to par sade men toftse to Carist. To graal majority of persons who enme. to Clist are first
"moved" and then "persaaded" by fear. How an we appeal to a sianer's love for God before he loves him at all? Bat we can appeal to his fears concerning his perionsl shfety and welfare, and when be submits to Chriet then wio may mske love the bighest constraining motive. Bot even the Christian is compelled to grow into a perfect devernpament of this motive. Young coaverta are moved largely by fear till hy exThe nearer wo live to Christ, the more love governs us and the less fear is folt as a constriniog motive.-Religious Herald.

## HONE AND FAMILY




## HOME．

Where is the happlest home on earth？ Tin not＇mid scenes of nolay mirth； Fille every breast with joy and light．
The riehent home？It is not found Where wealth and splendor most abound： But wherasocer，in ball or cot，
Men 11ve cobtented with their lot．
Thw falrest bome？il is not pleced In aceusa with outward beanty griced； But wbere kind words und nmiles lmpart A constant mosalne to the heart． On suct a bome of peace and love And angels wateling ofer it ery． ＂Lol this is like our home on high？

## THE OLD LOVES

AS we journey along the ronda of life，and find our time filled up with busy caren simple thinge which once paye us such dear de－ ight，when the heart was young and tender and full of promiss， whose perfume guided our wandering feet to their alsiding places．Dull and colorless be comet the existence of too many bard－worked
sonls．They drudge on unremittingly till all aouls．They drudge on unremittingly thil all youtb，the anpirations and hopes of early days fade awsy and are buried from sight．But why need sve forget，as the time passes on，the old lores that would holp to mate the sky more radiantly beautiful，the bloom of the roses more lovely，thetevering of life romething that calls． not entirely for regrets and bitter repiaings， The rustling of huppy leares，the glad hlousom－ ing of flowers，the rieh flood of bird soag ean not keep pace with the wild young ardor，the plans laid，the new schemes begun，the restless joy of climbing from one beight to another， the grand things to bo done and dared，the love－ ly imagininge and delicate fancies all tale on more or less sudness in their fulfilment or dis－ appointment as the yeara drop away from light into shadow．The weary work，the grave
anxiekies，the petty eares，the bard drudgery，all belp to bury the fresheot and tenderest part of our vature noder deed leares．Perhaps some－ times there may be a moment when the sfift soes，a mother＇s losing lullaby，the fregranco of a once familiar blossom，when the spring time airs are bowing over the meadows again the fair hrave dreams with which you started out in life come back with a flutter of their white waggs；the tearn gather and you ouce mere hear the sweet prayers that fell from a mothera lips，the loviog counsels that came from a father＇s heart，and you stand in the loug ago with the old bopes，aspirations，and long－ ings，a tender－hearted boy sgais．
Would it not bo better for us all if we often－ er called up memories that would keep us young in thought and feoling？The old folks at howle，whose love grows sweeter and deeper and better worth laring as the years grow on apace，whose love has been tried and tested，let them not bo forgotten anid the new friends made far away from home，and the habits that estranges as from old ties and friendships．The imple melodies that once seemed so aweet and full of charm，hume them over now and then and let them take you back to the bome of
childhood．Pluck the flowers that have the old－ fashioned frsgrance of the meadows，your care less hands onco picked them，for new flowers can never hold for you the cawe teuder associ－ thons or wweb remam brances．Old letters that theme the parfume of a ramisbed past，takr the years will come hack foll of elorueat，pa－ theffe roices－old friende that helped ron，prer rough places，that cheered you on with hopeful rords，and stimulated your ambition，and gave ou love and affection and comfort－can you Ner replace them in your beart，thome wh eond you ehape your life，and infleence for good your denting？All then memories iak your thoughts awey from self，keepiag the ous．Ah，the old lowes conausted with the men－ timant and postry of the glad springtime of coukh，that wot your heart beatigg，aud ciowd－ ed your days witit the most gracefal mad doli－
ate thoughts and fareies，they made the world so full of glory and beauty，theo will they not bring to pour mind pleasant reminiscences， remnant of their old grace and fuacioation stil wander back in memory，band in hand along the old paths where the muremuring river eang or sat ander the boneysuckle ving on the old fashioned porch，with ber face so swest and fair，framed in the elasturing leares．Keep the hrart Foung by recalling often these old－time memories．The fanen wo once loved，the band we warmly eles ped at parting，the friend we fondly cherished，the songs we sung，the blos－ soms we gathered，the prayers we listened to－ tham all return now and thon to stir within is gentle emotions．

## CONTENT．

0R bappiness is not dependent upon out－ hard circumstances．You set people In a family whers the last loaf of bread is on the fable and the last stick of wood is on the fire，5ousometimes find a cbeerful confidence in Ood；whila in a palace you will see and hear discord sonnding her war－wtioop，and hospital ity freezing to death in a cheerlecs parlor．
I stopped one day on Broadway at the head of Wall street at the foot of Trinity Chureh to ses who seemed to be the happiest people
passing．I judged froun their looks they were not tbe people who went dowa Wall street，for they bad on their brows the anxiety of the dol－ lars theyerpected to make；nor the people who eame out of Wall stroet，for they bad on their brows the anxiety of the dollars they had loat nor the people who swept hy is splendid equip ages，for they met a carriage that was fiver han theira．The bappiest person in all that crowd，judging from the countenanee，was the
woman who nat at the apple－stand，knittiug． I beman who kat at the apple－stand，knittiug． the window of a bumble home than through the opera glass of the gilded box of a theater I find Nero growling on a throne．I find Pai finging in a dungeon．I find King Ahab goiug to bed at nown through melancbols，while near by is Nabotb，contented in the possession of a vineyard．Hiaman，prime minster of Persia， frets bimaelf almost to death beeause a poor Jew will not tip his bat，and Ahitophel，one of the greatest lawyers of Bithe times，through fear of dying hange himself．
The wealthiest man forty years ago，in Nev York，whea congrabulated over his large estate replied：＂Ah，you don＇t know how mueh ＂部 taking care of it，＂
Byron deelared in bis last hours that be had never seen more than twelve happy days in all his life．I do not believe he bad senn twelve vinutes of thorougb satisfaction．
Napoleon I．seid：＂I turn with dieguat from the eowardice and selfintnees of men．I hold life a horror；death is repose．What I bave suflerred the last twenty days is beyond human mpreliension．
While on the ofter band to show how one may be bappy amid the most disadrantageous circomstances，just after the Ocean Monarch bad been wreeked in the Eothih Cbannel， steamer was eraising niong in the darkaess， when the eaptain heard a soug－asweetsong－ coming over the water，and he bore dowu to－
ward that voice，and found it was a Cbristion wasd that voice，and found it was a Cbristian
woman on a plank of the wrecked steamer inging to the tune of SL．Murtin：

Jesas，lover of mv soul，
Let me to thy basom fly，
While the billows hear me roll
While the terapeat ptill no high
The beart right to ward God and man，we ure appy．The beart wrong to ward God or man， ve are unhappy．－Talmag

## SELF－RESPECT

A GENTLEMAN bearing a person remark on the＂good luck＂of certain hoys in ecuring places，replied that it was not＂luck＂ has gave a bey his rase in life，hnt something lse：and then told the fillowing story
My father was a chair manafacturar．He and a very large astablishment，and employed masy workmen and boys．He used to pay them according to their mors，that is，the num－ ber of ehairs each madn was connted at the ead of the week，and tested to see if they ware
well mede．If a chair＂pasnod，＂or met the requirement，fio man or boy wea then peid for maling it，
In our employ were two beys whose names I well remember－Rafuc Lender and Heary Mallin．Both worked very well and bardly ver had a chair fail．
Ont day nay father wished to solect an ands
＂Now，＂thought fistber，＂I desire au hqueth
Anseient bow do yo
And bow do yon think he sets about finding one？He assembled all the boys in a larg room，and told them that antil fartber notice， no test would be requird；eaeb boy should wake his chaire and at the end of the weok btain his pay aceording to the number made． At the end of the week he found that far more chain had been mada thas usuat，but he pnid each boy in full；yet unbeknown to them be had the chairs of each carefally marked and plased by themselves．At the end of three weeks they were all examined．It whis then discovered that although Rufus Londes haid uot made a larger number，they were just as strong sofore，while those of the other hoya wer aore or less defectire．＂Ah，＂said father， ＂Rufus is my man，＂ned to him he gave the position．
＂Doing right wheu there is no one to watch You hut your own conscience，＂sys，the $S$ ．S Visitor，after quoting the above incident，＂i toe kind of self－respeet that wins the respect and confideace of others，and the smile of God． If you would have the love and respect of obers and the approval of beaven，young friends，live no as not to lose respeet．for your－ selves．
－Speak with caluness and delilieration on all oecarions，especinlly in circumslances that tend to irritate．

Never reflect on a past action which wha doue with a good motive and with the beat ong genent at the lime．

## ANNOLNCEMENTS．

Notisea Ebould bo brief asd written on paper separate
The brethren of Broken Sword Chureb，Craw－ ord countr，Ohio，will hold theiz commuaion meetiog at Bro．Michael Snevely＇s，three miles northeast of New Washingtou，of the 19ti： and 20th of June，commencing at $10 \mathrm{~A} . \mathrm{M}$ ．
The brethren of West Pino Church，Rich and county，Wisconsin，iutend bolding a love－ feast on the 26 th of June．We cordislly in ite all．Those wiabing to come by writing t he andersigned atating what time they wil get to Richland Center will find conveyance．
Post office，West Branch，Richland county， Post office，West Braneh，Richland county
Wis，
M．H．Kernenson．
The hrathren at Woodstock，Richland coun $y$ will hold therr love－feast on the 27 th and $28 t h$ of June．
The brethren of the Wabash church will hold their communion September 18， 1880 commencing at $10 \mathrm{~A} . \mathrm{M}^{2}$ ．The usual invitation
is given．
T．M．Atsermas．

## FALLEN ASLEEP



## $=\square=$

## $2=2=$

## $5=5=$

 monemen by the writer from Joba ie 22 ．
 2 Cumemineme
 wirt Counts，S1d，April 30,1850 ，Abmaratts whe of Willinm Mishler and daughter of Bro．and Sistar Prulus，aged 23 years， 7 monthan sud at daye．Funerstzervices by Joho Fank and the writer from James it 1 N
OIDNEI，－in the Yetlow Crak Dintrict，May 23，164，Bro．Joha Fordnes，uged it yoars， 7
montha and 51 dasa．Funcrat servios by the montha and 51 itasa．Funcrat services by the writer from Rev． $13: 14$ ．
INK．－In the Bango Distitet，May 31，18ed Eannuel Fink，sged 51 yean， 2 moaths and i） asyb，Funeral servicas by $j$

Jonis Metalen．
 Lad．Jaus Sth， 1 Ses，Steplien Branh，aged se
years， 8 mocthisind 0 days．Funezal service years， 8 moothas ind 0 dnys，Funezal service
eondocted by Eider John Woif assiated by Elde？ George Brower，from Rev， $1+1 / 4$ to $n$ Large anti－ Fabay Fialath
Xune 3，inso Sister Mablais Kipgary，aged al June 2．1sso Sister Mabain Eipsary，aged a yeats and I mantha Puneral servicos by nind writes and Nesh Theoler fromi I Thes

## OLR BLDGET．

The theluls are white，the labo ers few And there is work for cill to il
Leave thy part not undone．
－Idens are pítiless．
－Anxiety is the poison of life．
－A good heart is worth gold，
－Originality challeages origianlitp
－Patience and gentleuess ars power．
－Few minds wear oul；more rust out．
－Charaeter is perfectly educated will．
－Cbildren keep us at phay all unr lives
－Joys are our wings，sorrows ure our spure．
－＂Words only live when worthy to be sad．＂
－He makes no friend who never maken a foe －Tiings past may be repented，but not re－ called．
－Such as every ope is．iuwardiy，so be judg th outwardly．
－Try self－denial．It is harsh at tho hegin－ ring．easy in the middle，nal most aweet the end．
－A good conscience is a continual feast；and oniud at peace through Christ is the untepast buaven．
－That is the beal part of benuty which a picturecannot espres．The history of many
a Christian bas for its chief data his socalled holy reaolations．

Nu man has come to troc greatuess who has not felt in coma degree that his life bolougo to his racs，and that what God gives him hi gives him for mankind
－A Persian philosopher，being asked by what method he had acquired no much knoml dge，replied，＂By not being provented by thame from naking quentions respecting，thing of which I whe ignorant．？
－The Boston Conqregutionalist say6：Eight high schools for both sexes in tho cight eities near the Harpoot Station of the American Board in Eistorn Torkey，and sixteen girls ${ }^{\circ}$ chools are signs of great progress in a single year．A Turkiub Pashs a aid：＂When \＆girl comes back from a seminary，say not a girl but a echool has come．
－A Protestant eommunity has made a gain of over twelve per oent．in Central Turkey du－ ring the jear．There is a waking ap of the people in the cause of edocation．Miesionarie are greatly needed，Oorla，generally regarded as Ur of the Chaldees，and hence the aneiout seat of the ancestors of Abraham，is snecified is one of the places particularly inviting such aid．
－No prenching is so effective as that of con－ duct．There is no intrinaic exesllence in trath by whomsoever attered，that commends it to the hearer，but the beat evidence of truth is it fruits in conduct．Actions speak londer than words and are much more apt to be helieved． The one truth which a man lives is of more value than a thousend which he proclaime by words．The gospel of satvation is the gorpe of work，und work ia essential to the mainte－
anace of Chiatiau life．There can be no spir－ itaal atrength witheat work．
－Conaciousuess of heart religion in prayer calls forth the furveut and effectual patition That whiols lacks the sease of unworthiness，of
neediness，and of assarancs in coming to $G$ od needibess，and of assuranct in coming to God
for help，cannot be uiocure prayer．How Ds－ vid＇s prayer（Psalom lxxxvi）is strengthened hy this couccioums 85！＇Bow down thy eaf，O
Lord；for I am poor and puedy．＂Eurable faith brings the frail beart to the ear that never krows beavy．Preserve my 6oul，for I an boly．＂The eye siagle to the glory of God elaims the preservation of its sight．＂O thou， my God，save thy servant that trustath in thae．＂Trast in Godis aalvation．＂Be merciful unto we，$O$ ，Lord；for 1 cry nato thee daily．＂ Continual mercy is the rejoicing of coastant communion．＂For thou，Lord，art good and realy to forgive．＂The noal bias tasted aud seen that God is good．＂In the day of my trouble I will＇eall opon thee：fur thoo wilt an－ 6wer me．＂Past hlensings give confidence for the futare．Now marle the supplicant＇s integ－ rity of purpose．＂Teach me thy way， 0 Lord， I will walk in thy trath．＂Be has chasen the ＂wray of tratb，＂but be is a learner．＂Unite my heart to fear thy name；I mill praise thee， O Lord，my Ged，with all my beart．＂Ezery＊ thing is $\mathrm{ap} 日 ⿻ \mathrm{n}$ the altar of consecration，hat the Lord will wanctify the offering to himself． ＂For great is thy mercy toward me，and thon hast delivered my soal from the loweat hell．， Oaly the coal real＇zing its delivarance can ap－ preciate the kreatnoss of divine meray．If a chind of God la．k thin realization，does be not

## OLR BIBLE CLASS

"The Worth of Truth no Tongur Can Tellf"
Will suane one plembe tell why chusthen of the prewat day cuonot or do not perform mighty

 127
Will sonae licther or niter piease explailin the 2oth verne of the 14th chapthe of st. Lakn

RHEV STresf.
Please evtluin Genesis rth Chapterand ith veras. Avd it repented the Lord thin tia hul made mus on the earth, mind it grieved liur at hits heart


 spesik bit they are commanded to be under othdence to atho naith the law:'

## CONCENRING MOSES

Why was it that Moras cond not entor the pronar communded lum to to, or was it heeause lise dth thut which God dild not conmmad hime to
hutre ulwass laclined to believe the latter.
(Y1D nid to Moses, "Speak unto whe rock G bofore their eyes, and it shall give f nit do; but instead of spaaking to the ruck bn spehe to the people nayme. 'Murt we fetch you water out of this rock?" aud thea spoote the roek twice with has rod. Now Moses thiled to do precisely what God commanded; and the reason be did not enter the promised and God the
himelf assigns in Deut, 3a:51. Ho failed to himelf assigns in Deut
nanctify God ma the nuidet of the children of Is nanetify God in the nuidat of the children of hs-
racl. Ee failed to anetify God becane he did pot do as God commsuded him. He called forth water-the thing which God riquested
hinu to do-bot he did not do it in the manuer him to do-bot h
ordasiued by God.
We may leare au important lessous from this. God not only' requires un to do certain thinge na expressions of obedisuce to him, but demaxds un to do it $j$-st as he ordmias it. The doing. The perverters aud twisters ought to remember Mrises' nistake. As little as Moses could be secepted of God for changing the manuer of performiag the work, just that little silthone who change God'a jnstitationn now be accepted of him.

## REVELATIONS 13.

Will some one please give light on Rev. 13 N. $\begin{array}{r}\text { N. } \\ \text { W. B }\end{array}$
"And I stood upon the sand of the sea and nw a beast risa up out of the sea, having seyen crowns, and upon his heads the uame of blasphemy." Rev. 13:1. "The beast came up out of the ssa." Waters are aned in the Apocalypse to represent paople, maltitudns, nations and tongues. $\mathrm{R} v \mathrm{v}, 17: 15$. Henco the beast rase up from anuong people, or natious. This bestt we
beliove to be the Rounn Eupire in its secular beliove to be the Rounn Empire in its secular
forna. Verse $2 . \mathrm{H}_{9}$ (the besst) in said to resemble ferocions beasts which reprasent earthly kings or kingdoms, eril rulers, stc. We read in Daniel of four beasts eoming up from the kings which ahall rise out of the earth. Veree 7. The seven heads of the beast towy refer to the soven hills upon which the city of Kome, the seat of imperial power, was established. Rev. 17.9 resd, , And here is the nin. The seven heads are the seven mountaius," etc. "One of these hends was wounded as it were nuto death." This undoubtedly describes some calamity that fell upon the government of the euppire of Rome in one of its sections which was afterwards bealed
or repaired. "Tea horns." Horn denotes powor repaired. "Tea horns", Hors denotes pow-
er or the agent of power. All suimals having horns use them in defending themselves. Henoe the ten horss are teu king", 1fi:17. "Upon his head the sarme of bluspbeny." That is a howorame name for the ented from the honor and glery of the true God.
thall be made kinge and priests to Goi. Ther were to have a white stone and in the stone a new anme written. Rev. 2:17. They were to be furnished with a diadem such as kings and priesta were wont to wear. It is certais that the statues of the Roman omperors had inseriptions on them that belong only to God. Divine honors were puid to them and especially
after their death. From facts like these the beast is represented as having some blasphem-
 Which stall be diverse from all krivgdoms ayd sball devour the whole earils whd shall tread at dowa and break it iato piec-s, and the ten horns out of this kingdom are ten kivgi that B -man R-man Empure, for no wher ever had such of E-velation, had tea horas. Io Dad. $\mathrm{F}_{\text {, a }}$ apealsing of the fourth kingdoa or Ronaan Eippire, it is represented as being as atrong as irom. But at the Romun Empire was nomponed of hetero geocoun muterials, so the feet of the image were in part of iron and part of clay which showa the division of the kngdew and the esuse of its final fall. Now it was when the Corist Laupire mas io iehbis spritual keup. doon upon carth, aod Daniel therefore saya: "In the days of theso kiugs shall the God of heaven set up a kiugdom whici shall never be dextroyed" ote. Das. 2:44 This kiugdona dom of Clisist, and was not represented by a Fild boast, but by the "Stone cut out mithout haode," i.e. without earthly aud, na Christ' apiritual kingdom was built up. Heb. 0: 11. It
the resder mill compare carefully the second and seveoth chapters of Damel he will see that it was she intention of that prophet to ahow Chat Chrsillauty wis to arise in time of the Courth knydoa, ternble aud patest ol, which dhd ari-c; mate without any tuanifest and from cusu 11 yrezalded uren ull humas opposition and hall stand forever. Thus. Whitacomb Com his sent and great aothority." The dragon meatioued here is (I think) the great adversary of mankind, -the detil, and it was from him the beast got hie autlority, as he is the source from wheace cometh all wickedens. By perusiwg the history of the lings of Rome you will
find they were fiendish, tyraunical, oppressive find they were fiendish, tyrasaical, oppressive,
and everythung elise that was mean. "And he and overything eloe that wns mean. "And he
made war with the saints and overcome theme", It was by Romans that most of the apost $i=3$ Were slaia. Read Book of Martyra of Holy Meu, and you will fiad the Romase were the moost crael people the saints ever had to coutend with.
The pone word wondered atter the beasts. The power he possessed aud the veugeance
with which se massaced hus disotediant $\mathrm{j}=\mathrm{et}$ was the canse. No marvel that the people "rondered." There was none ahle to make war with him. From the fact the Roman em pire was mistress of the (theu known) world tor over one hundred years. But I must be
bref, as the subject covera auch a largo bidd. And 1 beield acother beast coming up out of the earth; and be had two horas liko a lamb, and he apake as a dragon. Verse 11th. The firit uuder consideration was the secular powWe now come to tho power, represented senting those lanib-like prests, apparently, and talse propaets, who, by their infuechec over aecular power. They both the heasthen and wecill be cast into the lake of eternal torment, with the beast 20:10. Thiis beast or popal priesthood, in olber places teraned the falee prophet colaboret with the first beast, wrought many miracles aod deceived wearly all tho
world, but it was destued to bare and end, a Willisim rehelled, then a Luther, one afler an other, and the 19.b century fiads them disemmated from one cad of the earth to the other, with their obca tyrannical ompire destrojed. It was prdioted in the chapter under consideratoon. "If auy leads into eaptivity shall he go; he that lalleth with the sword mast be whlled with the sword" It is a fact that eaunot be denied that talse spritual teachers give atrougta to those socuiar powerd no dinference
how eorrapt they were. In tha Jewith history thas is demonstrated, A wanderful and horrihe thing is committed in the land; the prophels proy hesy faleely, and the priests hear rule hy their means and my people lore to
so," eto. Jer. 5: 30 , 91; Micall 3:10-13.
necapitulation.

1. The first beast in the secular Roman Em-

The heads are the seren hills on which the city of Rome (the stat of the imperial powar) mas established
Rer. 17: 12 .
4. The dragon is tha adversary of mankiod.

The Remans overcome the saints and elaughtered winy of them.
f. Daniol's predictions fulfilled when Rome was in the height of her ambition and glory.
7. The second hast is the popith power alf of the tyruoucal empins

## Tho euppire fell ws predicter)

If sonje brother or sister sers differeat phemergive light.


## TO AARON MOW.

My Dear Brother in Christ:-
THROUGH kindnees of Brother Jacob Witmore 1 got a veteth of your history in coming to the chureh, and finally your induotion to the mivistry of the gospel of Christ. It ia of course a new fifid to yon in which to labar, but Clrist has firet marked the way and now itards a beacou light to lead you on. humbly hope you will become fully resigued to your prosition sud work with a Fill in the become proficieut in the servics is to engage in become procticut in whe servics is to engage in
the work relying wholly upon God, fu whom dwelleth all strength. It is now aix yearango since your correspoudent entered the ministry, and nu ust any it wan a grat burden to me. My brethren prompted me to labor, and whes opportunity ofered 1 engaged in the sorvice, anid
though I canouot do munh yet 1 feel that the though I canaot do mach yet 1 feel that the
load is gettiag lighter nad the labor more easiload is getting lighter nad the labor more easity performed. i am glad that God is calting suppore you hava sone exparience slready as in public speaker aud suech qualifications as gestures and voice culture yon are familine with which may already be of great bewefil to you in Epeaking. I feel a great iukerest in all young ministere, knowing the many trials that are incident to ministerial life. Rely wholly upon the power that comes from ahove, study the
Bihle nus urge anuch upon your hearera purity Bihle nud urge anuch upon your hearerd purity
and holigess of life. My home is in Dunkirk, Ohio, and should you make our town oue of your passing waya, please atop off and preach for us I think it well to exchange ideas and assist each other in the great work of Jesu: Clarist.
With kiud regards and prayer for your suc-
Yours in the hapa of eternal life.
S. T. Bossmanas.

## TO S. T. BOSSERMAN.

Dear Brother in the Lort
$A^{S}$ writing in a means 'of cowmunicating when we are widely separated, I resort to the pan as a mouns of thanking you, an a
stranger, in the flech, for the kindiness you have manifested in writing to me Fords of en oouragement in my ministerial calling. You may perhaps have deemed it your duty to send words of eneoursgement to a weak and longing ebild in Cluristian faith, hut there must have been more thau s senea of duty prompt ing to this henevolence. A heart orerflowing with love couinected with duty will beston love and sympathy upon a weak fellow-being I can realize in this what Jesus has commanded, "That ve love one another," which is one of the greatest commandments he has given us oud the greateat assurance of an heirabip in his kingdom. Being so soon summoned to the
ministry is indeed a mountain ia my apirtual ministry is indeed a mountain ia my spirtual
joarney, which may only be removed by faith. joorney, which may only be removed by faith.
Where this faith is weak it aceds cultivating and we car coltivato it, perhaps to the size of a muntard seed, by persinting in love, in drawng sympathistiealy near to oac another mid in trying to build each otier up.
Since you have so kindly regarded me in my new field of labor, 1 am led to believe that the Lord, through the instramenta'ity of his chosen people, manifests himself to each individual of his elect and thus eff ets the upbailding of capable of doing if we join ournelves in we loving band to protect, and to eara for thore loving band to protect, and to earn for thone
little ones who are yet weak and apt to err. little ones who are yet weak and apt to err.
By giving special care for the lambs we raire stroug and vigorous sheep, and yood shesp are the pride of the shepherd. Fur thie reason Jesns sad "Feed mp lambs." And this is feeding hif lanks whea words of encourageneut, love and affection are administernd to the young and teader.
Since it is God's will that his gospel be po. claimed and that it must be preached through the instramentality of fallible mortals the try L rod'h will bedone, moping ande and say the we will all be counforted by the Camforter, asd that Jesua will ever remembir as and guide u* through the prayers of our dear brethres and sisters. May the grace of Gud be mith yon sud sill loring brethrea and sistern, io my
praser. Hoping you will pardon my iaperprajer. Hoping you will pardion ay
fectione, I remain your homble hrotker.

EANTERN LANDS.

## A VIEW OF ETNA

T wie wur Decruber, hut in apite of my
haste to got on the noumt Laste th get on tho mouutain before the
nows corered it, I stopied at Thoruian, half way to Catsuia (wheoce the awceat was to bo nusi- - ), to view Etas from the noth. Taornima is built ou the southern slope of $n$ spur projecting into the Mediteranean, whoso northera ridge, rising a thousnad feot above the sea, is crowned hy the ruiss of a Grecinu theatro. The strana of pleasure trivel seenus to pass hy his wonderful const, so that comparatively fow tourits seo the shores of Sieily, exeept from the steaver which takes them to Athens Alesandria; but it the reader is annoog hoss few, be may remember the vien from thest puice at suncise as one of which the
parth canot farash many. Ho will remember, prorhaps, risiag loug butore day break for soiitary climb througa nteep lunes, half seoving, huff groping, bia way botwreu high walls, over which atarted into dim sight apmetrul ig. ores with ontstretched arma, renolven as he drew rearer, into some overienning cactus agguely outlined overhead agmast the starry kky. Mouuting higher, one comes from her ween the urarslaslowing walls into the moonight, the waniug mogn, a erencent in the east holding the old moon it her arns," while Whea higher yet, the columus of the ancient roscensun stand out aguinat a faint glow that bows where the sun is yet to rim; till, passing by these, chrubiag atud groping up the tone benches which once held twors of spsotaBelow, the latt lighty are atill twinkliug on the Bslow, the last hights are nhiltwinatiag on the coast, but beyoud aud over the columus, all might bo a burired yarda sway, hut is Etwa and tweaty milas distant. As the duwn grows brighter the outlook extends north and east to Itsly, and as the sun maken ready to come out of the ocean the gray mass in the south moves farther away, and tak ts ou distiectaes3 as it recedes, vutil we nake out the whole form of Ata, with the outline of the crater nad of the suow fields about ite summit. These distant suowa suidenly changed their gray to a roan pink as they eaught the light of the sun before it had risen to me; but of all that was seen
when it came out of the ocean I was most conwhen it came out of the ocean I was most confieved better here, as o whole, than from aty nearer point.
The coastlini on the left proservea the lavel to the eye, but except for this, so wide is the base of Wtan that it filla the whole southern landscape, which neems to be tilted upwards thli its horizan ends in the siky. I could вes from here how almost incomparably larger the immense roleano appars than Veanrius; and the ectual difference is in fant enormous, the height of Etan being (if we disregard the toranal cone of each) nearly three times, and its mass probably twenty timsa, that of it Italiam seighbor. The eatire monatini in all ity substaues is lava, which bas built iteelf up in erapfoop hut frons this poant the enceceanve yonts of vecetation ara visible which in the course of ages have in part occupied its surface. Extending to periaps a filta of the whole actoal beight before me) but covering a great deal miore of the foreground in appearance) is the cultivnted region, doted with nulagna, whieh bine out from a background of what w koow must be rineyards aniolives. Tus sec and zoase is barren, and io sharp conkrit with the volole height, and its hroas 1 mases of gray the whole height, and ist hroas masea of gray
are patched with mass-like apots bardly disinguiahable in color, bot which are really for ants of oak and chestnut. All above this rone what even from my dutant atation conld be moogniz?d as naked bisok denerts, oltreaked bere and there with enow, while ahove this wan he terminal cone, sDow cuvered at the time I aw it, and with a depresson at the eammit from wbich mlowly drifted a thia vapor. The ratway eouth of Taormins rans along the onst (and is carried throngh outtings on old rastreams, which here flowed down to the ev) antil it reaches Cataria, a eity, wheh an erery one knows, ia not only built on lava, bat bich has beencot throagh and throogh hy ata strearns, and shaken down by earthqoake recent times, sod which fives from day to ayy at the merey of its terrible neighbor.July Allantic.
Kivdessand trath will go farther and do more for tke canse we adrocate than all th hsoghtinesa sud high-tenod oratory to which we can possilly attaia.

FROM THE CHURCHES.
$\Delta \mathrm{an}$ they that be whe sball anting ha the
brightnestot the irmament: snd toey that torm
 verr.-Dan. 12:\%.

## Waterico.

## IOWA.

We bave coasiderable rain in this putt of the coantry at present, delaying farmers from attending to their corn. All crops and froit look very promixing. The Brethren of the South Watorloo church teld their esuncil mesting the T th, oue of the most pleasunt aver atterded. Businese that came up was settled very natisfactorily. Love and barmony pre-
Wy. H. hicarx.
vailed. vailed.
Brocklyn.
Cor Lovefeast is past and we hed a plessant and intoresting meeting. It was a faint foretaste of the great sopper in the evering of time time. The ministers from a distance were Michael Sisler, S. P. Miller, Samuel Murray Louis Sayder and a brother Eramert whose givon name $I$ did not learn. It was pleasant to meet friends on the above occasion hat sad to part again. Soon we'll weet to part no more.
Gluse A. Misw.

Glue A. Milsa.
NANSAS.

## Wichita.

We have had dry veather for some time at rais is falling now. Prospects for fruit and crops are toleraliy good. The general health is good. We are eacouraged to look to Jesos and wait the Lord's time to pour out bis spirit upon this people and open their eyes to the truth of the gospal. We bave preaching semi-monthly in a school-bouse. Brothar Edgecomb "was with us a few weeks siace and in the good work. Wo bare one preacher, one deacon and twenty-six membera. Remember us in your prayers. $\qquad$ A. N. More.

## Maple Greve Coloay

Our communion was beid on the 22nd of Mag. One bundred and thirty members surrounded the table of the Lord. We had good order considering the crowd. Brethren Levi
Shaffer and J. W. Jarboo were advanced to the Shafter and J. W. Jarboo were advanced to the
secoud degree of the ministry. 'The mioistare frow a distance weri D. $\sigma$. Brambiugh, Jacob Awesberger and brother Weaver. After the services were over three precions souls came forward to unite with the people of God, and I
think there are many more almost persunded. think there are many more almost permuded There ere pretty good signs for a drouth in
this part of the country. May the Lord's will be done in all things is my prayer. Bretlirea and sisters everywhere, I beseech you to pray for this chureb that we may all prove fauthil in the discharge of our Christan at ${ }^{\prime}$ s throne in heaven. Your unworthy sister in Cbrist.

Carrie Hotstager,

## MISSOURI.

St. Louif.
Ihare for come time been looking about thas city to see what the prospeet would be for brethren to come hera and preasch the word of God to the people. There are a great many here who never heard of the Brethren. About a year ago I called on a friend and left a couplo of tracts. One was the Reailroed SSermon by our worthy brother J.S. Moilier; the other was by our beloved brother J. W. Stein, "Why Theft the Baptist Cbureb." They said they Hished that they were where a church of our
Brethren is. I hare been atteuding a proBrethren iss. I hase been atteuding oppro-
tracted meeting in the, city beld by tho Methodsts. I became acquainted with a young wan from Iows. He is just starting ont to preach. I gave him the two tracts shove mentioued and told bim that 1 thouglt they wonld be usefal
to him. He took them and thanked me. To to him. He took them and thanked me. To
day I weat to the chorch, he cane to me and day 1 went to the charch, he cone to me and the table and asked the Lord if he should read them, The Lord hud no objeotions so te read them and liked both very well. He suid that there was a good deal ia them that bo never ures but hod not noticed them. He brought a large Bible with him and showed me that ho bad copied it out of the tracts so he could understand it. He had the margin of the booll derstand it. He haid the margid of wold writing. He said be rould keep them unthl his wife had read them. He seemed to be in a great study during the service. I gove a truct to a Presbyterian preacher, bot 1 bave not found out what he thought of it. I received my paper to-day and was glad to see it.
The young man, learning that there was a ser-
mon in it by brother Stein, reached out his hand to take it and assed me to let him take it bome as he wanted to read it. A grest deal of gocd might be done if the brethren would seud nuinister herp. Let the brethrea thiok abont his and do what they thinh bent. If nay wish further information address

## 3inlj Easton Arenue.

## ARKANSIS.

Ob I do wish so unach that seme of the wibisters would only come oot bere and settle so we could have meetiog and the gospel preached in its purity. I have not heard may denominatiou but tho Metbodist siaco here in this State and I often think of the good weetiogg I used to attend in Indiana, and it makes me almost heart sick to think 1 am enlirely deprived of the greatest pleasare on earth, and to think of what a family of children I have growing up in ignorance of true charch principles. It pains me to think of it My husband is a Lutheran, and I am sorry to way too mucb like the most of suct Christians. I hope the Lord will soon send sonse laborers in the field for there is plenty of room and a grest deal of good might be done. I think a sbepherd is needed here very much to gaiber the flock and tame them for they ore rather wild yet. There are some good citizons bere bat poor Christians therefore we ought to have s trae teacher of the Gospel. This is a new country but is still improving. Good land and prodeco well. We bave a Sunday-school ona wile from us hat it is not very largely attande d

Emaliss Katserb.

## TT.H

Echc.
This morring, May 3nd, the snow is two inches deep
Ogdes, 1 P. Y. Apples and plums are in bloom and the mountains above town are cavered with a mantle of snow which makes it look stravge to a Kansas man. May God hieas the A. M. is my prayer.

## Sslem, Orvgos.

I reached my journey's end on the 5th of June and found my son and famaly all well and was just in time for the Brethren's council Meetiog. It was beld in a achool-house neat brother David Brower's house which made it a happy meeting indeed. The meeling wilh ito businers passed off pleasantly. I met agnin on Sunday for preaching and Sunday-school end enjoped it all. The weather is wet nod coo since I am here. The season is back ward; I can
wee sume bloom bere and there on spple trees see sume bloom bere and there on apple trees in different directions, which 1 think account for the cooiness. There is no telling jet what the grain crop may be, but the promise for fruit is good. I met with no accident on my journey, neither did I get sea sick, but evjoged the rocking of the ship during the stormo of tweuty-four bours while nesaly all the crew whs sick. I wa ed twice by the waves apo da notenjoy it at all.
J. Fuhery, Ses.

## OREGON.

## Williamette

We have troly been made to rej jice once more. On the 23 rd of May Elder David Browor came up bere to hold a series of meetieg with us. Had preaching at different places the forepart of the week; and at one of those meet. iuge we received three by lettex-Jacob Buker wife and doughter. The latter part of the week the work was concentrated at our achuol house, and Brother M. M. Bosher, who bas lately coume to our State, and is stopping thirtyfive miles north of us, came to Brother Dsuid asssitance. Here these two soldiers wielded the sword of the spirit with socb power, and held up pure and nudefiled religion wilh soch beauly that many were seen to weep; and on Sunday, the last day's work, three precious souls were made willing to come end be "planted together with Christ in the likensss of bis death, that they might aloo be in the likeness of his resurrection." One of them was a member of the "Christian Church," and when asted what his object was for uniting with the Brethran, replied that the eborch to which be belonged he bad not a word to ssy againat, bot
that ha had become satiefied that there an tuat haigs that Christ has enjoined upon tis
oral oral things that Clirist hass enjoined upon tis
children that they will not do; and that he children that they will not do; and that he
wisbed to be with a people that woold permit bise to do all that Christ had bid his people do.
А. Н. Batityoaf.

Denamark.
-I have haen out iu the conntry on the bo y dass and kept ssreral meetinge. As reult fiee mere haptized tho last oreving and several more stand near there. Next Sunduy go to Hjorring; from there worth to a Love feast, where several bave wiked for admisation in the chureh the same day. So you see the good work goes on rapidly, compared with oth er denomioations in Denmark. Ah the need here is workers and soon our borders are enlarged. I am called on continually and can't wear fill all the colls.
I have been down siek; can't hardig apeak but in a whisper: yet a whisperiug voice salisfies hungering souls. Twelve have been added since passover day, and we fondly hope the ingathering is not over yet.
c. Hope.

## A LETTER.

THE brethren and sisters whom I wet requested a communication from me. Daily it har been my earnest wish to comply. A weal. body forbado it.
Since Junn 6ft I have been tho guent of Bro. M. M. Estelman. The various kinderses and genoine hospitality of thin hoosshold are highly apprecisted and gratefully received by the afflicted writer. May that Ombiscient One richly reward all sucls for their Christian ser each one. It allords me unfeigned plpasure to commend the people of Lanarh for their cour tesy end sympathy. If benutiful country, kiudness and eojorment will beneft the sick, the I wust rapidly woprove. Far beyond my expectation, 1 am sufficiently strengthened to wolk a short distauce in town sisiting the
memhers snd some pleasant friends recently met. lexpeet to be going around throug this section till about July 1at. Then I leava for an anticipated pleasant visit to Sonth Bend, Indiana. It is my intention to spend soveral months through the different States, dividiag them.
Again and again I have visited in thought, the dear sisters, who so tenderly watehed over no whon proskatad and sufering. Methink I see those black-eyed and blue eyed good ongels bending over me now as they preased the hand of affection apon my fevered and aching
brow, haviag done aill that noble bearts and brov, having done all that noble bearts and
ready bands conld devise. Such acte of Chrisready hands conld dexise. Such acts of Chris tina love and sympathy to her who was for way from "the loved ones at home" will be green spot in ber memory. Truty God za faith tul that promised. No good thing bas he ever withbeld from those wio strive to "worship him in spirit and in truth." Often in my moments of sweet meditation, my mhole hear itently ejxulatas: "Birse the Lord, 0 my ant sod forget not all his benelitat|"
With a beart full of gratitode for the manifold kindesses received in this Northern land my letter most elose, invoking God's blesenge pon the house of Exhelman- to who scems $\mathrm{c}^{\circ}$ futl of zaal for the Master. May the Lard blea the true and faithful everywhere, "He rexar wery man according as hia work shall be.

Jula A. Wood

## ANNUAL MEETING IN CITIES

TNDER "Thooghts on Annoal Meetingn" page 8, No. 23, one nail is hit equarely the mate mak driv tone. This as the dist time the dera of hold Tublic, but your bomble correspondent bes faithfully talh hat it up privately as follows;

1. Nearls every large city has now an exposition building.
2. Thens buildings ean be rented for soch purpsses al a mere nominal figore.
3. Any of these boildings are large enough o bold the cooking, diniog, sleeping, editor nod conacil tents of apartments. The pateut ventions can be rentel for the men to sleep on while it is a mistake to muppone that the reliciona people of any large city wonld not open heir doors for lodgers, especially those with adies. Betore I came to this city to live 1 at ended a Baptist convention at the First Bap ist Charch on Wabash Avenue. The base nent was used as a diviog and cooking room at night some slept on the cashioned powi while others, especially those with lasies snd
children, were assigued to private bonses in the children, were assigned to prirate bonses in the

city. The Railrod adrantages would indeed | city. The Railroad advantages wonld indeed |
| :--- |
| he a great saving to many. | be a great saring to many. P. Fihrexz. Chicago, IU.

Iis claimed that the power of the press it doink a gront deal of good, which on doubt true. Sur own experiende bas tought ur that it is through the power of the press many of cor members who live in isolated places are comforted and iustructed; tiukers are couricted and turn to the Lard: joy is given to the child of God by reading of the return of lont ones and the conversion of sinners. With this in viow we start eut to jubbish a paper to instruct our German brethren, who are to mach neivo lected, more fully in the waya ofthm Lord, ruake known to the world the dectrinns of the brothren, and bag sinuers to leavo off from sia and tura to God. We make a gesestral request to all members of the Brollarliood to do all they can to keop up German paper in the ehureli. If you camsot read it you can pay for one or mure copies and give or send them to your Geruan neighbors or triends who aro not menabera of the church. By so doing you may be the crame of bringing a sont to the fold of Christ. Re member the words of the Lord, "Them in joy in heaveg aver one siliner that repeatenth, moro than over ninty and niue jost pertons whie seed no repeatauce.
Cur terma are one dellar per year, in aiI inton, Iouz

Gzoros Abchenulesneh.

## Brethren at Work

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January Ist, 1881.

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## BIBLE SCHOOL EOHOES.

THIS is the nume of a nen musical book pretamily, in Bible sclioola and wherever peoplo desire to prase God by winging with the upirit and with the underotanding.
The work is now in the hands of Professor Hill of Chicago, and will be published of ouce so as to be ready for delivery this month. In size and form it will he like "Goapel Songs, "Ite low price, guod musie, and convenient arrangement no doabt will commend it favorably to all lovers of good singing. Ocders will he received it ouce at the following rater:
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Vol. V.
Lanark, Ill., Tuesday, June 29, 1880.
No. 26

GENER.LL .IGENTS
THE BRETHREN AT WORE
TRACT SOCIETY

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THE GREAT PROBLEM.

A Selion Deltvered by 8. Z. Sharp of Asulaxid, Ohio, Jone 13, 1860.
"What is a moan protited ir be gain the wholk wortd and lose hla own sual; or what bhah a

$\Gamma^{0}$Ogin klie world is to gain uuthority over do. Or to gan its glory and honor an beted professed he had doae when he took Clirist upon a high mountain ond showed him the "kingdoms of this world and the glory of them." Fer, if any hope to secure all this; yet mearly all otrive to gain everything they can in some parsait. IIow to gaia the end in view constitutes the grest problew of life. The principsl objects of humae parsnit are; 1st, Power; 2nd, Wealth; 3rd, Honor and Fame; 4th, Sensual gratilicution in all its vanal formas; 5th, Kuowledge; 6th, Tue Kimgdoes ol Gud.
The luat for power is horn with the infant. It asserts itseif ou its mother's knee; the dominerring surit is manifisted among the little brotbers and sisters and anong the playmates at schoul. Therd arealways those who strive to he leaders on the playground and subdue others. In every form of society this spirit is present. In the political field it is specially promineat. Around every office, from that of the alderman to that of the Chief Magistrate of the United States, bosts of greedy caudidates warm to secure the prize. Promises are made which are never kept, and every npecies of inngue is resorted to in gaining the ond in view. Even fortuzes are natk and sould perjured to gain that powar a publio office bestows. But what is the outcome of it all? If there are a hundred caudidates for the same office ninetynine will he racked with the pains of disappointed umbition, white the auccessfal one is at last dropped to the conmou level. Though he once was Presideut of the United States, or if die was A lexander himself, pushing his victornous phalanx over river and mountain into the plains of India, and dectared himself ruler of the worid; set, at the age of thirts-three he lost all; death owned him as his victim, and laid him in the grave to rot with the quarry alave and the lorr-

## est menial of his empire. He made no provis-

 ion for a future state, noue for bis empire, or even his fumily; all was lost-evei his soul-If we may know the tree by its fruit. Now we torn to the question in the text: "What will it prefit a mas if he gain the wbole world?"The sesond great object of pursuit is wealth. a desire for it iacreases with its acquisition. While money in itself considered is not ouly harmiess but the ageut for aecomplishing much good; yet, the love of money in the root of al evil." It corrupts the polls and civil govern ment. It inads mes to fraud, theft, arson and ven murder. It blants the finer feelings and cosen avory avenue to charitable acta, and fenve an in the condition of the ruiver retarniug from California. Standiag apon the wreck of
his vessol shout to siak, and about to leap into the whyes to ewim to a rock the Ouptain called on him, "Drop the girdle of gold or it wall sink you to the hottom of the res." So must every man of wesith. When in the voyage of ifs his ressel is wrecked, before his soul heaps furth to reach the "Roek of $\Delta_{\text {ges, " " he must first out }}$
the cord that binds him to his wealth. Judas sold his master and when be had gained his 30 penco he lest his own soul. As Jesus said, Those whout thou gavest me none is lost hut the son of perdition." Lost is a fearful word and nothiug to exchange is wropt in eterual gloom.
Worldly honor is an object that mislead many. Nobacbednezzar, standing upon hi palace in Bahylon and gazing upon the oity etretching out 15 miles each way. Frasting tia noul upon the hanging gardeus and palaeca glittering in the settiag sun he exclaimed: "I not this Babylon which my hand bath builded for the giory of my uame?" Yet God struek him down and eut him to eat grass with the osen in the feld. His hody miugled with the dust. His Bahylon fell into ruins. Hia soul went to join the soals of those who live for worldly houor. What cau Nebuchadnezzar give in exchange for his soul? Hie doom is sesled forever. Eternity itself will roll aronnd aud find him the same as now. So will it find every other one that sceks glory and honor as the primary olject of his life, and thoogh be gain all the world conld bestow upon him, yet be could give nothing to exchange his soul.
Plessure is the object to which the world is flowing in a mighty stream. Like the Ganges that reaches the ocean through a bundred bayous so this human atream is divided into differcot chamuls after pleasure. The saloon, the drug store aud the beer garden, found in every town and city, are the places of resort for millious in our own land who have no higher aim in life thau the gratification of sencual pleasure. The husiuss in the store, the workshop and the farm is employed to get meank to gratify this lest. The comforts of the family are seooudary. Roligios is not regarded. Home, family, means, body and soul are offered a sacrifie to the God Bacchus, and sixty thousand soals are sweptevers year into the ocean of eterual despar through this channel of pleasure alone, and what can they give in exchange for their souls? Sowe find their grasteat joy in revelry and the dance. Time, money, principle and even life are sacrificed to it, Light dresses and night nir will soon tell on the bedy. Rheumatism and cossumption will find an eogy prey. Aud, the gay young man or young lady is rushed as hy a side stream into the ocean of eternal woe. Young friends, you want to steer away from that channel as your bark flonts down the stream of life. The card table is the entronee o another streans of repid descent to deatraction. If yon want to judge the character of that stream look;at the character of those who indulge in these games. What preparation has a single one mado for his sonl? The rery countenanoe of every gambler indicates the absence of Christ's spirit. Nothing.to give in exchange for his soal whea finally lost.

Wor of the bromiest streams in human life is the one called "fushiouable folly," having its fountain beat iu Paris, more than half of the whole inbunitints are eaid to he illegitimately bora, and where vice of the deepest dye is prac ticed withont a blush. From this fountwin the atraau runs to every nution and minglea its filthy waters with every other stresm. One of our strongest churolies was one bundred years ago distluguiahed by plaioness of dress. Toda. it can searcely ho distinguiahel from the troam of pride; and even some of its minister display all the gandiness of the dancing master. Arother dnnommastion that made plaincesa of dress a eardiual point of its fath is fast losing its adertity. While our own olsurch is threst ued with being engulfed heneath the fan: worky stream; pioas men and women is every denomisation are alarmed at the fearful stride this lust lor drese and display is making, and verywhere ure raisiag their ery against it. If any one nhould gain the finest garmeuts made ot the world, bave it decked with the richesi diamonds of the cast, yet that soul could weep becsuse it could gain no more. Peraonal display is an unworthy aim. Nut what in on the hat, bot what is under it gives character to the

## plerion.

Tho young lady or gentleman whose charac r denouds ou dress, bacitly esys two things. 1st. That there is something lacking in their being that ueeds a fine drese to make it up. 2d. If their charaster depends on their external appearance, what character have they at night when these garmente are laid hy? My young friends you want to guard againat thi

## disploy, and seek a higher aim in life.

Knowledge is another groat pursuit in lifo; a desire for it is a God given priciple, planted in very human sonl. It gives streagth aod wealth to the beieg. It is as matural to learn as it is to breathe. As the body needs the Mif-giving. fement in the air, no the mind needs the know tge of the outer world. God has adapted the mind within to the outer world-the two corallate. The capacity to comprehend the beauifol is in the soul; hence the beasty of the flowres, the felds, the cloude and atars satisfy that apacity. The mind comprehende what in good hence nplle deeds, wohle thoughte and princl plea satisfy tiat part of our being, and the pursuit of all thase is elevating, lifting him up from thelon an merceuary objects, brings hifu teater God. Trukh may be sought for its owa rake, whether it be in the book of nutare as traced in the footprints of the Creator on the rocks whether it be read in the flowers of the field as God's beautiful thoughty crystalized; or walking among the stars and exelaming with Keplar, ${ }^{+}$, God, I ouly think thy thoughts after Thee." Keowledge in itsalf will abver degrade. No oue is held accountable for what he knowa; beace kuowledge is like the waters of a calm clear lakp, and ready for any une you wish to make of it. Knowledge, horvever good it may be, will not nave the soul. "Though I bava al! knowledge." says Paul "it profitets me nothing. "1 Cor. 13.
Laatly, there is something that does profit. Seek frat the kingdom of God and its righteousnexs and all otber things shall be added uoto you." When you have found ont the will of God concecning goo, aud have obeyad from the heart that form of doctrine delivered hs Chriat and his apeatles, and possens the faith as it is in Jesas and are subjects of the kiogdom, thes "neither power dor wealth, fame nor pleasare, nor any other creature cas separate you from the love of God in Cbrist Jesus.' Then you may bave ail the power of Jo-eph, 1 the Spirit of God is in you; the wealth of Solcmon if you baild God's temples; the honor and fame of David if you are men and women after Gods owa heart; the knowledge of Daniel if you serve his God only, and having made Cbris! your advocale you can point to hins ass the ran: som for yoor soul.

## which?

## axe. h. balsantah

J. Scott Snirely, Dear Brother, Grace and Pence be mulliplied:-
OU ask whether wo ara naved by the life of
Cbrist, or lyy IIf denth? Not posibly by either wilhoy tis death? Not porsiuly Was as necessarily antecedent and preparatory to his death, as Hin death was esseatial to our reconciliation. "Beenuse 1 live, ye shall live also," Here lifo gives life. The infusiou of His life into ours is the perpetuation of the Ibcarvation, and means salvation. "He shall nethe IIs people from their sine" To he saved from sin is to lire free from sin. This is prossible only by Clariat living in us. Hie life oushriued in our hearts and mauifested in onr deportnenst, is smluation from sin. His death looks mainly Godirard, and rectifies governomental relation and prepares aground of forgivnes4. His life peranomall $\frac{1}{\text { a }}$ appropriated pats us in relntions to that ground so that forgiveese and salvation ure re alized, We are reconciled by Hin death, and gaved by His life. Rom. 5: 10. Is Itin death we trust; His life we live. Tris is nalvation. We must walk as He walled, if Ins blood is to vitalize u9, 1 Johe I: 7 , aud 2: 6 . Lifo and Blood are Bitlical nybonymas. Gen. 9: 4. This mysteny runs back into the very constitntion of Deity. Gen. 9:7. John 1:14, and 6:53, In Him mas life. Joha 1: 4. "The Life of the flesh is it the blood," "It the the bloonl that maketh as atonenent for the soul." Lev. 17:11. "The Word was made flesh." The blood of Jeans Chirist cleanseth from all sin." The blood wus fint expressed in Holy coalduct for our imilation and then shed for our rcconcilifation We are saved hy His blood, active and panslue, living the will of God, then auffering IIf will is cesasing to live for our atomement, and yat living vea when dying.

## HOW MANY WOULD BE LEFT?

A WRITER esks the following questions:of our churcher, hoes many would he left?
All who will not pay junt debte.
All who are hypocritical.
All who are deceitful, and talk about others mhind their hacks
All who get into debt withoot a prospect of paying the same.
All who are proud and scornful, holding thenselvea above their fellow-men, and shanaing those less fortunate thun thomelves.
All who worthip money more than they do dheir Creator.
All who speculate on the ignorance of othera
All who are tattiene.
All who think more of wieked rich men than they do of a pious poor man.
dll who oppress the poor.
All who make long prayers for the sakn of boing heard and reen of men.
All who are vain and self-conceiled.
When there, and a zood many othore that could be montioned, are taken ont, the chnreh will be loft without a member. The religion of Jesus does not have any of the ahove defects. It makes the true convertebeeriol, hopefal, and churalsbls, diaposed to vieit the widow and orphan, and to keep enepotted from the world. It does not make one proad or scornfnl; but, on the cootrary, makes oue desirous of doing good, to he meek and humble, and to be kind ta aul as oppertunity may offer.
THe General Assambly of the Reshyterian Church ajopted resolutious aganest reading secular papern on the Sabbath; investment of money in entorprises carried out on the Sabbath: sale of intoxicating liquors; transmitking lottery tickets hy the United States mails, and orging the eratication of the evils of Mormon-

## HARVEST


The haryest iv bare oud the reapers are ont, The zrain of the reason is rendy to cal, The binders are makiog their bundles or shen Each hondle its proper altention receives.

Lhure is always a season to reap and to mok. As well as a veason to plant and to sow;
For sprumary and winter in tarn re-appear,
Aal clrangn all the seasoun that come in the jear.
The bundlen hy thonsands are bound on the
But all muint be opeacd and thrashed for the grain,
So ahro our nheaves that are bound to the end, Some time will be opened-our grain will be fansed.
There'a plenty of laber for each one to do, If oot at the harvest, there's other work too, And none should be idle, the tume is so short To pull up the weeds that will grow in the heart.
The hom of the harvestor sound in the fields. The harvent is here, and the grait hos to yjeld, The tranping of horses, the hum of the wherls In heard where the masic of industry stenda. What number of larvesters hum in the fields, Where crop after crop abundantly yields! How husy are sil those thousands of hands Who labor at har vest in civiluced Lands!
Oor fathera who bandled the sickles are gove, Their harvests are gathered, their labors are done.
And now they are waitiag to reap the reward Which the dead will recerve at the band of the Lord.
And there is a harvest awniting us all That we must attend when the Reoper shall call;
Our grain will be gatliered, our wages be paid, In the balunces all our grain will be weighed. But there is a Reaper abroad in the land, Still having a sickle or scy the in hie hadd; He reaps the green fields, aud he rmaps the ripe groin,

Thie Reaper bos reaped the great field of the earth,
$\mathrm{B}_{5}$ day and by wight his sharp sicklo weat forth:
He reaps in the sunthine, aud reapg in the shade,
Aud stays not his haod to resharpea his blade. He also han reaped the red fields of the earth, When tergibla armies with bauners went forth: Whan terghla armes with bambers went fortu:
He alwaye exulls with his lorandishing' flade, Where fields of destruction sud carnige are made.

## HONEY DROPPINGS IN THE WILDERNESS

mic. h. baysiatth.

To our afflicted, Suffering Sister, Mary B. Skelley, if Milford, Indiana:-

YOU understand the allusion of my
caption. Opened eyes, Divine in ion and panoply a great vietory spiration and panoply, a great victory,
and almost a martyr victin of erowued impulse and tyraung. Is at not so still? Wedip the end of a rodiuto a boney comb, taste the Divine luxury, are endowed with wisdom, strength, valor, under take and achieve a grand campaigu against some garrison of the Philistines and 10 , because we have unwittingly infringed some rash,impertinent regal mauifesto, we rueserved with our desth-war rant But commou sense and common humanity come to the rescue. Wheu the passiunate, vascillating Ssul saye, (ind do so, and more nlso, for thou shalt sorely die Jousthan:" the intuitive sente of riglit swells in its msjesty und replies, "God forbid: ns the Lord liveth there shall notone hair of his head fall to the ground." Couruge, ye Clarist. enshrining, Cross exalting, Truth ex tending wilderness pilgrims: the "God forbid" is still the strong beart-throh of Isracl, and the providence of the Most Hygh is still the sbield of ' the pure in heart." But let not Korab, Dathan, and A:iram presume on runctions out of mate
friend can sacrifice his life for us, but God alone can give us His life sud re. cover us from denth into felluwship with Hinself. This is what we must cherish, and in this find our heaveu here and hereafter, and not in circumatances which without this are only a wockery and de. lusion. Where Jesus is, there is very God iuthe Avsh, and the poteucy and prophecy of that which God meane when He saye I AM. God not simply is, but is thus. So to be is to ture in the chris. tim senee; and nat so to live is death, bere and forever in all the cnergy of life.
Jouathau was one that lived. Ilis heart was koit with David's, and Day id's with God's. He avcended through the sharp rocks of difficulty on bands on feet. 1 Snu. 14. God striok through him. His first onslaught covered half an acte with twenty corpers, and then the fear of Ombipotent vengeance rolled out on all sides till "there was a trembling in the lost, in the field and amongs all the people; the garrison and the spoilera they also trembled; and the earth quak. ed; ao it was a very great trembling. "The multitude melted away" uader the tertor of an invisible power. The life that made the honey illuminative, also made the Philistines likf chaff aud stubble. Mighty and glorious lesson of in dwelling Divinity. "I can do all things through Christ who strengtbeneth me." "Mighty throug fod to the pulling down of strongholds." More than a match for the Philistines, more than a match for the Devil and his fire-armed legions. "Fear' not, for 1 mon with thee: be not diamsyed, for 1 am thy God." "To me to l.ve is Christ," Christ is God, and God is Almighty, we are His , and He is ours, "Strong, consolntion," inviocible confidence. In your lonely Patmos of sufferivg you can wage might ier contlicta and gain grander victories than Nebuchadnezzar, Alexnnder, Napoleon, Wellington, or Grant, because "Christ is your laf $b_{1}$ " God msnifest in your Yesh.

## PARTING WORDS.

Delivered by Dr: Baar on Saturday to some Orphans leaving the Asylum.

Ithe Proverbs of Solomon, chapter 27: 18 we read: "He who guard eth has fig-tree, will eat its fruit and he who watcheth his Master will be honor ed."

My children, as some of you very soon will leave this institution in order to enter upoo the practical daties of life, 1 wish to offer you some advice, bow to conduct yourselves in your new positions. Above all thinga eudeavor to obtain the good will and affection of that person in whose employ yon will beplaced. Our textsays, "He whogoard eth the fig'tree will eat its frvit and be who watcheth his msster will be honored." Therefore watch your master, rend from his looks what be wishes, from his hints what he desires; take from hia satisfaction, from his frown his displeas vre. Study the charscter, the individu ality and the special peculiarities of your foture employer and make it your business to please bim in every possitile way. And as all beginning in the prac ticul sphere of our lahor is connected with duties of different kinds, do not consider it below your dignity to do the work of a lower grade. Enter with a full heart into every occupation; he it thet your master orders you to dust the counter or to clpan the room, be it that be desires you to wash the floor or sweep the yard. There is nothing degradiag in lsbor, every work wheh we execute
with skillfalloess and willingnesa of heart heighteos aud ennobles our char acter. Pay alsontrictattention to every branch of business with whicb you are rande acquainted; ;elow by the interest you take in your handieraft that you ar anxious to profit by the instructiou giv C you. Whatever brauch of trade or science you select, eudeuror to master it entirely and in the most perfect mauner. Never overstep the special lines in which you are employed. There are apprentices who nasume the uieu atul role of journeymen, and jorrueymen, wbo Want to play the master. Kemain with in the spbere in which you are engag ed and do not venture "to run" before you are able to "walk." And as you have nothing else to fall back on in life, than your good name, try to keep your barncter free from every blame, re pronch and accusation. Make of bon esty a religion and cling to it, whether you are in or out of emplay, whether you are in henlth or in aickness, whether you cat the bread of sorrow or the meal of luxury. Never disgrace this your second home, by miscondtut, for consider well that by your praise we are prais ed, and by:your blame we sre blimed One word more. It is the fashion among some of the young, througb want of ripeness of judgment, to hoast of their unbelief. Beware of eutering the society of such scotfers aud let no one de. prive you of the God of your fathers. To this God chog, with all the tenacity of your soul and seek to glorify him within your workshop by the strictest adherence to your duty, and out of it by candid and truthful demeanor and by the performance of actions which at all times will place you among the mastor pieces of Creation. Nor do not forget to attend da often his you can, for your own henefit and for the honor of God, our places of worship. May the bless. ing from above and the good will of man follow you everywhere. Amen.

## AN ANCIENT TESTIMONY

HX JABES EFAN:

WHEN we quote ancient testimony to prove that for at least three huadred years after Christ there was no other mode of baptism than trine immersion, some people think thst auch quotations are either invented or garbled by Tunker writers to sustsin a favorite practice. We really acknowledge that our practice is a favorite one for the simple reason that he who hought us with his blood has so ordered it, and if we love him, we will love to do what be bas bidden us to do. Our favorite practices are Chriat's commsnds.
We bave just been looking unto an old work written in the Welsh laoguage in A D 1716, by Theophilus Evans an Episcopal minister in Wales, and translated into Eoglish by a Mr. Roherts in 1834. He knew nothing of the Breth ren and what he aays to sustain tbeir practice, cannot be construed as partisl. His work is entitled "A View of the Primitive Ages." He has a grood deal to eay concerning primitive practices In future urticles we shall lay his tes. timony before our readers. It is highly interestiog, macient snd is a volce from Wales, whare primitive chriatianity was a long time preserved.

Though God corrects his disobedient children, and puts them under the markn of his displeasure yet he does not dis. inherit them.

AT THE SEPULCHRE.
DY $x$. x. vat x

$A^{\prime \prime}$LITTLE hand of Nerping wumen weat At early dawn to eerk the sepulcher ad precious ointmentablioget spuces my rrib And precious ointreats bringing, all iutent On loving wervice. And thus walking, they Fell wondering whoshould roll the stone away When lo, they find the door is opeu wideBuitwere in be who had been crucifed? The grave-clothes folded lie, and in his stesi Two angele sit, with faces like the light, And say, "Why reek the quifck anong the dead? He in not here, bat risea as he had said.
Theo, white they trembling stood, still neare? came
The loving Mary Magdaleae, the amas Whose many sins had been forgiven her, She, finding not the Lord within the sepulcher, Fell weeping in ber torrow and affright, Nor deemed the angela conld have told ber right. Whee lo, a voice falls ou her startled ear, Whose eccents she no more lad hoped to hear. With sorrow's llood still flowing down her check She turns to ree ber Loril and Master speak.

Whau reeping o'er somesepulcher of clay That held the one nato our noule wost denr, So to our questioning hearts the angele say, "Ho whom you soek, heloved, is uot here; Lo, be is rieec, but a little way.
Ho goeth before. Be comforted and pray." -The Aerwence.

THE POWER AND MAJESTY OF TRUTH.

## hy dames exans.

$\qquad$

"IAM of the opipion," replied the dsughter, "that he his never been is an academy, uoiversity or theological semibary. He used such common Javguage, so simple that 1 uaderstood almost all he ssid. Theu his dress was so very plaio. The style was odd aod old. shioned. But he seemed well acguaia ted with the New Testament and quoted much from it."
"Well, my daughter, that seems to be a waste of time to quote or read scripture. We cas read that at bome, or at
lesat have read it. Our miaister does least have read it. Our miaister does hot quote much eriplure, Huch beautiful language. His manvers are so grace. ful and his periods so well fivished. His style is almost faultless. I do not see what right any mar has to presch who has not been trained for that purpose, in a word, who has not lesraed to preach, as meo of other learoed professiona have to do."
"So you have always taught me but somehow or other, the new y e sch er, uolearned as he masy be, made a siagular impression on my mind. His subject was obedience to all that Jesus add his apotles commanded. He said we would be judged at last by the words of Chriat, that an obedient christian wss koows by simplicity of maneers and plainuess of drtss, as well as by a change of the heart. His text was 'Be not conformed to this world.' He drew such a picture of a christias, as made me feel sometwhat sshamed of my uice clothes. Until to day I thonght we could oot be too fine in our apparel, -but oew ideas are started up in my mind, snd I doubt if we are christians, at least such as he described."
"You must not go to hear such ignorant men anymore. Do you think the Lord cares what you wear! And then our position requires us to dress as we do. We must manatain our rank in society. But our hearts must be right and that is all we require."
"We were told to-day that we mast no wear gold, pearls or costly array. H told us where Paul had forbidden it. 1
Tim. 9: . Well, if Paul bas forbidden
it to those poor people who lived is ancient times, it by ao menas tollows that we who heloog to the better clies ehould nutdresa necording to our rauk. That man would rob us of all that in desira ble in life. Paul hmself might have Leen a little extreme on this poiot. He sometimes speaks as of himself and not of the Lord. Paul might bave beed mistaken on that poiat."
"Perhaps he was. You, my mother ought to koow best. But the preacher told us thst a real christisn, neither dressed like the world, nor attended places of amusement, hut kept away from socials, fairs, strawberry festivals, and all gatherings of the church and the world for esroal enjoyments io or der to raise money."
"Why, my dsughter, he would deprive us of all that 18 worth having in religion. Are we to become hermits and ostracise ourselves from good society? No, no; we are bere to enjoy the world, and make the best of it. We koow little sliout the world to come. That is not our busidess. We leave the study of sach things to those whose calling it is to look in such mattere. Let us ebjoy the pleasures that God or Nature seods us. We ought to be like the birds that siog amidst the charms of Spring or Summer: We are just as asfe for the vextworld, making the moat of life, as if we were shut up in a place dediosted to religion and pious contemplation. But who did you see at the new meet ing? Well, I ssw Mrs. M. Who comes
to visit us so frequently. She is a nice lady, and atour last social provided some of the nicest things to eat.and everbody spesks well of ber. I noticed that alt seemed to be interested in the sermon No one, 1 think, slept."

Well, you have excited my curiosity somewhat, sod I must talk with Mrs. M. about it. But we are well satisfied with our church and are looked upon as christian people. I do not want you to be disturbed in yonr mind. You are safe to live io our church. We want no clanoges. Manay bave gone to henved from our church, and so I bope we will when wean no longer enjoy the world.'
(To be Oontinued):

## IT PROVED TOO MUCH

## ay J. b. ascoutelas.

IWaS much interested is Brother R. H. Miller's srticle to the B. at W., some time aioce whereis he proved thas the Brethreo and all others bsve but one mode of feet-washing. He holds that the wiping is ao part of the com mand or ordinance - only a consequence or sequel to the ordibacce itself.
His logic is good, but to me it proved more thasa be sotended-it proved that we are not comonanded to have our feet washed, "to wash oue snotber's feet," or to transpose the words one to wash anothar's feet.
There are two promineat features in this ordionnce, the command asd the example. If we look at the command alove we see we are "to wash ene another's feet;" if we look at the example alone we ara to wash and wrpe the feet of twelve others, and not hare our own feet washed. If we take both the command aod the example and the light of the Word and Spirit of God with good reasoo we leara that to comply with the iDjunction of the Master we must wash snother's feet-we must wips soother's feet-we must have our own feet washed by another person. "Ye slso ought to wash oas another's feet." Joho 13: to $W$
14.

I will say right here that I have al ways heretofore favored the double zaode and do notnow mean to argue any mode, bat I am persulded that it is just as necessury to wash as to be mashled. The siogle mode may be practiced and not half the members obey the comrunad "to wash."
I bave frequeatly heard elders say that no one shonld attempt to commune whthout having their feet washed, whea at the same time they themselves had seither washed nor wiped feet. I huve ofteo done so myself, and did it too as I have said "in all good con sciedce." But Brother Miller'a article has set me thiok. ing and investigating, and I am now fully persuaded in my owa mind that it is just as decessary to wash as to be washed. His view of the case I have oever heard sdraveed by auy one. It may conflict with the views of mady wise old brethrev, but I dare not mesasu re my duty by any mau, for I read of those that "measuring theroselves by themselves, aod comparing themselves smong themsplves are cot wise." 1 Cor. $10:$ 3. If I am wrong I hope some one will correct me ia the spirit of love, and it will be thankfully received.

## Panora, Ionat.

"If I am right thy graco impart
Still in the right to stay;
If $T$ am wrong, 0 teach my heart
To find that better way

## GIVE US THE SCRIPTURE

MANY persons aye very persistent in their demands upon this point. No sooner does a question arise than they are possessed of the idea that if not positively forbiddeo there caa be oo violation. There are, however, msoy points oot defined in the law of prohi bition, yet to eogage inthem is the violation of that prixciple which seeks to maintaia the true charscter of pure and nadefiled religion. For instance, there is no direct violation for a man to take an occasional glass of whiskey, it is not forbiddeo ia so many words, yet we must all conelude that it is an indirect violation because it does violence to the spirit of the law, and if persisted in may lead him down to a druakard's grave and a druvkard's hell, and in that way be falls under the coadesuration of tha aw which declares that po drunkard shall ioherit the kingdom of God.
Mady brethreo and sisters seem to be galling under the restrictions placed upon them by the church, and A. M. is contioually receiving its share of abuse; but the fact is that in ords $\gamma$ to produce certain effects religiously a well arravged system of priaciples or causes must be enforeed which are founded upon the words of difive iospiration. It is useless to argue that we may engage in cer tain passtimes, esllings, etc., without being contaminated by the erils atteoding them; as well argue that we may en gage in tippliog without danger of beconving conflimed drankards.
Again, there is no direct vislation of the Scriptares for bretbrea to hold the various oftices within the gift of the people, yet no mas can discharge the duties which they impose withont produc ing ill will add bard feeliogs, aod thus give uccasion to set aside the apirir of the language which exhorts thst we be per fectly joined together and that we do question is sometimes put in this way "Why don't you people take part in politics?" "Why don't you go to the elections?" "Do you think it a sio to
it is, yet pulitioally, our bretired are as much divided as any people can be, aod we cas only masiatain prace on that poict upoo the hasis of the priaciple ex. bibited by that wife and mothar who io order to maiotain peace in the family exacted a solema pledge from father and son to never argue the political ismes of the day, she removed the canse anit the Alfects died out.

## GOD'S LOVE.

by t. plorexice helso.
L OVE is a compassionate regard, or au expression of kiadness for an other. How vast and uomeasured is thy love to sioful humanity, $O$ God!
Who csa fathom the woddrous love which the Father daily bestows upod ua poor unworthy creaturea of the dust A passage of Holy Writ reads thus: "A od haviog food and raiment let us be therewith conteot. We are provided with food, raiment, and maoy other prechous gifts; bat, are we contented, sod as thaokful for them as we should be? I fear we are not; that we sometimus forget to love the Father, who through his great love for us, bestows us with very good and perfeet gift.
We are commanded to love God supremely, for love is the fulfillment of the law. "He that loveth pot, knoweth not God; for God is love." On earth every kiodred tie msy be severed; by death we may be separated from pareats, hrothers, ssaters aod friends. From the mutability of human love, we conclude that evary tie in bature may be riven. But God's love is unchangeable; the asme yesterdey, to day and forevermore. This fact should cause us on all occasions to mentally inquire, "Who shall separate us from the love of Christ \} Shall tribulation, or distreas, or persecution, or famine, or peril, or sword? Siace we have chosen the narrow path, we cas look back to the broad path of sin, upon which we walked; and if we had continued thereon, our souls wonld have goce to eternal ruin, fioally. But God's precious love interposed. The love of God passeth all understanding ; then in coatemplstion of this wondrous love let us exclaim, "For I am persuadded, that aeither death, bor life, nor asgels, nor priocipalities, aor powers, nor thiags preseat, nor things to come, nor height, wor depth, nor any other ereature, shall be able to separate us from the love of God, which is in Christ Sesuq." Theo let us love each other while sojourning io this world of ain, for if our hearts are actoated by the impulse of kiudness for ench other here, we may rective raany a sweetdraught of expluis. ite joy from the great fountaio of love and happioers beyond. In henver death shall be hanished, and the pearly gatea shall fliog a clorious radiades over the Edeo-bowers, trellised with a oever-fading vine. There we shall be clothed in purest white, and seraphic noonds grect our tars; unbouoded lore and its purest and sweeteat enjoyments reiga supretac io every heart.

The grave of the Lord Jeams Cbrist, aud the love of God, sud the commus. ion of the Holy Gbost, be with you sll."

To walk io the light, aod to walk folly up to one's light, is the ouly w wy of safety. As more light is perpetalily given to him who seeks it, so mors str vice is covestantly required; and thas the weakest child of grace may steadiy ripen in manohood's glory, eveo as the rays of morniog brighted ioto perfect day.


## Adariss alf cornmunieations, <br> BEETHBEN AT DORK,

Lasark, Cnrroll Con, Ill .

## AXAIEK, LLL.,

M. M. E. has aot returned from Man.

Read "A Nolle Oppostuuity" ou fifth pase Crops in

Tone Roopel Preacher, wants next A. M Ashland, Ohio.

Sieter Maltie A. Lear will spend the sua(oer vecation at Ill. Morris,

Laximon West is atill in the West. Will re turn howe about Joly 1st.

Bro. Mrove is taking it eavy siuce retiring from the publishing brainess.

The Progressive Christion speaks very fayouably of ML. Morris College.

Thousinnes of dollar's worth of property las bean destroyed by the riee of the Misixaippi.

Ox Sunday, the 20th, two were recrived int the claurch by haptism at Roek Creek, III.

By mistake we got trice as many of Prauk Leslie's Weelily contaiumg pio'nre of A. M. cats, kc., as ordered. Send aul get nue. Pice 10 cents.
Beo. Tektea, of Mt. Morris gave us a plessoat call lant wetk. He ospects to lalor in the interests of the Abram Gessel library doring acption.

Skte love is a medium of a peculiser kind; it ongenifies everything which is arviss in others, tito same tome that it letsens everything miss in oursolves.

Ir you find a mintake in the oredit of your paper or any brisinezs at the office, do not let it lie, drop ua a card ut once, so that we can 6 x it while it lo frosb in the mind and your last letter at lanud.
Rex. Dr. R \&. Storra says: What the churcha hore lo fear to-lay is dry rot within, rather than akeptio smu withont. A ecrtuin Heet wa nee captured by a +quad of Cavalry, but it wa achto it was frcion in

While the illuatration of A. M. grounds thata, \&s.in iu Lesliv', Weekly, are not what we budi n:asols to expect, it coutains other illasteatinns whieh will, is a measnre, twake up fo ther- defeiency. Price 10 oeate.

Brotara D. M. Millerand M. M. Enbelrcan we mu LeSurur counts Miunesota in a vew field. They anr earnestly contending for the faith of the o ap-1. Tuere is a prubability of a diacusCim brtween Brother E. and a minister of the tully upp ird of the titus and propesitions.

A sapasean publieber rec-mily pristed in has nuthve country an clition of the Book of Qemenis in the Chinese language-tto first prahbication cf any portion of the Scriptures ever alluwed by the Japanese Rovernment.

Owina to the rise in the Mississippi River, our muil hise not eome to ns regulariy for the lat two wetks and we presume mail from here trum the entere caure has not reached ita destination as promptiy as it tos heretofore.
Frax an item in the Primitice we infer Bro. R. H. Milluris going to set it right on the covering quention. It certaroly needs in little instruction on that suhject, and we think Bro R. H. Midler is the right wan to give it.

If obedieace to part of the gospel is essenthat a an admittonce into eteraal plory, why is aut ob-diewee to all of it uecessary? Cusumas be tine and opportunty it prefoted to hum?

Tar time is coming when they will be as ouch ashamed of our decisione tpon woment bats, as weare now of our fother's rulinge upon mpas suaphender,
greasice Christian.
The probabilitiea are that your propliecy will be verifid. But we hopz the Progreysice will be verifird. But we hop not labar to that end.

From a private letter we learn the Love feast at South Waterico charch Iowa, parsed riff yuintat south waterico March plessuutly. Minatera from abroad were y and plasuutly. Mhaistera from abroad were Paul Wetzel and J, MI. Suyder of Grundy Cen-
ter, brother Soylor of Marhall Co., Icea, Eld ter, brother Saylor of Mrarhall Co., Icaa, Eld
Sumbel Murray of Huatingtoo, lad., sud W. Sumbel Murray of Hua
A. Adame of Berlin, Pa .
Bro. Slein of June 22od says: "Our school closel pleasantly. The last year bus exceeded our expectatiots. Prospeets enicour-
agiog for nes! Fall. If the Lord will I expret to be in Walerloo, lowe, July 3rd and ith. Afer that I expect to go East to Ludiana and Ohio. Brellirell who bave claimed visits will pleave write mse at once giviag route, stopping piaces, etc."
TaE Printire rijoices at the thought that Bro. Sharpis going to follow the Intrrational Sunday School Leason Series. It thinks they are a splendd thing becaunt last quarter they of Chrint," "Jcaus and the Young," Ed. Those are certininly goodsulifects and what a pity it would be if auphody should uve ouly the Bible and thus miss those suhjects.

Bajtaer R. H. Miller speakz plainly on of ficern of the chureh abusing their prifilegee पe sams;
nid ue experivion on camefleces ban beea precty largo
 bave assumed to mucte surharity. We are sativiet if Seir sutharity there would not be bolf the calls en $\mathrm{A} . \mathrm{M}$ for comeailyos.
Dr. E. Brallier, of Cherry Tree, Pa , has moved to Chambersburg, same State. From the the Indiana Dowocrat we would infer his pran tice has beenn saceesp. We are slways glad to know our brethren atquit themselved in a compotent and satislactory manner in whaieve catar. Success to Brother B. and his pleasant family iu lis naw feld of lator.

One of the Savior's moast delightful discourard, tecond only to the sermon on the Mount, is that delivered at Jecob's well to but one listener, and that oue a poor, detpised Samaritan foman. It cacouragea the heart of a minister of course, to be ahe to preach to mulkitudet pitcnit fosters vanity and pride. But let him calls for it, to speak the truths of the goapel to colis for it, to speak the truths of the goapel to
solitory listevers, or to "two or three" gathered logether io the name of Jesus.

Look out ahout theze days for mud-carte The reazon for mud tlerowing is very mear the hand. A president is to be eleoted; and the mud-thromers, who include a very large part of the political press of both parties and nearly al their stuup orators, will, nadoubtedly, begin oparations in the early part of September and not atop until alter the election. It is a pity that nuob an election cannot be conducted witi a decent regard to trnth. But we suppose th thing that has been is very likely the thing that will be.
Trose who do pothing are geaerally the first to find fuult with those who work. They can ell jost what needs to be done, jast when it aght to be attonded to, and if any failarea are
would not bowa acted so mamself. What rity those personn whn undesstand so well hom to work should remain idle; if vuly tbey would he persuaned to trach by example the blunderefs who aro willivg to work, how yunch might be accomplished.
The followng from the Pionecr Prest of St. Paul, a R-puhbican yaper, shows sobse thungs bout Jomes A.Garfield,candidate for President of the U.S. whiob is not at all conmendable Many will withbold their suffrages from him L-enuse of hir Maronic coanection
"Among the Masouie persodaly in the Washindton Sumblay Herald, last Suaday was the ullowiug: Brother James A Garbield is a charurr miember of Petimaipha udge No. 23 , and n dimumadery Fo. 2, and Mithras Lodge of pertertimu, A. and A. Rite, all of this ofty. Brother Coester A. Arthur is a member of all Masonic udies in New York city.
Betwesa 11-30 and 11: $\ddagger 5$ Friday aight June 11th, the stearner Narraganset, of the Stoniggton Line, while on ber way to New York to Stoningion, was rua by the sleamer Stoning ton, of the same line, in Long Islaud Sound, of the Comaectiont River, resulting in considerablo loss of life amang the passanger of the Narrignoset, cauved by the vessel being set on fire aud sinkiag. Both versels were well filled with passengers. The Narraganset left pier, 23, North River, late Friday atternoon, with 350 or 400 paisengets, and the Stonington left Stomiugton on the arrival of the 5:30 tran ram Bo-ton Eriday evening.

The Christian Register has aever heen out of Boston, It sasgs it was a fellon-student with Mr. Gartield more than thirty years ugo. But Mr. Garfield urver enjoged the pravilege of Bostou sohools. This is one of the least fisgrant examples of the baljit of sonse editors to identily their newapapers with themselves. Oue sexdpaper will tell how it went up the Hudbon iver on a steamboat; another bow it graduated at the nsthor Uaiversity; another how it preached as ordination srraion; onother how it
buried its wife; and to on through ell the per. buried its wife; and to on through sll the per.

Oun realers art faware that Dr. Lyman Ab bott, of New York, a year ago publicly ace mitted what he before bad published in bin commentary on Joha's Goapel, that feet-washing has as much ecriptural authority as any othor outwayd rite. He resently admitted in the Christion Union, what we more than a year ago stated in thess columns that $h_{\text {e must }}$ ndorit to be coneistent, that there is no proof whatever for infant baptism in the famous $t=x$ no ofven quoted, "Suffer little childiren to come wato me" He says, "Eromi thit iveident some writers bave drawn an argument in favor of infont baptiam; but they bave had to draw it a long way." "Draw it a lovg" way is specially good. They did not draw it out of the text. Christian iddocate.

## WRITE FOR THE PRESS

N
houreauld is well provided for that has only ane day's rations on hand at a titue. Although with each new day a newsupply may come, stul! there is al ways more or leas uneasiaess or anxiety about "the morrow." There what they phall eat, drink or wear if they have not on hand a supply to last them longer than one day. Then the persou who bas no choice, no stock of food or clothing from whicb t select accordivg us circumstancen require, lahor: under serious disadvantages. Food aud clothong that answer purpases best at one time are ery poorly adapted to necesssties at anotber. What is puituble for a bot summer day ba.in tirely insufficient fer a cold, bleak December day.
So it in in regard to a paper. We need a quantity of artieles to select from. We want them on band. Wo are trying to preach Cbript and binn crucified. That this may be dons creditably, bonorably and potentily demandn lant all his children put thrir shoulder to the Theel. Lut us base the best thoughts in $t$ hest form frem our bent mes and wotnen.
As no eensible minister will preach thesame abljects to the same congregation without variation, so no editor should givo to the esme rriders the same matter withont variation. That the B. Ar W. then may be a mighty pow* $r$ for trutb, that it may be as efficient in the great eanes of Cbristianity as homan hands are capable of making it, we earnestly invite all our readers to coatribute to ite columas. Let tho Manuacrint Drawer be kept full to overflowing Aud then let as not get impatient if our artide does not appesr for a month or two, nor et disconraged or offaded if tor arr canse it hould find ite way into the Warte Basket,

THE DESIGN AND FORM OF CHRISTIAN BAPTISM

Buptixm into the nams of sach persou of the Holy Trinity.

M"Routh, the Bopti-t chanpion of the Soutuwert, says "There is no ellipuis is fore, ir addution tomusaion in dispote. There fion to the Lestimony of Meesra. Einsty, Purres, Moyer, etc., adduced in a former article, I will bere introduco tim atotomenty of soreral learned geutleuntu, couceding the elliptis of "fis to onuma" ("inta the name") before the twa lutter genitives of M att. 2s: 19 , Dr. Thayer, profestor of fireth in Audoter Sewinary says of Meyer's stat-ment previounly quoted, that "Meyer is indisputably correet." Letter to writer dated Audover, Jan. 90, 1879 Prof. Goo. McMillun of the Greek department in the Cuirersity of Nehratko, says, "I have no reason to doubt of the correctuest of Mr. Meyor'z interpretation of Mutt. 28: 10. But apart from any doctrinal bearinga of the pacsage, as as queation of syntax mucely, there is an ellipsis of eis to onoma before tou Uhiou and lorr IIagiou Pacumaton." Letter to writer dated Lincola, Neb, April 3, 1880.

Dr . Baird, Professor of Greek in the North weatern Univernity says, "The fulleat possible statement of the thought of the verne would call for the insertion of eix to ononia ieflore hoth fon Uhiow and fou Hayiou Preumatas." Letter to writer, dated Evanston, III., Murch 6, 1880. Prof. Moss, of the Weyleyan Uninersity saye, "The full sentened would have the word eis to onoma before each of the three substantives following, but they are not necessary to the seuse." Letwr to the writer, dated Bloonsington, Ill., March $30,1880$.
Prot. Clark, who has the chair of Greek in the Indiaun Unirervity, sayn, "I whould certainly give it as my opinioa that there is an elliptis of cis to onoma (into the name) before tow Uhiou and also before tou IFuyion Pacuanatos in Matt. 28: 19," L-ther to writur, dated March 15, 1880.
Prof. Price, who has clarge of the Greek in the Univerrity of Debmoines, sayn, "I understand that eis fon onona is omitted by ellipsis before to Uhions and tou Hagiou Pueunatos in Matt. 28:19. You canaot sabiafactorily conatrue the above mentioned genitives in any other way." Letter to the writer, dated Deamomes, Auril 3, 1880.
Prof. Dolge, who has eluarge of the Greek in the University of Michigan, naym, "I buve al weyn considered the construction of the pbrase in Matt 28; 19 to be elliptical. Such an ellipsie as eis fou onoma before n limitug genitive, when ouce already expressed, in very common in the Greek of all periods. Moreover the use of kai before tou Uhion points the same way; bad the idea been the one name of the one pernon, known as Father, Son and Holy Ghont, there would have bsen no kxi before Uhion. Thia une of kai to represent an ellipsio may be Illustrated by a number of pasaages. Loke 3; 0 ; Acta 2: 39. "Kai tois tekrois humnun," etc. If the writer had used ta onomata he might have heen misunderatood as applymg all these names to each ons of three persone, or as amplying that there were three peraons,each having a separate name and nothing in common between them." Letter to writer, dated Agul Arbor, Micb., March 26th, 1880.
In addition to the foragoing it may be ohfer ped bers that it is a priveiple of the Greek language that when two or more noun of the same gender, numbar and cave, conneeted by the conjunction kai denote the rase person or thing, the article $1 s$ prefired to the firat only, as "O Thecs kai Pater tou kurion emow; i. o., "the God and Fatber of our Lord." 2 Cor. 1: 3. See also 11:31; Eph. 1:3; 6:1 Thees. 1:3; CoL 1:3; 1 Tim. 6: 15; Heb. 3: 1; 12: 2; I Pet. 2:25; 2 Pet. $2: 20 ; 3: 18$; Hev. 1:6, 9.] When they denote different persons or things the article is prefired to each noun, auless omitted beforc all or prefired to the last oaly, as "hai elonai kai hoi harmartoloi," i. en, "the pahlicans and sinners." Lake 15: 1, 2. [See alno 20: 1; Acts 11: 1;
Rez. 32: 15.]
Prof. Thas. R. Price, who has charge of the Greels in the Uaiverity of Virginia, says, "In reference to the repitition of the artiele in Matt. 28: 19, (tou Patros kai tou Ubion kai tou Hagion Pnenmatos), the rale of the classic Greak is as follows: When two or more nonns stand ia a
serion in the suntr coran donnected ly enputar each noun, if drfinite, takes, the article: ir eacb reprenents a *mun'e and di-linet concerition.
Bot if tho nouns, taken trigether, comblive to mate up one granral conoception, then tho article stands with the firmtnoun and is lelt out afterwarde" Latter to the writer, disted Uui versity of Virgigie, Dee. 16, 18is.
Dr. Kenerly, profereor of Greek io the Uai rersity of Cmbruige, England, not only obrerver that the construetion is ellyptied, but
snya, "Uudouhbesily the presence of cou ia Matt 28: 19 before Patros, Chionk, and llagiow Prountatos makes them threc distinderpromathtives, whatever their relations to oun another. Lettor to the writer, dated Cambridge. Eor Dec. 2t, 18 i 8 Son mmi Holy Sprit, thre that the Father. throc, nod as attel we are comtuanded, Matt 25: 19 , to baptize iato the definite or particular unne of rach definite or particular perion of tim Godbend, whici cannot be done hy one dip

## REVIEW OF ANNUAL MEETING

 OF 1880.
## vtosinit CBaytea.

PETITION of Mumi Valley eldera wan di4
placed by a substitute
The Pronillent placed by a substitute The Pronitent
Hautingdou, Aabland, wid M:. I ren Cu? leges were required to adopt rules which will prevent a du bire for an excluevively elucated bold of these institation, beliering that they are siapply individual enterprises and as such are amenablo to the Brothertood as all other privato institutions among ue It ia dangerous ta recogaize colloges, or any otber individual enterpriso, na being uader tho jorisdietion of d. M. to the extent of prescribing ruies and regulations for them. The right to prescribe rales prenupposes the right to control, and the rigbt ta control presupposes the duty to support and unentain. If A. M., before any trouble arives, assume to regalate, then it becomes in a measure responsible. We would have preferred to stand hy the "ancient order" in this manter, and permitted the College Pres-
ideute and their trustes to parsuo their own course, and theas when duty required A. M. to step in and settie their difficuities let it he done as in other cases. The duty of $\mathrm{A} . \mathrm{M}$. is to adjust dillienlties - not to prescribe rules for colleges. But we presume the sulstitato adopted is designed to brang peace to tho tronbled
watera and thus sead us $3 l l$ on our way rejoicing. We doubt, towever, the propriety of a departure from the established custom o the ohurch for this purpose at this time. How azoob is included io the "vain thinga" as applied to Sabhath-3ohools? Dues the "Interuational Lesson" come undor that head? If
Bible schools had been endoried, quite an edvozced step would hava been taken iu the eduestion of our youth; but Sabbatle-ichools, whose chief bosiness in to fiud out what puople uale-gnards; reformation is ratber neceded. What difforetice is there between a picnio and a school where opinion is the principal topie? Cau picuica do more? We eppak thas plainly for we bare earpestly begged for reform-have tried almost alone, calling down apou our bead the denurciations of the defenders of opinion, and we do not intend to cease our pluas so long as we are oble to wield the pen or opeu our men, women and children are taught what God says abont things and not what men and women think sbout religion. We believe a noble reformation could be lurooght ahout by our trateruity if the "ebief men" could be induced to take hold, but we almost despair. Our "Salbath-scbools" are perhaps indeed Sabialh sctools. Sbould they not be Bible schools?
Admonition wss given in regard to conduc ting meetiags and rolative to persuading people to leave off sionning by means other than the gespel. This is a timely warning. Ond wives' fables, grave yard atories and tombstone tears ara not the proper things to use in converting sinners into swinte.
Laboring for the dollar inatead of the soal was probibited. Tisat any one sbonld so for forget his calling es to seek "filthy lucre" in-
thesd of the welfare of precions soota is lamentable; bot tbat such things should ocear is by no means straoge. The way to try a man' derotion to true priacipies is to ank bim to go
ont among atrangern sud preach where there ono hope of receuving mones for bis labors It is one thing to ory "nissionary" avd labor Wholly among rich and inflanotial cborches, shere tha seed has been somn for years, and quitn another thing to be a mistionary in trutb and in leed. When I bear a man screaming
"taissionary" at the top of bis voice, I look sound a iutte and see where be bestoms bit ahors. If they are all given to large and wellestablished churelie4, I know jurt what his ory easos; if a part at lienta aro given to the ino lated and unknown ehurches, I know what he

The declaration that "the best way to sto the agitation of the moles in feet-wasting is to allow the same liberty of conscience for our rethren that we ak for ourselves," isemineak$y$ mound. That ougbt to stop all agitation ver this question.

The petition for defendants in trial to have previous notice is wo jost in its cluaracter that we can heartily endorse it, for the right to fart trial nuast be guaranteed to anl. It it
exeeedingly worldy for nuy one to withhold tharges from the acuased unth the comes be fire the triluanal which in to hear bis defense Courth sometimers require the prosecoution to file A "bill of partitelaras" -that is, thag mues: in the begimning present in writiog the pointe they intend to prove, thus giving the accused fair chance to defend himarlf. This is right, for it were better that ten guitty men go free,
than that ono imnocent person should he purthan that one innocent person should he puriobed.

Several other queries were disposed of $t 0$ the apparent approbation of the insjority of all present; and it is pleasing to know that the A. M. for 1880 was soted for its excellent work and great degree of fairmess. Some who had entertained unhind feelings tomards A. M. expressed themselves as woll pleased, having now folly learned the sbject of A. M. Perhaps if those who find objections to the work
of M . vould sttend these meetings more frequently and associate with thoso from whom they differ, there would be a lersening of prejudice and a grenter effort at Gospel unity.

We bave now briefly reviemed the work of A. M. in the spirit of fairsess, we thiok, and hope some light has been shed on the various
topes hofore the meeting. If all will labor to topes hofore the meeting. If all will labor to
maintain the doctrines of Chrint in the Epirit of moekuess the couming sear will be a prosperous one. Tbat evab one can have bisway ut d. M. or prerail on all otbers to yield bis judgment is inposprible. If it were, we would insast on our way and have it; but we caunot,
therefore subnit, kuowing that if we labor for cherefore subnit, kuowing that if we labor for
peace and prosperity io the cburch we will be blessed, whether our wills are or not. Pease to our beloved Brotherhood.

## A NOBLE OPPORTUNITY.

$A^{\mathrm{R}}$RRANGEMENTS bave been made for securimg the crlebrited Cassel Library. containing 28,000 velunses and pamptlets of
rare worth for the Brethren Church, and for locating it at Mt. Morris, Ill. This valuable collection, really worth about 815,000 can be bad for 83,500, which must be raised before shipping it. This is perhaps uot noore thsa the irentieth yart of the mavey +xpended this jear in our pleasant Avnual Meeting reunion, and
the Library, properly managed, is destined to be a living nowiment of intelligence and truth and a porcer among our people perbaps for ages com
Its present Board of Trustees or Managers onnists of R. H. Millar, Enoeh Ebs, Jcseph Lshntan, D. E. Prica, D. L. Miller, M. S. New comer and J. W. Stein. If it is God's will we mean that the work shall succeed. Who will lay the corner stone of this noble ititerary entsrprise by donating th mive atsdied or a Thodsamd doluses? How many will be exrolled umong its early and chief benefactors by giving sums of $\$ 50$, or $\$ 190$ more or less. Many of you, dear brettrees, would bardly feel the borden of such an offering. Your money, instead of being vainly expended when you are gone would endear you to the hearts of subisequent gonerations as a public benefactor. Dear breth ren and freeds, come forward and let us bear
from you at once. Remenser yoa can do this
rithoat making a display of pour libetabty. It you bare the means and will mud mish a hette time for convenience lot us knoor. Address a Your carliest convenience, 1. W. Stri
tary of Cassel Libtary, P. O. Box 241,

Mt. Merrie
Ogle Co, Hilizois,
W'ill all the Brethren's papers please copy?

## THE WORK OF THE LORDIN

 MINNESOTA.$A^{1}$LiTTLE oter one year ago brother end sis is place. Sister Normati's father, E. M. Stew ant, 臽 a leadiag ministor of the Campbelite Church, and reeidea about'six miles from here and as Carupbellism and true Cirtianits are no precisely the same, this minator and daughter could not help huving frequent contosts orer
the doctrine of Christ. Brother and diitor Nor the doetrine of Christ. Brothor and diiter Nor mal reside is the ricinity of a large Carapbel on the defersive; and wustend of sitting down in ease with s large aunber of bretbren around them, were unton every hand with persistent opposition, hence had to "coutend earnestly for the faith." They certainly bare obeyed thi cormand. Being mighty in the Scripturee they were enabled, not only to defend the doe rine of Cbrist, but assumed an aggressive attiwde, and mored upon error with the boldues of a Paul. The result was, the whole country was aroused, Biblea were more frequently read good seed."
Just a short distance from hrother Norman's, rendes Henry Bacon and family. These were members of the Advent Society, Bro. Bacon being a deacan in tbat charch. They beeame greater zeal and interest stodied the Holy Scriptures.
Laat December, brothor D. M. Miller and the riter came here ond sueceeded in holding a ew weetings. The doctrine then delivered awakened quite an interest as well as aroused and rainent lepended upon our lotting them alone, or rather upou this whole $G_{\text {oppel }}$ being apt out of the country; heuce persistent offorts were made to drive us out. Finding we
could not have a house in which to continue could not have a houre in which to continue
meetingg, and the cold, biting windsof Deceur. meeting', and the cold, biting windsof Deceulreturned to our bomes. After we had teft howaver, the good work was continued by hrother and sister Norruan, ably assisted by Henry Barcon and wife. The latter refased to langer hold fellowship with the Adrents. The Bible, sec-
onded by Bro. R. H. Miller's work, was urged by these noble workers on all sides. Mary C. Norman and Lena Bacon at one time gpent three week withoat internission, going from house to house rending to the people and exhorting them to turn to the Lord. In the
meantivue the husizads of these women were meantiue the busbands of these women were not idle. They improved every occuion to bold forth the "word of hffe." Thus was the cospel deelared in many tamiliss in this part of
God's footstool. But more. See the effecte. God's foolstoal. But more. See the efiecte
Henry Bacon bas tro daughters, Lasura and Sudie. These became interested in etemal nalvation. They too studied the Bible. In it they learned that bumility, meekness, and goodness are noble virtues. The result was that fushionable apparel and jametry received a eevere blow. The Jewery was taken to town
and disposed of for better tiings; and these daughters, with their mothor, baring learned from 1 Cor. 12 that "every woman that pray. eth or prophesieth with her head uncovered dishonoreth her beasd," they struightway ofnerved this injanction bs plaming plain white
caps on their besd. This wat indeed remarkable, for we bad not yrt preached upon that subject, our time lasing been too limited in our tirit visit to preach all the first principles. But here in the milst of the scoffis and jers and laughings of people who call themselves "Cluistans," these few devoted bearte dared to unow the requirsment. What a lesson for thosa who are wore favorably sitnatad! What caured there seekers to nover their beads during prayer? The word of God! Why did they shoose the plain white cap as the coveriag? Because Rom. 12:2 mast be obeyed, and 2 Cor. 6:17 respected. On our retorn we found these
moble worke:a thas prepared for farther worl
is the Bospet, berics afore holdiog a fow meeth ings they were tatea to the water ned immersud. Nat they mere not inmersed by spriakhug because $I$ said to tho watec, but they weat into the streana and wern immursed "into the umae of the Fasher, and of the Son, aud of the Holy Uhost"
We are wom holding mestings in the grove Where no one cam molest or make ase afraid The people arv intere-ted, but the moaesy prosohare are greatly alarmed. It is a pity thut "blind endere" retain their hold upan the paople's affectious.
In conclusion, I wish to impross your miuds with a more earnest and aelf-sacrifoing apirit in behalf of precious souls. Out here in theso new fields it requires move thra buman wisdon and zeal to eflict the diaplacemoot of error, and the planting of Diviae truth. In the firest plaos the word must be preached in very plain torms, and with great boldaess. Secondly, those who field tbemoolvee servante to Christ must truly cme out from anang the world aud to separate. Now do oot any they are fanatioal or bigoted. I observe that when the people are called to the whole trutb, instend of to finbles and graveyard otorits, they stivly the Biblo, pray sing and tenob in harmony with that blensed Book.
We believe that unless thorough work be done in new as well as old fields, all the- labor will be in valu. All the dootrine-a wbole Christ-a complete ordor munt bo taught; and if the people reject it, they and God for it; we will have done our duty. 0 brothren, let true work be done, and then God will ba honored and glorified! Prayer, honesty, meray, gooduess, obedience, submistion; mpehness, teraparance, charity, holiness, sobriety, bumility, snowledge, trutbfulsess, \&e, are principles which must be imblibed if you would have you work to atsad. And if you get tbese into the heart, capp, coata and plainness of drent, aod ood, and habits will soon show theres selves on the surfice. Shun not to declare all tbe counsel of God.
If we were to follow our own will, we would nuck prefer to be at home, where wo would be fre from the attacks of wicked men-wher ve could read our exclanges, writs to our friende, talk to our companion and children, weet wita the many of like precious haith; but tbe will of the Lord must be done. We are for dissionay work; bence take pleasure in showing our faith by our works. Brethren, pray or your earnest laborers, whether they bo at home or sbroad. Pray that all the idle ones may be awakened to a senso of active earnes

## FROM OUR EXCHANGES.

Dr. Graves, of Memphin, the old Landuarker, bas now gone ove step furtber. Not content with cormmanion with thoos jmmersed by non mmersed ministers, be now is contandiag that intercompaunion between Baptiat churches is anseriptural and iaconsintont." Ho bas got a book out on the subject, which in eloser than a wiver's fist.-Independent.
There is perhapa no error iato which goung ninisters are more liable to fall in the beginsing of their work, than that of supposing bat whatever attracts to them hearers, is proof of success. When this fatlen notion on oourages a tone of seli-assertion in the sharp riticism of othere, it is not only anbecoming bat very pernicious. Wo have had no littlo
acticioas criticism of our Old New Eogland acticious criticianm of our Old New Eogland
pulpita hy modern upgtarta in them, which does pulpita hy modern upatarts in theta, which doen
hot speak well for our theologieal seminariea, not speak well for our theological semainariea, nor for the roaterial which they are often call
oi to worls up in miaisters. Somatimes it is ai to worls up in maisters. Somatimee blace hould be laid, but too often there is no room to donbt that there ia serious fanlt somewhere. It in certainly a very sad reault of theological training when a young tyro jast from the midt, expeads bumelf largely in telliag a sarrised people what parts of the Bible are no aspired, and what is not proper preaching, and what is not the trutb. Yet every now and hen we have such a prodjey sent ont namong the burches, and be sacores a wonderful followigg and for a time promises grand returna. The wore he berates the old mivisters, and ridicula the old waye and disarowa the old standards, the larger following be bas, and the more wonderfully wise seems to be, to those who are at rected by sach arts. Bot when the eloquence of tirade becomes atale, and there is a call for
conatractive force, soddeuly the atar falls and there is a painfol darkness.

- Beligious Herald.


## HONE AND FAMILY

##  

## THE PUREST PEARL.

Beslde the ethurch--1toor, weary and alone, A bind woman eat on the cold door-thon Tbe wind wan bitter, the snow foul hast, And a moeking voice in tbe itful bist
Beemed ever to echo her monniga ery, As nie lieeged for afme of the panera by "Have pity on me, have plty, I pray;
3H vack la beat and my bead th gray. 3y back la beat and my bead tig gray. The bells wore ringing the bour of prayer. And many good people were extbering the
But covered with furs ond mantlo warm. But covered with furs and mantlo warm,
They haurried pat throngh the wintry storm, They burried past through the wiotry
Sone wree hoping theic soals to save. Some wrie hoping theic souls to save, And sowe were lininking of dealthand the grave $\triangle$ dd, nlas they Lad no time to beed The poor soal asking for cbarity's need. And some wero blooming with Closely multed lin velis of isce; They kaw act the sorrow nor beard the moan or her who sat on the cold door-tbor At hat came one of noble dame, By the city counter wo weathics: dame. Sbe proudy thene to the bergar lung. Then followed a milden young nad fait Adorned with clusters of golidet hair: But hér dress was thin and kcanty and wornNot even the begzar zeemed more foriora Wibs $a$ teartul hool, and a pltifut sabby Sle wblupered sott, "No jewele hive It But I glve you my prajyera, good friend," said she "And murely I know God listens to mo" Or her poor, weak harul, so strunken and small, Tbe biind moman felt $n$ tear-drop fith. Thea kissed th, and fid to the weepiog ginl-

## It Is son that bave given the purast pear

## TERRIBLE EXPERIENCE

III. J. J. Talbot, who died at Sonth Bend, Ind., from the effects of a reeent relapse onto intempeances was formerly a minister, and onces a Congressman from Kentuchy. In
a temperaucs meeting at South Bend be gave a temperaucs meeting at South
the following as his experience:
"Bot now thast the struggle is over, I can survor the field and measure the losses. I had position high and holy. This deman tore from around me the rober of my nacred office, and sent wé forth churebless and zodiess, a vory bissing and hy-word among men. After ward I bad husiness large and lucrative, and my voice was heard in all large courts pleading for justice, mercy and the right. But the dast gathered upon my unopeaed books, and no footfall crossed the threshold of the drunkard's office. I had money ample for all necessaries; but they took wings and went to feed the coffirs of the devils which possessed me. I had a home adorned with all that wealth and the most exqnisite taste could soggest. This esil crosed its thresbold and the light faded from its chamhers; the fire went out on the holieat of nitars, and leading ma through its portals, deappir liagered mithio. I bad childrea beautifol to ae, at least, ay a dream of the moraing; and they had so entwined themselves around their father's heart that no matter where it might wander, ever it came back to them on the bright wings of a father's undying love. The destroyer took their haods in his and led them away. I bed a wife whose charms of mind and person wero sucb that to see her whas to ramemher and to know her was to love. For thirteen years we walked the rugged path together, re-
joicing in its sunshine and sorrowing in its joicing in its sunshine and sorrowing in its
shade. The isfernal mouster conldn't eveu shade. The infernal mouster conldn't eveu years bid not left her chair, a viction of sufferug and disease; and her choicast dolight was in the refection that the lessons she had taught at her inee bad taken root in the heart of her youngest borm and that he was useful to his follows and an bonor to her who bore him. Bot tha thunderbolt reached even there, and Bot tha thunderbolt reached evon there, and thero it did its most crael work. Ab , me!
never a word of reproach from her lips-only a tender earess; only a shadow of great and unspolken grief gathered over the dear old face: spoken grief gathered over the dear old face:
ouly a trembling haid laid more lovingly on only a trembling buid laid more loringly on
my head, only a closer clinging to the cross ; onls a more piteour appeal to beasen if her cop was not fall. And while her hoy raved io his delirium two thousand miles amray, her pitying argel pasted the golden goles djar, and

- "And thus I stand: 6 elergyman withoat a cure; in bartistar without brief or husineas; a father without a child; a lusband witbout a wife; a son withoot ' $a^{\prime}$ parent; a man witb wallowed up in the maelstrom of drink"

HINTS TO TEACHERS

## by hattie ouve

A S a misilonary to forsign lande, when prepariog for his mork, waith besidea bis knowledge of facts and of the needs and wants of homan oature in general, learn tho language of the people among whom be expects to live and labor, before hin tact, learniog, and religloun experience can be of any bervice to the patives, to tbe teacher, before he can reach ths hearts of his class, must be thoroughly versed in the language of eblldhood. Without thi knowledge, which will perhaps be more readily recoguized under the? pame of sympaithy, the teacher, aithough the greatest, wisest, purest, and most earnest of persons, can achieve hut little; but with this rare attainment, and a pure Tifes, and earnest purpose to succeed, the poor preparation for the work of teaching, over which most of us moarn, need be bat a slight hindrance to the immense amount of good hindrance to the immeash acomulish.
Through a lack of this ready rympathy with child nature, teachers are apt, if one child 19 dull, another uasass, and still another sarly dull, another unuasy, ard still another sorly and impudent, to feel that his conduct is actu-
ated by pure uglinese, especially if the offender is a half-growo boy. But such misdemeanors should not be made a personal matter, as often, ir these moods could be traced to their source, they would be found to have origiosted in some tronhle at home. By careful study, the teacher willoften be able to "trece the day": disattera in the morning face" of the child, and with a little tact, the impending disturbance way he warted oif. If wo remember how often Te, from overwork or some imprudence, riss is the mornink with nerve quivering, and how a little thing will jar upon us, it will make as more tender and patient with high-strung, nervoas children; for it is a melancholy fact that the average ehild of to-day bas nerven, und
a little care will teach us how to soothe the child, instead of irritating him still more.
No one can do much with chilaren except the heart be won, and this is just where a knowledge of the child's nature can be usefal. If you have in your class a boy who is a terror to all around him on account of bis fite ac bim to do you a fayor in some way. If gqu have that love and sympathy for hoye, without which no one shauld attempt to teach them, you will geuerally, hy carefal thought and planning, be able ko to direct this superabundent energy as to make it a hlessing rather than a curse to its possessor, and to heip him
to a life of grecter usefulness thas if be had in uim loss of the tercorizing element.
But it is not always posaible, even by good management, to avoid an issue with fhe members of the class. There came a time when the Creator, the embodiment of lore and wisdom, failed in tis plan of ruling by love, and wha obliged to cast out a part of his host, although they had not inherited the imperfections that are the legacy of thene boys Aud the time will come to every teneher when the trial must he made to see which of the two-teacher of scbolar-has the stronger will. In this cnse it in strength of will, and not strength of mascle. which determines the rexult--Signs of the Tines.

## DISCOURAGED

$0^{x}$
NE of the most fatal things in the Chrir. tian bife is diseonragement. A very wise man said that in orercoming teaptation, tho second, and cheerfulneas the third. We mest expect to eanquer. When our hearts are faint then temptation has its power. Saton knows this well, and bealwaya hegins his as fanlts by diteouraging as. I onct heard as allegory that illiustrated this to me wonderfally. Satan called tagether a council of his servants to eoun*olt how they might make a good man ii. Ooe eril spirit aprang np and sutid:
"I will make him fia.
"How will you do it?" esked Satan
"I will set bufors bim all the pleasures of lights and twe rich reward whieh it briage."
"Ah," said Satan, "that will not do; he has ried it and knowa better than that.
Then azother spiritstarth up and said:
"I will maka him sin.
"What will you da?" aaked Satan.
"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and hrings no reward."
"Ah, no!" exclaimed Satan, "that will not do
at all for be bas tried it, and knowa that mis.
dom's ways are waye of pleasantnees aud all her "Woths are peace."
"Well
Well, ssid another imp, starting up, " "ull undertake to mako him sin.

And rhat rill you do?" saked Satan. I will discourcige his soul?" wes the short repls: Ah, that will do!" cried Satan; "that will do.
did.
An old writer sayg, "All difoonngement from the DeviL." I wish every Christiah would take this to heart, and never forget it. We must 勖 from discouragemeat as wo woul
from sin. $-H$. W. S, in Worls of Frith from sin.-H. W. S., in Words of Frith,

## HE DRINKS

$T^{\text {ELL me a voung man drinks, and } 1 \mathrm{know}}$ all the rest. Let him become captive of wine-cup, and he is the captive of all other riess. No man ever runs drankonness alone. That is one of the carrion crows that goes in in lock. If that beak is nbead, you may know the other heaks follow. In other wordsutrong driuk unbalances and detbroves, and makes hiw
the prey of all the appetites that choose to the prey of all the appetites that choose to din upon this contineut hut finds ite ebief abettor in the place of iuehricty. There is a drink-ing-place before it, ot hebind it, or a har over it, or a har under it. The ofticer said to me that night, "You ses how they eneape legal penalty; they are licensed to sell liguor." Then 1 thought within myself, the Court which licasses the saie of intoricatiog liquors, licensea gamiug houses, libertinism, disesse, death, al crimes, all sufferingo, all diasters, all woek. It in the Legiehuture and Courts, who swing wide open this grinding, roaring, stupeudoue gate of the lost.- Trawnage.

## WAIT

WAlT, husband, before yoo wohder andibly why your wite don't get on wath the housemold affurn as your motiver did, she is doto he sest, and no woman cann endure the hest pights she sat up with the little habe that diedt remember tbe love and care tha hestowed apos you mben you had that long spell of sickness. Do you think the is made of cast ion?" Waitwait in silence and forbearatice, and the light will come hack to her eyes-the old light for the old days.
Wait, wife, hefore you spesk reproschfully to your hushand when be eomes home late, weary and out of eorts. He worked hard for you all day-perhaps tar into the night; he has wrestled hand in hand with care and selfithness, and greed, and all the demons that follow in the traia of money-minking. Let home be another atcuosphere entirely. Let him feel can find peace, quiet and perfeet loya.

Aecordug to Humboldt, the oldest town in the world is Jnkutsk-5,000 iahabilants-in Exatern Siberia. It is not only the oldest, hat probably pleo the coldest. The ereand remains always frozen to the depth of three bundired feet, except in mid sumner, when it thaws three foet at the surfica, The mean tempera-
ture for the year is 13.7 degrees $F$. For tev ture for the year is 13.7 degress F. For tes
days in August the thermometer goes ss high daysi in August the therwometer koes sis high
as 85 degrees. From November to Februarry the temperature remains between 42 degrees and 08 degress below zaro. Tha River Lema
remaios rozen for niee months in the year.

## FALLEN ASLEEP.

## 




 1.30, Sollian Raker, aged th years, 3 monthy and
18 asys. Funcral improved by Bro. Feter Lona 180.sys. Fracral improved by Bro. Feter Lon ${ }^{\text {a }}$ frowi Job 10:22).
TBAXER-In Brancb county. Mich., June thit axes, Poily Trajur, agad is yesars. Fuberal ser vies by Peter Long from 2 Tin. 4. A, itid. N.
FLORS - In the Tbornapple Cturct, Mchigan Aprli, 2ut, 18ea, of ininmation of tbe Tnaps, Bro. Juecb B. Flory, ooly son of Bra. Eolomon
and Lydia Flory, forwerly of Rockingbiam councy, aged 20 yeanit montha and 22 dnys. $E a-$ conal occaton improved by J. G. Winey and the heralect.

## OLR BUDGET.

-Cluristians love to pras.
-The prayer of faith arails muob.
-Through prayer we approach God,

- ${ }^{2}$ Ho that is greedy of gain troubleth him
-"The nwent hour of prayer" in loved bs God's children.
-"Tho heurt of him that hath nuderntauding eeketh knowledge,"
-"The thoughts of the wiched are un nbomination to the lond."
-"The ear that heareth the reproof of life ahideth among the wies."
"Prids goeth before dostruction, aud a huughty spirit before a fall."
"Batter is a littlo with riziteooaness thau great revenues without right."
-"An nugodly man digreth uperil; and in his lips there is a hurning fire."
-"The hoary head is a erown uf elory, if it be found in the way of righteonsmes.,
-"Better is a diuner' of berias whero love is, thast great treasure and trouhle thorewith."
"There is a way thut seemeth right uuto a nuan; trut the end thereof are the ways of denth."

The M. E. chureh has decided that women may be stomards, superintendonts, and clase leaders, but not prenchers.
-If mean thinge mast bo doue, let othor peoplo do them; keep your owu hands and couscience slean at anyrate.
-A moman and her daughtar, living nour Waco, Texue, have made a living aud bought a farm by cattivg nud bauliog wond.
-Mr. Spurgeon has preached the fifteon hundreth sermon in regular order from hin put-
pit. These sermons have been printed week by week
-During the last ten yeara there hns been laid in England nod Walen, 233 miles of tailroid at a cost of uearly $813,000,000$ exclusive of quipment.
-Mr . Spurgeon syy, "I have never hod to exclude from charolb fellowahip, out of a memGersbip of 2,700 , a ningle one wbo was reccived while ret a ctild.
-Reent reports show that the slave trade in being revived in central equatorial Afriea and it is expected that the Enclivh and French governmento will address the Khehive of Egypt on the subject.
-New York pays more for tohecoo than for bread. Dealers say there are amohers in Ner York City who averige 100 cigare a week, and men whose cigar hills ruu up to thousands of dollary per andum.
-If you like a person, tell him ro. Appreeintion goess a long way tomarda encouraging some. Let them bave it. The world is derk und dail enough, at best, even when we lot love light shine out hrosicast.

- A very curious case, which masy possibly get into the courta, bas ariven lately in Aus. ralia. A Catholic merchant died some time go, leaving the sum of 87,000 to the eburei Lo deliver his soul from purgutary." Now the sceator of the vill refuses to pay the legacy ntil proof is farther furnishod that the sool of tho dead has netualiy heen defivered.
$-\mathrm{Mr}_{\text {r }}$ Sharon Taroer has prepared the folloning satement of tib progrom of Christianity. At the clone of each centary the aumber of believers is given: Firxt century, ahont 500 $000 ;$ tecond, $2,000,000$; third, $5,000,000$; fourth $10,000,000 ;$ fifth, $15,000,000$; nixth. $20,000,000 ;$ seventh, 24,000, (140; eigbth, $30,000,000$; ninth 40,000,000; tenth, $50,000,000$; eloventh, 70,000 D00; twelfh, 80,000,000; thirthenth; $75,800,000$ foorteenth, $80,000,000$; fifteenth, $100,000,000$ nistemth, 125,000,000; zevententh, 15J,000,000; eighteenth, 200,000,000. Duriag the prezest century it is eatimited niat the chorch has donbled its communicant.
-One of tho wost besutifal, unoshentstious acts of proetical heruebcience wha eulminated on the evening of May 20th, in the opening of onder the care of Mr. C. L. Brace's Cbildren"? Aid Society, New York. It is a racdel building of ita kind. The entire expease bas bean horne by Miss Catharine L. Walfe, whose many aete of eharity would hive rendered her name famoses tod she not carofally kept them from the knowledge of the world. The chil-

OLR BIBLE Class.
The Worth of Truth no Tomyne Can Tell? Tuis deparment la dealpurd for making and anr



Will norue one piease exptant Revelations 2t Will some brolber or cibler please explaint the whi verte of the with chaplet of si. L.ukt
1 lease eyplans bieneslanth Chapter and oth verne. Andil revented the Lord that he tuid mude mas thie earth, mind is grleved turn at lus heart." Whasy it Goobmes. Is evilan hadependent, self-xxating etemal prot-

Hease explaw at Corinthana, 14: is, white reads the : Llet your women kepe nitence in the
cliorclien: for it to Hot permilted unto them to peak bat they aro conimanded to be under obdiore as also nifith the limw.'
Ia chicre a boptism of thio Holy Gboot? Whit is the testiacany of Jeniun Curiat, and whis
 null memp that he will not eat meat of auy? Kind if tu offonds bls brother: or meal that had been offor. ed unto ithola.
Will yon please explain how ${ }_{3}$ sertice

## THE REASON.

Will some one pleise tell why Clutistans of the presche diay eniunot or do not perforua mighity
works like the nuostles did, sich an raistag the dend, curing tho stck, \&C? S. 3. Rorniock. T ERE are many theores in anewer to thil degree of plausitility. Some clain that miracles raight be performed nowras well as 1800 years ago if me had sufficient farith. There the question either for or aganast it, we cannot accept it as being infalibly correct or as cer tainly erronyons
Thowe who deny the posstibility of miracien notr do so ou the ground

1. They are not neded.
2:1 The repetitidit of a
stroy its foree-it would cease to be a wonder

## PERFECTION

Please oxpluin Matt. $\$_{3}$ 4s: "Be ye therefore per

WJ. H. Mishuas.
J. Who are creatad in God's image and are boond by the conditions of creation, rederuption and sauctification to eudeavor to be like Him here that we may bave the froition of his glonious God-hemi

## EVERLASTING AND ETERNAL

110OST cureful readers of the Now Testoment are aware that the word "everiasting" Matt. 25: t6, is precisely the same word in the Matt. 25 : 46 , is precisely the same word iu the
original which is applied in the same verse to original which sappplited in the same verse to
the rigiteocs. "Everlastivg punisbineat" sod "life eternal" are co-extensive in duration; for one and the sume word is used to define the duration of both. Rer. Mr. Dextor in his "Ver-
diet of Reasou," thos sums up the fucts relatimg diet of Reasou," thus sums up the frects relating
to the use of this word in the New Trstament. to the ube of this word in the New Trstament
"lt is employed seventy two times. In four instances it is loosely used in descrhing long past events, as iu 2 Tims. $1: 2$, where it is trank-
lated with its accompanying noun, 'before the world began't in two instances it is used to represent a complete eteraity, without begiuning eight instances it refers to na sternal fature, as in 9 Cor. $+: 15$, the things which are not reen ate cternul': in seves instances it is upplied to the future of Chist's kingdon, ass in 2 Pet. 1:11, the 'overlasting king dom of our Lord nud Say-
ior Jecus Clarit'; in forty-four instances it deior verus Cirist; in forts-four instances it de-
seribes the unending lifo of the goods and in the reminiug seven instances it describes the uneuding deatb of the wiched.
"There is absolutely no indication in its New Testment use, that in the psssage under consideration or auy similar ohe, it was inteuded to moclude any limit to its significance. Aod whatever that siguificance nuay be, it is clear
that Chnst hers atloches it as efrctualls to the life of the good as to the death of the baj; so that if the latter be limited, the former must
be also.

MY VISITTO NORTHERN ILLINOIS

I STarted from home May 13tb. Attend Led oar Dustrict Meetiog io connection With n 15 tefeast is Benton coonts, lown, the
1t:t, 1 ith and 16 th. Truly we had a pleasait ithe, 1.th and ibh. Truly we had a pleasai
 Mf. E.telonan at suid meetiog socordiog to our expsactatione. From bere we weat ou the C. \&
N. W. R. I. to Frauklio, in Lee coontr, III., where we were aet and kindly entertained by our eateomed and beloved Bro. J. C. Lehman Spent only patt ol a day in that vicinity visitung the dear ones. Sow the brettren's new metting house at Franklin, mud after taking a تaseful survey ontside aud insiide, 1 am realy to pronounce it a model of courenieuce and neat-
F
From bere toolk the train for Mt . Morris and arrived in time to get out to the Spencer Creok love-feast. Lasguage here frils me to desenhe tbe joy and the emotions of pleasure it once
being permitled to meet the beloved "house uold of fuith ${ }^{n}$ in this church district after separation of twelve years. OL, how poor and
m ager all human las lase when we attempt m -ager all human lageguge when we attempt OL , hav the chords of ruy iomost soul pulsated sith "boly delight" as I tat in the morning servicen watohing as, one by one, fimmiliar countenances cane moviog into the sabetarry to tenances ematie mavog into the sauctaary to
worshif, as we hud doue befure fi the dava goue by. Never before did ay miad dwell with such rapture and emplasis upon the sentiments of this dear old stagza:
$\begin{aligned} & \text { For alluce our fellowship below } \\ & \text { Afford such joy nud }\end{aligned}$
Affords such joy nud love,
We loug its full e e teut to kno
Whea we shall brect above.

We canno! dwell hero upon the many good ld mensories of the patt being akirred up. Suf fico it to eny, if all enjoyed the samue measure of grace, nothing on earth has sufficient charm orase them from oar minds.
terin that we first met and formed the acquainatance of our dear Bro. Stein sud his estimable companion, and our esteemed ensay-
ist und correspondeut, Sister Msttio A. Lear, ist und correspondeyt, Sister Nathe A. Lear,
aud many others that time and space will not allow us to mection.
Froul this fowt we went hack to Mit. Morris and had the pleasure of risiting the "Brelhren"s School on the Hill Anony the Trees." No one, I think, can risit this school, with the right motive, hut will feel well impresed with its working. Such a moral atruosphere, too, as 14 helieke, fall to exert a powertul influence upon those whio are so fortanate as to be pupils in this school.
While here I had the inapor privile ge of once more meetiog our dear old standard baser, R.
H. Miller, and privately ia Bro. Stein's room could converse wils bim about "heavenly things." While 1 noticed that Bro. M. bas falled somembat plyysically, set mentally he injoys that keen penetrating power of intellect that has chnracterized hime in the past. After spendiag nearly ten days within n radins of twelse miles, attending three lovefeasta, nuiting acquanotances and besring some Chiry sermons and seetiog nine hanied with Christ in baptism, and evjoying more than ean attempt to describe, we atarted on the 31st
of May for Lauark, the place of Annual Meet. ag. A pleasant drive of four bours throngh the "garden spot" of Nortbern Illinois, brough us up in froat of a vast extent of teating and
ample preparations to entertain the "coming ample preparations to entertain the "coming for the very conforishle kud pleasant nanner is which the Committen of Arrangenents entertained such a vast multitode of brethren and hearts of thousands who were in attendmes when I say, "It was good to be there. Soch an orderly. well hehured crowd, considering the magnitude of it, was mever my plessure to see hefort.
la tho discisions, as usual. probably some aid too much, and some of us too little; but wbo is it that could hear such deliberations for three days and oot be greatly benefitted? Some in their haste hare suggated that $\mathrm{A}, \mathrm{M}$. is he-
comiug too burdensomes, costs too much, etc. coniug too hurdensomes, costs too mach, etc.
Why, the moral strength received at wucb Why, the moral strength received at suce
great annual gatueriogs by our association, denr hrethren, is morth what no amount of ash can purchnse, to say mothing of the wise erhood.
Among the mest Neasant recollestions of the teat services was that mingling of thousands of roices togethor in singiog those good
eld gorpel hymns. Befort dismissing Lanark

I must asy that the way those kiad provi? thre wopen their doors to acconme sdate the
thowavads in their midst, many uf them strabg ors, speaks in unamistakable acceuts of the guod aess and charity that dwell in their henrts. The dear hrethree of the preas did overythiog seemingly to wake themselira ngseeable and
their risiters bappy and comfortubb, nod tive their risitors bappy and comfortubber, nod their
enterprise in getting up a drily to keep their readers informed of the progresu of the mecting if very commerdable and should be appreciated hy all.
At the depot in Lanark at the hour of midaight there was a scone that no doobt stood in contrast to other sceoes at the some place at other times. Alout ove hundrad persans were writing for the week-ward bound train, when a Grotber asked the gentiemauly agent if nuy objoctione would be had to us anging. "Sing all yoa wish," was the kind response. Then such aton-cheering parting as we had some of os and realize hat cannot describe.
Two or three hours' rids on the trinin brought as out into lowa, where, near Wheatland, our rrain came near being ditched. While at full speed we crossed a cuivert that bad heen washed out by a tremendous rain that was then fall g-a regular "water-3poat," Had to lay orc repaired and on we sped. Through the prootidence of the loving Father we neet all well at home excepting a little boy, who had th neaslee. Thanks to God for has blessinga du-
D. E. Bruhaker.

## TO ANNUAL MEETING

May 23 rd, with wife and dagghter, left hom or Lanark, 111, tho place for our A. M. Ar rived there on the morning of the 25th. Lanark is an inland town with a population of bout cighteen or twenty miles from the shis isssippi, and for kinduess and hospitality the people, with the brethreu and sisters, of Lauors have much to bosst and they eanoot easily to surpmsed in eatertaining straogors, The marast of the sha and viciaity are excelleat.
Daring our tay with the people there we the streets. These things speak forth rols on of praise for the town avd its surrounding country. The hasipess nem, oue aud all, seem. od to he alive to their interest, which edds much to the town and bespeaks a hright future
for it. Among the rest they have the houor of having the Brithres 4 T Woak published there which we feel 15 one of the grand centers of astrastion is tbe town, and, to our mind, addo gem to the piace aud an houor to its editore, are filled with good solid reading mutter thst will be beneficial to the world and an honor to God. Its weekly visits to our home are pleassat and highly appreciated by us. Would say to our bre thren and sisters who hare not been
taking the paper, try it at least for one year. I taking the paper, try it at least for one year. I
thiok that by that time you will feel like disthiok that by tbat time yoa will feel like diss
pensing vith some of jour worldy and political papers, for that which is solid and instructive In visiting the office of the B. AT W. found the editors and all hasily engaged at their post of duty. Some with pan in havd,jothers arranging books and papers, while otherd were settiog type. All seemad to be pleazant, courleous and gentiemany which is an honor to the ficee and the good work in which they are en warm

Ciller to his pleasant howe wher Bra. Daniel Hiller to bis pleasant home where we spent few dass with himself and family very piens-
antly indeed. The kinduess shown us there antly indeed. The kinduess
will live long in our memory.
Lori's day, May 30th, retarned to Lanark Het the smiling faces of wany of our hrethrei and sisters with whom we had been acquainted in days gone by. $\mathrm{O}_{4}$, how plessant are those meeting!
The Committee of Arrangemente for our te A. M. did their work well. The dining all was a great improvement over musthing of the hand we have ever aten. The lnasiness deartment was also well arranged, and 1 wast ay, upon the whole, everything was pleasant and comfortabie for all and reflects honor on be committee.
Our A. M. at Lasark will leag be remeaberdal hy some of ns whose privilege it wan to bo there. We wero made to feel that our great Brotherhood was more olosely boand together than ever before. Thiok that much good wil be the reailt of the meeting.

Dayis Foescriz.

## MISPLACED POLITENESS.

Tuere is yo quention as to the value of polhteuess and courtesy. It is the pack-
mig by means of which much of the fril rockery of tisis vorid is maved from ntter demolition. But there are olther things in the world that are quite as ingportaat ns pulituness and smeothpess of speech. Politeress is ascediugly agreeable in a lav-log that if ma sot a rstch.dog to paint our lites and our trmaure
 ble fuatifention is feet me muther phat ble quatification. Io fact we rather prizo the warbs of stradgero, showing his teethi vicions. $y$ in noswer to all their blandishments, and niteods atrictly to the business ln hand, and delivers up his trust wuibjured at the ond.
The politeners aud tmoothness which some miatake for goodness and pioty, is very often misplaced. It in joined with craft and trickery, with selibishuess and solf righteousnesss and there are persons in whose eara a erouoth lig sounds mach more sweetly than o rough and honest truth. Iu the most gracious mamser possible, they mierepresent, decoste nad dolude chase who confide iu them, who are astonished that such good raen could prove to be decenivers at hast; when in fact the only evidence of their goodness which they over gave was simply a tolk. The apostle huil to deal with sach reen, talk. The apastle hud to deal with such men,
and it was of such that he end, "By good words aud fair speeches they deceive the haarts of the simple." Humao cociety will have gained immensely when it fiads out some means of detocting swooth-tongued fraads, and when it learns that rough, plant truth, apolsen by honest and godly men is far more to be prized than the aleek deceptions of oily tongued knaves und Hattering hypocrites.-The Chiistion.

When Carlyle was asked hy a young persou to point out what courre of readiog he thought best to reako him a man, he repilied in his charby books chiefly, that a man becomes in all points a man. Study to do faithfully whatooever thing in your actual situation, then and now, you fiod either expressly or tacitly haid down to your charge-that is, stand to your post; stand in it like a true soldior. Silently devour the many, chagrian of $i t-$ all situation ove many-and tee you aim not to quit it without doing all that is your duty."

PROGRESS' IN RELIGION.

WWhave to bear much of the progross made in religion during the last thirty or new histib. The Bibie dencribes conversion as seath unto lifor but we art thid now decome religions without the "loth mei version.". We fear that these canvorts are not much shocked when they fall into sin. Panl says, "The natural mans reeeiveth not the thinga of the Spirit of Godi"' hut thess proressive religionists tell us that "religion is na nataral as life." Christ asked some of his bearcra, "How cin ye escape the damnation of bellp" But wo are assured that to day nen have no fear of "the fire of dancoation." So in ancient times men clamed to have wade a covenamt with death and sa agreement with hell; but the Lord did uot ratify it.-Citristian Sec:

## THE JULY ATLANIC.

THE July number brings the last chapters of 1 Mr. Howell's "Uadiscovered Country," ndits exquinte descriptions of Sbaker lizo itualism. 10 the "Sill wator Trazedy," Mr. Aldrich describon a "strike" very forcibly, and briugs his hero ond heroino into cloner relations. Richard Graat White's secoud articte on the plot ad personages of "King Lear" will charm all lovers of Shatespoare. Artist's and adwy $\mathrm{D}_{\text {. A Augell's f furth chater }}$ chapter of 'Reminisjy Dr. Augell's furth chapter of Reminis-
cences of W. M. Hant." Anna Eictberg rritesa capital short essay, "Brown'a Retreat. From the posthumons vapert of Gen. G. F. Sheples is given a chapter of ") neidento of the Capture of Rechanood. The Reminiscences of tbe Van Boren Administration will interest did resders and both intereat and iostract cunger ones. Several good poems, reviewa masy receat books, and a variety of charming ittie essuys is the contributors' 'lak, oomplete an exeellent namber of the attlantio.

The grating file is not mara necessary to the plish of metals, thas our triale for the brightening of grace in the Cleristian's soal.

## THE BRETHREN AT WORK．

## FROM THE CHURCHES．

$\Delta$ spo they that bo wine shall shize as tor rigbtuses of the ormament and they that tor manj to righteotion
wer－Dan．1a：

## OHIO．

Abhland
The college this year wes a decided success The examinations were very satisfactery and the speaking and singing highly complimente by those prezent．Eid．R．H．Miller delivere the address to the students and friends of the college on Juve 17 th．Number of students en solled during the year， 187.

8．Z．Sharp．
Dunkirk
At home again and ntteuding the lahors of the holy ministry．Yesterday we met with the eoints at Eagle Creek and sojoyed the Sunday－ sthool and prenching sorvicen very much，After servicen we had the good piessure of baptizing a Sunday－rehoel seholar，a young lsdy of about fourteen eummera， 0 what joy thrilis the heart to nee the ycung pressing into the king aml May the good work cootinne until man are thall eater the fold．Q．T．Bosgenyus．

## INDIANA．

Milford．
I have been informed that there was uc place offered for the Ananal Meeting for 1851. Some had thought it ought to go to Northern Indians．I would be perfectly willing，and so would other brethren living here，but the de－ oision of A．M．of 1864，Art 36，zays，＂Let th A．M．be held alternately east aod west of the Ohio river．＂Could not the bretbren east of
the Ohio river find a place？If not，I suppose the Ohio river find a place？If not，I suppose
the brethren in Northern Indians would be the brethren in Northeru Indiana would be willing to take the meeting．
Our Lota－feest was held the 16th．We had a good meeting and plenty of ministerial help． Brother Holsopple from Pennsylvaaia stopped with us on his retura from A．M．One wa haf left．

J．H．Miller．

## HICHIGAN．

Buehannan
1 have jast returued from Vanhuren $\mathrm{CO}_{0}$ where I atteuded a Love．feest with the Breth rea of the Almena congregation．Not many were present except meubers on account of a Baptiat meeting in the neighhorhood．Oae brother was restored．Five ministers wer present，James Millor and John B．Wrights－ man of South Beed，Indiana，John Stretch of Dowagine，F．P．Loehr of Bloomingdele，and the writer．Hrotber Loebr is very feeble and could sposk but verg little，yot his words wern gratefuily received by the bretbree．How en－ couraging to hear words of admonition from the old fathars in Israel！On Sabbeth brother Wrightaman addressed vs，and in the aftornoon your humble serrant tried to speak a fow word of camfort to the brethren．Then came the oarting hour，and we should jodge by the hear－ ty shake of the hand，the moistered eyer and the＂God blese yon＂we heard from many，thal the hearts of the brethren aud sistene were kni together with thet lore which is an evidence that they bad＂psesed from death unto life． Thene are like oaren in the desert of life long to be remembered by us．May the Lord revard brother and sister Hrown for theyr especially aod uneessing efforts to provide for the wants and comfort of the ministering bretbren．

R．R．Moos．

## illinots． <br> Franklin Grove

Yesterday one more was made willing to forsake the error of her way and take the cross of Jesuas，so eccasionally the tamily is mocrease and saiute are made to rtjoice．Five addition withiu a fow weeks by haptism，May the good work still go on natil the last enemy is con quered and God be all in all is onr praysur．

J．C．Lвниак．

## MISSOURI．

## arbelio．

We were farored with a visit by brother $S$ T．Bosserman of Ohio，on the 9th of June，He femained Fith us until than 1tth，und gave wa air meetiags greatly to the edigeation of the church and cansed a thoughtful，solemu inter－ est in the duty of a godly life in the minde of many．We felt again how good it is to wait on the Lord and we belieze many shared in this feeling．In the midst of the growing interes our dear brother was obliged to leave to maet
other engsgementa，carrying witb bim the sympathies and prayers of loved eves that he may coatime faitbfol to his calling in the ex rcize of earnest，Cbristian hunility and $z \mathrm{zal}$ for the Master＇s cause．We need a eorps of ach earnest，devoted workers in thin Westorn country．We have for yeare nolicited mials－ ers to come to the Lord＇s belp bere，both by private letter，and throngh the press，until in diccouragoment we ceased to bepe that our ef forts would meet with snecess．Why this is so we confess ourselves at aloes to know．Wo annot beliave that it is owing to a want of in terest in the increasing demand for preaching in the Weat．The eliaracter of the conntry 1 know is a cansideration with those who think of emigrating to the Weet．In this respect this couotry，inclading climate，compares well with any part of the West．The prairies ar geotiy rolling and heautiful；the soil is good， producing large crops of whest，outa，corn，and xcelleut as a frait conatry，with plenty of fuen aeludiog tiaber and cons．
Thir county in sitnated between Kansas City and St．Lonis，fixty－five miled from the former， and 290 mileo from the latter，on the line of the Pacific railrond．Wo eall the sttention of Hretbren ministers and others to this couatry， and especially msite travelling ministers to stop off at Warrensbarg，and，by previous nn－ tics，will meet ench with conveyance to us for preschivg in oar church－house．Addre ss， S．S．Mohles．
Cornelia，Joinson Ca，Mo．

## IOWA．

On the 18th and 18th I attended the Love－ hast in Grundy county；had a yery good meet－ ing．The memhers beemed to be alive in the work of the Lord，Bro．H．Striekler is their Ider．If wo aever meet again in this world we hope to meet in the world to come

Samtrl Murbay．

## KANSAS．

Howsrd．
A I I not the John A ．Studabaker referred 0 in B．AT W．No． 20 ？My address in 1877 nd＇78，wes Greenfield，Ohia，in 1879 it was Willow Spriags，Elk Cor，Kanasa，and my ad rees at proeent is Howard，Elk CO，Kansas，

## NOTICE

I saw in No． 23 of H．AT W．that Northern rndians will male an effort to hold $\mathrm{A} . \mathrm{M}$ ．in 81，and not knowing of any place heing sug－ gested，I will aow offor my farm． $3 \ddagger$ miles from South Bend，apoa which to bold it in 1881 boold the bretbrea see fit to accept it．

Mabitix L．Wexoer，

## RECREATION．

AFTER heing closely confined to the offio ton moaths we felt that we needed a bithle respite and a strall in the country．On the moroing of the 16 th ，in company with sister Julia A．Wood，we staretd emroute for the Hiek ory Grove feest，some fourteen miles west of th place．The meeting－bouse is sitasted in a grorn of hiekory treas，hence its name．The meple bership is aot large nor was the mentiog iang－ $y$ atteaded during the day bat lore eud unio atconded during the day，bat love and union toted tor part in ther and produced various thoughts．An aged hroth－ or spoke of the great danger of pride in th church，and warned the goung to guard th ydro－bended monster and adbere to plainnes Idress．Oor old hrethren and sisters feel deep concern for us who ste gounger in this particular，and we should appreciate it and lia or，with them，to retain that distinctive feat are among us．But having attained this let a ot stop there，bot add to plainness of attire altivated mind and heart，nobleness，and Cbris－ tiad pribeiples；a godly walk and chaste cos－ rersation．Let ns aim so to embellish onr characters and perify onr lives thát we can bo ornaments to sociaty and shibe as bright lights in the world．Let us aet from primciple and got beeause the chareh says we must do so，for f wo are compelled to sobmit to thureh rule and ordinances wo will derive bat little hrnefit therefrom．Do right becanas it is right，should be the motto of every noble heart．
During the evening oxercises the spectators， with the excaptions of a very few，rembined outside and bad a good time generally．This certainly masaifested disreapect to the house of God and those who care so little fise religiona errices ehould remain at home．On the follow． ing morning brotber M．M．Esholman addreased His aubject was＂Cliristion Dovelopmont，＂and
roved to us that God is a God of growth and a God who labors，and ail be does in righteous， fust nad trae In Nature God works－does not derelop anything instantly，hut by steady，con－ tant growth．In order to grow in grace we nust not neglect the ordinances of the Lord＇； house．Kindmess and benerolence expand the beart and promote a apiritual growth．We bould administer to the wants of the needy and he ever resdy to belp these in distress．Noth－ jog in Nature can he deroloped without beat as a principle in growth，and no in our spiritual liven，－we must have life and energy and warm bearts to carry on the work of the Lord and grow io grace and in the knowledge of Christ． After the services we were taken to the home of sister Alma Crouns where we were very pleasanatly entertaived．On the way we had a view of the Misaissippi river und the hluffs beyoad，and we were forcibly reminded of the graud scenery slong the Juninta at Hun－ lingdon，our fornuer home．On Friday morning hrother Harry Creune of Montroes，Lowa，sistar Tomilizaon of Chicago，and their $\operatorname{sit}$ ter Alma， conveyed us to the river where we had the pleesure of standing ot the banks of the re－ nowned Mississippi．We firat stepped at Plum river to try our bands at fishing，but the fisb would not hite aud therefere wo laberedin vaia We apent a lew hours very pleasantly along tbe shady bank a，ate our dinner，gathered eonie ferns and then started for Savansa－The river was higher than it had lbeen for tea yeare and presented a hoisterous appearance．
In the evening we took the trniof for Mt．Car－ roll，where we were rery kindly entertained at the bome of brother Wm ．Clemmer．On Saturday moruing，his danghter，Miss Lillio， showed us through the town and made some alls．The scemery ahout Carroll is quite ro－ mantic and well suited to those who like to wauder along quiet streame and thady nooks with hooks，paper and pencil．We resched home in the evening feeling that we had a pleasant visit and all the better for a woek r rest from ineutal labor，After all，

Reat is sot，quittiveg
Tbis buay carer；
est is but juting
One＇t self to one＇s sphere．
Lanark，IIL

## DANISH POOR FUND．

John A．Studabaker，Kansa3，
．C Ulery．
John Pemish
J．Holinger．
I．Greenville，

## DANISH MISSION REPORT

Grundy county enareb，Io . .83 .93

## Johustown

A Sister，．．
Pipe Crreek，
Eliklick Sabbasth－school， Pa
Solomon＇s Creek church，Ind
A Brother，
Spriugfield，Ind，
Clovar Creek church，Pw，paid lat year Rock Run．Ind，
H．J．Q．Reed，Weat Va，．．．．．．．．．．．．．．．．
C．P．Rowism，Treasure
Lanark，Mi．，Jwne Qith， 1890.




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ditary of Paletites，or The Holy Land．Dy M．Ruwell． Tefldility：Its esare asd Corre．－Trect Furty eastr，per



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## BIBLE SCHOOL ECHOES

THIS is the pame of a new masical hook pro－ pared hy Brother D．F．Eby，for une in the fanily，in Bible sehools und wherever people desire to prnies God by singing with the apirit and with the ruderstandiag．
The work is now in the hands of Profesan Hill of Chicago，and will he rublinhed at onco so as to le ready for delivery this month．fin size and form it will he like＂Gompet Songr，＂Ite low price，good musie，und convenient arrange－ ment no doubt will commend it favorably to all lovera of good sioging．Ordera will ie received at once at the following raten
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## W．U．R．R．TIME TABLE






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GENERAL .IGENTS
THE BRETHREN AT WORE
TRACT SOCIETY.
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## TABLE OF CONTENTS.

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loois. Darlington, Missourl. Murrill, Kansas Cherekeo; Mnhaskin Co, Iowa. Shsron, Minuesota, Salem; Alder, Oregoa. Solftring.

## INTEMPERANCE VB, CANADA THIBTLES

BY GROROE W. DEPPEN.

IIAN upon roticing the title of this article will undoubtedly think it a queer subject differently.
Not long since our attention was called to the pasing of a bill in our State Senste making provision to prevent the spread and growth of tb. Cansta thistlo
Upon reading the lill, and often since, we have thought of the many greater evils in existence which our legislative hodies never notice. We thnught of the liquor carse and the vils it proluees.
We will adout that the thintle is a very disa greeable thing, sary d.ffi sult to manage, but we shall not apologize for it, uor defend it. We do not think the poor thing is to blsme for growing where it finds lodgment. It is its natore to grow. It caunot help growing under favorable conditions. But nobody wauts it, it finds no welcome io firld, garion or rosdride. We do not kuow that Canade thistles ever Lilled amybody, or made men erazy or brutal. We have no record of wives mourdered, children orphaned and beggared, familiea ruined, properts destroyed, public morals debauched and society demoralized by the apread of the Canada thistle. It has never, to oor kaowledge, been the cause of theft, robbary and violence. Wo bave never known it to excite quarrels, assaults, riots, suicide and murder. It has zever necessitated the bulding of jails, penitentiaries, bespitals and poor bouses and the entistment of expensive police, and the muintenance of courts of justice.
But we cite you to a bideons, horrible thing that bos cansed all, and ten thousand more than the evils eummerated. We mean the whiakey curse. What have the bonorable senators done to prevent the sprend of this deaily thistle, whose seed was blown into our fields from the aloons of hell? What have they done to check this dresdful pestilence of corruption, erime, and deatb that pours its foul and stifling bresth from evary finhy saloon and guilded har room
in the State? Think of the iden and weader! Legislating abeat Canada thintles, while the towas andfcities are foll of pollutions and crime. Binding the chain of legul ensetment about the neck of a thiette, while liquor traffickers are robbing and mardering by wholesale!
When will legishators ries to the beight of their opportunity and daty, assert their manhood, and viodicate their elaim to honesty, sincerity and good seure, by legislating for the highest interest of the people. Why den' they license the Canala thistlo? It has the bighest and best elani amoag plants for such consideration. Why don't thay coirpul farners to let is alone in their fieids, dofending its rights and thonoring its habitution? It bas mueb bigher elaies to toleration and protec tion than the liquor curse
Then, tow important my young friende, that We fight against strong drick. Oh, may the time soon come whea out laws will be free and unspotted from this deaily evil-intewperance In conclation, my dear yonog frimde, let to cautioa gou again, Aght against strong drink If law nakern and executioners are cowardty to their trust, do all that is in your power to lessen that awfal evil of intemperance.

## Nuchusa, Illinois.

## OLEANSING THE HEART

BY E, T. Dosserman.
When he la come, he will reprove the world of Johu 10:8

$\mathrm{I}^{\mathrm{r}}$is through the love of God that all needed momporal come for the spiritual as well a ed a Swior, hence the condercension of the God man, who after fulfilling his mission for our expediency deemed it necessary to go a way to bis former home in order that another blessing might be bestowed in the embodiment of the
Holy Spirit. God beheld is sinful world and offered a remedy. Christ cante snd is the meana of our redemption and promises of the Comforter who will reprove the world of $\sin _{1}$ de. To cleanse and purify the soul gualifying it for an entire consecration to the service of God. The soul draws its first lifo from the spirit. Its first desire to walk aftet boly things, its firat aversion to sin, ite fixat longing atter God, its first breathing after a holy and consecrated life, all are the workinge of the Spirit, and by bis gentle drawing we are led into the fold of Christ. The word of God is the menns empioyed to give us a knowiedge of sin, and by this knowledge or reviving of sin we die or become dead to it snd new life springs forth and our dedieation to God is begun. "Sin is the tranggression of the law," and as we become requainted with the law do we becomo acquainted with sin. Paul snid "I had not known lust, unless the lav had said thou shalt not coret." "I was alive without the law, bat when the commandment came, sin revised and 1 died." Heace our death to sin and dedieation to God; and our consecration to bis servica ia in proportion to our true kuowledge of sin. Siu revives in many instances. We may thinde ourselves boly and Cbrist-like, but again we look into the perfect law of liberty, into the mirror of the soul and tre again and again discover impurities. It is but the reviving of sin reproved by tha Spirit or the Comforter who comes to cleante the soul. This Comforter is the greatest attribute to holiness prepared by the Creator of ali. Were it not for this means of reproof, many thinge would rebiain iouocent in the estimation of man whereas now they are crimiaal. Oh how goed our heaveniy Father is! Were it not for the boly means that be bas provided for man little weold we know of ourselves. But by his penple, bis ministry, bis church, bis word, bis Epirit wa are made sensible of $\sin$ and are made to exelaim, "Ot, wretched man that I $\mathrm{sm}^{\prime \prime}$ how rile and sinful.

We begin to see ourselves as God sees us, and thence oor atriving for a holier life that we many become freed from sin aud fitly yualified for the portuls of glory. May we not then eneourage the Spirit that it may fill our bearty and fitly prepare ns for the Lolwess of God that $d$ wells throughoat all eternity

## PURE CONVERSATION

TG Bible teaches that man shall give occount af the judgraent day for overy idle werd spoken. But what are idle werdes? While their may be room for some latitudo of opinion, we thiok it nafe to zay that when one npeaks words be knows are untrue and which he doe not expect others to believe, he epeaks idle cords. May young men have a babit of msking ap atories to see bow well they can entertain their comrades and how soon they can raise a lauph aroong them. It is all wroug. We are hatoning to the judgwents and th record which is going beforo some menar earful. He who apake as never mas apsten said Lhet your gea be yea and your nay, nays for whatsoever is mose than this cometh of evil. Some form hubits of exaggeration that are not only sinful but ridicaloas and foolish. A young lady declares within a balf hour's time that she is "halt dead with the heat," that abe has "laughed berself dead at nomebody's inishap or blunder," that abe is "half orasy to koow something she does not now know, that she is "dying of eariesity" to leara something, or that the shall surely die if she has to sontinue in any given condtion in life. These are asserhona one hears every day; aud yet to ears re fiaed such ovex wrought expressions are dis gueting is the eatreme. Thero is a charm in the simple, straightfor ward saying of just what meant and no more, that ought to canse ev ry one to cultivate the kabit of speaking so berly, seasibly, and trathfully. Sueh a babis either the result of very careful roligione ducation or of baving the beart mado pure. Very fem persoas at all times speak righ words miless they are really righteons. All are o some extent creatores of habit. It would bo wise to carefully examine ourselves and see it wo are guilty of using even unmtentionally idle or foolish words.

## CONVINCING EVIDENCE

## by dasiel briaht.

Tim
HE Master says: "By this shall all men know that ye are my diseciplea, if ge hare ave one to snother. John 11: 35. Love wa is the begiuniag. and is in the end of incarnation: and it is love that is the motise and construining power all through salvation. Cbrist Is an uasurpassing example of tove. He can only be imperfectly imitited. Yet, be that will be a disciple of Christ, must be a disciple of love -a loving disciple. Fur love, that pleasing sensation, of goodpess, of gentleness, icc., is the characteristic that distinguistons betwem Christ's diaciples and the children of the world.
All the outward manifutations, unlesa they are brought about hy love are of no acceunt as evidence. It is false evidence, and it reveals itrelf as such. They are based upoa inconnistency, and this will leak out sooner orialer, and will do more harm than good to the good cause. The beart must be filled with love divine and constrain all oor actions if we vill effiectaally belp it on and bear witness to the troth. When a witnesais called opon the stand in our civil conrt, to belp wia sase, and be is found to be inconsistant, be does the case a great deal move harm than good. So with the christian. From the day we profess ebristianity, Te are called ppon the stand to besr nitpess unto the versstion, in word and deed. Love is the fan-
damentalt priociple aud ruling power io chriztianity, and if our actions are uot governed by hre, we are iticonsstent and barm the canse. Standing upen this witaesa staid, we note thorougbly examined, and cross-examued by the devil, the world's adracate, atud unfluching love to Ged, to oue abother, and to nll our fellow beings, eveh our bitfer enerny, if we have my, is the oaly evidence that ean conviace the world of our being the trua disciples of Chrest. It ia trae that some may not huve much to nay about the good cause they are suitaining, but it is equally true that "actions spraks louder thnu words." Their actious beiug consistent with thetruth, aud governed by love, thry are rue witnesses aud bear effectual evidence.
Others may possess the power of eloquence. and force of oratory of a Demortheaes, and miny rensoa an logically and powerfully as an Aristolle, jet if they nre not couatraiaed by lore, they are ineffectual. They may make disciplen of their own, but not of Clerist, of love-loving disciples. "Thungh we speak with the tougues of men and angela, "\&c., nad haze not chanty, are not constrained by love, it profiteth $u s$ noth-ing-our wituess is ineffectual.
What Cbristianity needs more, are eousiatot wituesses. Men und womea wbo will live its principles. The charch in love and true Christian fellowship, has thestrongest evidence to prove their discipleship. Take this away and their orators will in vain produce argument. By this shall all men know that ye are my dieciples, if ye have love one to another. Bethlehem, Pa.

## SCRAPS

> BY D. C. yoomaw.

A Question. How ean a Cbristian who in opposed to serin! meetings hore bear the sovere strain and pressure of the continued religious exercises thst the (Bible teachen us) shall the the "Order" in that beautiful world "over there."

Were we to judge peopie hy the enpressiog of their feelings relative to God's government of the world we would readily conelude that he was esteamed a miserahle buugler and a coa temptible frand. Olt, grumblers let slume coror yoirr faces with confusion. I should think the perpotual hlunders we are conotantly making wonid long ago taken all our conceit out of us.

1 offer to moders theologians the following arithemetical problem for solntion. The minuend. A professor of religion devotes his eatire ife to the secomulation of wealth and if he usea it at all it is comsumed in luxuries and extravaganes and for all be seeasy to care fur the balance of mankind may go to bell if they cannot be converted withoat his aid. Thesubtrahend. A worlding deroten lis facultios to the ammeing of gold and ie liberal in hia contributions to ull propar objocts of benevolence, and takes mach iatereat in the success of all beneroleat soif relligions enterprizes.
Required the difference.

## WHY:

IIANY charches remind one of the story told of Dasiel Wehster in his boghond. His father went off one morning zad left Dan. and bin oidest brother Ze-ke somo work to do on the farm. Retorning towarda night be found the work had not beendone, and calling op the boys, says, "Zeke, what in the wo-ld buve yru
 iog nothing. So be scolded Zsike well, and then turning, suid, "Dad., what have you beon doing?" "Please sir, I bave jast been helsing Tike." In many a charch the mambera are doing oo:biog, and the deacons are helping them.

Selected by N. S. Dars.

## NOT OUR OWN

$\int^{\text {GOD! cast thou aceppt my beart, }}$ 0 The remanant of mos day: When human life is fiut too short, All given to thy praise.
The morning of my life is gone: Recalled it cannot be;
Can I find pardos at thy throne, And mulke my peace with thee?

I'ro masted mucb God-given streagth,
Serving the carnal mind;
Aud can it he that I at longth
With thee accoptance find?
What hase ingratitude! how mean,
And justly too ahhorred,
To give our best day a ali to aiv, The refuse to the Lord!
To cerve the flesh is selfinh mood Down to our latest hreath;
Trrad under foot the Savior's blood,
Asd seek his grace at death.
O God! such vileness I would hate, Ablor it parfectly:
And what remains of life, though late, Devote entire to thee.
R. F. Cotrre.

## Stein and ray debate

Prop. 2d. Baptist charches possess the Bible charaeteristics which entitle them to be regarded as churches of Jesus Christ.
D. B. Rax, Aftirms,
J. W. Stnin, Danien. aymatativa.

$\mathrm{M}^{1}$R. Stein grossly perverts our argu ments in his "review" as he did in his negative line. He is atterly coufused upos the plao of salvation. He even makes baptism in order to repentance! He has one "regeterated" before be is born of God! ! He has a "begoten desd embryo" baptized to produce spiritual life! ! ! He has ao intermediate space betweea the "begatting" and birth of God's childrem, sad be holds that all God's "begotten" childrea become "sbortives," unless they are born-baptized three times-into the Tunker kiogdom! Such, and as much more, outrageous zonseuse he has divulged in this discussion. His theology is totally deranged.
menapitulation contineted.
Our 9 th argument for spiritual regen eration prior to and independent of bap tism and church membership, was bas. ed upon the fact that this is the oaly view that harmonizes the Scripture with God's plan of salvation, which is suited to every condition of humar necessity. The heirship of the christian with Abraham is not of law.
"Therefore it is of fath, ihat it might be by grace; to the end the promise might besmre to all the seed, not to thatorly which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4:16. Again:
"Know ye therefore that they which ate of frith the same are the childrea of Abrahsm." Gal. 3: 7.
This same glorious plan of salvation that saved Abralam, secures the sslvatiou of all believers-the spiritual seed of Abraham. If it was made to depend upon church membership, sa Dunkards hold, then some penitent believers would be lost for want of opportanity to jous the church. The promise which is "eternal life" to all believers would fail to those that could not unite with the church. If salvation depended on baptism, then the promise would, for the same cause, fail to all the penitent unbaptized believers. God was not so un wise as to suspend his "power on earth to forgive sins," upon the physical act of some other sinuer, who might, or neight not, consent to permit the Lord to pardou the transgressor. This plan of salvation reached the case of Abra-
ham, with the patriarchs and prophets; it extended to the woman that crouched at the feet of the Ssvior and the dying thief on the cross; the ssme "grest salvation" saved the apostles and New Tes. trment saiuts; sad the same glorious plan of salvation hy grace through faitb, muat and will save every accountable einder that escapes the pollations of sic and walks the sun brightelimes of eternal day. Among the leading denomiuations of earth the Baptists stand slone as the unwavering advocates of this Bi ble plas of saluation.
We may now safely say that this first lesding and fundsmental Baptist churácteristic, which demands spiritual re-generation-the aew hirth-and sparit usl life as essential to baptism and church membership, is established ss a Bible charaeteristic by overwhelming testimony.
Our2ad characteristic shows that Bap. tist churches possess the "one buptism" demanded io the New Testament. Eph. 1: 5. While Paul taught only "one immersion" the Tuakers have three immersions! We showed:

1. That Jesus was bsptized-iu. mersed-but onee (Matt. 3: 13-17). As we are to follow the example of Christ, we must receive but "one baptism."
2. That the baptiam of Jobn before the commission was but one immersion. "Jobn verily baptized with the baptism of repentauce." (Acts 19: 4.) The 120 disciples went iato the original church on this one baptism.
3. That the commission demands but one baptism as already proved. Mark records it thus: "IHe that believeth and is haptized"-not baptized three times. "Ho that believeth and is baptized." If the act of baptism must be repeated to the number three, then the act of faith must be repeated to three!
4. That the desth of Christ is called baptism. Luke 12:50. We are bap-tixed-"plated"-"in the likeaess of his death." Rom. 6: 5. As Cbrist died for sin ooly once, baptism, the "likeness" of it, must be performed oaly once.
5. That haptism is called "a burial sod resurrection," pointing to the burial and resurrection of Christ. Therefore as Jesus was buried and rose but once, baptism must be performed but once.
6. That baptism is a pledge and moaument of the resurrection of the dead. 1 Cor. 15: 29. Therefore, as the dead are to rise but once, we must have but "one bsptism" to represent it.
7. That baptism declares our death to sin. Rom. 6: 2-3. Therefore, as we die to sin but once, we are to be "buried with him in baptism" but once.
8. That the Tnnkers make "born of water" mean baptism. John 3:5. So the Tunkera must be born of God three times.
9. That the passage of the Israelites under the cloud and through the sea, was a bsptism unto Moses, and a type of chratian baptism. 1 Cor. 10: 1,2 . Did they come out of Egypt three times? Did they pass through the sea three times?
10. That the salvation in the surk was "the like figure" as baptism. Was Noab saved in the ark three times?
11. Paul says: "one Lord, one faith, one baptism.
It has beet established beyond all reasonable doubt, thst Baptist churches pessess the one barial with Christ in baptism.
The Tunkers nnderstand that the word "baptiziag," io the commission, must be understood as nccuring three times and that it is a "frequentative."

This would require nine or more immersions to meet the demands of the Tuaker commission. Mr. Suein's appeal to the traditiods of the corruyt fathers, for the immersion is evidence that his Bible proofs do not sustain him. We repeat the following historical facts:

It is a fact, that no example in classe Grcek can be produeed where the Greets verb Laptiza means more than one subruersion.
2. It is a fsct, that no exauple io sacred Greek eas be produced where the word haptizo means more thne one submersion.
3. It is a fact, that there is no mention of "trine immersion" is the Bible.
4. It is a fact, that not one of the four apostolic fathere meations "triae immersion."
5. It is a fact, that there is mo men. tion of "trine immersion in the literature of the world, whether ssered or profane, till about the commencement of the third ceatury.

It is a fact, that when "trine immersion first made its appearance ia church history, it was associated with infant baptism, infant conumuoion, and a swarm of other traditione.
. It is a fact, that "trine immersion" was regarded by early churcb writers as ozly an spostulic tradition.

It is a fact, that "trine immersion" can be traced only through the Romish and Greek Cathohc churches, up to about the beginning of the third century. Our thivd characteristio affims that, Baptist churches possess the coramunion - Lord'e Supper-demanded in the New Testament.-The aight of his betrayal, is the upper room, while at the passover, Jesus "took bread and gave thanks, and brenk it, and gave unto them, saying. This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, say. ing, This cup is the New Testament io my blood, which is shed for you." Luke $22: 19,20$. At the same table at the close of the communion he said:
"And I appoint unto you a kiogdon,as my father bath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrcues judging the twelve tribes of Israpl." Luke 22: 29, 30.
The Baptist churches hold and practice the observance of the Lord's Supper, as a church ordinance, at his table in his kingdom, On Pentecost they that gladly received the word were baptized and added unto the church.
"And they continued steadfastly in the apestles' doctrine and fellowship, and in breaking of bread, and of pray. ers." Acts 2: 41. 42.
There the "breakiag of bread," in communion, was as they continued stesd fastly in the apoaties' doctriae and fellowship. This 's precisely the practice of Baptist churches. When the Corinthian church csme together to eat a full meal to satisfy huoger, with other improprieties, the apostles pronounced it "not to eat the Lord's supper." See 1 Cor. 11tb chapter. It is almost universally admitted that Baptist churches possess the ordinance of the Lord's sup. per.

As our fourth characteristic, we show ed that Baptist churches poseesx the New Testament church government.
The kingdom of Cbrist must be governed by his laws. The traditions of men are worse than vain in the service of God. Baptists have ever been great aticklers for the Word of God, a "tbas saith the Lord," for their faith and practice. In his Principles and Practices of

Baptists, p. 13. Dr. Wayland remarks The question is frecuently aqked, What is the creed, nucl what are the ac krowledged standarda of the Baptist churches ia this country? To this the staodard answer has alwnys been, 'Our rule of frith and practice is in the New 'Testament.' We have no authority to which we all profess submission "
Also, Joseph Belcher, speaklug of the Baptists, anys.
"lt is important, howeys, that it ghould be well uoderstood that nowbere do other charches of this denomination require subsoriptiou to thin or auy other humata creed as a term of felluwahip. They adbere rigidly to the New Teastameat as the sole standsrd of christiaai-

Religions Denominations, p. 43. In the firse article of the abstractof pria. ciples contained in the Eucyclopedin of Religious Koowledge, it is nffirmed that the Bible is "The supreme staodsard by which all human coaduct, ereeds aud opinions should be tried." Religions Encyc. p. 19. Io fact it is but the united volce of all Baptists throughout the world, that, "we profess to take for*our gnide in all mntters of religious belief and practice the New Testament, the rotole New Testanent, nothing but the New Testament." Priu, nad I'rac. of Bapts, p, 8 j.

We appealed to the following Script ures in proof that the New Testament must be the rule of our faith sod prsc. tice. Matt. 17: 5; Heb, 10: 211-93; 9 Tim. 3: 16, 17 ; Joha 12: 48, 49 ; Rev. 22: 18, 19, and Matt. 18: 15-18. Baptists put great stress upon this rule in Matt. 18th chapter. Thes shows thnt a local church is the ouly tribuonl in the kingdom for the settlement of difficulties. To have a centralized govern. ment so that "in matters of goverament and discipline each local congregation is subject to the whole body," is trenson agaiast the kingdom of Christ. Accord ing to this Popish pranciple the Tunkers have establisbed a "National Confereoce" "to decide matters for which no 'thus saith the Lord' can be found." No such a abomiunble iastitution was known to the spostolic churches. It way the local church that expelled the unworthy Paul said:
"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such a one unto Sa . tsa for the destruction of the flesb, that the spirit may be saved in the day of the Lord Jesus Christ." 1 Cor. 5: $4,5$.
This is the practice of Baptiat church
It was the local churches that restored the penitent. Paul asid: "Suffi cient to such a masn is this punishment, which was iaflicted of many. So that coatrariwise ye ought rather to forgive him, and comfort him, lest perh aps, such a one be swallowed up with overmuch sorrow." 2 Cor. 2:6, 7 .
This is the practice of Baptist church-
It was the locsl church that elected its own officers. Acts 6: 4,0 , the "whole multitude" "chose" the deacons to serve the Jerusalem charch. It was the 190 original cburch members at Jerusalem that "gave forth their lots" which elected Matthias to the apostleship. Baptist churches elect their own officers, sccording to the iaspired example. Baptisty poesess this peculiarity, the Bible church government.
Our friend with his Tunker brethren, have, on this point, embraced one of the leadiag doctrines of asti-Cbrist. They have a National Conncil to exercise a lordship over the churches. But oo ths other band Baptists earnestly contend
for "sonl liberty." They recogonize no ruler, lord or king of the coascience except Jeaus Chriat. The following Baptist sentiment is quoted in his history of Denominstions, by Joseph Belcher; "Religious liherty is a Baptast watehword, a kind of talisman which operates like a charm, and nerves every one for action.'
Mr. Stein's oft repeated objections need not he repented bere. The ntter sbsurdity of his denial of our church claims, and attempt to limit the power of Christ to save sinners to the pales of the Tueker church, set up by Mr. Mack in 1708 , is absurd to the superlative de gree. We have shown conclasively that Baptist churches are charches of Chriet because they presess the Bible charac teristics.

## ARE WE CHRISTIANS:

hyo h. batahatah.
To a Saint in Illinow, unknown, ye well known:

$I^{T}$affords we profound pleasure to know that my pen is to -your soul a fawcet of the Cryatal River, and a olarger of provision from the Upper Sanctuary. To some it is bitumen and grapes of Sodom, because it is always red with the blood of Jesus, and can scribble ouly crucify, cracify the flesh, and live the seorzed, misspprebeaded life of the Godman. No one can be captivated with a photograph of Jesus, who does not iu very deed love the Orig. insl with sll the heart, soul, miod, and strength. The Cross has an ugly look to thousands who vaguely dream and idly profess to be its adherents, In writing snd in living our one object should be to revenl Emmanuel, and draw souls into His embrace, which can be done only on Golgotha. No one who slights the Cross will ever find Jesus, or see into the kiagdom, or enjoy its glories and immunities. We have but a pour conception to what heighta of wiedom and bliss and sereaity we may be exalted in this life if we abide in Jesus, keep hold of his hand, and follow faithfully in his steps. The Holy Ghost is always whispering with a silent yet potent voice within, echong the mind of Christ, and repeatiug, unfolding, and impressing the word of God; and if we unbesitatingly obey the will of the Most High in all thiags and at all times, we will indeed be a "royal priesthood, a peculiar people." We will know by sweet and thril. ling experieace what it is to "dwell in God and God in us." Thisis a renlity and not a metaphor. The Christian who lives up to the stuodard of the Diviae manifestation in the flesh, obeys every motion and token snd warning of the voice of God within and without, is as conscious of the life and presence of Christ in the depths of his being, as he is of a sense of gratification whea eating and drinking. "My meat and my driok is to dole the will of Him that seat me, aud to finish His work." In this is not only the reality but the consciousness of the Holy Ghost. We are to "walk as Jesus walked, "and no one can live His life *ithout participating His inner bistory. He was God manifest in our aa ture, so that our life may be a coofession that Jesus Christ is come in the flesh." Lip-wituess amounts to nothing for our selves apart from life witness. Chris must be "in us a well of water spring ing up into everiasting life:" a Fountain freshening and beautifying every root let and twig of our being. This is genuine christian experience, and brings
many an hour of peace akin to that of God, "which passeth all understanding." To be haptized with the Hols Giost is to be saturated with the life of Clarist. If we clam to he ebrivinas, and our whole life he not sa assertion of Emama. wel, it is bat a 4orry imposture. All the inaer workiags of our nat"re, and all expressions in detail, must mean "God with us." A great work truly, but onr life is Christ, and he ls Omnipotent. Here is room for progress with. out ssying one word or writing one liae about its miserable counterfeit. Let Emmanuel be the watchword, the inner senl and fact of existence, nad we may be sure the outward will represent the infleshed Cbrist as truly as face and con. duct represent the human soul. Put the deathlesa and intangible into Divine keepiag, and the visible nod tangible will be moulded in accordnnce. Let us be all will, and will all (tod, and then our only relation to the world will be thst of light and salt and salvation.
"LOVETHY NEIGHBOR AS THYSELF.

## 

THE command above writtep is un doubtedly binding and imperative on all the human race, and especially so when we would acknowledge the nu thor of the same as one possessed with authonty to command, sad we his sub jects, those that should obey. The command to love our enemies is often ignored, even by those who profess christian ity, nad the baneful influence resulting therefrom has oftea nssumed a form detrimental to the true interests of the church.

The question may nrise, to what de gree am I reqnired to forgive? Our Savior answers the question to Peter when he sska a similar question: "seventy times seven;'s sud our Lord in his prayer of example to his followera, says "for give us our trespasses, as we forgive those that treepass aguinst us." Now from the import of the above petition we would infer that as we feel willing to forgive the wrongs of othere, so do we desire and pray our Father to for give us; sad it would be well to remem ber that if we will not from the heart forgive others neither will our heavenly Father forgive us our trespasses against Lis will. This then is an all-important prayer to all concerned. It would indeed be well to coasider well before we petition to aim that knoweth the herris of all. We may dissemble, yes deceive our fellowiman, yet we canoot deceive the All-wise, the Omnipreseat God. Oh brethren and sisters, are there any smong us who in word addreas the Most High with a cloak sud petition of bypocrisy! "Be not deceived, God is not mooked, .or whatsoever a man soweth, that shall be also reap." Gal. 6.
The first fruit of that spirit is proseised to all who seek to know and obey the Lord, is love; love unfeigned; love that endureth all things, beareth all things, not essily provoked, not puffed up, looketh not aloue on the things of self, but on the things of others, and lives for the benefit of those aronnd him; neeking to build up in "the faith once delivered to the saints;" those who have put their hand to the gospel plough. Such love is commendable wherever found, and emanates aloae from a truly regenerated heart.
The thought that love cannot be exbibited to those who seek to overthrow or poll dowa each other shonld at once
be abandoned, for it will prejndice ns
against what we onght to do, and our duty left undone, becomes sin. "The wages of $\sin$ is denth;" thus our doom as disobedirnt ones is selfevident, and as no disobedience in oldea times passed without its just retribution of punish. ment, "How shall we escape if we Deg. lect so great salvation."
Dear reader, have you love for Godt Do you obey his will? Hare you ever telt the dire consequeaces of disohedi. ence? Oh, can you from the heart forgive your brother or sister, aeighbor or friend, sad love without disgimulation ? Oh, remember Jesus loves you, although you spurn his gracious calls; he laves you despite your unkind rejectiou of of his promses to you of eteraal life. He laves you for he sent his Son to die for you.
THE POWFR AND MAJESTY OF TRUTH.

## hy Jayes evans.

sumben im.
T
HE coaversstion between the moth. er and daughter made is strauc impression upon the mind of the formShe had never questioned her spiritual condition. She was a member of the church. She was tnught that by baptism received in infancy she was made a child of God and an inheritor of the kingdnm of heaven. Her life was moral and full of digoity. Pride in ber eyes, blinded by the God of this world, she was a virtue, a true quality of an exalted mind. To be humble and shased in spirit was degrading and vul gar. She would as soon be caught smong thieves as to be ween at church in an attire out of fastion. She fondly hoped that after enjoying the good things of life, she would pass away to the mansions of the blessed to mingle with she knew not whom. But what she heard concerning the new preacher disturbed her somewhat. She was not a really bad womna, as the phrase goes. True, in the sight of Giod she was a sinner. Her sins were uncovered, and she was without a knowle ige of salvation. In other respects she was as moral as most persons in similar circumstances. But her standard of Christisn character was not learned from the New Testament. She followed the example of her spiritual guides who were as blied as she. Her curiosity was now awakened, add she resolved to visit Mrs. B., whom her daughter had informed her had heard the stranger preach.
Io the evening she called upon the lady, who although reared in the lap of opulence, was neverthaless inclined to be pious. She read her Testament and such expressions as, "What shall it profit a man if he gan the whole world and lose his own soul?" "The friendship of the world is enmity ayainst God, " woold make a deep impression on her heart. She was not $s 0$ prejudiced as some aris. tocratic people are who suppose that the uneducated in the myateries of theological science, involviag a knowledge of Greek and Latin classica, the exact sciences and polite literature, sonne times called "the Belles Lettres" had no right to proclaim the Gospel of Jesua. When she was informed that a very plain man, unlearned in the ahove mysteries, was warning mea that Jexus was coming to judge the living.and the dead; that to be accepted of him was to believe on bim, to repent of their sias, and to be baptized by three iramersions into the name of the Father, and of the Son and of the Holy spirit, and having thos received pardon of sins and the

Holy Spirit, we must coatimue to ber self denying, would be crucifyiag Christiaus to the end. Sibe hegan to reason that natural scieuces mathematics, meta physica aud classics bad uothiug to do with preaching Christ nad himerucifed She accordingly weat and heard a few discourses on old fashioned religion, whece at first looked a little foolish, but as light hegan to dawa ou the darkure of her miad ahe concluded it would be wisp to open ber Bible and see if these things were so. The nore she read and examined consiction fastened on ber mind, and let her to take a deep er ioterest io unseca sud etarual things. Sho loaged for something more antiafy ing than glitter aod tinsel. Dress and elegnant company could not satisfy the Whats of a new anture which the truth was gradually fortuing withiu her. At length she so far overcame ber natural pride as to ask the new minister to visat her, and bad some very solemn conversations with him, which will be dis closed is a coming day. Her founds tions begao to movo away from her aod to leave her hopeless and undone, a loat simper unsaved.
In this frame of miad she received the visit of the lsdy in question. After the unmeaning exchanges of fashioasble conversation, Mrs. L. introduced the object of her visit as follows:
"Amarantha has been heariog the aew preacber and has been telliag me strange things about bim. Indeed she startled me last Sunday by enquir ing whether we were Ohristinos or not
Mra. B. "Have you not heard him for yourself? He is iodeed a siogular man."
Mra. L. "But what can he say more than our own ministers cad say? They are learned, well-resd and know theol gy like household words.
Mra. B. "True, they know nll this, but I fear that there is muct in the Goypel that they are afraid to toll us. They live by ns and must oot offead our poite ears. I'ride, highmindedress and lofty bearing are thiogs on which they must keap profound silence, inasmuch нs we esteem these things to be virtues.)
Mrs, L. "But we ought to have pride enough to preserve our digaity. Are we to be servile and igaohle in order to gain heaveni I do uot see it io that light.'
Mrs, B. "Was Jesus servile or ignoble! And yet he was poor and with. out pride. He served othors; he had no servants to wait on him. There was no pride in him, and are we not to follow his steps? If the fachion of the world passes away, will we not pass away with it? If we are rain, proud and arrogant, can we dwell with Jesua? Now, these are some of the thoughts that are agitasting me, and I confess that I have re flected more deeply sioce 1 heard the preacher in a very simple yet earnest manner poiat out the periahing atature of wealth and fashion. He talks eo much concerning Jesus as be way to fiod and heaven. He seems to remove the strata of Luman wisdom that keep Christ's comoraudruents out of eight.'

Mre, L. "What commacdments of Christ do we break. I learned the ten commandments when I was a child. I am sare I do not break them..
(To bo Continued).
As a lighthouse to a ship naring a rockhound coast, and as a gaide to a traveler in an unknown land, ao are the words of the Lord Jesus to the young. They throw Iight upon the daagera of life's voyage, and they direet willing feet in the ways they ehoold walk.

thought mo and to. Hestill would not concede. Then the wife itesprised-thought ber husband tubborn and contrary.
Thiv reminded os of cur bretlireu and sistern in councol mection sorpetimen. Thay eny thrs or that in oo becsure somehody phee thought it Was, bo! whote we bave no ressom to h-liere koew any more abont it than flose taiking.
But of thrir idra is not neaptai, thro they But of thrir idea is not necopten, thera they
thiok there brethren nud anders atubliora! When you preach or wrile a thing is so, den' forget to thll ux how you know it

## MODDY WATERS

Wclip tho following from No . $x$ of the Progeresive Christian, written ly J. P. Hotrio of Phiallelphis. After wooviog upon the works at Hentingdoe without dimol
 melh n manta over clothing hoosen and naifurni-
ty, that a periou would almost be led to belleve
 of the B. AT W. hud secured a contract trom the elestull omphor to firnish John Chinamum tht Unitorma. We ace led to inguire whether ige alowelothing honse than to edit a rellgions




Now Bro. Hetric, that waler is a litele tov wuiddy to drank, Its sweethess and Irrollurnh. adds bothing to joy, pesce, and holizess. Oaly hout two inches of splace were devoted to ths elothing-houne project in No. 24 and loss than one column in fuvor of ouiformity out the cov-
crivg ordained of God for our sistors, aud yet the accusation is made that the B. AT W. has giteh a mamia! Certainly there must kavo been outd aqgument in that artiele or it would not bavo aroased nuch a feecling agaiast it. How any ono can cast reft ctions upou his brethrem
comparing thom to grovelers after filthy here, and then claine the spirit of Christ, is certainly semisultat mysterious. We have met Bro. Hetric, conversed with him, associated with him, and bad learsed to regard him as being
courteous, gentle, oaretul in has assertions and criticisms. We are surprised at his utter ances; the spirit of thew, and want of that roberly affectiou which is so needful for tho petting forth of divise prineiples. We bope ather further refeetion, be will nee that his latuago can add notbieg to practical Chrotianity, -cman infuse no right prinoiples into proud
oud corrupt world. We bear him no ill will; but pray that our Futher may deal kindly with him, and belp both him aud us to cling to the erose. We believe in the priaciple of plaingess frese. We helieve in the principle of uniformily, which, when observed in the spirit of We beliere every priaciple sot forth iu the Ora cles of God; and believing them wo are restraiued fronu nsing hard gjee ches towards our Brethreu. By these diviue prinerples, the practical hings of God for mas, we shall by grace divine stund. We are truly weak; and desire to be cared nor flattered out of the plain paths of duty and eternal goodness.
Whenever we shall see a departure from any principle of divine revelation we sball raise oo voices against it. And in doing so, we shall
endeuror to aroid persomalitie, retections and somuations aed attach the wrong pribeiple. To pull down wee is not our mission, but to trike at error is the duty of the faithfol serant. We rarely ever notice any reflections on purself, beliaving that God is our protector,and adges ngatly all our motives; bat wa though $t$ well to notice hrothe: 'H's strielures, believ-
iug that he could please his heavenly Father ug that he could please his heasenly Fatber ff dress by uniformity, better than by throwing bis eympatity ou the side of the vain fashions Fere thure is no stablity, no spinit of abase wient and holiness. If our adberence to tha New Tentament will muddy the waters of the sorld, let them be muddied. Wo invite our brother H. to examine all tho Bretbren's papart carefully ou the dress question and see hich ote says the most abont it. Perhaps w putting all the corn is me bill People who putting air the cora in one bill. People who ire is to preach that part of Cbrist crucifed fich relates to drees, as wsill as other parts and we bope our luretbrea who wanifest so
much zall for "free prese" will bear with us a litule when wr use "free pres." Wo sbould not atte upt to muzzle your nyuts; 19h, because we
ute pot authoriz-d to muzzle, und 2ad, hecnuse nto Dot authoriz-d to muzzie, mad 2ad, hecanke
wey do not wunt our mouth monzi.ed. Bot tet is natilfat 4 kind a.d brothert'y apirit is al our writingt. Brother Hetric, will jou bolp as by good examples?

## PRACTICAL THOUGHTS

$T$EnE leading editor of the Primitive Chrisan, R. H Hiller, take stroag ground in | Says: |
| :--- |
| simm |

Same bave naul Rant naythiog will do for a cowcriug. This cannot be correct becalke just nuy-
 show the wiltiry power over the soldier. Wha
would any that nat mnything would did for a Hiag Wulld ayy that anst my thing would do for $a$ hag.
to represent the powar of our civil government. to represunt the powsr of our clvil qovernment.
Notimg but the true bamer, the stars und stripen, Nothag but the true banner, the stars und stripen,
ran represent the power of our government. A 'at represent the yower of our goverument.
rell llag or a blick one would not. Mat tho otis onty aithorlied by the government itsolf would ue asign of tis prwer. The American vesael of
very sca salling under that flag, bas the siga an political power to protect ic
This does not sound as if be hed learned that and uncorer." But hear Brother Miller a ittle further:
In our das uphain wbile cip is adepted ta the clun ch, because in Amenca that was the reatume is wothen thenst was organized in this country. It
 white cap of our mothers, for the most fashionable
heind dress of the modern timas. We pirfer the heind dress of the modern tinies. We pirfer the
plan white cap because, Brat, it illis all the tenching of the Scripteres; second, because it las been adopted by the ehurch for more than a century; Chrd, because wo belleve it is tho nicest, must beerings a wooman ean wear; fourth, bee mase it, more than anything else, shows that the wotsan bas renounced all the fashions of the sortd, nud espousId fully the whole doctrine of the Gaspel. These One thing is oertain, Bro. Robert, if you contiane to take strong groundt ha favor of cospel simplicity, the vain fastions of the wortd will you on the side of praclical Christianity. It is a good place to be. We stand with you, because we believe true principles are there; and whethor we say much or little on the sukject, count race to see it

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM.-ธr.

Bortism into the name of each person of the Holy Trinity.

Wwill next notice some sentencea proposed by siagle imumersiociats as abalogo $\rightarrow$ s to
 accepting a senterce proposed to bo analogous to it withont first teeting its analogy. Similar obnectives mas sustans sumilar syatactical reastioss to dififerent prits of speech, or diflerent parts of seath uces, or whole propositions, but ible or interchangeable. Again. the some part of speech; as for example, the prepasition may xpress very different aud even opposile relahons as ear apart in their tentency and results as bulaess and transgresion, as heaven aud hell. One preposition expresses gour trans:cion into a ctate and another your transition out of it. Some verbs express anly being, othera action. Some express intrassitive action, othis tranditive action. Hence, is order to complete aualogy between any two exumples there nust not only bs similarity of parts of speech and their constraction, but they mut bo joind together in, anu express likn relationg. Some have offered this text: "Many shall come rom the East and West, aud ahall sit down with Abruham and Jease sad Jacob is the sing dou of heaven." Mat. $8: 3$. They say aceording to our understandiag of the commisina, they would bave to come from the Eas? und then go and come from the West, and sit down with Abrabam, and then sit dowu s second time with Inaca, and then a third time math Jocok. But the text proves partly too much for there aud partly too little. 1. Those chat come from the East will not he the sme that will come from the West, bencs there is more than one setion. 2. It don't re quire hat one action tor oue to sit down mitb ans number of persons in companf. "Fith" ospresses a relation of association or compan-
ionsbip, not transition as "into" (eis) does.
"Sit down" 15 strtransitive and can hace no ob t, while "baptizing is transitive atel has an object. If they will sabstitute a transtive verb followed by the object of a relation for "eit down" it will be a little wore like the cons miesion. Thus, "They shall shake bande nith Abrstam and Isaace and Jacob" How mans wetions would that take? 'But to show what analogous relations would reguire we will supposo that a cortsin woman had respectively three busbands, who for the nale of coavenibee we will call "Abrahan" and "Isase" and - Jacob." The officera celebrated ber marrisge, "inducting her into the zame of Abraham and of Isaac sud of Jucob," How many actions dud that require? Again, the following bas beea offorred: "He aball come in his owa glory and is his Father's and of the holy nugels." Luke 3: 26. They think, according to our viems, that to will have to come in bis ownd glory, and come aguin in his Father's glory, and come a third time in the glory of the boly angels. But tho passages are by no means parallel. "Come," unlike "baptizing," is istransilive and has bo object. The cowmission requires baptisu "(eis) into the wame," etc., but Clurist will eome (en) "in" the three glorien, in all of which be will be before hestarts, "Into" denotes a relation of action, as, "John went into the bouse." "In" denotes a relation of being, as, "John is in the bouse." This is no more analogous to the haptismal formula than the example, "The governor came to town dressed in black and purple aud fino linen," but as this indicatos several past actions hy whicb the governor got into the block and purple and fine linen, 30 Clirist, who wat from the beginoivg in his Futher's glory, had to get into the glory of the asgels atter their creation, which refection does a single action in baptism no good here. But again, "Then apake Jesus nato the multitude and to his disciples." Matt. 23:1. This and similar passages are offered us analogous to the haptismal formula, in favor of the shagle action. But the word "spako" bere, unlike "baptiziog," bas no object. But, for the anke of argument, grant that the ex mople is
relepaas, and that this ouly represents one disourst. What has the sidgle action gained? Is one diccourse the result of a single effort? or if continued and repeated efforts? 18 it one cheak? or one speaking? The facts are that
Clist had before him several classea of perons, and in the course of his remarks addressed himeelf distinctly to each class. To the dis. ciples alone he said: "Be not ye called Rabbi; for one is your mater, wven Cbrist; and all ye are brethren. And call no man your father on earth, for one is your Father in Heaven. Neitbhe ye called Masters," ete. Matt. 23: 8-12. But he spenks exclusively to others in the latter part of his discourse and pours from time to tame thoss bitter denazciations upon their character and condact. "Woe unto you Scribes
and Ptariees, hypoerites," ete. 13: 39. So nd Ptancese, hypoerites, etc. 13:39. So indiriduals of dififerent rank and office, as Moses and Aaron, Num. : : 1, are collectively addressed in one discourse respecting their reveral preculiar classes, characteris or duties, such discourses always involve not one, but several actinns; and hence the exao plo only illustrutes a plurality of actiona in baptisn, if relersnt at all. "To," however, in this examplo does not express the same relation that "into" does in the commission. Agnin, the following example bax been offered: "To the ackuowledgement of the mystery of God, and of the Father and of Cbrist" Col. \&:2. Here they maiotain the bur method of explaining the baptismal form ula would give three mrateries and three ac knowledgements. Thils, howeser it not a par allol text. It bas no subjiect, predicate, nor direct action. If it bad, the acknowledgement of something is very diff rrat from being haptizyd ioto somelbing. Whether God has one or masy mysteries pertaining to the one Divinity, or to ench power of that Divinity, I know not. One thing I do know, "The mystery of God and of the Father and of Ctrist," involves my teries to me. There are distinctive peculiarities about the divine nature which bsfillo all my $x f$ forts to comprehend. Hence, to me, every at tritute and perifection of the Divino Inteiligence to a mystery, aud could $f$ acknowledge all by teir dirtinctivs mames, it would ispolva aeany one can find a parallel to the single aclion for bapticm here, 1 am willing they wonld
haveit. Some adduce thiv passage" "I pray Vod that your whole apirit, noul and body be preverved blanelesa onto the coming of our 1 hese 3: 2. . This in 'Spirit, sout and body" is the compound subvet to the pasire predicate "to be preserved." How unlike action porformed into the ueme of whin of three powers. Some sdiuce thi ext: "Ye alaall continue in the Son and in the Father." 1 John $1: 24$. We have aiready notioed an example of this knad, but as it is spec ially urged by nugle immerrionits it desorvas atteation. They maintaia thast if the tro ad verkial olemeats, "in the Son," and "in the Fatber" connot effect the verb "coatinue" so us to express tro astione, that the adverbial ele ments, "in the name of the Father," and "of the Son," abd "of the "Holy Spirit" canuot ao modify "baptizing" as to convey three actione If "sball continuo" was active and trausitive, like "baptiziag," and "in" (en) dovoted a relation of transition, like "iuto" (eis), the argu ment would be sound. But, alas for them! "in" only denotes being, and "steall contioue" (ineneile, will atide) is noither active nor trans. itive. This meruly relers to their being "in the Son and in the Father," es the fathers were "in the cloud and in the sea," when baptized unto Moses," and as Clrist will be in the three glories when he comes into the world. The fact that Cbristians may abile or continue "in the Son and in the Father" is no more proof that they were baptized into each of them by ore action thas a man'e continuing in two distinet relations which he sustains to one individual as cousin and husband, profes that one act introduced him into both. Same introduco this ex. ample: "I am the God of Abraban, nad the God of Isaac, and the God of Jacob," Matt. 22:32. They argue that according to our views
of the commision, this text would prove that there are three Gode, one God of Abrabam, another God of Isace, and avother God of Jacob. Unfortunately for their argument, thas text bas neither an active nor transitive verb. Hence it expresses no action at all. The pronoun "I" aud "the God," repeated it each
adjunctivs element, are both in the nominstive cate before and after "am," the verb "to he" which can have no object. Cas ove pat money or gloves into the band of John and of William and of James without thres actions? Does it theretore follow that breausa he in the hrother of John, and tho brotker of Willian, sud the brother of James, that be is three brothers? Yet such is the logic of the objection urged in this example If this example, however, proves anything, it is sill in our favor. Though the Lord was the God of Abrubam, Isase and Jacob, this relation of each to hinn
was not wrought by one sction, but by the three distinct avents which gave them severally an existence. Some adduce this passage: "The third part of men was killed by the fire and the amoke and the brinatome." Ryv. 9: 18. They tuaintain that from our views of Matt. 28: 19 the thixd part of men would have to be killed thrre times, onee by fire, a seeond time by the moke, ond a third time by the brimatone. "By." which expresses the relation of the three combinem elements to the third part of men, is quile a different relition to that expressed by "rate." Yet the truth of the case is, that the influence pecolliar to ench of the three elements, 1.0: the pecalar action of the fire, and the peculisr action of the amoke, shd the pecnuar action of the brimatone combined together wrought apon "the third part of the men" so fore, if an action into each of the peculisr amames, viz: Father, Sow and Holy Spirit, is so connected as to effect one baptiam "into Chriat's death?" Hsd the peculiar action of eitber of tbese three elements been left out would they have been "killed by tea fire and by the smoke and by the brimatome?" Were they hilled by one action? If not the erampla is a failure. But we are reminded that when Panl "reasoned of righteousness, temperance and judgement ${ }^{\text {t }}$ Acts $24: 25$, he ressoned only onca. I answer, could he have reasoned oa these uressed hir views of thea hy one otterave? If not, this also fsils our opproents. J. w. s,

It is a fearful thing for a minister to change "the truth of Godinto a lie," and to worebip and arrve the creatore more that the Creator. tions," to do those things which are not conrenient.

## H0NE AND FAMILY

Hunbands, love your wives. Wives, anbmit your-
eives onto your own hushands. Cblldren, obey


## THE BLIND MAN'S APPEAL

[The following beautiful poem woa purchased frow a blind mase on the train between Owatcma and Farribault, Mion. Read it, and then remenber the poor and unfortunato cverywberc. May to help thera. ML M. E.]

Oh ye whose eycs are open to
The glorions light of day.
Conslder how the darkness fulls
Unon the blind mann's way.
And lot compnaston's fivger trilke Upon your heart's pure strings, That bope may ofer his darkened whe Throw her protecting wing:Ab mel ab mel the bind man'e
Is frolghted step with wos; The thorne that through ble daily patb. None liut the eigbtless know; Theth, oh, let mercy'o gentle vo
Soft oter your sepnes steal, Soft oter your senaes steal,
And ilston to kind charity, To thls my sall appesal.
My fate la bard- $\mathbf{I}$ cannot work, As in the daya gone by: And all thelr wants supply God knows I wonld not shrin Nor hardshlpe would I mind, But, ab, alnsl hope'e star bas sunk,
I'm olind-I'm blifd-I'm blipd.
bear thy chilitren's gentle voice. But eannot meet thelir eye; I feel the preasare of their klas, And turn away to sigh, Oh, think of this, ye hippy ones, In patace or in eot,
And drop a tear of pity for
$3 / y$ hard, my wretched lot.
The grandest straeture man
The grandest straeture man can rear
Is the prifo of huratn porme.
Is tooched by time's relentless bini And crumbles in an hour.
And mann, with all bin boisted skill Must yield to death"s embrace: Must find withlo a narro
That furrowed brow with
Muat soon be lad away i moary focke No power on earth the streana of Hfe Tbat noble youtb whose bosom awells With prospects bright nad fair, Must see those proopects laid awny
Forlife is elfolng there Forlife is etroing there
And that sweet matd nith buoyant steps, With spirit glad and free.
Wust feel the loy hands of death,
Must cold and lifeless be,
Then, oh, turn not away from this, My sorrowing njpeal.
Bat let the voich of metcy swezt,
Soft o'er your beart strings ateal
soft our your beart-strings steal,
Shall be your sweet reward,
That whosotver helps the poor
But lewileth to the Lord.
Remember, too, that tho on erreth
You cast your blossoms round, In Codl's owaboiy ground: And, oht, bow great will be the j That mito yon is given,
Wben the blud mina Ehall Your entrance into Heaven.

## WHAT AN OLD MAN HAS NOTICED.

Ihave noticed that all men are honeat whan well watched.
arll purses will hold pennies 4 well as pounds.
I bave noticed that merit is al ways mensured
in the world by its suecess.
I have noticed that is nearly all things monof is the main object in verw.
I have notiod that in order to be a reasanable oreature it is necessary at tirues to be downright mad.
I have notict that nome men are so honest that necessity compels them to be dishonest in the ead.
I have noticed that silks, bread eloths and jowels are often bought with other peop'e's maney.
I have noticed that the prayer of the selfish man is "Fargive us our debts," while he nnkes everybody that owes bim pay to the utmosit farthing.
I have notieed that he who thinke every man a rogue is very certain to see one when he ahaves himself, and he ought in mercy to his oeighboy to surrender the rascal to justice.
I have noticed that monoy is tha fool's
dom, the hnave's reputation, the poor man's
desire, the covetons man's ambition and the idol of all.
bave noticed that all mea spoak well of all men's virtues when they are dead, and the tombstones ars taarked with epitaphs of the good and virtuons. Is there any particulas cemetery where the had men are buried?

## GATHERING HOME.

hy theat,thy A. Clarieg.

SME worda eanvey to the mind a deeper meaning than otbers, but none are withtheir aignificasce. The term gathering home is expressive of meny beantifn! idens, and, to the reflective mind, suggests matter for meditation. Howe! How the word touches the tonder emotions of the heart, and awakena memories of the past! There ase associations enstered aronnd that sacred spot that are endtared to us all, and we love to think of them. When we are separated from onr friends we look forward with bright antio pations to the time when we will gather home, and be reunited with those we love. Our minds dwell much upon the pleasing theme, and the thought of being disappoiated in our expectations in sa anwelcome one indeed. When brothers aud sistera bave been separated for a season there is buch pleasure realized in reparing to their home, and how rapidly and sweetly the houre apeed by when gathered under the parental roaf! Who of as who are out in the basy hive of life bave not felt tbin pleasure? dnd, although we enjoy thene reanions, yet sad feeliags crowd in upon us when the thought in presented that it may bo our lest meeting in this world. These earthly gatherings are caleulated to cheer un on our pathway, and strengthon the bonds of love and affection that shonld cbaracterize members of the same family, but ering in the evening of tbis world, whes they aill come from the East and the Weat, the North and the Soutb, and will ait down in the North and the Sou
King dom of God.
Gathering home! Yes, one by one are being gatbered to that eoduring howe where there are no separations and where all is peace and love. Here we cannot remain at bome; the dutiea of life call upon on to neparate and we
sometimea go forth reluctantly, not that we wish to shrink from duty, bat we crave the rociety of those who are near and dear, aod who are interested in our welfare. Bat when we are gathered in the home of the angels we will never part. What a grand reucion it will be if we live so that we can bo accounted worthy to be gathered among the jowels that will compore the family of God $\rightarrow$ in that beautifal home beyond the skies! Tbe heart cannot conceive of the glories that are held in reservation for the faithful, for lospiration teaches us "That eye hath notseen, nor ear heard, neither hath it
entered iuto the heart of man the things that entered into the heart of man the things that
God hath prepared for those that love Him." Here our homes are tramnitory; they will not endure, but there is a habitation that is never-
ending. When all earthly things shall bave ending. When all earthly things shall bave passed into oblivion thio bome will remain unchasuged, ued
light thereaf.
In order that we may be permitted to enter the precincts of this heavenly home we must prepare for an nduittance while bere. If we anticipate a visit to our earthly bomes we a! waya make some extra preparation, and we pot
only propare and long to be tberg, but we must make the atarl, or we Nould never reach the
end of oar journey. Jat so ia regara to our eternal kowe. We must not only have a desire when we are doae battling with lite's trials to go home and be at rest, hut we must prepare
for the journeg and make the start or we will for the journey
nuver resch it.
Young friends, do not delay this all-important preparation. You alt have a longing deaire to reach that "hoase not made with hands," and bereunited with those who have gone ber fore, but this desire will never enable you to resch the hlissful baven and enter the "pearly portals" unless yon earneatly labor to that end. Sirive to beeame warthy guests 20 that when the Mastor cames yoa may be gathered sbeaves into the garner of the Lord. There wre those who have been "almost persuaded," but as yet nave not fally made op their minds to travel
with us on the narrow way. The "still small with us on the narrow way. The "still smal!
voice" which has been knocking at the door of their bearts bas knocking at the door and yet thers has derply impressed themselves of the lasting wleasmres that are to be enjoyed in the Master's service. Perhaps in the quiet hour of oight when the sahle ahodows cover the lond aad tbe world is hushed in ailence, the thought of therr lost coadition
great importance of living better lives. Resist the wooings of the Epirit no loager, bat "to-lay if yoa will hear his roice harden not your h-arts." Come while in the monning of tife and dedicate poar energies to the serrice of the Lord, so that when oar life-morh is ended we may all be safely gathered to that home where separatians are noknown, and where all is peace and love.

KEEP IT TO Yocrserz-You bave troubleyour feelings are injured, your hushand is unkind, Your wife frets, your home la not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A swouldering fire caa be found and extingurshed; bat when the oonfs are scattered, who can pick thea up? Bury your sorrom. The place for sad and disgast. ing things ia under the groond. A cut finger is not benefitted by palling off the plastor and exposing it to somehody's eye. Things thus covered are cured witbont a scar; but once published and confided to meddliag friends, there is oo end to the trouble they may cause. Keep it to yourself. Truubles are transient, and when a sorrow is healed and passed, what a comfort it is to say: "No one evor linew it untal it was all over."-Sel.

Three bops were neverely whipped by a Roman Catholis priest recently, for baving acted as pall-bearera at the foneral of a Protestant boy. The priest hes been indicted for asault and battery, und the case escited so vers bitter feeling that the venue of the triat had to br changed three times to avoid disturbance. The priest was found guilty, and the penalty imposed will cont him ahout \$328. We are often told that the spirit of persecution which disgraced the Romau Catholic ehureh in past to the principle of the church Bage, and oot to tbe principle of the church. Bat recent events have shown that that church is of the same temper in these dayz, and tbat its tyranay and intolerance extend into every department of social life, and that if it ever acquirea its old power it will uee it as mercilesaly os it did ia the days of the Spanisb Inyuisition. In deed, the clurch at this day endorses everything hat wes ever done by ita membera in its name. -Chrstian Hevald

Women admure strength without seeking to imitate $i t$; men gentleness without bentowing it in return. Patience is strength; impafence is weakness. To ait quiet even though what is going on wearies you is a gain. Buds do not come up in a day, and if you wait you may fiad flowers where only a little while ago you thought it was all barren waste. Strive against the dispositiou to fly from one place to nother. Your strength, as was Israel's, is to it still.
A willng heart can find ite work anywhere and ezerywhere. We sometimes think we hould do mare if we were better placel; but if we are not doing what we can where we ar-
the should not. He who is "faithful io litul asys Christ, "will be faithful in much.

FALLEN ASLEEP




N1PDLE-In the Thig Grove edureh, Benton Co. Iowa, Jume 1:4h. 1530, of Consumptlon, sister Maggie, wife of friend Jacol Kniyple, aged by the brethres from thays. Fonesalservo to meet thy God." From Elilaseril Joumag. ORNEY - In the Sonth Waterioo eongregation, lows, June 17th, 1eso, of Diptheria, Saralh, grand daughter of brother Josepb, and dsughter of suran Fornoy, nged 8 years and is months. Foueral acruces by brother Samuel Murray and Westio Adaras from Mast. 18.8
AUX - Feb, zlat, IEso, alst r Maria, wife of Jo sept Kiun, aged 26 yenrs. Services by brothe HICE
Grove, Elens, wife of D. M. Price, in Franklin For the past ten pears the hins been of ber age ufferer. She wa born in Franklin Co. Pa. and dame to Franklia Grove with ber parents in 1840. Was married asme year and lived in Polotive years. Then moved to Frnoklin Girove where they were aving at the time of ber death. Glie leaves a fam Ily of husliand and three ehildren to mourn their
loss. She was buried at the Erethren's chureh in Lee Co, and the funeral services were cunducted by brethren Dierdorf in Libman.
[Gle ased from Ftenklin Reparter.]

## OUR BUDGET.

- Keep yotir beart full of good thoughta that bad thoughts may not euter.
-Habit is a cable. We weave a threod of it every day, and at last canont broak it.
-If thedisposition is good, the acta will be good too, thoogh a man may oot be able to do as be desires.
-It is not until we have passed through the faruace that we are made to kuow how muel dross was in our composition.
$-\operatorname{Sin}$ is never at a stay: if we do not retreat from it we sball advance in it: and the further we go the more we have to come back.

How beautiful is God's trath! How rich are the treasares of his thougbts! How straight the ways of bis law! How glorions the end of thone who delight in his precepts.
-Tbe Treasury Departmeat last Thursday purchased $\$ 58,000$ ounces of tine silver for de Iivery at the Philadelphin and San Francisco Mrats.
-Tbe present prospect is that the erops will Lie excellent thia year. In Now Jersey and on Long Island the army worm is cassiug great ructio
-The National Board of health last Thursday received an offlcial report from Havana,
stating that for the week onding June 12th, zating that for the week onding June 12th, there bad been 25 deaths from yellow fover and 14 from amallpox.
-Danie! Wehaler once remarked: "I have read the Bible through many timea. It is a hook of all othern, for lawyers, and I pity the man who eanuot find in it a rich sapply of thougbt and rale for conduct.

- At the anoual session last Friday of the New England Bapliat Misaionary Coaveutiou a resolution disapproving the election of pastors anoually and recommending churchea to
abolish the custom, waa laid on the table
-Iceland has five newepapers whose cditors read English, German and French, and theye languagee are underatood by tho educated elasses gederally. It is said no other comity reads so many books in peoportion to ite pop. alation.
-The census returne from Clieago indicate 3 population of 475,000 , aboat 25,000 leas than was expected by most of the Chicagoans. The popalation of Peoria is returned at leas thas 28,000 , whereas 35,000 was expected. The pop. nlation of Philadelphis is returned at 842,248 .
-Th revision of the Bible, which is now nearly completed, will cost not far from 8120 . 000 ; and yet the rovinere ase only pard their hotel and traveling expenses-no onlary. The Universily presses at Oxford have become responsible for the expenses and will sell the first edition at a high prics to indemnify themselvec.
-"One great canse of hard timen," says the Prairce Farmer, "we copy from the Buffalo
Courier, to the effect that in 1877 the people of Courice, to the effect that in 1877 the people of
the United States cousumed $70,000,000$ gallons of sparits, $10,000,000$ barrcls of beer $\$ 100,000$, 000 worth of smoking, chewing sud maffiog tobaceo; besides $200,000,000$ cigars, or fifty each jear for every man, woman and child. Eleven yeara before Commisaioner Wella reported the amount of liquor and beer yearly consumed at $\$ 1,483,460,855$. The same year Statisticaa Dulmar gave the value of all the railroads in the country, fully equipped, to be $\$ 1,654,040,799$ or only an eighth more 1 Every year the people of this repollic drink up the value of all the railroads in it ! Why the value of all the railroads in it fhey cure the capitalists who baild shonlda't they curse the capitalists who build
them? What a pile of money is draulh and moled away in every year, principally by very poor mes.
-Minister Noyer who has jast returned to Paris from an extended tour in the Kast. In a coromunication to the Secretary of State he callis eapecial attention to the deplorable condition of the Jews in Mforocca. He saye they are suffering from the mont bitter and malig. nant persecutions from the Mohammedana; nant persecutions frow the aronammedana and intelligent people of the kingdom, they and intelligent people of the kingdom, they have no righte and every law is framed to op-
press tbem. Thia Jewish population numbere press them. This Jewish population numbere
some 350,000 souls. The attention of the leadsome 350,000 soula. The attention of the lead-
ing poweri of Eurape has some time since ing powers of Eurape has some time simca
bern called to this iniquity, and soon representatives from England, Spain, Italy, Frasce Rosisia and the Uuited States will meet in Madrid to devise measares of relief. It is to be hoped that the United States will be prompt


# OUR BIBLE CLASS. 

## "The Worlh of Truth no Tongue rion Tell!

 - -2 $=2$

Will sorae ome please exptatn trevelation: 22: ${ }^{12}$ Will some brother or aster please explian the Whli some brothef or aster plesase expl
2oth vorie of the 14th chapter of S. Luke
Ilease explatin Geneeieduh Chaptor and oth verse "And It reveritel tha Lard that he limd male tan an the earth, and it grieved him al whin hoart.

## Is extl ss iudenendeut, arif-exinting, ele rnal priti

Pleaso explait tot Coriuthana, 14: 14 , whet
 churches: tor it ts yot permitted unto thend to Bienk but they are comman
enco jit aliso asilh the law."
In there a boptisum of the Hols Gbost
What is the tetimony of Jesun Chritt, and who has that testimony uss dellined in Rev. $10: 10,10$
 funl mean that ho will mot wat mes of any kind di cel uuto ulols.
Will yoif please explain how? And thon the rerpent) whilt brutae lids (thio Mesasiatis) beef.' (G)

## OUR SAVIOR'S PRAYERS.

T L inspired record shows that our Savior's Father.
He is firat presented to us at prayer at the very beginuing ot bie miniuterial worl: "Being hap tixed, and praping, the Heaven was opened." Lake 3:21.
He next appears in prayer in the course of his sermon on the mount, when he first deliver ed the "Lord's prayer." Matt. 6:9.
Later io bis history, on a different oceasion, we bod hiul repesting tssentially the same form of prajer. Loko 11: 1.
About the beginuing of his mirucles, after great success, he goes into a mountain near Capernaum, i great while before day, to pray Mark 1:35.
When hiseuemies were powerfally stirred up agaiust him, be spant a whole night in prayer, and the following day called his twelve apostles. Lulke 6: 12.
At another time his history preseuts bim iz the wilderness, praying. Lake 5: 16 .
Again the ncese is Jesus alone, praying. Luke 9: 1 s .
Agaia he in surrounded by e great maltutude: motters dreseut their little obes, asking him to put his hands upon them and pray Matt 19: 13-95.
After feeding the five thoussnd with the five loaves, we find him withdrawing io the evening to a mountain uear the Sea of Galiliee, and spending the greator part of the night: (about 3 o'clook A. M.) be came to his disciples. $^{2}$. walking on the aea. Matt. 14: $23-23$.

At the grave of Lazaras, deeply sympathizing with the bereaved, we hear him groatiug (probebly meutally praymg) and then making a prayer of thanksgiving. John 11: 33, 38, $+1,42$.
The next scene of prayer is upon a mountan near the Sea of Galilee, et the time of his frans fignration. "He took Peter and John and James, and went up in a mountain to pray And as he prayed the fashiou of bis conuntenance was siltered, and biy raiment was white and glistening." Lahe 9: 28-29.
Next, a few days before his death, he prays and is auswered by an audible voice from heayen. John 18: 17-28.
The fullest of bis prayers, on record, is that one just ater be had insticutdube 17
at the close of his sermon. Jobn
Nest, the scene is in the dark retired walks of Gethsemaue. Alone, at a distance from Peter aud James and John, at the critica period of redemption, with the wost urgen entreaty, and yet with submission to divine will he prays three times. Matt. 2f: $39-44$.
Last of all on the cross, be prays for bis en emies, "Father, forgive them," ete., and then prayerfully commends his spirit into the bands of his fither. Loke 23: 34 , 46 .
After the resarrection, on four oecassions, we fiod him pronconcing a blessing apon bis disciples. Such was the lost act of his life on and he lifted up his hands and blessed then

And it came to pasa, while he bleased them, ho Fas parted from them and carried up into Ieaven." Luke \#t: $50-51$.
We may observe that his proyers were ofted ande alone, konetimes wheu two or three wer met together. tometimes is a larger social cir-
rite, and sometimes in the kreat congregatinp. He, and somebimes in the great congregatinn.
He prayed when temptations were before bim He prayed when temptations were beforo bim,
afler greot suceesses, in times of deep trigh, and after greol suceesses, in times of deep trith, and when be was
As our liggh Priest, he bas uow entered int Wie moat boly place, withis the trae taberancle, and there "be liveth to mulse intercesWhor -
Whien be taught that "men ought always to "ray," he was himelf prscticiog what be
 oth by precept and example, abd the Bible in trodacee the nabject so mabs buddreds of times
and undor so great a variety of formas, prayer wust be a momentons agency is the etonomy of grace. "L
$T$., As. Mces

## BETTER AND WORSE

1) ETTER to he of a bumble spirit with the rong. Pror. 16: 19)
Better ie a dry moral with quielness there witb than a house foll of sactifice: and strife. Prov 17:1
Better is a liftle with the fear of the Lord than great treasures and trouble theremith Prov. 16: 1f.
Bether is a neigbbor who is near than rother who is afar off. Prov, 27: 10 .
Better it is to get wiadom than gold; and unBerstanding than silver. Pror. 16: 1f.
erstanding thau silver. Pror. 16: Ifi.
Better is a poor and wise child thao
Botter is a poor and wise chil
and foolish hing. Eve. it: 13.
Better is the poor that wall
Better is the poor that walketh in his up rightaese than he that is perverse in his way though he berich. Prov. 28; 6
Open rebuke is better than secret love. Prov.
Sorrow is botter than laughter, for by the adness of the countenance the beart is made better. Ecc. 7-3,
Better to $\mathrm{g}^{\circ}$ to the house of mourning tha he house of feasting. Ece. 7:2.
Hetter
Bolter to
Better to suffar for
doiog. 1 Pet. $3: 17$.
Better to hear the rebuke of the wise than to
bear the song of fools. Ecc. 7:5
Hetter to truist in the Lord than to put coniidence is roan. Pol. 118:8.
Hetter to enter life lame or maimed; than having both feet to be rast into aionian fire. Matt. 18:
A dav is the Lord's courts is better than honsand in the tents of wickedness. Pd 10.

Better not to have known the way of right from the boly commandment: 2 Pet. 3: 21.Collected by S. M. Eby.

## THE SIN OF MOSES.

Why wis it that Moses could not entat the proms ted landy Was it because he did not do wbs God comananded hlm to do, or was it becenule the

$11^{\circ}$SES could not eater the promised land becausa of unbelief. Heb. 3:18, 19 He ras commanded to "spenk unto the roek bafore
the eyes of the congreg ation," and being ueed the eyes of the congreg ation," and being used mote it, The Lord said usto Moses and Auron, "Because ye beliered ne not to sanctify me in the eyos at the childrea of Iarael, therefore,", etc.
Ii is sometimes sad the sin of Mosea was of Ii is sometimes sad the sin of Moses war on tead ol speuking to it. It seems so when superficially viewel. But wben we look a little deeper into it we see that it was mistrust, lach of coufideace, unbalief in Goi's promises. Io Nom. 20:10, where the Eaglish text says Hear now, ye rebelm; malt we fetch you "Hill we" (uerilel wir), which at once express. 5 a doubt. Tb s in consection with what the Lord reproved Mows of, "Because ye belieres ne not," sppears to bo thise proper rendering
Hence the exteat of Mosss sin was not the lock of faith or confiding truat io God's promiscs in bimsalf only, but be gave cause of of fetce to the whole congregation of Isracl. Hi did not "sanctify" the Lord before their eses wesase be manifested bis lack of confidence in his word. He donbted the word of God and
smote the roek instead of speakisg to it, and
thus teaching practioslly that God is not to be fully trusted. If their leeder cannot trust God word, how thall they? He sowed the reed of anbelisf and mistruat in God's word intn the bearts of the whole congregution of the chil irea of Irracl. His sia was not sumall bot vers tensive.
All lay mumbers, but eapecially the leaders io the church of Cbrist will do well to beed not to mandest mistrust in Godh promises in their daily waik and conversation, or they may sharo the same spiritual fate as Moses. They hearts of others.

Daxiet Briogt,

## FROM BRO. HOPE

III litb. I baptized five in one place; ou the 2 th, three were baptized at a Loveenst up oorth. Had a grod foast. May 22 th haptizod two more of the first place. Apnl 25th, we had no recmbers there at all, now there are eleven and still prospecta for more. Inquiring whether we are nearer our brethren p north or not, we asswer yes, we live in the town where they trade. It is a small place of about 2000 in bashitants, used to bo a fishing village, but since the railroad has come considerable trade is sarried on and great exports to Eagland. We have a steamor bere nearly evry day taking in cattle, hogs, butter, eggs, and carry it over to New Castle, Eagland. We have only fifty-xix miles (Euglish) scross to Gothaburg, 8 weden, and two steamers ronniog between both places, and so we may go in fouraes hoars to any towns in the sodthern parts of Norway.
There is much more spuritual life bere thas Hjorring, and much more prospect to gain some of the town people, but I ueed a hall for meeting and I will get oue, if we only get what A. M. advised last rear. I shall, by the grac of God, manage so it shall soffice. Dear brethret, ycu sebd me love to wark- 1 mean to work not to loal, and I wean to be spent, not to gather moner: bat we look to God and yoi for food end raiment, not believing any one of you wants as to work for gou and not have that am as much opposed to a hired ministry a $\mathrm{n}_{\mathrm{j}}$, bot do thiuk so long as the Brotherhood cels obliged to take care of the poor, a poor simipter should bo as teuderly looked after a ther poor mambere, sad if yor demand his ser fice at distiant pones really two ways to go. If he has no means a ali, and none will give him any, be is compelled to atay at bome. Second if you enasble bim he can go as far as be ir made sble. On those ast priaciples committees sent out by $A, \mathrm{M}$ bave their expenses paid as long as their ap pointed work lasts, and no one calls them hireings or paid ministers; so on the same priaticiple brothers Fry, Eby aud myself were bired or paid. In regard to the Danish Mission, if one of us is, all of us were, for there is no difference the mission is concerned. Hut I well rewernber the time when they, strangers in a strang und, suffered privation aud pain with us whe wey were here ont of meams too and (for me to sce even afraid to eat their plan meals. I can
yet weep when I think of their tronbles and rivations,-their tender love atd cheerin words, even if their bearts bled. We are unable to see that that is a right and just and Cluristisn way to oarry on missionary enterpri48, and do not think one zingle brotber or sister, If they meditate on it, will approve it, but villinaly help to
If the minister. is the servant of the chareh and if it is the duty of the ohurch to elpet him, it a also the church that thall use him und enable him to be useful, for what use is it to coll one ato service that is unable to serve? That it folly on the part of the churcb. But a man weeds talent and piety of the best kind if the Gospel sball hpprove his election, but he need. no woridls praperty at all-and why? Beesuit if God demands him to go any whete where he annot sustaia bimself with his own havds, he Las the liberty to roh other churches; tha long it is needful. The great Apostle Paul. hom we want all our ministers to pattorn of ar in regard to helping themiselves tempora hily as far as they can, asid, "Hut I rejoiced it the Lord greatly because now at length your regard has revived on my bebaif for whomit in eed ye had regard bot iad io opportunity. Yo ad well in sympatizng will my efmiction, ani ye know alss, 1 Philippians, that is the liggunug of the glad tidings when Il departed from Macedonia, to congregation cormmanicated with me ia the matter of giving and receiving except you alone, and that to Thessalonica yon Now I have in fall all thinge and aboond. am fully satisfied having recived from Epsuhro-
ditas your presente."-Phil, f:18 15, So when we read the Nom Testament and rend it all, and do not shat our eyes on any part of it, the aposIf is examplecis: let a mivistor sustaio bituself When and where be caa, but if be canpot, any apostolic church will louk to bis wants, not *paniggly, not grudgugly, but freely no he may ay as Paul, "Bretbrsa, I have now in full all chings and abonod." They did oot suffor old Poul to be in wait nor io debt, Dor was Paul so imid that he would toll none bis wante, but watfor and make dehts, no not at all.
I know some brethren approve of a paid ministry and work for ih and others mork againat it, and both ofteu go into extremes. Several hare asked my opinion about it and uow if it ia worth anything I mill give it. I do not atand on any of those vides nor among any of those parties. I believe in no hired ministry, and as ittle in a charch that electo ministers and doess not look after their wants when they are poor and weeds, no matter whether they aro out ns miksionaries or pat to work at home. Look to Jeses our great Hend, be could nake all the bread he wished, yet he did uot hesitute to lot oved women serve nim with their means whea weeded. Is it wroug for a poor mivister to be like Chinst or aot? is it enough for a minster to follow Christ as Paul followed bim? If itis, and if the church throughout our belozed Brotherbood will follow the nxamplo of the nem Tentamest charebes, I fear no contradiction in saying we will oever have a hired minister, oor any poor servants in the caurch that suffer for bread or money to do their daty. The bired miniater troethie I think arisea from the peglect of the duty the churebes owe thoir poor preachrts, and it will yever coase before sach erring churches repent and do their duty.
We have heard much suid by these two partien since we cande to Deumarlh, hut it has obly amounted to talk if that in the worst. I only wish to let my thoughts come to the knowldise of sill, especially becanse many think that I am a hired man and got such great wages that I ean grow rich on it. Letters to that offect, lreathing envy and gall bare erosed the sea into my hards. May God bless those that ind it. My thoughts then are,
There is ao example of a hired ministar the Now Teatament except Judas, therefore I will be none.
${ }^{2}$ Thers ia no exampe of any ministor lof
 Godeir ablity, would freely help hina. May God grant that there never shail bo such a
ctareh in the whole Fraternity. Yoors in love.
C. Ilote.

## LITERARY NOTICES.

## NORTH AMERICAN REVIEW.

THE Cbancellor of the Germat Empire is unquestionably the most astute politician our time. But he differs in one important particular from the curreat typa of the European diplomatists. The Metternicha, Gortchakoffs, Beasta, et id onne genks, with all their imitstors hig and little, look on diplomacy as a sort of legerdemain. The dipiomatist must use langoage to conceal his thought and he mast never commit himself to anything. Bot Prisce Bismarck has repeatediy prociaimed his purposes in advance with the greateat esador. As for his fellow diplomatiate of other governments, they have pever yet grown ascastomed to the great Chancellor's frank oess and still persiat in reading only between the lines of bis manifatoes. The reaier who is curious to get an inade viem of Prince Bismarck's character as the genioa of Ststecraft, will fiad mueh to interest him in puper contributed to the North American Ro*tive, for Jaly, by the great Cbancollor's Boiwell, Moritz Buach, entitled "Bisraarok as a Friend of Americs and as a Statesman." Othor articles in the Rerielo are "Conads and the United States" by Prof. Gold win Smith; "The Exolins of fracal", by President S. C. Bartlettadefense of the Puntatanchal accoant in the ight of modern reararch; "The Eogliah House of Lords," by J. E. Taorold Regers, M. P.; "The Ethicu of Sex," by Miss II. V. Hardaker, a ealm, phinsopbical atudy of the woman quess tion; The Panams Caoal, hy repp;
Fiske.

Chbistan parents, are you taking care to

## FR0M THE CHURCHES．

Axo they that be wise thall suine as the
 ever．－Dami． $12,2$.

## iton．

## VIRGINIA．

We bave had no widitions recently，but look forward with great eageruess，boping and praying that more souls might roon be soatch－ rd from the fite of procrantination wbile there is a way possible for their escape．We bare no Sonday，echool this Surmer as some of our brothren bere don＇t favor tbem and we want anity．There is antirely too mneh discord ip odr Fraternity for the good of sonla，Ob how long will our blessed Lerd andure it？How long can the world stand oader sueh circum－ stances？How long till that＂falliog away＂will visit unf Let un look formard to better thinga and cultivate a more Christlsh spirit than bere－ tofore．The Lord has been bere in our midet visitiog wany families and ioriting them to come，aud in order that they mightmore deeply realize his invitations he bas taken one out of their family．Like the good Shepherd，he bas taken the lamlsa and earried them away in his hosom．Ahout ton in faints have gone mith tim and othere are preparing for the journay．Obe mother hus been taken away too．and lefta large family to mourn their loss．We deeply sym－ pathize with all the lerenved ones，but one con－ nolation is＂tber are not lont but gona before．＂ I havn just returned fiom a trip to Tennessee where I was with the brethres part of the tive． The chureb seeme to be alive to its duty there and has many earnest workers．Your excellent papar is a regular and welcome visitor at our home．With meneb sueerss to you in your good work，＇cloas，boping you will remember the mueb negleeted Southera people．

C．D．Hytions

## PENNSYLVANLA．

Montandoo．
The de haters have begun to recapitulate． The raylesa Gospal of Apostolic ignorance pro－ mulkated by Mr．Ray is not sound nor Seript－ arally true in my opinion，and compromises the conceded inspiration of the men of God who wrote the Gospel of Cluiat．P，H．Beayea－

## INDIANA

## Marion

Wo received three mora hy baptism on the 20 th of June．Thus the good work gors on Give God the praise．

J．C．Tinizl．
Yellow River Distriot．
Our Lovefenat is past and I believe we can all say that it was a feasit of love．There were five or six eldens of the neighboring districts with as．We can all preach，lay members too， if we go together and he together as one fam－ ily．By doing so we will manifest a Cluristian love toward one another．Two were added by haptism during our meeting．

Mamy List．

## HICHIGAN．

Oampbell．
Our communion is past and a rieb fenat we and；nothing to mar the wisbes and good feel inge of any present．Brethren Chambers of $G$ ratiot eounty and D．Baker of Clinton county were with us and preached the word in its pn－ rity．About one hundred and tbirty members communed．The bouse was mueh crowded in the evening．There were no additions bat the members were strengthened in our woat holy faib．A brother was advanced to the second legree oty tbe ministry．May be walk wortby In the vocation whetein be is called．The cause
of Olirist is prospering some here；some are leaving tbe ranki of Satan and coming to Ohrist．We recenved some twelve or fifteen members by lotter this Spring．Thore is much amigration to Michigan，mostly from Obio and Indada．We have a successfal Sunday－sehoel in the zoutb Campbell church with from forty to sarenty scholars．It jis jay to meet witb the dear children and yonths in the Sabhath－ sehool eapracity to read，sing，sad ask and an－ swer Bible quastions．Thus is bringing up our childrea in tbe admonition of tbe Lord．We distrihute forty copies of the Childiren at Work， a nice present for the little ones－moch better than the trasby navela desited and read by some parente aud obildren．

J． 6 ．Wingr．

## Carson City．

We of the Gratiot chorcb are in love and union．We bave fuir prospeets of a bountifut crop of ell kinds，for whicb we sboald be thank－
fol to the Giver of all good．We bave about forty membere．We bave also n＇Sunday． school．May we all lsbor diligeotly in the service of the Lord． $\qquad$ Q．A．Sheover．

## ILLINOIS．

Coroell．
Our communion meetivg was a feast to the bungry soul．Cbrist said，＂Eseept ye eat my lesh and drink my hlood ge bave no life in you．＂Minaters fiom abroxi ware John Metz ar，T．D．Lyon，John Y．Suavely，Danik Worst and Jacob Shultz．The brethren libored faitbfully．Comn again．

N．S．D．

## MISsourt．

## Dsriligton．

I came to this place yesterday and found a rich and beautifol country with an industrions and happy people，amoag whom I find a small body of bretbren and nisters．I expect to re－ main herb a few days and then visit members and friende in other places．The general health a good．

Laxdon Weis．

## KANSAS．

Morrill．
Crops of all kinds splendid．Pleuty of rain Weather good．Intereft in spiritual mattor ordinary．O for more faith everywhere．

W．J．H．Batzan．

## IOWA．

Choroke
We have a very fine agrioultural country and land reasonable is price，selling from 85 to 895 iper acre according to improvement and lo－ cality．Water very good and at a depth from 10 to 45 feet．A very good corn and stock country；wbeat，oats，harley，rye and flax do well here．Come and see this beautifn！conn－ try before settling elsewhere．Our church here is in a prosperous condition．Have tbirty mem－ bete and meeting every Sabbath with good at tendance and interest manifested．

Mahaske Co．
On the 19tb of June I attended the feast in the Sonth Waterloo church．It remieded me of our feasts in the Mridlu States．The ment－ ing was largely attended throughout．If we never meet Egain in this world we hope to mept in a better where we will never part
Latza．I cissed a week＇s meeting in Mabas ka county nigtt before last．But few member in that church；bad swaill eongregations but kept increasing and a very good interest wos manifested，We bope the good seed sown will germinate and hring forth fruit．Thes have only，one miniter，wbo seems to be a very ac tive young brother．They also have a good Sunday－school which belps them very much． Sayuel Mumak．

## Bell，Norton Co．，Kansas．

## MINNESOTA．

Sharon．
Bretheren D．M．Miller and M．M．Esbel－ man of Lanurk，Illinois，have betn among un inolated members preaching the word in ite primitire pority．Tbrea precious souls were willing to foreske sin and take up the cross and follow Jesus，Others said＂thon almost per－ suladest me to be a Christian．＂Wa belisve God is moving upon the bearts of the people．May God bless the labore of our dear brettiren． M．С．Nовmas．

## OREGON．

Salem．
The tbree day＇s meeting and communion beld at the house of brotber D．Early，in now past nad in the estimation of the inembere，was the moat enjoyable meeting of the kiod ever beld in the State of Oregon．It caused as to feel at bome and think of old enstero times． Over sixtv membere commaned eight of whom were ministers．The Distriet Meetiog whicb followed，was opened in the same order na in other States．Oaly three queries were befora the meeting．The labors of the mest－ iog were for more ssmeness in the cause of our holy relligion．Lat us all labor to bo of one mind and spenas the ssme tbioge and tbos huild up the cause of Cbrist．

## dider．

We bave left our former beme，Diekenson eounty，Kansas，and have come to Oregon to tmake a new bome and are living in a comma． nity whera there ara hut very few members，－ onty two besides myself．Dear bretbren，here is a wide finld open to work in：here aro some tbát are hangry to hear tbe word of Qod in ito primitive purity．We bope the Eord will pat it into the beart of some minidtering hrother
to come aod settle in our midst，one tbat is liring example，one that is an evers－day Chriz fiat，one that whll stow to tbe worla that he
follower of the meek and lowly Jesuas．We fotlower of the meek and lowly Jesuas．We wiss the dear bretbreu and eisters very much． but I feel that there is a grest work for me to do here，tbat tbere are many souls peristing for the bread of life．Tbere are some here of most all deoominations ont thay bave no preacher and they say tbey woold like to hear tbe brethren preach．We think there are good prospects to start a churcb．

## ERING

THE number to be fed hy the charity of the public is increasing．Our society is no Feding more thau four hundred pertous，and bave not jet recuived anything by railroad nor any money from the East except Jewell．Smith （ Philip Co＇s．，which are doing all in thair power to relieve ua as they have had exparience of thin kind in the past．They eannot supply 5 long and we suggest that our winisters or ther netive memb ra take it in hand and collect roney and goods and inform me of the amount and I will sead instructiona for free transpor ation．Moaey abould be sent immedintely to h．M．Blue，Treas，hy draft or yegister．Sup plies most needed are wheat and rya flour Wheat，sborts，meat and fruif；also some cloth－ ing and some buekwheat for sead．We bave now had two showers of rain and ars planting

M．Litnty．


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atieuld be rend by orory member in the churab．I
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Holy City，eisag semes





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GENERAL AGENTS
the brethren at worz
tract society.


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## THE IMPORTANT QUESTION.

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$\mathrm{E}^{V}$
 sone sre more given to ask questions thai others. Some persons ore known to flatter themeelves for their pmartoess in heing able to ply quastions that some other persons cannot answer. It is generaily admitted that to ask a question is casier than to answer it,
I hove long held the idea that we are not under an'y obligation' to answer all questions which may be put to us. We have the heantiful example of Jesus even in this. We read of his belog asked direct questions, add questions of great import, bit he made no reply. Could we esercise wisdom to know when not tol answer, we would save much trouble to ournelven. There are times when "sileuce are golden." So also there are times when epecch is, expedient, and necessary, and even unavordahle. How much true beauty aud worth then is in the gift of speech when it is exercised "as becometh the Oospel ?"

DO 1 rollow Jescsp
This is the question-the important question! It would be difficult for a himinari being to propose a more important question, for it involven our highest and bent iuterests in this worll and in that which is to come. Jesus is the "Lard of glory," "the Sarior of the world," the "Shepherd and Bishop of our souls." To be u follower of him moans foith, repentance and obedience, Heace, to follow Jesus is of the greatest consequence to every ons. To follow him in life should be the foremost effort of our soule; and to possess satisfactory evidence of obr acceptance in Christ should be our constant prayer, and the nereiasing labor of our thoughta and souls to be brought into the true spirit of obedienca. To edjoy the real happiness of this life it in indiapensibly aecessary to follow Jeswa.. "Blessed are they that keep his testimonies and that seek him with the whole heart." This is one of the many declarations of the Seriptares, and is confirmed by oor own consciourness and our experience, and by the tes-
timonies of oges. The followers of Christ eajoy "peace with God through oor Lord Jesus Christ," whle it is said of those who follow him not that "there is no peace to the wickel." The wieked oo earth and in perdition teatify that this is true-that they bave no peace.

## HAVE I PKACE IN JESUS?

We may presame to follow Jesus through twrong motives or wrong methods which will secare no ahiding peace. Following Jesus without pence in him cannot bring os into the haven of eternal reat. How pitiable is the condition of that one who doea pot make a sure work of heave. To do this Jesua must be followed indeed, ond the present reward will be "grest pesce." This is the iaheritance of the faithful. We come short of our privilege if we fail of this reward. It becomes us, then, to seek diligently to know "Jesus and bim crucified," in the length and hreadth and depth and height of his love. This will engage our love, and 0 , how cold is our warmest love when conpared with his! No woader trouble and discouragement sarround us on all sides when love among the followers of Jesus becomes cold and colder. Bot the faithful shall oot be moved away from Jesur. The man or woman, young or old, who hes found "peace in helieving" and followa Jewus will hambly and willingly "keep the commandments of Jesus" as tar as they are known to such. There will be a constant "fear to do evil" and willingness to consider and correct mistakes in life and faith. Such cannot fail to get on the right road to test "better country" of the redeemed. Let us be of that country of the redeemed. Let us be of that
hlessed number. Let us embrace the true faith at all hazards. If we reckon ourselves is the faith, let un gladly telae the apostlee's admonition, and "examine oureelves, whether we he in the faith." There was deed, it appears, to offer such atrong, imperative advice then, and from what we see, and hear and read, it in escuediagly important that many members of the chureh to-day, and eapecially many who coant themselven leaders in Israel, shonld very humbly and siacerely examine themselves in the light of our charch doctrive. We fear, and feel capriaced that not a few brethrec and wisters are doing all in their power to make a compromise hetwees the church and the popular religione of the day. We trust it is not iotertional, but wo rups the current, 0 brethren, a good doctrine was honded down to ue, and we abould labor to he more united in it by love. When divided we may wander from Christ, and lose our peece in him. Let us love one another, deny ourselves, aud endeavor to kepp "onspotted from the warid."

## THE OPENING FIELD-THE WHITENING HARVEST.

## 4x 6. s. yohuzr.

THR satisfiction growing out of the mission feature of our late A. M. and the plan dopted to carry it into more general effect, 3an only be fully realized, and ite importance felt by those living in the outshirts of the general church. For yeara call after call has pasesed unheeded. Eapecially is this true here in mouth west Minsouri where the laborers are few, and the field large and growing larger, embracing all of soath east Miesouri, and the State of Arkansas lnoeking at our door to be beard: tracts and papers have been acostered far and wide; emigration also into the Ststes South and West heip to swell the number of calls and to widen the field; hence calles thirough the "prees" and by mail asking brethren to come, and preach, and to bsptize, and yet with the limited minirtry at command, these, calls remain unattended to. Some of them coming from vearly two bundred miles from oar nearest churchas to them. Whon theretore taking into consideration the large field immediately surrounding
the ministry of sooth wat Misouri owing to a widely soattered memberehip and the time necessary to attend to their wants and there add to this the time, the distavee and the means necessary to meet the more distant calle, it will nt oace be suea that the only hope of meeting these dirtant calls is by the help of the friends of general missivas throughout our freteraity, We have amioistry numbering about thirtyfive in south west Missonri with a territory of upwards of tweaty cousties, with fifteen organized churches as the field for the ministry resident in those churches.
The action of our late A. M. on miskion work it is hoped will renew the interest in the spresd of the goapel every where, and that now a way may be found through which the calls from all places may be reached. A little expariecce on the frontier in church work we are persuaded would silence nome of the objections towarde contributing means towards mission work; and we hope hrethren will not permit themselves to believe that the mission plan of our late A. M. in simply a move in the direction of popularizm. The anherded colls for preaching and baptian are too painful to permit to drag aloog for the want of means to meet the expense of those trips to reack them. "Popularism," we trust, is no part of the reason for the plac adopted and we trust that our earnest workers, our able faithful brethren every where will consider it as God's work-as their work, and follow it up with the supervision necessary to insure solid, practical results. To fal to do this would not be mise. Please resd again the article intely published in the Brethren's papers from Brother Enoch Euy od "A. M. and Missionary Work," and lay the matter before the Lord for such guidabce as will be spproved of io the day when all human effurts and purposea will reecive their reward. Amen

## EDUCATION.

## by silas cilremi.

THERE is much said in this age of the world in regard to edocation, high sehools, their reesulis, ico. As it is knomo to some extent that I arn a warm friend to education I wish to offer a few thoughts. There is one fuct I piah to notica that is we must learn all we ever get to know in thas world. This I presume none will deny. The question that naturally follows in, how much mast I leara? how much ooght I to learn? My way of angwering these questiobs in to learn all yon cans, und then put it to good use. There should bea motto in all that we do, and that sbould he the glory of God. Knowledge is power. That power can be applied right, and it can be applied wrong, but because it can be misapplied is no argument against it, The press in a power; it cas be ured to print Bibles, which all say is right; and it cen be used to priot novels which is not productive of good. Bnt keep the power under the proper control and it is all right and a blessing to the world. So it is with education: Bat some think if theysead their children to echool where they leara to read and write a little, that is all that is neceseary. Wellif theyluse that mucheducation to reading porels and aseless books it will not be productive of good. Shall we condernn it because it fails to produce good in this case? No; there is a better way than that; from the time every little boy and girl enters the sebool room implant in his mind the cootto to be good, in be oseful, to be an hovor to God und the world, beeanse he inter in it, gst this motto to grow in their bearta, and all the aducation you give them will be a power for good. Yes,hat these high schools, ways one, are of the world; and the Scriptares condemn every, thing of the world. It may be well aot to be too hard on, what we generally ca l
the world. If we are not carefol we will get the world. If we are not carefol we will get into alose plsces and condemo oúrielitea in the
thing we allow. There is a Bible meaning to the word corld. If wo coudemn evertthing that peraons do, invent and are the anthore of, Just hecsuse thes are out of the church we do more than Ohrist did. He did not oondemn Cornelius for praying and giving alms becasse be mas out of the church, sod was of the world bat had Peter to instract him in his further dno ties. We are directed to use the world as not abusing it, and if usiog any thing that the chureh or Christ is not directly the outhor of is wroag, there will have to be a general renovating.
I am eitting heside our atove which is a comfort wheu the wintery blast comes along, yet its mention does not reach hack very far, and the clock has told me that it is making its loet round this side of midoight. I wonld not like to ask ry companion to give up her newing machine without assigaing some good reseon for it. They with our common nahools and educational institntione and many other things shoald not be shased. It would be a good idea to encourage the world no far as their works are in unison with the word of God, and try to reach it all their veglected duties. But these echools foster pride. I am ready to admit that when that is the motto, if to get abead of our fellows and look hatk with disrespect and selfesteent is the motto that yoa have started on, pride will be the result. As a rule, there are two oides to every question. Had we not' better take a little peep oo the other side? Is there Dot in every neigh horhood some that pay none or but little atteotion to education? Are those the ones that are doing the most goodr Are their children the oftenest at church? Do they behare themselves the beat wheo in charch? Is it the educatod young men that oftenest anpoy our meetinga? Is it our educatod young wen that use the most jrofane laogunge? Is it our educated men that have the longert list of ammes on the roll book st onr penitentiary? Do our criminals when the fatal drop is going to awiog them into eternity, charge educa tion as the caures of their degraied condition? Yes, it is almost always charged to education. But not to school education; bat becsase their parents were careless,and cared bat liitle wheth er they weat to school or to the saloon, Is it our educated hoys and joung men that are prowling over the aeighborkood on the Sabbath with gua and dogs and offrring temptationa to good bopa to join their fow priaciples? I can hardly quit referring to instances where the history of the peet should he learning us lesEons; out ou these referred to I will let you miake your own decision, I know how it is in our vicinity, A few questions I wish to aepk. Why do those that want in formation that are erying against education go to persons who are far hetter educated than themeelves for it, and the hatder the question the more caretul they are to find some one qualifid to answer it? Why are oome persons always but in search of pride when their datighters twear dne bindred and fifty dollar watoches and have fine croquette ta hleef in their pssifors! and 0 ! their trails and abominable ruffles! Maz the Lord help ns to be humble, inteiligent, obedirat peoplo.

If the inhabitante, of the earth knew for a cartainty that the world woald be deatroyed in the Dext fiftr or one hondred years what woold they be doing? Would they still keep on laying up treenares on eerth? And yet does any one live one handred yeari in theee days? Will any one who is born now have anything to do with earth one hundred geans to comer. And do we not know that very many of as will have dove with earth long before that times.

The householder on departing "gara to every man his work," and in the church of Clarist erery one has a wort to do. (Matt. 13: 34-37.)

## UNDER THE SOD.

INDER the sod! pnder the sod!
The wearere of blue sind gray fingling their doat where the green grase weaves,
That nobler garb than a chaplet of learea: Tan charity sprong from the sightless bead, Peloving earbrace of hrothers when deadt 15 , that the liviag might put away , thed
Uader the sod! ander the sod!
Uader the sod! puder the sed:
Tora by sahre, ahot and saell,
The mangled iange of God lies, here,
Close up the woands with a aigh and tear: Scatter the roses ojer the ghastiy past, Silence the drum and bugle hlast: Let the hanser of love diepel
The acars' of hate with glad farewell, Uuder the sod! under the sod!

Kins'd hy the dew from loring skies, Onr brothers are sleoping peacefully now, Where the atars leok down from aight's dark brow;
Oh, ye, who would war whth the liviog, eome: Stite, if ye will, the belpless 'and damb Pot out these cold and fireiess eyes,
Strangle the dead with net of lies?
Joder the sod! under the sod!
Under the sad!! under! the sod!
With the fragrant clover above;
Like e garment clipped from the fields of light, And apriakied with diamoads pure, and brighi; Warmed to life by the breath of heaton,
An,emarald robe, for ashes given!
Here we find the home of the dove,
The Olive hranch and halm of lave,
Under the rod! uader the sod!
Uader the aod! under the aod!
We suon will sieep with hrothera dead,
Thea wither'd fiowers and friendshupa past
Will opt warra the teader hande which cast;
Nor will a garland wove is a nught
For life's dark wrongs, iu salence requite; No 0 ? pardon, lifts the living hesd,
lud warnis the beart ere hope, hath fled,
Under the sod! ander the sod!
-Charch Advocate.

## THE LILY AMONO THORNS

## 

To a few Sainte in Sardis who hava Rept the $r$ garments undeffled:

$I^{T}$Ts dificult to live in the metropolis potted from the world. Sardie is a filthy place, so foll of "lasciviousness, lusts, excess of wine, revelings, hanquetings, and abominable idolatries," that with many religion and filth are ayn. onyme. Moral dirt has many forms and colors. Fastidiousness, uppisbness, hyp-er-refinement, varnished genteelnese, whitewashed conventionalities, are only a huge ple of dirt in which many a sister bedraggles her raiment, and many a fast, world courting brother besputters his ョuit capapie.
Dwelling among the Sodomites, seeing and hearing their debasements and blasphemies, your souls are vexed from day to day with their unlawful deeds, You live in a fashionsble charch where progress and religıous liberty mean Parsian head-dreases, ribbons and ruffles and wrappings and loops, snd all the regimental trappings that enlist the Cross-shunning, Christ-despising ele ments of the unsanctifed heart. Where eye and ear ara constantly nddressed by what pleases the flesh, it is not strange that the inner senses be dimmed and dilled, ao that the soul can discern neither form dor comelness in Jesua that we should desire Him. It is n marvel of grace that you have kept your eye single ao long amid the blearing iofluences of a self exalting,world wedd.d generation. If we keep the inner vison steadily fixed on the All-holy and All-lovely, the world-gilded luatre of
not daze us. Christ claims our uninter rupted concentration of mind and heart and if we give it, the interdicted tree will not aeduce us. The more we look at the forbidden fruit, the more fascin ating it seems, the more our lust is inflamed, and the dimmer and more repulsive the Cross becomes, till we crave only what God hates and the devil glories in. Heb. '13:2, is an infallible care for the-bankering-of the-fienh-after the countless formus of indulgence which unsanctified ingenuty has iuvented. "LOOKING UNTO JESUS" allown the devil no chance to defile our body or soul or garment with the dirt of Serdis. He that keepeth bimself through the Pentecostal unction, will not have his 'fine linen, clean and white," smutched by the hell-blackened grasp of the Ohd Dragon. 1 John 5:18. The "prince of thie world" found nothing in Emman uel, because "He foresaze the Lord al ways hefore his iface." 1 John 14: 30 . Acts 2: 85: No sooner does Satan catch our eye wandering from the great Magnet of our renewed affections, than he preseuts some alluring gewgaw to charm us into his snare. Beware of the infernal Serpent. He is the father of lies, the prince of gamblers, the most consumante swindler, Heeven lied into the face of Jesus, and was not ashsm. ed to offera atone of the wilderness with which to purchase all the glory of heavon and all the omnipotence and majesty of Deity, and tarn them into the dark. aess of Hell and the subjects of his disbolic malice. When a man is at the point of starvation, il stone means a good deal when converted into bread. Take note of thas. The devil is a wily foe. He knows how to test our fealty to the principles of the Cross. Christ was wasted with fasting and wrestling in the mighty insuguration of His world-savng mission, snd the devil knew it. He did not question the Omnipotence of the Being be tempted. He knew it was the Same that hurled him from the ramparts of the Eternal City into the shyas of everlasting woe. What can be done with Godhead now that he bas become man? May not my victor now become my captive? Is he still the Almighty in this inclosure of flesh? Will His love of righteousness and His devotion to ruined humanity overule His hanger for brend after a forty day's fast? This was the point with Sutan. Perverted uses of natural propensities are the devil's stronghold in human nature. Out of these be weaves his net in which he catches deluded, flesh-pampering, sinloving souls. What multitudes have no higher gods than their bellies. Millions barter body and soal, Cbrist and Hesven, for a meas of pottage, or a stone in the wilderness in the criste of sone pressing temptation. Tbe vast mejority would sooner he forever excluded from Heaven thas be one season out of the fashion. To be pointed at as singular is a bell which they determine to escape even at the risk of endless flames beyond the grave. Dress we mnst. Nudity belongs not to those whu have lost their innocence. Dress is a badge of shame and a symbol of redemption. God provided the primal tranggressors with conts to cover their nakedness and prefigure the blood of Atonement and the robe of Di . vino Righteousness in Christ. The sume significance attaches to dress still. It reminds us of our sin, our ransom, our deatiny. God bimself must be the Christian's tailor. Into those flrot costs in Eden He put the great nomntilated idea of redemption. The world dresa. ed. to plesse itself; the Chrietian
seeks to conform to the Mind of Jehorah as shadowed forth in the first type in Eden, nad fulfilled on the Cross. We dare not mimier the world bere a little and there a little, and gratify the cargal desire for display and self-pleasing, uh til all distinction between the Cross and its enemies is destroyed, and our life becomes the scandal of the Cbristian name. This betrays deplerable igtorsace of sin, Atonement sud- esanctification.
A Christiad is no ancborite, no sack oloth worshipper, no soalless,God-mocking formalist; to him dress and sacrament are the sacred hieroglyphs of the uwful thoughts and stupendous worka of God. Neither can he be a slave of fashion and an aycophasit of popular sentiment. "Looking unto Jeaus" is his education, hia eestacy, his trimmph. It is enough for any sonl that is in eariest to "flee from the wrath to come." Sitan has a stone, a pinnacle, and a ligh mountain for us all. But he cannot compel us to eat, to, cast ourselves down, or to worship his astanic msjesty. Here we bave the Mighty God in our nature as our example and our strength. How popular you will be, what a grand reputation you will achieve, what sdmiretion you will excite, what en enchanting figure you will inake - these are the dev il's baits, and thousands are the silly self-murdering souls, that devour them with avidity as if they, were relishing Angel's food. But "we cannot drink the cap of the Lord and the cup of der, ils; wecannot be partakers of the Lord'e table, and the table of devile. He that goes with the spirit, the maxime, and cus: toms of the world, is the detil's bond. man. To serve two masters is imposeible. He that craves at heart the glare and glitter and excitement and intoxi. cation of fashion snd carnal promptings, is a traitor to Jesus, and will meet a traitor's doonu. "God is not mocked." No one can trample the blood of Hia Son with impunity. The rulerahip :of sense and appetite and passion and selfishness in any form is the rejection of Jesus, the fellowship of devils, and the damastion of hell.
Keep your eyes riveted on Jesus, and every heurt atring entwined around your adorable Lord and Redeemer, snd you will ever live in the power of prisciple, and in the consclousness of Divine guidance and approbation. Such a person never asks nor cares what is the fashion. To such a soul "life is more than meat, and the body more than raiment." The trinkets and bsubles and em bellishments of Moloch and Dians are never found hanging on the temple of the Holy Ghost. God is a jenloua God and demands pure worship. He is a Spirit, and can be found and enjoyed only as sach. When He becomes incarnate, the flesh is Christed as far as blood and nerve reaches. Heis the Spirit of our spirit, and head and heart, hand and foot, eye and tongue nll act in obedience to His inbeing. He does not allow strange fire to be carried within the vail. Lev. 10. The lips must utter what the beart menns, and the heart must mean what God utters. He that wears a mitre with the awfal inscription on the Golden plate, HOLI NESS TO THE LORD," muat "depart from all iniquity," nor "touch the unclean thing. ${ }^{1}$ God will not have his shewbread handled by those whe have kneaded dough and baked cakes for the queeu of henven, nor prayers that are $7: 18$. The tongne of Moses was heary, but it wns net loaded with plog snd pigtail, and his month not stenchfal with
the nauseous usage of modera Christen-
dom. The sweet incense of the Holy of Holies is composed of "staote, and onycha, and gallianum, with pare frankinceose, tempered fogether puis and holy," and not of Twehlana, buriod in the censer of lust, or rolled about in the mouth with a relish as if it were a foretaste of Heaven. Ex. 80: 34, 35. The hande that are held hy the apikes of Calrary will not engage in decorating the bod with the "luat of the lleah; the-lust of the eyes, and the pride of life," The head that has felt the crown of thorn will shor the earuad dalliance- of batand flowers and featbers and devil-prof fered vanities which so many of our sis ters crave, and leave the church rather than renounce. The feet that have shared the lacerations of Jesua, will nevor hasted after halla nad showa aud co eries and entertainments, where the devil is prime manister, and his legions are copbearers and table-servers, and jokematiffacturets. Ohnidita of Sardis, be afraid of the world, it is the enemy of God, and the murdeter of inimorts souls. And yet love it, pity it, pray for it, and lahor for its recovery to holines*. Christ did and does the aame. Save it by dying for it., Return its sneera and derision with tears and ascrifiee., Sohool yourself daily into the desth of theCros. Fisce the awful apectacle/ of Golgothn crucify what your fashiouable , Bieter worship, "choose rsther to suffer atllic tion tith the people of God than to enoy the pleasures of ain for a seasun; ea. teem the reproich of Christ greater rich es than the treasures" of the whole world. Then will you be daughters of the Loid God Almighty, joint-heire with Jesus Christ, associntes with Angele in the glorias and raptures of the Upper Paradine, and $n$ wonder to yourselves through all Eternity

## AN ANCLENT TESTIMONY

at thyes evanso

TTHE teetimuny of a Welsh writer, who wrote A D 1716, Theophilus Evans wrote a bistory of the Welsh or anclent Britains nhont 164 years ago, in Which be treats the practice of the primitive ages. In chapter 6,"part 2 of his "View of the Primitive Ages" he thus discusses concerning bsptism. "That there were instances of persoes who were rebaptized in ancieat times, canno bedenied: bat there were so many heretics svho had left the way of life and the correct discipline of the Cathohc church. The leader of this sect was cblled Euno mius, who invented a form of baptism different from that laid down by Christ for he contended that none ought to be baptized in the anme of the Trinty, and that the form ehould be, "I bsptize thee into the death of Christ." As many disciples as this heretic could entice by his vain reasoning, (for he was very el oquent) underwent a second baptism, notwithstanding they had been previ ously baptized into the name of the Trinity. It was he who changed the aneient practice of dipping thrice,sffirmiing that once was aufficient.
In the first ages when a person believed in Christ aod embraced his relig. ion, he was baptized forthwith, as in the case of the eunuch whom Philip baptized, related in Acta 8th, or the jailer and his family mentioned in Acts 16. Juatin Matyr, a writer of the eecond centery saya: "Whosoever has been in trodnced in the principle of the Chria. tian faith, aid is willing to live and act in conformity with the injunctions of
that be may obtain forgivners for his former uabelief, we will fast and pray with him. lead him to a place where there is water, and as we are regeneratsd. a also shall he be.
About the third age or probably a little earlier, it was apposated that baptism should be administered semi-annually at Easter and Whitsuntide, those who had beea aewly baptized arrayed themselves in white apparel. This was the oripin of the term White Sunday, and is alluded to by sa aacient poct in the following lines:
O Lord of hesven sad earth, whose ege ean sean The ipmost thoughts and deap desires of man, Look down upon this amiable land,
Who in thy presence now devoutly stand, Joined to the chureh hy baptimm's holy rite, Aud reeing eaforty ouly in thy light;
Aud reeing eafity only in thy liggt;
From worse than Egypt' hondage forth thes come,
And travel to the holy land their bome.
In robes of white withont a blemish drest, They hastened to the land of beavealy rest, Where milk and hosey shall forever flow, And beauteous flowers of deathless fragrance grow:
Where no dark clood the firmament obseure, Where vowa are faithful, promices are sare ; Where pain and sickness and the fear of death No more shall harm them or obetruct their path
Where ssints and aegela shall together meet, And offer ceaseless worship at thy feet.

Their garmeat whiter than the Alpine snow. And fairer than the virgin rose,
Are ewhlems of that holy feariess calm
And peace of mind which nothing can discern: And well may ba, their minictor and frien d, Rejoice in hope that peace will neveread.
We shall now quote a few sentences from the work relating to the Lord's Supper as to the time it was recelved; who were considered proper subjects to receive it, and the manner in, which it wes received.
" $A s$ to the hour it is evident that Christ ordeined the sacrament to be held in remembrance of his death, in the aft. ernoon or evening." "It la certain that in the first eges it was customary to commune in the night:" The author is of the opinion that the love feasts mentioned in Jude and Peter were practiced in the churches until the third century, when they began to commence in the forenoon. He says, "In these love feasta, the communicants, according to their ability, brought meat and drink to the place in abundance, and all, withou $\dagger$ distinction, poor, as well as rich, feasted before they received the sacrameat (thst is the communion). This is what Paul complained of in 1 Cor. 11:21 when he says, "one is hungry and the other is drunken," and because so many disorders were connected with these feasts, their repetition was, forbidden at a council beld at Laodicea A, D. 365 .

We are not surprised that a council held at the place where the spirit said he would spesw the church out of hie mouth should forbid the observance of that which the Lord and Savior sanc: tioned by his exsmple. Haid said council regulated the abuses by forbidding disorder, they would bave done well, but to suppress the feast altogether, shows bow far they bad departed from the simplicity of Christ. The suthor continues: "Our second inquiry is, who were considered worthy to receive the communion? Not every one who was admitted to the Lord's table, in the primitive church; for says one of the old fathers, "To eat of this bread and to drink of this cup does not belong to all." "In the primitive church none were received at the Lord'e table except, 1st, such as had been baptized in the name of the Trnity, (that is by an immersion into each name, whea we read in the
writags of the ancienta conceraiag bap tism into the name of the Trinity, we invariably underatand three immertions.) 3nd. Sineh as beld to all the principles of the christian religion. 3rd. Such as were blameless in their conduct. 4th. Such as loved their fellow christians. 5th. Such as belonged to the communion of the church.
"Thirdly, we are to exquire into the manaer in which the commanion was received. In the first place the deacon (as they formerly had an old ceremony) brought a bowl of water to the biahop and elders who stood on each side of the communion table, to wash their hands, aignifying that parity and boliness of beart which is requisite in thoee who draw near to God, as the Paalmist aaye, "I will wash my bands in innocency; eo will I encompass thine altar, 0 God," Paslma 26:6. (This washing of the hands before the communion, aeema to be subatituted for the divinely authorized practice of washing the feet. Such innovators as the council of Laodicea would make auch a change as would sutt the cernally minded i. e.,) the deacon exclaimed sloud, "kiss one snother." This kissing one another at the Lord's table began at an early period, even in the days of the apostles. Rom. 16:18. And this they did to testify their brotherly love, as our Savior show. Matt 5: 23, 24.
The above extracta show that trine immersion, love feasts, salutation, dec., were the practice of the primitive church. But soon innovations began. They changed feet-washing to hand-washing which was easier to be observed. Trine immersion coatinued much longer and atill continues in the eastern ehurch.

## THE DIVORCE QUESTION.

by jobn batishbsager.

$\mathrm{I}^{\text {ri}}$$f$ is well kjown that the divorce question has caused considerable troub. le and agitation in the Brotherhood; and as there has beed a good deal asid and written npon the subject I feel also to advance some thoughts which long since were made to impress my mind. Now upon the investigatiou the first that forces itself upon the mind, is that there are never less than two parties or persons required to make a contract and that there is elways an obligation reating upon each party to fulfill his part of the contract; and very frequently too the nature of the case is such that when one fails or refuses to do that which he has agreed to do, it becomes impossible for the other party to act in the case. Just so in refarence to the marriage bond. Two persons become engaged to be married. The contract is to live together as man and wife, to be true to each other, to continue virtnously and lawfully together. The minister then performs the ceremony, seals the contract by them answering in the affirmative. Now notice the conditions; they agreed to bind themselvea to love and cherish each other as lawful bushand and wife. Then the very moment the husband leaves the wife and commits fornication it becomes impossible for the wife to comply with her part of the contract as he is no longer a lawful husband, such as she had contracted to hold. But he in that sense, has made bimself a fornicator, and that is not the kind o character that she had contracted to hold to. Consiquently the contract is made null snd void. Therefore the in nocent party cannot in my judgment ac cording to law and jnstice live any long.
er with auch. Thea if it becomes unlawful to live with such, the only reme dy is to put them sway 1 woold infer from the Savior'a language that any anlawful liviag together as man and wife would be considered adultery. See Matt. 19:9.
Here the Pharisees asked him whetber it was lawful for a man to put away his wife for every cause. The Savior then reasoned that a man should lesve father and mother and cleave to his wife. They asid nnto him why did Moses command to give a divorce? The Savior replied, that it was because of the hardness of their hearts. He then saye, "that whosoever shall put away his wife except it be for fornication and marrieth another committeth adultery." I infer from what the Pharisees asked here relative to Moses' writings that be allowed them becansa of the bardnesa of their hearts, (losing eight of what was asid in the beginning to leave fathar and mother and cleave to his wife) to put them awsy for every canse that they desired; bence his explanation is that it eball not be so except for fornication. See Matt. 5: 32. He aays, "Whosoever ahall put away his wife ave for the cause of fornication causeth her to conimit adultery." Here the ev idence in that the consideration of marrying again is connected with it from the fact merely putting her away would not cause her to commit adnltery were it even for an nujust cause, but to marry again in that condition would of course. But if either party is put sway for fornication whieh the nature of the contract requires. Then if the innocent party after haviag thus discharged his dnty marry again, he under such circum. stances does not, in my judgment, commit adultery. The terms fornication and adultery are inteperably convected, just as repentance and converaion. There can be no goepel conversion without repentance. There can be no fornication committed without becoming an sdulterer or an adulteress which is undoubt. edly termed whoredom by Webster.

## QUENCHING FIERY DARTS.

## by daxiel briabt.

T
THE apotle Paul says to his Ephesian brethren: "Above ell taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16. The ancients used to have a shield in their hattles, wherewith they protected themelyes: This they held before them ao that the darts of the enemy would atrike it and glance them aff. The apostle orders the Claristians to take faith as their shield in their spuritual warfare with the prince of darkness. The ancient soldier had to be trained to use bis shield. So must the Christian. We must first know what faith is, and then how to use it.
This faith enmmed up briefly is; to believe that God is the grest First Cause of all things. That he has manifested himselif for our salvation in Christ Jeaus his Son. That he has all power in beaven and on the earth. That his promises are all yea and amen. That every one who turas from his evil waye and bumbles bimself ander his mighty band, him he will take by the hand os it were, and lead him safely through this world. To believe Jesua when he asys, "Not a eparrow can fall to the earth withont your Father's notice, and ye are of more value than many epar. rowa;" and hence, believe that nothing will, or can bappen unto us, bat what
will,by his kiod over-ruling,terve to our eteroal welfare. The Christian thus equipped with ancb faith, is prepared to staud agaiast all the wiles of the ev. il one.
The ancients used to shoot fiery darts which would set on fire that which they strike. So will the wicked one. Not all are fiery, some only cause a deep wound. The devil is not the oaly character that shoots these darts, but he takes to his service whom he can get, of men and angels. The devil approaches us from withio and tries to aet our pasmoas on fire so that we may burn unto all masiner of temptations. But his best marksmed, his best trained sharpshootera are the alanderers. The moat dead. ly poisonous, and inteasely heated darta are shot from the tongue of the alanderer. And be who stands against a ahower of those calumnious darts, doubly heated with matica, hatred and envy, must prayertully handle hia shield if his tem. per shall not be aet on fire, and kiadled iato a fleme of wrath and anger. But bleas God he can quench those fiery darts by his shield of faith. Fsith reaches forth and grasps the Fatber's hand more tightely, and sayz, If thou art far from me, who may be against me? I will not avenge myself, but will snbmit my all to thee. Thou wilt surely vindicatemy innocence. Thou hast per mitted this to come upon me only to try me, 60 that I may know if my faith is perfect, ao as to work patience. 1 am thine, and thou art mine, end in thee I am content and happy. If we believe all thinga wark together for good to them that love the Lord, by this fatth we can queach all the flery darts of the wicked.

## BAD TEMPER AND GAMRLING.

ny marta. kech.
$T$ HERE are more people ruined by bad temper and gambliug than by anything else. Old and young men are ofton seen eatering saloona, but why do they go there? is the question. They go to take strong drink, to play carda or billiards, and what is that but gambling? It is nothing elae., Bad temper is aid ovil enemy. It very often lesde to garn. bling if not overcome and conquered, and when a man commences gambling be is on the road to all thast is meen and base. Many a yaung roan says there is no harm in taking a glass with a friead, but that one glass will lead to a becond, and thus he will be led on until be will becone a drunkard, Young man, look not at the wiae-cap, and if a friend of: fers you a glass, refuse it; don't taste a single drop. Beware of the firet driak.

## HOW MUOH DO YOU FEEL?

$A^{P}$
POOR man lost his cow. Neigh. bors and by atanders were pitying him, and telling how much they felt for him wheu a little Freachman aad:
"You feel for bim; how much you feel ? 1 feel five dollars."
There are many who feel for the in terests of the cauee of God, ond trath, but, when the question comes, "How much do you feel ?'they do not feel one cent's worth.
Many feel a grest deal on these aab jecta, but they do aot feel in the right place. They feel in their hearts, they feel in their souls, they feel in their very bonee, they feel in every fibre of their beiag, but they do not feel in their pockets. Hence their feelings "waste their sweetness on the desert air," and profit no dne, not even themselves.

THE BREIHREN AT WORK.

## Che grethren at 3:3rk. PEBLSHED WLERLS

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## Address all oónminicationis

BHETHEEN AT WORK
Lanark, Carroll Co., 11.

## LAXAMK, ILL.,

15LII 13,1880
$\mathrm{H}_{5}$ ( wh9 9 marries with idolaters marries with
In eavy is steeped the yenoun of all other vices.
No reason will rile unreasonable and absard men.

TaE line pof improvement of character is chiefly in putfing the affeetions into right channels.

No pain, no palna; no thorn, no throme; no gall, po glory; no cress, do crown.

Sexivall money for Danist Mission to James Quinter, Huntingdon, Pa .

Hary gou bead engaged in tervent prigyer since, we lask visited you.

Love-feast at Milledgevilie, Lilinois, Sept. 16th and 17 th.

Therf is some probability that Bismarck will suppress Free-masonry in the German Empire.

Ir the Christisa can bear a blemish oecauionally without deatroying bia boly principles, it showa that his charucter is moulded in the divine matrix.

Goon news cheare the faint and drooping bearts; therefore send the facts of tinnere saved to your papers aud help siong the good cauke.

Sums of money less than 81 can be nent in silver. Don't send postage stamps. They some tiaes stick together and then we lose them.

Bro. M. L. Wenger of South Bend, lad., ays: "In my notice m No. 27 , it should betbree ad one-fourth miles from South Bend, instead of three and three-fourths.

The diecipla of Christ mant bring the world up to him in principle; bot to do this must stoop down in perion.

Be eure to keep your garments unspothed from the world. Avold politics, and spend yoar lejibus moments preaching Jesus.

Now that we have a Domestic Mission Baard canbut an effort be made to establish some churches in teqse States Soath where'pur faith and practices are not kriown?

Tys happiest haurs of the Christian are those spent io communion with his God; when he pours out his ardmnt desires and feels away down ia the depths of the beart that God heare him. He receives atrength and courage to go forth and combat with the enemy, Sarely the hife of a Christion is a pleasant one. Who wuuld not be a Christian?

Muscecaipt for paper must have pontage repaid at the rato of 3 cents for each t ounce or fraction thereot, the same na lettere.

Aruratay comes near add apeaks low. It mourver from the top of a passivg omaihus.

Owe crack in the lantern way let in the viufi to blow out bta light; one leals unstorped will aink the nby and drown all on hoard; one ut guarded point will cause ruin of character; one ain cherished will destroy the sonl.

A choroz lot of Brethrea's Bymonls for sale this office. Pricep, cloto, 81.25 , per copy, or 81200 per dozea; leather per copy 8150 , or 814.75 per dozen by express.

Now is the time to procure sulscribers for the B. as W. At the present low rates it should be extensively circulated. We hope our frieods will remember this, and do good by soliciting subacribers.

Sesd for catalogue of good hooks, " We keep on hand some excellent theological works and the student of the Bible will do well to coneult our stock hefore parchasing elwewhere.

Do not une personal abuse when speaking to nother, as von may make the person a lifelong edemy, when a few kied and courteous words may have made him your life-long friepd

TNE ministar is the teacher and the example of the people in moral and religions matters Ke phould, so live teat Ohrist may be, seea in bis walk and conversation. If he fail in this he is out of his sphere.
How can a person in full possussion of his reason tpra his back upon all that is good and devirable in this life, and give ap all hope of a ife which is eteral, for is few days, or years a most, of reckless folly? Is it not a wonder that any should barter away a whole eternity of happiness?
Bra. Stein of Mt. Morrin college says: ${ }^{\text {a }} \mathrm{D}$ p to July 1st, we have onrolled the names of seven-ty-beren stadents for next Fall. Our etudente of last turm are mostly preparing to return.
Our faculty will he enlarged aud strengthened Our faculty wil he enlarged aud strengthene
and facilities in apparatus, sc.; increased."

We often meet people, who, no matter what may be their surroundingg, are alwars complaining; a.ways fretting aud worryins, Such, we think, have not "tasted of the good things to come, ${ }^{n}$ and that the Lord to gracious. 0 when will we coase to turn God'e blessings into curse!

Do not sit hack in a conser, waiting for tome one to comeand talk with yo0.2 Step out and have something to say. Thongh you may not ay it vary well, keep on. You will gain courge and improve. It in as much your duty to entertain others as theirs to amuse you.

Do not waste your time in talking acandal yon sink your own moral natore by so doing and yon are perhaps doing great injustice to those about whom you talk. You may not, probably, understand all the circumstances, Were they fully understood, you woold, doubtless, be more lenient.

Spunozon asid in a recent sermon: "The worship of the golden calf is pretty general bow. There is too mnch howing dowa and eringing before it, in all classes of society. No ond of dodges are tried to get a scraping of one of the creature's hoofs."

Gzk. John A. Sutter, the diecoverer of gold in Califoraia in 1848, died in Wastington, June 19, and was buried lest week in Litiz, Pa Tbough revealing ontold treasures to others, o died in poverty, having tven beea deprive of his claim to his own land on which he found he gold.
Gon did not toke up the three Hebrows out of the furnace of fire; but be came down, and walked with thean in it. He did not remove Daniel from the den of Hons; he seat bis angel to elose the mouths of the beast.. He did not, in abswor to the prayer of Paal, remove the thoru in the flesh; but he gave him a sufficiency of grace to surtain him.
It rejoipes our heatt that the good Lord hae given us somany true friends and whole-souled workers. Awid our toil and weariness, it is a weat solace. May heaven bless our sympathizing brothera and sisters. Though you'may bevar see tha falling tears of gratituds, yet, by-and-by, if we faint not. we will matet on the other skore, where tears ane forever unknown.

Let us set a guard apon heart and lip so that whatever may be the freaks of fortuce or the vicisntudes of uperieace, the white fing of Christian parity and manhood may ever Hlost in triumph upon the noscaled battlements of the Gibraltar of the soul.

Jywes Pepeman Clarke, of Boaton, syid in a recent sermen, ${ }^{4} 1$ trave noticed that man holduge exheme opdions in what is now called free religion are often just as bigoted as the
moat orthodos. The modern school of German and Eoglish materialiets, who know nothing in the universe but matter and force, are the narrowest fonatics whose books 1 meet with. They despise every one who helieves more than they 2."

No liquor liceases hate heen granted in Potter County, Pennsylvania, biace 1560 , and here the dietricets: 'At o recent term of the court ad no inct attornpy informed the colurt thet he had ao inductments to preseat to the grond ry; the sherif also stated that bo hal II criminals in the prison; the directors of the poor reported that $t$
the eounty's charge.
Bro. Eshelusn, accompanied by his wife tarted East the 8th, and will remain tome atarted East the 8 th, and will remain tome
time. Adjress letters to him at Elk Lick, Pa., until July 25tb. They expect to taka in Johnstown, E!k Lick, Mejersdale, Berlin, New Enerpribe, James Oreek, Huntingdon, Lewistown, Chamberaburg, Wayossboro, Lancaster, Double Pipe Greek, and it time will permit, the Shein andoah salley before they return,

We are thankful to our readera for the en couragement which we receive from tbom, Were it not for this we would often teel like quithag the task. But it is cheering, whe coking through i large mail, to open a letten writted in a legible hand, which evidenees care and literary taste, in which the writer eapresas smopathy and then closes with a "Ged bless you in your noble work." It seads a thrill of ladaess to the heart, for we see that some warm loving heart foels for us. We, like Paul thank God and takeecoprage.
Nayes write an ankind werd of a brother; much lest do so for publication. Words of ridicale, of contempt, of defamation and of opprobrium, which you may be tempted, es you think justly, to write, will some day all be regretted. If not writhan-if not published -yod will feel thankful some doy. Alwasa "be kjadly sffectioned." It belongs to the religion ne profess, Kibdness brings no hitter teiars' when Weicory call up in roview ite various acte.Write kindly, think kindly, spenk, kindly, Sharp, cutting, ankind worda have too edge Some day they alweys wound him who uecd Some
them.
CaN we, will we, tura our backs upon God's mercies, and ealmiy, deliherately, choose death ratber than life? Ob, that these feehle words might arrest the attention of some poor sonls, before they make the fearful choice of the road which leads only to migery and death. The promise is only to the overcomer. "He that shall endure unto the end, the same eball be saved." Saved, eternally saved! Glorious pros pect! blessed bope! God grant that the glad words be soid unto ns at linst, ${ }^{4}$ Enter thon into the joy of thy Lord."

Bno, D. M. Miller will again visit the Minpesota Mission field in September, the Lard willing. We are glad to see such men as Bro. Miller go forth in tbe power of God's mighf. We love to labor with him. Zeal, diligence, humble boldness and common sanse, are ercellent equipments for thase who go out to introduce a whole Gospel. It is useless to "sugar-coat" the trutb to ruch an extant that people simply go to sleep under it, It needs laying bare sud rubhing in, and this brother M. is not onwilling to do, thongh money preacher do fume and pet. God bless him and all such es are uocompromising in the trnth of Jesus!

THE revival which we need ig a revival which keept God's commandmenta; which tolla tive truth and eticks to its promises; which cares more for a good character than a fine coak: which lives in the same direction that he prass which denies nongodiy lusts, and which can be trusted in every strees of tomptation. A ramral which will aweeten oce homes, and chenton כar wria and commerce from and our press and commerce from roguery and vival which will bring not ouly a Bible A re vival which will bring not only a Bible knowledge, but a Bible conscience to all, is what the land is dying for. The world'ssorest need to day

A raonisent Bishop of the Episcopal church 3ays:
I have come to have considerable douht oud grest anxiety about the leaching of the chll dren as it is carried on to-day. Iuternational saries of question books; irreeponsible and illducated Suaday-scbool taacbers aboorbing the atiea of praton parenth and aponsors; the anday-school mate a substitute for the church with its own service hook, and with the ques tionable accompanimeut of prises and pic-rics -leod to notbing safe or certain, definite or distinctive.

## WILL YOU HELP

$B^{r}$the Providence of God I an enabled to go
beuce for a brief period; therefore the du hes and labors of coudtuctiag the B. AT W. will rest wholly upop our estoemed brotber S. J. H. To produce a good paper-to give the puhic only that which will lead to nobler aud hetter lives chould he the chief coucera of those who have charge of the prots, These thought we try to keep before us, and, though we somekimes feil, we fet that the Lord has ludeed blessed us; and 'not only us, but masy othors; for the past will attest that we have jerfonued only a small part in making out paper a miessenger of grace. Our army of coutributors bave lobored faithfully, not with the hope of present reward, for we could only give them or thenks and pray God to show them many favors. Tbey bave done well; and we bow ourselves in all grotefulneas to our common Father for those noble, zelf-denying workers in the vineyard of the Lord. We invite you to coutinue your work with us that we may he "workere together with bim in makiag known the way of salvation." Send weighty arguccenta in behalf of pure Christianity. Send epistles of commendation if neceasary, to rescue the faint and dropping heart. Send the good news of sinuere rescued when, they hare, aafe, landed among the people of God. Sead "geme of thought ${ }^{v j}$ as well as those with huaks.
Then belp our brother in my abseace to put forth a ahest in flaming letters of love and holineess. Give him your prayera, your beart-felt sympathies; and if he blundeta, bell him in the apirit of Jesus. We are chncerned for our Woak, and why should we not be? It gees out to many who are riot of us, and to those we are anxious the B. AT W. ehould be no stums bling-hlook. Therefore let us write only euch thinga as would "persuade" men and women to do better, The grace of our Lord Jenus he with you and us.

## FORGIVING

A
NY FHING can be carried to al extreme Forgivezess wes well as anything else way be ahused. We are to forgive as wo desire to be forgiven, to do to otheris as we would barn them do to us. This is the law of forgiveness defined. If we are the right kind of characters wa will not williogly, premeditatedly do that which is wrong to any one. If we wrong any one it has never heen a premeditoted act, hut in an unfortanste moment when the fleah had control of us and circumatances called out that which is evil in us. For mlitales of this kind we ask forgiveness, and are willing to forgive othere who make the same mistaken. But if a pereon ateal from ns, or slander us we want to see "fruits meet for repentance." Tbose are premeditated acts. The stolen goods munt be retorued and the slander confessed before we can have any right to forgive.
If we have anything against our fellow-man, some persona say, "forgive him,forgive him,canyou zot forgive him?" Our forgivepess can neither save nor condemin suy one. If he merits forgiveness and does not get it, be is juat an good in the sight of God, if not even better, than though ho got it; ahd if he does not merit forgivenees, be in not male ady better hy our forgiving bim.
It is our firmicoaviction that no oae will be simitted iato the asints glorioni inbentance who is not there by virtue of the petition, "Forgive us oor dehte as wa forgive those indehted auto us," The idea of Eearen being a place where promeditated aril would be forgiven on the simple condition of being asked for would of itwelf express that it had too hittle abhorrence of evil to be a place of perfeel parity.

## OREN ELECTIONS

PERHAPS we an a body have the most defective syatem of holdmg elections known mong civilized antions. That it is very deficient seems to be pretty generally odmitted; and while this is a fact, we hare no anathemso to harl apon those who introduced it, nor those who atill plead for 1 t; for we beliere ita founders were honest and did secording to the bent light hefore them and in them. Bot notwithtanding the age and popularitr of the present sytem, we venture to suggest some improvements, or perhapa a hetter expression, a subatituto.

1. All elections should be by hallot; that is, ack member should writo his choies upos a piece of paper and depnsit in a place desiganted by the congregation. (Ls some places the hallota are collected is a hat.)

These ballots or tickets shoold be read he fore all the memliers present.
3. Only persoone who bave a majority of all the rotes cast should be declared elected.
Wo shall take up theso points in their order. First. Aff elections should be hy ballot. 1 . It naver time. All can write at the same time. We have known a whole congregation to write their tickete, doposit them and have theni read in six minutes, whereas by the old method nearly une bour would bave been consumed. The church at this place Las tried thio tmu-
proved aystem ever since jis organization, and we do not tlink it eould be induced to yield it for the old system. 2. Members express their judgment more freely, thus giviag solidity and uaity to the work. The fasr of man is taken from their hearts, thus giving moove room for "the fear of God." We have known persons to abstain from declaring their just convictions lest their vote might be construed by the elders as being selfish and unmauly., 3, If voting must be done eecretiy, it should be done so between God and the voter alone, and not between the. vater and a part, of the congregation. 4.
That which is cright for eldors to know in voThat which is right for eldors to know in voif roting muat he virac roce let it he done before all, not a part of the body. Bot we insist that only by ballot can a jost and tair expression be had in an election. "How about elections in tha pest pl" queries ope. Paul says "forgetting the things of the past let os press for ward, "and sokay we. Oar plan is not retractive, hence will not affect any of as. There is do danger of any of us heing umministerixed. Let us rest in peace on that.
Secpmal, All hallotas fhould be read hefore the congregation. We have seen this tried in the conglegatiop where we are permitted to hold fellowthip, except in the tlections, of elders, ministers and deacons, and bave found it to work admirahly, and we hope the day is not far distant when our baliots will be read openty io all casea. We have tried it in the election of trustees, delegates, sc., and \}never heard of any one being bart beceuse he was not elected, nor that any was wade haughty because he was, Oar candid convictions are that the soul that is truly horn of God and has charity and grace ruling is the heart will not be exalted nor hart in an election. Only such as have not put aw ay childish thingsare likely to haretheir feelings annoyed hy hearing the votes read. If they wera once educated to hearing hallota read they would soon have better feelings. The Standing Committee thus chooses its moderator and clerks, aud we commend it for its wisdom.
"Bat suppose a man is aluost elected," suy one, "would it nut either puff him up or pull God. It may ancoy bin some-may arouse his feeliugs a little, hut God's grace will be sufficient if he but trast him, If he be pulfed ap by it, the church shoold be thaulful for finding out that he has scoh a heart; for it provee that he whs not qualified for the position. A proud heart should neve be given power in the church. If our ballots had always been read porbops some prond hearts would bave been
deteoted in time to provent their call to place deteoted in time to prevent their call to place and powar in the church, and thus been far better for the cause of fruth and religion. If the resding of hallots will detect the corrapt beart, then by all means let them always he
But we are not of those who think ill of a man beesuss he icants to preach. Unless a man
willingly be will bave no reward. Praching is a divine werk, and surely it is not mrong to want to labor for the good Master. There certhinly is a difference between desiring to preach the Goapel and being exalted hy rain thoughts. One is of God, the other of Satan. One is juet and right the otber eril apd ohnonoos. We therefow insist that sall ballots should be rend opeoly: 1. Becauts it is right. 2. Becaune it is fair and just. 3. Becaoso it is proftable. 4. Becaase it enables each one to see himself as others see Lif. 5. Because it inspires conf: denco in all the members towards the elders. Other reasons might be given, but we forhear.
Third, Persons who have a majority and not simply a plarality of votea should be declared elected. How onn thin be dove? Let the first ballot he informal. If no one has a majority of all votes cast, then select the two or three highest and let thio voting be confined to them, and if after the seciad hillot no oze has a majority, then set the two highent apart ps were Juatus and Matthsus caud vote sgain. Ja case of a $\mathrm{l}_{\mathrm{i}}$ sulumit the propriety of retsining botb; or if considered best, continue to vote intil one or the other has the mojority. But I think I cas hear some one expressing fears that the defeated carididate will canse trouble. I am aware that too many of us are frightened from good and true princlples hy that ghost "troublie," yet it should not be so. We ehould dever equart our fars por feed our misgivings, This is why Te are brougt into trouble. If a man will wage war ou the church and atrive to cast out the peacefal dove that should dwell in oll congregations, becusse he was not elected, thed let him Gight; for it only shows that be would bave opposed the church had be been given position; and it is far better that be is where he is than if he were an officer. If we will keep right principles before bs we will eare nothing for supposed troubles.
We velieve the course suggested would prove a hlessing to the church, though it might cause some agitstion io order to eatablish it. But what good thing has not boon compelled to Gight ita way up to the throne of Godp We are yot so loast in enthasiasm over this just messure as to forget that it is sosceptible of im* provement. Perfection is Let claimed for it; but that it is superior to our present methiod we holdty assert. A reform 90 sreepiog in its character would hardly receive the uaivereal pprohation of the Brotherhood at this, time; but we believe soozer or later it will xeceive a trial all over our Fraternity. We want our tried asd true standard bearers to look- at this with an unprejudiend minds and if they can aid in the nobls cause of right and justice twe shall welcome them to the hurden. Oar columasare open for truth on this subject, but not for excuses for diaappointed aspirants for position and power. 0 for the diving rays of the Sun of righteousuess!

## PRESENT AND ETERNAL LIfe.

YUPPOSE each rader may truthfally suy of S binself, "My mind, hody, parentage, rank od surroundings are ibferior to none. It within my power to he the greateat orator,atste:man, military officer, or poet that has ever liped." Suppose we should each attein to the very highest piunacle, could we hold our honor forever? Have not the most illustrious favorites of other ages long ago turned to dast, and what good does the morld's praise do them now? What good will it do us when our hodie have turned to dast and onr graves grow grees if the world should never have known a greater than we? Need we he astonisked that Alexander wept whea at the summit of his ambition? Woald we not hare wept too? How mach greatar the ambition of an humble child of God inspired by the kope of eternal $\overline{\mathrm{L}} \mathrm{f}$ where sorrows and trials are ankzown! If there be anything snblime or glorious in worldly schiermenta how infinitely more so that fame which reaches into the eternal world, triumphing over death, hell, and the grave,
Is he not the greater character for whom desth hes no terror hecanse his life is hid with Christ io God? Is not that a poor inheritance which we cannot possess after death? "What shall it proft a man, if be shall gain the whole world and lose hia own soulp." "What shal! man gire in exclange for his soul?"

## TOO MUCH ON DRESS.

SOME of our editorial hrethret os mell ns others hare expresed the opiniou that we pohlish too mach on dress. We mouder what thes think they are writivg ahout while they are contrulicting our riews on this sulfect. We insist that the principle of non-conformity, as defined hy A. M. should be oheyed. Those who think differently say so and use about the same amount of space to do that.
If some brethren who male a boust of being -liheral" on "Don essentiall" would not encour-
age 4 pulling away from established principles which they admit are in harmony with the gospel,and thenefore affe, it would not ho necesary for other puyurg to say sq, much on these questions, But as loug as sopue of the leading editors tell their readers that "the gospel is as silont as the graye" on the "eaps and cost tains," is that way tesching that every one has a right to do as he plenses, we shall feen it oar duty to urge the doctrine of "Modent Apparel" and the "Sigh" ns the ouly clothing and corering conristent with $\theta$ cd's inspired Word.
4, Pisht bere we mant to mention a few thinga ve do not like.

1. We do not like to have our hrethrea assume the questlons which thery admit are in dispuite !. e. that "the gospel is as silant as the grare" apon these sabjects.
2. We do not thee to bear our bretlirea speak and write about these things in such a disrespetful mapuer as to gollitit the religion of
3. We do not like to he miarepresented by those disregarding the estebliphed principles of the charch on dress and the epvering, hy them asamming that we regard, nothing else essential hut oonformity to.these principlas. .We do not like this becaase it dia atterly untrue, and we hive no reason to doaht hat what those who say so know it too. Our observation teaches us that conformity to the world ui dress shovs is anmistakable terins whict weesteeni highest, and that if we allow the world to control us in our dress it नill control our morals slas. If Christ thould appear ic person oo he did at one time, how many of his worshipers would be willing to go with him to church? We kave often wondered while looking at the nudience in some of our fasioionable ohurches whether they would not leare the charchaif Cbriat woold step in to the palplt to instruct them? If Christ should appear juat as he is revesled to us in the Scriptures, how many roold want to take him inte their socisty? Then, too, I have thought what a spectasle it would be to see the meek and lowly Lamb of God yalking arm in arm along the streets of some of our fashionahie cities with some high toned professor, arraydin richest hlacks, sille atorepipe hat on his head, and a gold knolbed cane in his hand. Behold the contradiction of ebaractert The church and the world were the things in the time of Chriat and the apostles and fico they will remaia so long as hesven and earth stand.

## PROMISE UPON PROMISE

A BOUT four or five montha ago we announc ed that on the first of May we would have ready for delivery the Bilite School Echoes by Brother D. F. Eby of Lanark. A contract had been made with a minsic publisher in Chicego to have them done till that time. But ahout the time the hooks were expected to arrive a etter came stating they could cot poasiz bly get any ready for two or three weeks after the time sot. And 80 we have been dissppointed from time to time, and not only we but scores of others whose orders for the books came in as scon as the announcement was
made that the hook was int the bands of the publishars. We have been looking now every day for the booka for two weeks, but they are not here get. We do hope before we send ont the next issue of the B. AT W. that the hooks will have been'received and all orders filled. and this baflling be ended.

Basion leavee this week for Californis, hat will risit several charches in Ohio, Indiama und lowa, and consequently will, aot leave Omabs hefore August first. He will bo amay five or ais montho, but will till bis asual space on the editarial page of tho Pazucas3,-Goofpet
Preacher.

BRETHREN'S TRACT SOCIETY.
centiencatas 1sscad
2. T. Livengood
83.00
J. J. Fike, .5 .00
S. J. Fike,
A. Livengood,
Cgrus Wallick, 5.00
Cgrus Wallick 1.5 .00

## FROM OUR EXCHANGES.

## PETER AND JOHN.

"And what ahsil this maa dop" Jobn 21:21. Or rather what shall heowe of this,man? The peaker was Peter; the spekea to was Johat the heloved; the occasion was nigh the time whea the Savior was to leare his distiples and go to the Father. The feeling that prompted it was that of brotherly lore, the earotion which alone should prompt the child of God to speak. Ia the Christ-lifo none liveth nato himself; yor seeketh his own good, but ench lises anto God, and seeks his hrotber'e good. Johu had always been the compaaion of the Savior. When at service he sat by him; at muals te ate with him, and when reelining be tenaed on Jesas hosom. Now the Savior is about to depart from them, and they should see him no more. All their hearts are anddened. If the stoat teart of Peter felt sad, what aqouy must geatle John have experienced! What oluall this mat do?
This same fellow feeling is still a part of the religion of Jesus. When you are sitting in your comfortable houses, at your bountifolly supplied tohles, your religion should prompt you to ask; "What will brother Jolan do? He is proor and his house is old, and his children are sickly. How and they mast all bo. ${ }^{2}$
And as you are driviag to yoar charch in tine, comfortable haggies and earriages, if you can find time to thiak of your poor peighhor who has almout too fur to walk to meeking aftar a hard week'e work, it will be as exidence to you that you have some of Peter whea he asked: "What shall become of this man?" And if your thoughts will lead you to drive around hy siater-and take her with you because she is
too feekle to walk, it will he worth as much as a weel's prajer to ber.
But if you should be moved pith a apirit of self-saperiority, is whick you think of yoor hrethrel as inferiors, and wonder how they can be good and yet so poor, or so unlasaraed or so shabily clad, beware lest you be told: "If I will that he tarry till I come what to that to thee $\mathrm{F}^{\prime \prime}$ Follow thou me.-Progressixt Christian.

In the Indepondent of Julae 24th, the Rev, Edward P. Baker, of Portland. Oregon, nag-
gests a campromise hotween Free Baptists and gesta a corppromise hitween Free Baptists and
Pedo-Baptist, as follows: Let the transaction of our Savior's blessing little obildren be made the hasis of an ordinance whick might be tormed infant consecration, to take the place of infant sprinkling or pouring. He aags thens "is a wide-apread feeling, evat among Pedo-Baptists, thet a pertoon having heen convested, be sbould thereupos be haptized; and that the prior sprinkling such an one may have receited in infancy is no sufficient and proper substitute for that mater haptiam which, according to the oniform New Testament, ahould follow believo ing." On the otber hand, he eass, "all derout Baptists recognize the propristy and dety of covenauting mith God in hehalf of their children," and of marking said covenant hy nome "external forms." He.thinks the adoption of this compromise Fould cure two evila, therefort, besides, in the way, "no unusceedingly schism in the hody of Christ would be healed", Coming as this does, from a Pedo-Baptist point of view, it is aignifieant, to ssy the least, and points to a feeling of urreat on the suhject of baptism in that quarter, which is the best asurance of any lature union hetweer affasionith and immersionists. The writer is mistaken, bowever, in sapposing that there is any necesthe hagio of anch a new an a belter murve as mive would ho for ll of to arree to tring a mise would be for sll of us to d dice to hring ap our ohildran io "the nurtaze and admonition of the Lord," as the Apostle Paul has enjoined. This woold meet all the demands relative to their childran, and a better geaerstion of ehildrea wonid he the verf best "external form" with which to emphaize this corensati-The Christian.

## HOME AND FAMIILY.

Huplands, love yoor Five. Wives, subwit your-
selves onto your own harbands. Colldren, obey
 monition of the Lord Serrants, be

## CONTENTMENT.

Comer cententmenh lovely guent
Renrivalled in my brush Thou alone wilt do. Thos alone canet bif the son) Every pasion canst control, Whea the stormy billows roll, othing on the eatt belowNought that beavea can bestowFills the sonl with peace If contentmeat is not there Stle dreary, dark and bare ; one matken heavenly
Ske slone is thlis. But, content will not abide a sond poffed up with pride
Nelther wilishe stay Nelther wilishestay With a soul Gefied witi lust:
For with him who is unjust: For with coveta she'll not trush, Hut will Hee away.
Hypocrites who soeak around,
Huwting flesh on Holy Ground Peace will never bind. He who covers up bis cins, Lol his torment then begins, He that's fury never wins True content of mind. All the lordlings of the earthAul their loogts, what are they worth Nothing but a show All the wealith that kinge possess, All their vin and gandy dress, Peace, they never knew.
humbinatlou low,
Where the beavenly virtues grow, Tbere contentment's found; And ine living breath finbele Catch the odore from the gate. Richly spread around. Where there ts no sla contealedThere content so near. Whoso will helds contess, Live a ute of nighteouspess, God that soal will surely bless,
Peace will socn appenr. Where no vultare's eye hath seenWhere no llon's whelp has beenResignation's valeWhere thenlesh is oruciledWhere the sellish will's deniedThere contentanent will alide There alone will dwell.

## KISS AND MAKE UP

WHT married life needs to give it new tone and sweetness is more of the manwell as the spirit of the old eourting days. The beaatifol attentions which hefore marriage were so pleasant are too often forgotlen efterwards. The gifts cease or come only with the asking; the mance dies out of the voice; everything is taken as a matter of conrse. Then come dull, benvy, hard days to the unhappy souls that have solembly promised to Mlove, honor and obey," ote., and the consequence is they begin by wishing themselvea apart, aed are not always content with the mere wishing. Very mach of the pleasure of conrtehip in derived from the constant attention of the patties to esch other. The affection for each other's voices evinere itselt in every possible way. Every asoteace is gilt-edged with complimente apoken in tender tones. Every' look is's confeasion of love; every ect is a new world in the exheoutlesa vocshalary of love. Gifts and persanal aacrifices are the more emphatic expressions of the'spirit no langunge can fally artionlate, no devotion deolare. It is a fact that devotion declares itself continunlly in word and acts. At the touch of Capid's wand the language grows more rapid, and the finger's gentier in their tonch, and the Foice more magicsl. Love is very like the jet of a fountain that leaps buavenward; if denied its natoral outlet it ceases to flow eltogether. The love of coartahip can be made bright and hastifal throngh marned life by giving it atterance or expression in words; and the more it is allowed to flow out in delicato ottentions and noble, helpfal serrices, the stronger it will become, and the mores satisfying. The beantifal attentions of 0 hoshand refresh, brighten and make the wifestrongbearted and kesp-sighted in everything pertioning to the welfare of her home orher husbande bsppiness. And the parting wards of love from the wife gives the hushand new courage as he goes forth to meet the trials and difficultiee of

## husines. The home is home only whed pervi-

 ded with this blessed iofloence of lore, and the marriage vow should not be made once for ail the altar, but sbonidd be kept hy bushand and Fife "till death do them part.Husbands, talle to your wives loringly as in the early dayn of courthhip, when you wished to win their affection. Wires, meet every thow of tenderaere from your hasiands as you did in the beantiful days that linger so pure aud sweet in your memory, and your home will be o type of that heavonly home that only is promised to those who love.--Sel.

## TEMPER AT HOME.

HAVE peeped into quiet "parloro," where the carpet is clean and not old, and the foreiture polished and bright; into "rooms," Where the chaira are deal and the flocr carpotless; into "kitchene,"' where the family live and the mests are cooked and eates, and the hoys and girls are an blithe as the sparrows in the hatch overhead; and I see that it is not so mach wesith and learning, nor elothing, nor servants nor toil, nor ideness, nor town, nor country, oor station, is tone ond tempen, that make life jogous or miserable, that rander homes happy or wretched. And I see, toc, that in town of country, good ronar and God's grace make life of what no teachers or accomplishmente, or
meens or society, osn make it, the opening mesns or society, osn make it, the opeoing otave of as overlasting pusim, the fair beginning of an endless existence, the goodly, mod God's building, that shall never decay, wax old or raniah away.- John Hall, D. D.

## THE CHILDREN

THEY are helpless and ionocent; the heart aches for them. Would that wo wore as innocent as they. But the tired and overWorked parent will fret and seold at their every treated bach carolena action and little failure is treated barshly, as if we older opes never made
migtaken, Why expect the little oses to be men and women? Why apeak craelly, when a gentie, reproving command will do? Why soold, when calm, firm, sweet woris will wins Do not stand on yonr dignity; onbend your soul; let pity and love role. Kindnams is of pleasant remembrance. But to lay your dar-
ling away with recollections of sharp. load ling away with recollections of sharp, lood Fords, and basty, uncalled for blowe, will bring only bitter remorse. God pity the mother who folds the active hands, and closed the bright eyes, wht a long arrear of impatience like acta and wormwood to flow inte the cap of memory
How amall, how trifling a thing will canne a child to shont in gladdess. A mile, a toy, a caress is all it costo to hring it joy. Give these to the children now, befoze the durk evil dage of sorrow burden the beart. Lead them out doora with amiles. Part. from them affectionately. Put them to bed with kigses and bleas ingg. Never lot them go with eharp; biting roproofs tinging in their ears. Enab them to aleep with loving words. They will hie down on sad pillows enongh in after days, withont aobhing themselves uleep now. at least let the dear ones have a bappy childhood to rememhar, the nweet memory of which ap poclouded future can effoce, Repress wild, naughty 1. cense, but let the little, gleeful heart overflow and sing with ite fullases of ibnocent joy. To orer-indulge is to spoil, but true love never spoiled a single ohild.
d Tell them ell sboat Jeras. Teach them to pray, and pray with them. God bless the dear, sweet childrvn. How many millions of thef arrayed in white will shine and sivg in glory - The Christian.

## GO AWAY, SATAN, GO AWAY:

A LiTTLE girl sat apon the large stone doorstep of hor futher'a honsa, and beeide ber was a boy of about the same age, $\mathrm{H}_{\mathrm{g}}$ had been eating a freek, rosy apple, and bad thrown the core into the gatter beyond the walk, and watched it as the muddy water carried it from his anght, then turning back to his playruater who seemed obsorbed in the pictures of a new book, be sidid:
" "Give me your apple, Kathe, mize, is all
"Not now, wait a little," wan the reply.
But the greedy little fellow, not willing to wait, took the apple up, torsed it roond and roand, smelled it, and then tossed it ap lightly in his hands, each time catchieg it again. I expecied bis teeth
Hie ery fr that
His ery bronght the eyes of the littlo girl apon hivs. The blood monoted to here brow; ebe was at oace npon ber feet with one hasd
raiend, apparently to strike the shrinking form bes. ie her. Bat the hand did not fall; and a1 she ztood, ber face and form showing the strog. gle within, I prayed that the might not be too etrongly tempted.
A moment more, and ber voice fell on my

> "
"Go away, Satan! Go amayl
Ths mother within the door heard the words too, and coming out asked what they meant. A blanh was apon the brow of the ctild, but it was homility and shame that caused it, while rith drooping head she anawered, "Satan wanted me to otrike Freddie, but I didn"t.
The mother drew her within ber arms and hived her, sying: "That is right, my child, esist him and be will flee from you.
Would that all might learn in childhoed to
 batter for it-Sel.

## A HiNT To boys.

A
PHILOSOPHER has aaid that the true edocation for boyn is to teach them what hey ought to know when they become men.What is it they ought to know, theo?

1. To be trne; to be gennine. No education will be worth anything that does not include this. A man bad better not know how to read -be had better never learn a letter in the alphabet, and be true and igenuine in intantion and action, rather than being learned in all ciences and io all languages, to be at the same time folsa at heart and also counterfeit in life Above all things tasch the boys that truth is more than riches, mure than culture, more than eartbly poner or position.
2. To be trae in thought, language and lift -pure io mind eod in body. An inpure man, youns or old, poisons the saciety where he goves with emutty stories and impura exampless, is a moral uleer, a plague spot, a leper Tho ought to be treated wa were the leners of oid, who were baniebed from eociety and compelled to cry "unclean," as a warning to save thers from the pentilenc.

- 3. To be unselfish. To care for the feeling and comforta of others. To be polite. To bo just an all dealings with others. To be generpos, nöble and manly. This will inc:'ade a gen ine rovereoes for the aged and things ascred 4. To be self-reliant and salf-helpfol eren rom childhood. To be induutricus and ulic thorting the earliegt proper ege Teact par thiag all honest work is hog Teach em that an hor if and that an idle, useless life of dependence on oth-
re is diygracerul.
When a boy has learned thees things; whe he hea made these ideas part of hian being, howaver yuang he may be, however poor, or how ever rich, be has learned some of the importan binge he ought to know when be becomas, will be enay to find all the reat.

Be very careful in your promisen, and just in sour performancen; aid remember it is better to do and not promise, than to promise and no perform.

## aqT FALLEN ASLEEP



## 





EHNER-Near Dunkirk, Obio, Jane 2sth, 1880, Sophia, wife of Reuben Zohaer, aged of yeara, 10 months and 20 days. SLe wha a consistent Fonarai discourse in the Brethren's church by the writer,
BUROH-In Duakirk, June 30, Mrs, Etizabeth Burch, aged 7is Jears, Funeral services in the U B. pburcl by the writer.

GDABAUGH.-Near Willianastown, Gbio, July 2nd, inato, Henry, zon of hrother Janits and eister Fumeral sorvice in the Brethron's charch by the uriter. from Math, 18:14, to a large and aympatbetic audience in behalt of the grief-stricken parents in the loss of their oniy chila.
8. T. Bosserman.

OLCK,-In Longrount, Colorado, Jone sith, after B ehort llineas of Mleuriny and Typhoid foder.
Hannab, wife of brother Solomon Fulck. aged Is years, 2 months pad $s$ days

ぶS FLoñ:
FENIEHS-In the Btue Ridge church, Clampalgu Co, Minolsf June sth, 1850 , Laticister
Penters, aged 70 Jears, 11 months and 28 daye. Peaters, aged to years, it months and 28 daye Faneral servioes by tha writer-and brotber C
Baruhart from Joha $11=20$. Joux Balsmart.

## OLR BLDGET.

-Your record.
-fs it true?
-It is nure.
-Sure to be mode.
-Yon are making $i$ it. $^{\text {. }}$
-Yes, making it now.
-What shall it he?
-True or false?

- Mach depeoda on you.
-Walk aprightly and soberly.
- Brovemes are always needed
-To succeed one must struggle
-Step ia the right way and live.
- No esoy place this side of the grave.
-Ao uagnarded thought ie ruisoun.
-Begio at the bottoun and elimb up.
-They are too lasy to do honest work.
-To go any other way is dishonorable.
- Ope step only ofteo decides oar destiny.
-He that chmbs up another way is a thiof.
-There are manuy who steal their honom
-Guard thoughta, tongue, hands and feet.
-If one gains true bonor be muat be a true man.

Pride ban two sectoos; a forward apring and an early fall.
-Are we obeying the marching orderif from ur great Csptain?

- He says "Go!" By onr means, or elke in ervon, we must go.
Will yoo send yeur contribution, or leave your home and friends to labor in foreign fields which?
-If you boist of a contempt for the world, avoid getting into debt. ft is giving to gaata the fangs of sipers.
- A letter timely written, is a rivet in the ohain of offection; and a letter untimely delayed as ruat to the holder.
-Philip Heory naid: "There are two thinga ve should be ware of-that we never be arbamed of the Goapel, and that we aever be o atame to it"
-Anna Diekenson in reported us eaying that she will never marry until she can bake a loaf of breed, and that she will never bake hreed while the han her teneen.
-"My son," enid an old man, "beware of prejudicen, they are lite rath, and men's minds are lite trapst; prejudioes creap in emsily, but it is doubtful if thoy get out."
-There is not a book on earth ao favorable to all the kind and sablime sffections, or an onfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, na is the Gospel. It breathes throughoat mercy, enerolezce and pence.
-The heart will commooly govern the head. What a cunfusibo when the head determines to be maxter! What a pride is being sble to nay, I mm master of myself; my head roles. Snch peraons escape the tragedias of lifet and the graat hlesoings also pase them hy.
$\rightarrow$ Bad thougbta are worse eneviss even than are tigers; for we can keep out of the way of wild 'ibosita, but bad thoughts win their way everywhere. The cup that is foll will bold no more: keep your bearta no fall of good thoughts that had ones may not find ruom,
-A wour, complaining, fault-finding, sort of -aligious literatare creates a morbid tayie in thase whe read it for that , eort, of stuff, juat as the treshy novela of the times create an appetite which they alone can supply. The former produces a leanoes of sool, as the lattor does porerty of mind.

A wise man will never rust out. As long as be can move and breathe be will be doing for himeelf, his seigtbor, or for posterity. Whe is old? Not the mas of energy, not the dayithorer in science, art or benevolenca, bat he unly who suffera his energies to wate nivay and he sprivgs of life to become anotionlest, on whon banda the boarn drag benvily, and to mbom all things wear tee garb of gloom.
-If we would live well, we mast have before

## OUR BIBLE (LLASS

"The Worth of Truth no Tongue Can Tell?




## Whl some one please explain Revelations ns

War nome brother or aster plense explain the
hess or the sath clipher of RiLey Stusir.
Pievee explatn Genealatib Chapter and sth verse
And le repeated the Lavd that lye had made mar on the earth, nod it grieved him at his hieari."

ILLLAM B. Goodack.
It evil an independent, self-oxishingenterhal prin-
ciple or power, or wh it createdy
Please explan $10 t$ Crrinthans, i4: si, whict reaus thua: "Let your wowen kcep sllence in the churches: for it is not permitted asto them th peak bat they are communded to be under obedi Is there a beptism of the Moly Gbost Is there a beptism of the Holy Grost?
What fe the testiniony of Jestus Chrlat, atid whid as that tentimony as detined in Revis9:10. ..... Will some one please explan:I Cor x:15? Does Yaul mean that he will pot ent meat of any kind if It offeods bla brother; or meat that had beeci offer-
od unto idels. Will you please explan fiow y "A nd thou (the
 Will some brother or sustor please give a delihite Many Petrix on Mitt. कy Win some brother pleasagive an explasation of Nhathen; ith, which reads as followisf. WWhen Ye barefore shall see the abomination of dpsolntion,
 ach taken place in the time that is pist,or fa it fet in the time to come?
in the that is pist, or ta it fet
S. IW. Yos.

## sinning against the holy

 GHOST:IAGLLEE with Bro. Meyer upon singing of Glaspbemy egonast the Hol H Gbost: understand from the boly scriptares that when a men, or women know what, is right or
wrong hy the Ward of Crad and do nat the right, it is sin to thom;"and if they do oot repent and stauld die in their ain, where God is old ind thay, annot he in the world tocome for God says the unclean spirit cannot enter inta the lifingdom of beaven. So it mast be when we do not repent; we, sin againat the Eoly Gbost.
D. W. C. Row.,

## REFERENCE TABLET--iL

## Fhos psatms at.

TEfollowiug langugge of 'inspiration sets forth in uumistakable, terms the saints utura inheritace and aluo tha doom of the icked
Varse 8. "Trust in the Lord, and do good; shalt tbou dwell is the laud.
Verse 9. "For evil doers shall be cut off; hut those that wait upon the Lord, they shall aberit the eartb.
Farse 10. "For pet a litile while and" the wicked shall not be; yea, thou sbalt diligently onsider bis place, and it sball not be."
Vere 11, "But the meek shall inherit the earth and sball deligbt themselves in the ahumdance of peace. lefke 1
Verse 20, "But the wioked abatl perish and the enomies ot the Lord sball be as the fat of lambs; they sball consume; into the smoke hall tbey consame away,
Verse 22. "For auck as are blessed of him hall inherit the earth; aud they that-ate cursed of him-shsil he cut oft.
Verse 28, "For the Land loveth judgment, and forsaketk not his saints; they are preserved forsver; bat the fard of, the wicked shall be cut forsv
Verse 29. Tbe rightecus shall inherit the land and dwell tberain forever.
Ferse. 34. "Wait on the Lord, and keep bis way, and he ehall exalt thea to inkerit the land: when, the wicked are cot cit thou shalt see it,"
Prop. 10. "The righteous shall never be remaved; but the wieked shall not inherit tbe Prov. 11:31. "Bebold, the righteosa shall
be recompensed in tbe
Prov. 2: 21. 'For the upright shall dwell in the land, and the perfect shall remain in it.
Prof, 2:22. "But the wicked, aball be cut off from the earth, and the transgresear shai rootad out of it,"
Beb. 11:8. "By fath when he was called to go out into a place (the land af Cansun, Act 7. 4.) which he shouid atterwatds recelve for an inberitance, wept,", etc
Rev. 5: 9. "And hast made us unto our God kings and prients, and we thall reagn on the eartb."
Dan. 7:27. "And the Eingdom and damin an and the greatness of the kizgdom under tb hole heaven shall be given to the poapla of the saints of the Most Higb, whose kingdom is en everlasting kingdom, Abd all dominion hall ne:ve and aboy bim. 8. M. Ear
Lawark, Ill.

## RIGHT DOING.

"Therrafore ait things whatsonver fe would that neh should do sato you, daye evea to tol thenu Matt 1:12
$T \begin{aligned} & \text { HE word of God teaches that mas owes an } \\ & \text { duty ta his Creatar as well as to hie fel }\end{aligned}$ duty to his Creator as well as to his fellow man. Jesna aaya "Thon abale love the lord, thy God, with afl thy heart, iand with all
thy soul, and all thy mind.". Matt. 2at.3n: thy soul, and all thy amind - Hath. and in Joba 14: 15, he esya, rlf, ye, love me, kesp my commandmento," "Commandmants" is in the placal number and includes alh that he has pommanded tbroogh the iospired writere, and is to all livimg'onder the Gospel diapensntion. The individasl who selepts and keepa ainy one or particularicless of corimandments and rejeots others as notisasatioly is like the and rejeots others as nasisasatiolis in hoill han one spolen of in Matton 3 : L6, that noilc hin
hoose upon the sand. We think there are same oommiande requiring partieulariattention and the one at the head of tbes article is one of them; for, as before stated, tome build tod greai hope on it alone, while others whonare very ptrict in obearying the ordinances of the eharoh etce, will for. the sake of worldif gain; take advantage of circanutances to defraud their fellow men, and even their bnethren This ought nat so to be, nevertholdse we know the are correct in onr aasertions. Would to God that all our beloved bretbren would do anto otbere as they would have them daronto them.
A. B. Woonwakby

## GOOD ADVICE

IIY son, don't be in too grest a burry to ac. oept "advapced ppinions," It is "the thing "ta be "advaaced" in thas progreasive day
and generntion, bat there's a heap of sballowdess is it. Did you ever riotice, my son, that he man who tells you be candot believe the Bihle, is, usually able to belinve almost acy. thing else? You will find men, my poH, whe turn with horror and utter disbelief from the Bible and joyfully ewbrace the teachings, of Buddba. It is quite the thing just now, my aon, for a civilized, onlightened mao, brought up in a civilized conntry and in an age of wisdom profees Buddhism who Buddha was, one of them profess Buddhism who Buddba was, one of them
will tell gon he was an Eggptian sooth-eayer, who lived two hundred years bafore Moses. Anotber will toll you. that he brougbt lettere trom Pbenicis and iatroduced them is Greece; a third will tell you thas ahe is a beaatiful woman of Fartber lada, bound by her yowa, to perpetaal chastity; a fourth will, witb lithe
hesitation, say be was a Brahma of the nintb degree and a boly disciple of Confucies; and of the oiber two, one will frakkly admit that be doesn't know, and the other will say, with some indecision, that he was eitber a der rish of the Sile (whatever that is) or a felo-de-se, he can't be positive wbicb.
Before you propose to know more than anybody and overybody else, my son, be very certain that you ate at least abreast of two-tbirds of your fellow-men. I don't want to suppress any inclination you may have toward zenaine free thought and careful, honest investigation, ay son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation.
Before 500 criticise, condemin, and finally rovise the work of creation, my son, be protty conflent that you know sometbing ahout it ss it in, and don't as a mar who is older in Years Ind experieace than yoarself, don't, let me ingand sit down on it ind flatten it antirats ont uatil you have mede or fecored another one for the reat of da to live on wbila yad demolish the
old one. If erer yau should develop into an advanced" atbeisk, ouy son, juat do that muct for the rest of as. - Sel.

MENNONITE CONFERENCE IN

## OHIO.

## EX JoH: elegns.

CONEERENCE for the Slate of Ohio we $U_{1}$ beld May 20th and 21ath, 1830, at Sherricls' Meeting-honve in Allan county Six Bishops, zeven daacans, and twenty ministera were presant. The meeting was opened
by Bishop Josaph Bixler, who made, among by Bishop Jpsoph Bixlex, who wade, among
others, the following remarks: "We sbould rethers, the following remarks: "We sbould re Savior. 'Witbout me ye can da nothing.' We bave met for an imporfant parpose. We hould remember that upon the watchmes of ponsibllity' reatiog that we have bere 'no coattianing cíty; that wa should theretore be earnestly engaged in the' discbarge of our uty. We should be boand together in lov trying to win souls for Cbrist, and warning the frying to win sook for Corist, and warning the hands at the great day.

Should the Lord's prayer be used at the od of every public prayer? Ans. It shauld be used at least once, eitber hefore or after preaching: no objection to nitig it every time. 2. Is it right for a brother to take part in or encourage anything that las no benefit to himbelf hut an iplary to anatber? Ans. No not eves if it is a benefit to hilm. "Lot no man reeld his'own, 'blat everg owe another's wealth, Cor. 10: 24

If a person desire to he baptized on the ank of a river or at the edge of the water way is sufficient: in the bouse or in, the water,
ty Should not the ipconsietenor of, minister allosying their membera to marry out of the hgrch. without reproof, be removed? A, as It zemoved; it is not, allowed for members to arry sut of the church.
5., Whet excure bas the church for not send ag the Gospel to the Heathen? Ans, She mas na excuse, $f$, If a brother bas a note phich be eannot collect, has be a rigbt to aell ${ }_{2}$ Ans. He has not.

If ebrother pwe a brother and he ro fuses to poy, he being more able to pay, than the otber is to lose, wbot should he, done? Ans He phall pay; if not, be cannot he a Ang, ${ }^{\text {H }}$,
brother,
8. If a brother or sister jpiDs a secret dociety apw long can he he membera of the Church and alpo of the secret, society? Ans, Till he has bazn almooial,
nblo time to withdraw,

Can anything be done in District Conference that tor Cburch may become more uniform in dresa. Ans. Yes,
10. Could we make any provisiona for home issionary work? Ane, Yes
No Bishop should be ordained without th consent of the Conference. Ministeri should also ba carefully examined hefore ordaining Biahop.

Applicanta for baptism, both male and fewale, abould be questioned whether they are members of atcret nocteties; they thould be in structed as to the proper way of affirming
We ahould try to persuade the bretbren $t$ stay away from the polls; not that we find fault with our government, but for conscience ${ }^{\prime}$ and consistency's salke.
We abpuld not he conformed to the world in epeech, conduct or apparel, hut seek for uniformity in the church.
No, brother should aerve an a jurgrasa on criminal case. It wat deemed wrong to have ligbtning rods on haildings, or to have property insured, Wa should seek to he united in the bonds of lowe and bear one another'a hordens, The use of nusical instruments was dis coaraged ; we should, according to the of the apostle, "sing and maka melody unto the Lord in oor bearts." It is to be feared that we as ministers ars not as zealous and faitbfal in sdmonishing the bretbren and pro; testing agsinst these things as we sbould be. We sbonld sll seek to be filled with the love of God which will tead un into obedience and usity. We ahould all remenber our daty to "Ohey them that have the rula over ue and sabinit ourselves, for they watch for our souls as they mast give accoant." The eburch of Cbrist bas rulke and ordinances which, it is the Jnty of every Christian to cbeerve; miniatera and members should all, work together in hoilding ap the eftorch, and tryieg to keap
pare and in accordanee with tibe rules- of the Goapel. Wo eboald earueatly ssek to win souls to Chrish How can wa do thia? First by
leading a boly, pions life, and giving a good er ample; and, secondly, by admonisbang sinnera and raminding tbem of their duty and the par pose for whicb they were created, atazely: to glarify God, wblch, however, we canoot do by a profensian ooly, but by nerving and morsbip-

The brethrey should bo admonisbed to oberve fawily warahip, especially when brothrea Fisit each bther they should admobish one another and Join in rarshipping God. The example of an aged niniaistes was commended who (said a oertain Bishap) visited 48, prayed with as, and reminded me-af my duty, altbough did not heed bia admonition immediately, I could never forget it. $\mathrm{Oh}_{\mathrm{h}}$, if we were is this way more spiritual, more earneat in building one aucthor up and io renking to lead sinsers to God, we could do much more good.-Herald Truth.

## THE CHRISTMAS SHEAF,

TNors is a pretty and ourions cugtom in Norway: A vole, is fasteped up over the door of the barns and farm-houses, and on tho
top is tied a little sheaf of wheat. ap is tied a little sheaf of wheat. A traveller was for a long tinue puzzled to underatand what chll meau. He did nat kirow the langaage peasants when be asked them abant the sheafeo he lad made up his biind that the little sheaf of cora moth be na offering sat olut for the use of Nigel, or one of the 'spirita of wind, water or torim -'whomi the peakantg of Norway' more ban half believe. Bd be was mrong
One day helfell if with a kiuld old Norwegian geutlemat, who "topped at the name farm house
and who apoke" English. He aaked bim the meaniog of those 'mis atericula sheavea of corn de langted beartily at the traveler's guessen, and then told him the littlo sbeavee were pat out at Christuas timie every jear, "that the birda might have a merry Christmas." Fvery Cbristmas eve the old theaf is faltah 'down, and frasb one put Lip. Tilly Norwegiaa o ustom is wartby of imutation.

## CHEERFUL GIVING.

WITH, all that has been auld about the bardening and belittling inflaence of ranlth, and truly asid of too many rich men
nd womes, there are atill eases not a fow of very 'intelligont and cansoientione giving Obeerfoligivera there are whom the Lord loved, and tbeit lowe and derotion to the Lord's work are amang the richent and most wahderful ruits of divine grace. If a man is known to be wealtiby and at alt liberal, the applications for wianity is the ald of worthr objects become almost donstant and are pressed with tireless perthasity. When eueb a beleaguered aubject of divina grace hear* patiently every appeal and with constesy and cendor spenta a knowl edge of the case, and then takes it to God with the erquiry, "What wilt tboa bars me to do?" the enquiry, "What with tboa bare me to dof"
we aes in it one of the meot signal triamphe of we nee in it one of the mest signal triamphs of
divine grace in overcoming tha autoral aelfiahdivine grace in overcoming the natoral eelfigitoess of tbe boniah beart. And much inatances of conscientioua giving, often in latge auma, are becoming quite comicuot, It is मo diacred it to ourcburch toat it coakaina so many ialal ot limited to themeelves or their immediat surroundings, and whose giving is not for a noundipg neoce, but for the glory of Gcd and tbe good of mankind. 'tVerily I nay unto you they have their reward," for in the great fleld of uneelfob Christian eaterprize, "Hia that sow th spatingly aboll also reap sparingly, and he whict soweth bountifally shall also reap houn tifully."
We tbought'it would come some time, and there it ia! Sucb a olamor bas been kept op about the length of eermons, vince they ceased to be of the great lengtb of former days (for people generally complain most of grievances that don't exirt, as, for example of the tyrany of oreeds), that they bave been steadily growing "amall by degrees and beautifully less," We have beard of "fifteen minate sarmons," and theri so abort that the great preacbers of for wer days would not bave considered tbem aft mons at all. And now a "Church without sermons" bas beeit established in Now York.

## FROM THE CHURCHES.

##  mayy mizizter.-Dan. $12: 3$ even

## Oukisod.

## PENNSSYLVANLA.

Hopo yoo are all well and happy. We are exjoying ourselves well in our new home. $\mathrm{O}_{\mathrm{D}}$ has beea added by haptism riace we caue.
J. W. Bers

## MICHIGAN.

8unfeld
The brethren of Sunfield beld their Love foast on the 15 th of June ond it truly was a fiest of love. The minintern present were Eld. I Ease Miller, Z. Albaugh, $\qquad$ Flory and ou howe ministera. We alac had a feast with a
brother who had heen tick for a year. He wha woch encooraged and fele willing to go at any time. The church hero is in love and naion. The weather is very wet bere. May the Lord blees as all is the proyer of your weak wister.

## OHIO. <br> Cares. <br> The Board of Homo Miesion of the North

 weetora district for the present year, begioning the district divided into five sub-districts, and noder the supervinion of the Board aa followa: Sub-district No. 1, composed of the following charehess: Riebland, Braken Sword, Green Springes S Seneca and Wyandott, in care of Abrabam Beeghly of Attica, Senoca Ca., Ohio Sub.district, No. 2, composed of Rame, Portage, Black swamp and Maumse, in care of S. B. Thomas, of Carey, Wyandott Co.,Ohic. Subdistrict, No. 3, composed of Eegle Oreek, Blanchard, Flat Roek, Silvex Creek, in care of J. R. Spashbt, Dunkirk, Hardin Ca., Ohic. Subdistrict, No. 4, Camp of Logan, Bugar Creek, Mercer and Lafayattee in care of Peter Drver, Lima, Alles Ca, Ohiol Sub-district, No. 5 , omposed of Sugar Ridge, Swan Creek, Yondar Ridge, Liek Creek, Daziel Sbideler, Leipsic Putman Co, Ohic. The missionary worker are to ohterve the following rales: 1. The calls shall he made hy tha conseat of the house-keeper of the church and sent to the members keepar of the church and sent to the momber:
of the Board who have the eupervinion of misfios work io the eub-district where the call originated, and it should be seat in essly, with plaia denoription where and when the proaching if wanted. 2. The evangelista sball be notified by the Secretery when and where to hold meetiogs then they will correspend with the parties that made the call whan they can fill bat oall 3. The solicitors who have hees Treasarer and report to the Secretary of the amouat sent; also "report every aixty days the arrount subasoribed and not paid. Joseph Rothrook, Dunkirk, Ohio, is our Treasurer, and the writer Secretary. By order of the Board.
S. W. Lismowre.
(PRrimittive Chritatau please copy.)

## INDIANA.

Florida
Wheat ia cut and on stacka; is pretty good. Corn looks well. Healith is pretty good. A lady in the neighborhood took sick and became She wis long ago convinced that the doctrine of the Brethren was right, seat for the elders of the Brethren was right, seat for the enders
and was received as an applicant. She is now $\begin{array}{ll}\text { getting hetter: } & \text { G. W. MATquA }\end{array}$

## Mifford

A mistake oceurred in my report of com mubion meoting in No. 26, sth paga. I thiok 1 said Yellow River had a Love-feast and that it was trentry miles froin here. 1 live in Turkey Creek. John Sellers is the elder and tives in Marsball $\mathrm{C} \mathrm{o}_{\text {, }}$ and I am living in Koseiusco
J. H. Muler

0dell.

## ILLINOIS.

When reading the artiole headed, "The Work of the Lord in Mintesota," in No. 26, ny tonl was drawa ont and carrind orer the f joy. Tongue cannot express my astiffaction when resoding that Brethren; read it artion When resaing that. Brethren; read it again Ood continoe his warra, zot only io Minnesota, tot over tho whole Brotherbood. Let"us try,
by the help of $G 00$, to bo faithfal to the tro nisionary cause and we can
K. Heceman.

## Morria.

We were grieved when reading "A Few D. C. Eds and Commenta." Can it be that the dear old Primitite which we learned to lors and read when a yoong and thooghtless giri ander nay father' r roor would indulge in ench express-
ioss? I mast nay the pernasal of its pagen in ions? I mast nay the perusal of its pagen in
youth wis a help toward hringing us to Ctrist, hnt will soeb expressions as theee be a holp toward bringing our children ints the fold.

A Sistrn.

## 10 WA.

Mackuhurg.
Oar Lovediast passed off sery plesanatly on the 26th of Juna, the first ever held in Madieon Ca. S. A. Garber of Decatar, M. J. Thomas of Warren, and D. Bink and D. Markley of Adams Co., Wore our speakers. Two brethren ware chosen to the deacos's office. The hrethren were edified and made to rejoice in the
Lord. Cord.

KANSAS.
Psrions
The
The present cora crop in Labiatto Co., wns eior more promising. Dariog the past fem weeks have bad an ahundance of rain. Pleats of panches, apples and other emaller fruits, and of the hest quality. Wo sympathize with our
brethren in westera Kansas and hope they may et reap good crops in future year
S. M. Burket.

## EUROPE.

rederiokehaves.
Since my last letter 1 bave haptized five nore, so the charch nor numbers fifty-six membera bere in Denmark. Oppoisition ls growing stronger tince so many join in with us. At our last haptism a crowd of rioters gathered st the water-side "and made such a Doise that we went back and returned lit the oveniag to another place where we enjoyed peace and haptized andisturbed. Onie of the candidatea was old and sick; bad aot been out doors for years and could sot stand the least wind blow in
her. Now when ahe wanted to be baptived with Cbritt che walked, supported by two bretbres, two cilles and atood is well, praising God for his goodness. The last one I haptized was a young woman who is married to 4 cruel drankard. He gave ber leave to go to meeting last Sunday morning but went home at toon and drove her from home, hut be drove ber into the water for in the pight she was baptired and rejoiced in her affliction:
For the firit time, we have been advertised in a nerspaper hy an infidel and slandered tiko the Primitive Cbristians were. I have made response in the same papers in order to correct
false chargas in the charch, and thls warfare in alse chargas in the chureh, and this warfare in
jot going un now. We hope the public attontion shall be drawn Wa hope thereby to nee and know somo of the truth and of the church.
My wife is vary sick at preeent, seemiugly near gone. May God help uf all. We ask an interest in the prayers of all faithful, sober brethrea and sidters.
C. HOPE

## TO THE BROTHERHOOD

TE following is a copy of s letter I bave rent to the New YorF and St. Lonis nemspapers. It speaka for itself, and I implore yohr With God'y blessing misy it he suciecompl. To the Editor of the Netr Forl Heralit ti
'Yoiu may hase heard from tame to time, of how the new settlere of Wéstara Kansas have, during this' Suamer, bein saffering froai droutb. The most of thase settlers who wint into that country ware poor, but mith thate enirgy which is characteristic of oew settlers, were detormined to work out for themselvea new homes with all their accompanying comforts. They had gose thore from all parts of the Uaion and mavy from foreign conatries with the expectation of making for themselves and their families what we all and every one of
us wish as the frat requisite of human existeace, a happy home; not to be acquired by sloth or indulgence, for in the cultivation of aisbits of ideness, bot with s determinstion to make the far-off praines' give it to him in reeturn for thoir well-dirécted and diligeat labor. In all this they hare been diasapointef, And wiy? The drouth has been spç that erery
man hise not only been disappointed in bis ex.
pectations, but are lee in complete destitution The accoonta we hear from these are troly heart-reudng. We have in our posesssion letkers from a mas who six moaths ngo woold of seorned the ides of soliciting ont side aid, imploring os to send theme support or othervise tarration woald be the resalt. It may be ingaired. how is it that snch a state of things exist now when it is mid-barreat? and how will it be with them hefore next barvert comes in? We can simply ssy, God only knoms. We state what we know to be trae and implore every well thinling mind to mquaire ioto the facta and if fouod true as represcoted, let as be up and doing the good work of unisersal Brotherbood.

Geo. W. Bresop.
Republic, Green Ca, Neb,

## MISSION WORK.

To the Churches of Southern District of Kansas, greeting:
INASMUCH as the Aunoal Meetieg has appointed me both solicitor and rectiver of the Danikh Misaica fuad for the Southera district of Kanara, and bave enjoined it on me to notify esch district of church througb ita eldera to answor me whether they will or will not contributs to the Danigh Mission, And
innemnoh Mis I do not know just who or where a address each charch, I take this opportunity of calling upon easb diatrict in Soathera Kanata to answor me at its earlieat convenience. Now brethren, let as hese favorably from you all, as 1 shall report every eharch that does not anawer in a reasonabla leagth of time as acscontribating. 1 presums that aome of yon will think as I did, that A. M. had no right to mpose the support of the Danish Mission uposs as, and I thinkseo get but 1 do oot think that A. M. is imposing the Danish Miesion npon us, bnt is oaly calling upon us and giving us a chance to heip to support a very landable enrorprive. Yos will potice that A. Mr has this year ansamed to carry on the Danish Massion in connection with the general mission which makes it the daty of the general charch to contribute to the aid of the Dandsh Miesion. Then again there is anotber plea that we of Southern Kazeas feel to offer and that is this: We are generally poor and bave no bodse of worehip and wo have nur Homs Mission to support' besidee many other claims and demands. And whan wo look to our Eastere hrethren and cosvider their circumstances finanoially as compared with ours, Eopecially when we think that *o could select numbers of individual churchea which poasess more wealth than the whole district of Kansus, then we feel as though we ought to be esempl from contributiog to the Danish Mission,and that our wealthier hrethren abould bear the turden. But I thiok, brothren, this is not the way for us to look at thiie matter. Although we feel our poverty, and think that our brethren who are io better circumstanceis shoald do the greater part of this noblo work, nevertheless we want to do something io it too, then it may be said of us, "Inascmuch as ge bare done it unto one of the leant of these my hrethren, ye hare done it nato me." And ag ain I thipt the right way for as to dispose of this matter in thia; compare our ciredm-
|stances and condition with the circumatances and condition of oar Daniath brethren, then apply the Goapel rule which we promised to do in our great cotensert relation with God, "And as you would that others ahould do to you, do you evea so to them ". Let us hot be guilty of esking, what shall this hrother do and what shall that one do, bat let ud dask the Lard, what wilt thou have me to dop then with alacrity go and do it. Now, when we mak oarselves the quastion, Lord, what wilt thou have me to do? the answer cel 'be found in 1 1t Cor. 16.2, and it is to he feared that if the Lord would call us to an account for our stewardship and apply this rule that tew would pass esamination. 0 dear. brethren, lest s promise heing left us of euter-
ing into bis rest any of us should come short of it through covetousaess, I do thiuk that if we would be an diligent in living out this rale of ceatribating as we are to wash one another's there woald ooe another with the boly king tread throughont all God's domain.
At oar District Meetiog last Spring we organized a Home Misetion, and as I am chosen as one of the Board of Managers as mell as trateling ovangelist, I mant to ,saggest to the charches that joa send pee-half of what you aspect to contribate to our. District Treasarer on or before Sept. 15th, in order that we, your Board of directors, may hare a basis to operate os and calculate from. And the balance sponld be paid into, the treasory on or before April 1st, as it js not likely, that ans of the missionaries, will want to atas opt later than

April 1st. Alsn, lot tho brethrea or eact chareh that know or isolated plices withia their respective districts where preachiog is called for sead in statement of the same with he werrounding circumstances and the best way of riaching them to the Distriet Treasurec or any of the missionary brethren on or before Sopt 196. I male this soggration because whoo the Board meets to make ont their programminn we may know what we havo to do and what we have to do with, and inasuluch as our D.atrict Mretiog adopted the rule as proscribed is 1ot Cor, 162 , let us all try to do what wa cau.
M. F. Baer.

## BIBLE SCHOOL ECHOES

TBIS is the nume of a new mosical book pre pared hy Brother D. F. Eby,for aso in the faaily, in Bible sehools and wherever people desire to praise God by singing with the spirit and with the uadertanding.
The worli in now in the banda of Professor Hill of Chicago, and mill be published at oace 50 as to be ready for delivery this moath. In eize and form it will be like "Gospel Soags, "Its low price, good music, and convenient arrangement no doubt will commend it favorably to all lovers of good singing. Ordere will be received at osce at the followiog rates:

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.380
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 Latakk. Alfnoin.



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 sbould be rand by every
ceelt: 12 eeplese, $\$ 100$.








 Camphel acd parall, - A Debate os the Roman Catho









Auy of the above works went post-paid for the
anexed pnce. Address.

W. J. R. R. TIME TABLE.








Vol. V.

Lanark, Ill., Tuesday, July 20, 1880.

GENERAL .1GENTS
THE BRETHREN AT WORE

TRACT SOCIETY.




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## RefERENOE TABLET

bx s. X. Eay.

## WHAT TLE GOSPRL OREATEG.

TE Gospel creates mea, beirs to inherit chaldrea to trust, servauts to obey, friends faithful, stawards to give account, soldiers to ligbt, lamps to ealighten, watchmen to ward, ministera to succor, wituesses to attest, guides to lead, races to ruu, wreatlers to atrive, pilgrims to jouraey, saiats to be boly, and messeagers to invite men everywhere to repent aud believe the glad tidings of the kingdom of God.

What hitafephe Are to be.
Believers are to be poor in epirit, but rich in fanth; chuldren io walice, but men in understauding, slow to speak, but swift to hear; exalted in virtue, but abased in pride; manly in cournge, but godly in toliness; immorable in faith, but yielding in love; backward to do evil but forward to do good; wish as serponts, but harmeses ns doven; haters of iaiquity, but lovere of righteousuess; joyfnl with the glad but sorrowful with the sad; wniters with patience, but basters with desire, bold as lions, but gentle as lambe; valtuat as noldiers, but docile as cbildran.

## MAN WITHOET.

Man withcu: lnowledge is in darkness; without undentanding is as the beast; wathout God lae has no bope; without Cbrist no sulvation; without fuith be canoot please God; without works bis faith is dead; witbout love be is a ruers sonndiog brass; withont righteousness be cannot inherit the hiogdom; without the spirit of Cbrist, he is none of his; and witbeut bo liness be cannot see the Lond.
sur yax with
kuowledge, uoderstandiug, faith hope, obedience, watchfulness, prayerfulaes, love, humility, holiness, diligence, temperance, patience, courage, hrotherly love, hoopitality, si eye oingle, and a pura besrt, shall, aerer full, but shall bure in entrance administered sbandantly into the everlasting lirigdom of our Lord and Saviar Jesus Cbrist.
Lawork IIS.

SELF-CONDEMNATION, SELF-DE NIAL AND TRUE CHRIS

TIAN CHARITY.

By d. P. BALNEWORTH,

IIAPPY indeed is that man whose own heart condemas him not io whatever be does; but who in the fear of God dischargea his duty; the blessing of the Almighty resting upon the labor of his hands; the consciousuess of noether day's work cempleted - a day's warch nearer the celestial city. The idea of such a life "hid with Chriat in God" is in itself a mattior of delight to the earnest plodding christian mas or womaa; and the thought thus we are privileged to live, encourage the wealk ones of the fold. But alas, on too many there rests a feeling of work undone, an unworthy and almost deapairing wenl of woe ariaes from too many of the professed followers of the Master; nud we are led to inquire, Why this decponding? Why this condemnation and lookng within for the aanwer, we fud tisat the fault is ours? Daiy are we doing things we ought not to do; daily are we learing uadone thiugs we know and feel our duty to do. What then sball we do to remove these deleterious effects? We would say, remove tbe cause,
A great many of our duties require self-denia), a mortifying of carnal propensities and desires, a self-sacrificing spirit for Jesus sake, as earnest pleading for the spirit'n power to belp overcome, and be able to say, "not my will hut thine 0 Lord, be done." It needs a severing of the right arm, or eye to antisfy the pressing demand; it requires a boly zeal, a fervent effectual maiting upon God. We will receive greater strength to serve faitbfully our Lord and Msster, and we wilt mauifest wore love and ayopathy and true christime seal.
Charity, the bood of trae claristian piety will aboand in the beart, and its berign influeuce will win soula to Cbrist. There is not enough of true genuine christianity practiced to-day, and that is one reason religion oftimes seems to be below par with many ontside of the church. $O$, for a graod, a glorions revival amongat us in these practical pathe of piety till all sbsill become epistles read and known of all mea.

THE LARORERS OF THE CHURCH
HY S. T. Dossebyan.

T:HE church bolde a very cunspicuous position in the world, and ever was regarded as the "light of the world, a city that is ret on a hill that eamot be hid," and as sueh is an important factor is the couversion of the world. The labors of the church are advaneed in proportion to the zeal and energy of the bedy. As her influeuce is of the light or darkness of the body, or as the tide of her zeal ebbs and flows. Tbat sle bas done much in the past eannot be denied. And sailing tbrough darkness, grent persecution and blondy seas, she stands to-day 4 living monmment to the declaration of the Savior, "The gstes of bell shall not prevail agaimst it." Heuce against all the powers of darkne"s, an unbelieving world and tbough the gates of hell were opened and all the valleya of Satan's artillery upon her yet by that unseen power from on bigh she stands a rufuge of safety to all who may "balieve" and enter in. That the church bas an important work to do yet ere Clarist comes to receive ber as his reedy oride is a fact undisupted. Standing as she does a beacon light to the world to guide the way of the weary wanderer, ebe has yet withia her folds many glittering gems that sbould be brought out before the world that she may bave eyes to see aud be seen around, ahove, beneath.

Tkere what no then in the history of the
church in which ber light should sbine brighter than new. Sailisg as she is througb seas of
ignerance, superatition, unbelief, iofidelity and perverted cbristianity her sailn should be hnisted to the breeze with geiden lettors upou their borders, Victory through Christ. In the labers of the cbureh notbing alould be advanced but tiont which is trne to the taaching of Jesas, There wist be be uacertain sound given to the dectrine of Jesas, but the plain practical truths aould be hold forth in all the truth, soberoers aad simplicity so very characteristic of our great Head. Just now the chureb is called upon by people from various parts of the world to greater activity, to send fortb her glorious doe trine to the remotest bounds of earth. Souls we in danger of being submerged by the angry waves of sia and unbelief and they want to be taken shoard the ship Zino. Cas she lot down the life boot and save them? No; ber arm is too short. She bas the alility and the meaus within hemself but not at ber command. The chureh is becoming aroused to greater activity and is struggling bard, get that which is accomplished is but a "wite" to the meaps which ahe migbt makeavailable. How shall this be effected? What constitutes the cburch? AD organized body of belfevers? Yes, who are the believers? the minasters only? No; all who constitute tbat organized hody. Then oll must work for the convernon of the world. Then tbe command "go ye therefore and teach all nations" is applied unto all. is it pot? Then why espect the ministers to do it all? Tbe miaister may bave the ability, but lack the neame; bis pocket book in not always lided witis gold. But I amnot anthorized to prearh. Can voll not pray? Cannot you of your abun daace give a jortion to the Lard's trensury and thus aseist thoae who are autborived and are willing to go and preach the gloriou: doctrine of the Bible which teaches łalvation from sin. Many have prayed that the cburch might take hold of the mission work, which she now has an opportunity and is given to all who may nssist in this aoble enterprise of ssaing soals. May the Ester's, tbe Lydia's and Gaius' and the holy brethrea whose bearts are burning with the love of Jenus come forth and forward their wites to Brother James Qainter of Huntingdon, Pa., the athorizsd treasursi to receive tbe meany contributed for the aid of Foreign and Domeatic Missione. May each feel himself individually called to preach as he has ability to $A$ famisbing world and win bright stars to wear in the glory world.

## MISSIONARY WORE

## BYMARY C NORHAN.

T
E church of christ is composed of believers in Cbrist. It is the organization of beavera to do the work of Cbrist, to ocoupy till be comes. The cberch of Chriat is huilt apou Cbrist, be boing the chiaf corner stooe. Its laws and regulations are to be foanded in the word of God. Its spirit is the spirit of Cbrist. Of the individuals, we rend, "he that hath not the spirit of Christ, is noue of his." As the church is composed of many believers, if each believer has the spirit of 'Christ, most certaialy the entire ehurch will have it. Then the church should be one, sboald be nnited, sbould be pure in doctrine and is practice.
At tbis age of the world, as we look over Elirislendon we find the requiremente of God relating to bis cburch sadly neglected. This neglect of God's word bas wrougbt incalculablu injury. To-day we see the religious world 611 ed with nomberless sects and denominations between which thero bas been more or less misunderstanding, misrepresentation, and persheution. Som believe that a part of tbecommands are erseutial, while otbers believo they are all meential. Some are contending for one
thing, while othere are contending for another. Thus you see division, strife, envy aud persceution exist mong prefessors of Christ: God's truth muat be preached and believed, not a part ef it, but all of it.
Now, dear brethram, the time draws near whon we may begin active operations against the struag held of the enemy. By bolding meetings in the highways and hedges aud compelling tbem to cone io that our Mayter's honse may be filled. Praise God for the graud stop that has been takes by the Brotherhood in the direction of missionary work. Every church should have a missionary fund, aud every wember should esteem it a privilege to give liberaly and regularly of his substance as God prospers bim, and as tbey will wieh they had dove when called to give au account for the money God has entrnated them with to defray the expenses of the preaching of this gospel of the kingdom. The world mast bo warned, that tbey may repent and tura to God if they will Cur work is missionary work, aud it requiren many to pay expenses as well as wea to go. God has given un both, hence we are left without excuse. (tod will raise up a people that will do thas work, if we do not, aud we shall be cast out with the slotbful esrvant. God will have this gospal preached everywhere. Who will take bold? Who will go? and who will give liberally, syatematically and regularly of the ambitance as God has proapured him? Oh, God wake us all up and belp us to be faithful in doing and living to thy glory.

## MOTHER SHIPTON A HUMBUG

T Thin "eell" has takea in wo many of our read ors that we clip tbe following from the Chrim tian Stavidard, EDs.]
THE propbecies, so called, of Mother Shipton have made a great impression on the pubhe miad. M any seem to place as much reliance if not more, npon her predictions concerniog the end of the world, thas upon any of the scripture prophecies. Let all who bave placed such confidence in Mother Shipton be reminded by the following expase, of the words of Jesus: "Watch, therefore, for ye know neitber the day nor the hour whea the Son of man cometh." (Matt. 25: 13) We clip this article from the Church and Home
An Eastern paper gives an interesting account of the kumbug known as Mother Sbip. ton. Mother Sbiptou was a veritable cbaracter, who lived more thas tireen buadred yeard ago, and uttered a eumber of ao-called prophecies. They were for the most part a vague un meaning jomble, and were without point or general interest. In 1862 Mr . Charles Hiadley, of Brigbton, England, issued what purported to be an exset reprint of "A Chesp Book Version of Mother Sbipton's Prophrcies from the edition of $1448 . "$ In tbis ware descriptiona of many modero discoverite and inrentions, such
$\square$ "Carrlage without borses,
which since bas been realized in the railosd. The prophecr woud up with the linesThe woild to an end shall come
lig eigbiteen turdred and cighty one. Tisis, of course, qaite startled the pablic. If other important events ol the $19 t b$ century bad
been sa aptly described, why chould not thu been so aptly described, why chould not the
last prediction be fulfilled? The propbecy waz sopied in a New York paper, and declared to be a forgery. Au Englipb paper replied that it was zun exact reprint of the old edition, for ne31ly 250 years on fle in the British. Mnseum. Tne New York paper sebt its Eaglith correspondpraphecest to be a qague jumble of local preoictions, that minht have been folfilled at any and every decade since their dinte. None of the pointed mod interesfing predictions in the new latue were in the old book, sud wore eridentis written after the occarrence of the eveats tbey were supposad to predict. After some iuqours the secret came out. In tbe Spring of $15 \mathrm{~m}^{2}$,
Dr. पindley wrote a letter, confosing thas he had fabricatad the prephecies above quoted, and saveral ethers, in order to make bis little book 1 sble.

## RY"

T E way is long and dreary, The path in bleak and bare: Hot we will not despar: fore heary wav thy burden, Hore heary was thy burde
More desolate thy way, More desolate thy way, Lasib of God who takest The nin of thes world away
Have mercy upoa us.

The snow hee thack around us, In the dark and gloomv night;
And the teapeat warea abore un, And the stars have bid their light, But blucker wen the darknesa Round Calrary's Croas that day, Lambls of God, who takest The sin of the worid away, Bave mercy upon us.

Our hearts are faist with sorrow, Heavy and sad to bear; For we dr-ad the bitter morrom But we will not deapair; Thou knowest all our aoguinh, And thos wilt hid it cease: 0 Limbs of Goid, who takest Ties sin of the world away, Give us thy peace

## STEIN AND RAY DEBATE

trop. 2d. Baptist churclies possess the Bible charateristics which nutitle them to regarded as churibus of Jezus Cirist.
D. B. R $\Delta x$, Aftirns,
J. W. Stris, Denies.
$T$ is not true that 1 thooght that a "dead embryo" cas be" baptized to producespiritual life," or that God's "chil drea" become "abortives" Perversion, nud eophistry are often the weapons of the desperate when their cause is sioking. The simple fact that Baptists conseat to "hatrell" varinoce, wrath, strife," in war, condemos Mr. R.'s claim to a truly regenerated membership. His pretended church connection with the old trine immersion Anabaptists is a most complete and signal f'ailure, and consigas his boast, ed "Baptist succession to eternal inf amy.
himany revien-continueo.
The Brethrea do not hold thast a mere formal, charch memberahip will save any one. Mir. R. has failed to show that the conditions of remission are not the conditions of true church memberahip and and fellowship, or that they do vot di. rectly subserve the purposes of God's grace in salvation. He has been forced to admit that iafnots, though saved, are not made participants of salvation, through, or by apy means of, the same, roluotary, personal exercises that adults are, and that the accountability aod duty of adulte, pary according to theer abilities and opportunities and the conse Ifuent requirements of God at their hands.

We have shown that the Baptist church slandard of repentance, faith and beoce of regeneration is superficial, by facts and argameats which Mr. R. lias not beed able to refate, therefore his 9th argumeat is left without force and rpplication. He fails to suatain his $2 n d$ characteristic.
(1). Matt. 3:13-17, says nothing ahout Clerst receiving single immersion. 2. Mr R. offers Do proof that John's baptism, Acts 194 , was single immersion
"He that belie7eth and is baptized," Mark 16: 16, says nothing about "one lip," Mr. R. knows also that saviog faith is oot a singlo act but a continued and living exercise, hence his plea that -if the act of baptism most be repented to the number of three, then the act of faith must be coationed to three," is in consigtent, absurd and ridiculoas. According to his logic, his faith, like his dip would have to consist of but ane actThat will do for a "dead" fasth.
4. The death' of Christ was not one act. but the result of actions and ayencies. Neither is one backyoard dip like his death which occurred on the cross when he lourel his head formarrl.
3. and 6. 1 burial and resurrection sre not each single acts. Besides, io trite immeraion the candidate receives only mucherval into the same of Christ and one reumpretion therefrom. His baptism as related to the Father and the Holy spirit is designed to subserve oo such figure because they were never dead, thried, atod resurrected.
7. and 8, Death and birth are vot ain. gle acts each, lint are the results of ar ciouss mul ageneces.
43. The larmelites did oat pass through the sea lyy me backnaral dip.
10. Noah's going iato the ark was a type of baptism. Neither did he go in backwarde. The type was in his salvation by water. 1 Pet. 3: 21. That wast't one backtanard dip.
11. "En baptisma" ("owé buptism") Eph. $4 ; j$, refers to the "one" appropriste ordinance called "haptism," by which Jews and Geatiles, bond and free, male and female were alike brought ioto the church. They had ine and the same Lord, one and the arme faith and in this sease all had one aod the surac baptism, but every persun of common sense knows that they all could not have bees bap. tized by one aod the same dip, therefore the efiort to make thas refer to mode is supremely ridiculous, and Mr. R's translation "one dip," will oot do. "One bsptisu" in its proper sease luay consist of a plurality of dips with the same propriety that Christ's and "church." (Matt. 16:18) is composed of "ckurches," (1 Cor. 16: 1; Rev. 1: 4 ) or that the "word of God," Luke 8: 11) consists of his "irords." (Acts 11: 14), or that God's "roork," (Gea. 2: 2) is made up of his "Foorks." (Heb. $4: 4$, 10). Mr. R. repeats again his so-called facts. 1 reply:

My example from Hippocrates showed that bate theo was used in classic Greek to express more than ose dip.

The example of Nasman from the Septuagiot showed that baptizo was was used in sacred Greek to express more than oae dip.

Matt. 28: 19 ermmaode baptism into the definite pame of each deflaite persose of the Godbead. That's trioe immersion.

The apostolic fathers say nothing about single immersion, but absolutely coodemo Mr. R. ou the design of baptism.

Monulus A. D. 255, informs us that trine immersion had aloways been with the church. That makes it as old as the gorpel.

Among the earliest Catholics, the old Novatians, Waldeoses, etc., trine immeraion was not associated with human corruptions, traditions, etc.

Chyysostom, Tertullian, Monulus, etc., and the early churchies attributed trine immersion directly to Christ.
8. We have shown it to be traced back through Novatians nod Waldenses, as well ss Roman and Greek Catholics. Thus we see Mr. Ray's boasted array of so called facts vanishes before truth like cbaft 'before the wiod, but:

1. It is a fact that the Greek gramraarians, declare that frequeatative verbs (eading in $20_{1}$ ) decote repetition of actioo.
2. It ie a fact that the most distioguisbed lexicographers have defined baptizo, "to dip repeatedly."
3. It is a fact that the single dip of the Baptists has oo repetition.
4. It is a fact that in sacred and classic fireek where one dip only is audmissible, bapto is used, not bapt:zo. 5. It is a fact that where the oature of the case requires a ripetition or in rease of action. baptizo is ured, not bapto.
5. It ie a fact that hapto which simply menos to dip, without any idea of in. crease repetition is oever used in the Bi ble for baptism.

It is a fact. that "rn haptisma" ( $\mathrm{E}_{\mathrm{p}}, \mathrm{i} .4: \mathrm{I}_{1}$ ) can not be correctly triosInted "ore dip."

It is a fact that before Mr. Ray can upset this frequentative theory, he must set aside an eatablished priciple of the Greek language and destroy the force ot eeveral thousand Greek verbs of this clace.
9. It is a faet that trine immersion satisfies the frequentative aatnre of bapfi=o, and the three modifyong adjuacts of Christ's great commissios. Matt. 28 : 19.
10. It is a fact, that one dip ean oeith er satisfy the former, nor be adminiater. ed into each of the three bames of the latter.
11. It is a fact, that the fathers at tributed trive immersion directly to Christ. This is not true of infant haptism, iafant communioo, etc.
12. It is a fact, that the most leare ed anthorities testify to the trine immersion of instructed con verta as the general practice "in the three first ages of the church." The exceptione were cases of tribe effusion io the latter part of the 2ad and in the 3rd century. Not siogle immersion.
13. It is a fact, that historiacs declare that there was no clange io the general mander of baptizing during the firat three centuries. They regarded the transition from trice to siagle immersion after wards as a great change.
14. It 18 a fact, that fathers and his. torians attribute single immersion to Eunomius, an Arisn heretic, and his co workers io the 4th century.
15. It is a fact, that single immersion was never acsociated with "the aame of the Father, and of the Son, and of the Holy Spirit," till Pope Gregory decreed it, A. D., 595.
16. It is a fact, that backward adult baptism 18 uoknown in the hetory of Christianity till the Baptists atarted anew what they called baptism, not four hundred yeare ago.
17. It is a fact. that learoed bistorians in form us that trine immersion "was first used" and was "undoubtedly the most primitive manner.'
18. It is a fact, that the most promineat ecclesiastical scholars and writera of later ages have declared trine immersion to be the practice of the primitive ages of christinnity.
19. It is a fact, that the early writers, whose testimony is generally sought and employed by Bsptists in eupport of immersion, suatsio nothing short of trine immersion.
20. It is a fact, that whatever schisms existed in the early church respectiog questions of church discypline that Cath olics, Montanists, Norstionists, Dona tists, Arians, Meletians, Macedonians, Marcionists, Appolinarians, Sestorians Severians, Acephali, Malabar. christians, the Jacobites of Syris and Mesopotamia. Monophysitea, Mnootholites, A bysinians, Armenians, Chinese christians, the early Pateriops, Waldenses, and others are trine immeraioniste.
21. It is a faet, that Baptists is their controversies with aprinklers, appeal to the baptismal effices and practice of th

Gireeks as a true and faithful exhibition of the apostolic practice.
It is a fact that the rubries, catechisms, aot haptismal offices of the Greek and Orienthl churches have alonayw reqnired trine immersion.
23. It is a fact, that Baptists apperal to the rubrics and practice of the Greeks 2s a correct, and reliable exposition of haptizo.
24. It is a fact, that the early (ireeks understond the oripiaal Greek coumis. siod (Matt. 2x: 19) to reppire tritie immereios.
2.5. It is n fact, that the fireeks and Orientals, iveludiog the ancurot Waldenses and Albigenger did uot dip trans. versely or hackwards ns the Baptists do, but bowed forward io baptien.
26. It is a fact, that the churches by Whose uonaimous consent the hooks of the New Testameot were compiled into the sacred caoon, dill without any no. count of a change in their manner of baptiviag, transmit the cluristion scriptures to us through the Greek, Latin, Novatisa, Donitist avd Waldemsiau churches, which are trine immersiogists. 27. It is a fact, that we bave no acconot of any orgavized hody of profess. ed christians ever changiug from siogle to trine immersion, but we have to the contrary
28. It is a fact, that the siogle im mersionista of which we have any account in eceleeiastical history prior to the ith century, not only denied the di. vinity of Christ, but did cot even pretend to baptize accordiog to Matt 28: 11. They were regarded as atrictly beretical, while the geaeral church did baptize according to Matt. 2N: 19, "in the aame of the Father, and of the Son, and of the Holy Spirit.
29. It is a fact, that Cbrist has commanded baptism iato the defiaite or particular name of esch defiuite or particular person of the God-head. Matt. 98: 19.
31. It is a fact, that "the Baptist churches" do not baptize into the deflaite or particular name of each defiaite or particular person of the God-bead. How then can they he charchea of Christ?
Ae to Mr. R's :3rd characteriatie we ahowed that the Baptist churches were really destitute of the Lord's Supper, that the Lord's supper (deipnom) is as much a meal, as baptism (baptismz) is immersion. It is as evering weal eated at the Lord's table of which cbristians are "partakers". Bsptist churches have no mesl at all. They do not "eat and driok at" nor are they "purtakers of" a table. They celebrate the eucharist before dinner avd call it the Lord's sup. per. They have without anthority put away the eapper or love-feast. The spostle did not reprove the Corinthians for a meal but for eating their nun sel. fith, disorderly suppera whea the Lord's upper should have been eaten, and for neglecting the commasion.
Mr. R's thth characteristic fails. Ist. Because it proves too mach. It 18 the "local church" among the brethren, Congregationalists, and othere that "expela the uoworthy menbera." Aod Matt. 1sth chapter, is our special atasdard of church goverament in persoasal offense, and we acknowledge nothing but the New Testament as cur rule of christian doctrine and practiee, but he wall not admit on this ground that we are chorch es of Christ. Bat votice. (2.) The members of Christ's body are united and mutuolly dependent on one another. 1 Cor. 12: 19: 27. (2.) Baptist church es are indepeadent of one another. (3.)

How then can they be churchea of Cbrist!
The Brethreon geceral couacil is not legielative bat atvisary and execntic.. accordiag to the quited whil ats? judy meat of the cluurches represented. But Baptist couccils or Associations sometimes proceed like mobs, as in the case of the St. Louis Association toward the Second church of St. Louis. What right had they to interfere with an eatirely independent cburch? Echo answers what."

## WORK AND REST.

## HY \%. у. Halvister.

To Lirother Doctor Sproyle, of Shan non, Illmois.

YOOU are not forgotien, even if my long silence should testify the conOften thought of, not unfrequently talked of, aud whea neither talked nor thought of, occupying a front sest in the silent chamber of the soul. Old memories are sweet, and therefo.e called up the oftener.
In the matter of writiog 1 cannot do as I would. I need the strength of Samp. gon whea fullest of the Divine afflatus, s pen from "the wings of the Almighty," and a mind next to Omniscient, to ssy all tias is wanted, or that I want to say for the sake of its inherent truth snd beauty. If I can answer only one letter out of ten, 1 would not miss one of the thousands that get oo answer, becanse they all do me good in some wsy. My correspondeuts will please note this, and not withbold their thoughts, whether admonitory, or consolatory, or castigatory: A sound lasbing is not the least hlessing that bas found me, even if it was a curge to the one that administered it. Sprechless, isolated, and shut up as 1 nm, I aeed all sorts of letters to give me a fair represeatation of the world, and prevent me from being soured snd dwarfel aod one sided in my solitude. It is a great blessing to kaow what are bleasinga,

The soul is oot made to have augbt thrust upon ber. She is so constituted as to $\alpha s k$ for what contributes to ber bighest weal. The immortal part of us has its native current, tendency, and shores. It was made for God, even if God it never seeks nor fiads. There is something ia us that nothing eau fill sod still, but the Self-sufficient, and All sufficient. Man tries to be a source of completeness to himself, or to ecter wedloch with the many-faced world, for that full. ness of joy which the soul ever craves, aud can fud only in the unbeginning Iofidite. Sio has throws us out of gear, nad the Creator became the creature, the All perfect submitted to the limitations of the finite. "He who knew ao sin, was made sin for us, that we might be made the righteousness of God in Him." Here is a thought put into form that may well stagger angels, and yet it is oflered to man, not simply for his contemplation, but for his appropriation and eteraal beritage. Mark, "that wo might be made tne monteonsexfas of God." Here came these officious capitals agnid which some so persistently affect to despise. But they slip in by their own right, the out growth of the truth they embody. Let the shove italica and cap. itals he put together, as God puts them in Cbrist, and see what answer they re: turn those who clam that God has one kind of righteousness and we abother, and that sisters can wear hata avd other flesh-pampering ranities, and get be shrines of E.mmanuel. Such Gospel expositors nay know much,but they know
tat the finarioi. Tiey bare much to sny au ut Jesus, bat is the points men tiraed they cannot -ay, Jeana, + xrept as a matter of there rorhal juman riation. Conld we, av $a$ chnach, gen. fisno as II is made to us of Giod, "Windoon, right. eousness,snectification and redemption,' we wonld be hrokpu anew on the Potter's Wheel, nof reconatructed into a vessel better fitted to hold and distrib ute the treasures of Grace. 1 Cor. $1: 30$. Jer. 18: 1-4. Then no one would fight against Sabbath-schools, and literary institutions, and personal simplicity, or plead for carnal liberty in any form: Then would the curse of tobacco-culture, sad smoking, and chewing, and anuff ing, nod mammon-worship, and surfeiting, and world mimicking, and the Spir it queaching desecrations of wedlock be lifted from the Brotherbood, and a glorious pentecost would sigoalize these latter days. Truth is truth, and never shows quarter. Righteousaess is the most unbending verity in the Uaiverse, for it is the very esseace of Deity.
The rest of the soul is nut the inwork. ing or outworking of the grand prob. lem of life by reason. There is only one faculty of the soul that can compass God, and this is possessed by the child and idiot no lexs than the philosopher. It is faith. The two-yearling cas believe that there is a God, but the millennial philosophers cannot exp;und Him. Reason is always at fault, not only in reve. lation, but in science. Fsith is always at rest, and in full possession of all the deep and dark things that reason vainly labors to master. We all go to our tables to eat in full confideace of replenishmeat. But where is the scientist whio cas unfold all the mysteries of vital and chemical action between msstication and aseimilation? We lie down and sleep; untortared by doubt as to the efficacy of "tired nature"s sweet restorer" to wind up body and mind for mother day's conflict. But who will expliente the divine pbilosophy of this mystery whicb allows us the ranges of two worlds? Faith seto us into the possibility of sweetest rest and highest eajoymeot, bolding is itself the reason and all it can scan, and infinitely more.
God is hoth the ohject of fatth, and "the substance." Faith opens and ex. hands the soul more than reason caa, and fills out our capacities with God, as a sponge is saturated and swayed by the all-encompassing ocean. The iabeing of the Holy Spirit serves as a most delightful lubricstion of body and soul, so that working does not seem working. Tired jet buoyant is the historical epitome of the most fnithful, zealous christian workers. 1 often think of your father, and of many other whole-heartd evangeliste of Christ. For a long while there seemed to be no wear out in him. It was travel, trsvel, preach preach. He was so full of the new wine of the l pper Vintage, that the press was always running, and souls were always drinking. His cooversations were all sermons, and he preached when be said nothing. God-born thought and emotion played like an upper sky aurora ia his ey es and over bis festures. Dear old Father sprogle, bow precious is his memory. The secret of such a life is worth knowing. God is the untiriny One. Jesus is "God manifest in the Hesh," our Model and Brother; aud the Holy tihost is the disburser of "sll the fulness of God." Here we have it, in few words, if not to satisfy our resson, at least for our faith and boly confidence and strong "consolatios." God has the weight and the management of the Cui-
versen promethally on His hadis, in all itx detail Hesleeps not nor shumbiers, and yet i- always fresh aud nargueat. Those that muit on Him shall reneew their s'renget $h$. monapt up with winge as eact n, run aid not be weary, rath nad mont faint Is 40: 31. We must "hot Le weary in well doing, for is due season we shall reap if we faint not." To have our life hid with Cbrist in (God" is to get an immense importation of vitality and power in the bigher elements of life, so that we become in a mnnaer Godlike, and the body itself partially loses the conscionsnes 3 of friction." "Strong in the Lord, and in the power of His might," is a privilege which few realize to the reasonable limit of possibility. Faith is a word of much larger meaning than most of us suppose, and so we take hold only with the little finger instesd of both hands. The more repulsive the Cross looks, the more in tellectanl and lifeless will be our faith, and the more constrained and self-impelled our efforts to be or to do good. Avd so we let opportunities for grand achievements pass by.
A life Cluristed through and through canuot escape sublime enjoyment, sad breaking out in mighty mandfestations of some forin of spiritual power. Christ once in the flesh, even if He be no more than a throbbingspeck in his vestal lodg. ment, Deity will in due time break the enclosure of humanity, and, Erce Deass. homo. Nost persons kill ther religion at home in their every day life. The ever jogging little cogs of the domestic machinery vex and worry and dispirit them, so that chriatian fervor and boly iatedtions and energies evsporate as fast as they come. It is at bome that we must learn to weave a clesn, white, unapecked robe of righteousness. No oде will get world-astoundiag and \#esh-con foundine public recognition from (God ualess bis closet is always fragrant with celestial perfumie, tenypared lageth or, pure and holy. Ex. 30: 35. At home the oil is gatbered that keeps the lamps aflame. At home the spiritusl weapon 5 kept bright in the blade and keea in the edge. We will use it in effect just as we allow ourselves to be used by it. There is a way of getting iato the tire. less spiritoal activity of God, and it is the prerogative of those only who are anticipating "clotbed upon," sod hare their "mortality swallowed up of lite." ${ }^{2}$ Cor. 5: 4. The consummation is in trans-jordanic future, but sweet preliba tions are vouchsafed ns here. In this element our most +fficient ministers "lire and move and have their being." In this lives the true rest and working power of the soul.
A SUGGRSTION TO J. D. HAUGHTELIN

## by masiel vamman.

$I^{N}$No. 36 , of B. ir W. you made the beading "It Pruved TooMuch," re quested to be corrected if in error. The Arst remark I will notice is, "The single mode may he practiced and not half the members obes the command" "to wasb. This can not be the was the Brethren bere in Soutbera III. practice the single mode. The one at the bead of the th. ble rises, girdu himsolf with a towel and both waskes and wipes the feet of an other; he then likewise rises and girds himself with the towel and both washes and wipes the feet of the zext: and so on until each member bas both obeyed the command "to wash" and followed the example given by the Master to each ose of his apoutles.
alone we are to wash and wipe the feet of the twelve." This wedo not view an correct. Wher the Master Lead come to the fitat one and had washel and wiped his feet he had gireo to him the exam ple which he afterward repeated eleren times in order to give the same exsuiple practicaliy to esch; after which be gav the comuand to all which spplies alik to each, and requires of each to do to another as the Lord had done to him. The correctress of this view cas easily be seen by magining that each one might have been in a scparate roum wheu receiving the exsmple from the Master and afterward all called togeth er to receive the command, when each one would have comprehended for him self what the Master required of hin.

Virden, Ill.
PREPARE TO MEET THY GOD.

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\text { IY L. } \sigma \text { cousma. }
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I'OW solemn the thought, to meet him, the great, koly and righteone God. To meet bim as our judge, to stand in bis immediate heart-semrehiag presence, to undergo the scrutay of bis piersing eye, nad to hear the owful sentence, "depart from me ye cursed in to everlasting fire prepared for the depil and bis angels." Or of the acceptance, "Come ye blessed of may Father inberit the kiogdom prepsred for you from the foundation of the world." To meet a prophet, an spostle or an angel would be solemn. Then what would it be to meet Giol?
This iaterview must be held, uad by us. Noae of ue can avoid this awful meeting. When it will take place nont of us can tell. It may lje next year, next month, or for aught we know he. fore to morrow'e sun shall arise. Sooner or later we must stand before the judgnent bar, there to give aco account for the deeds done in the body. Would it not be awful to meet bim uaprepar ed? Then let us love him and obey him. Serve God while it is to.day; for io such an bour as we think not the Son of man cometh. That we might say in our last momenta, "I have fought a good fight, I bave finished my course, I have kept the faith, heoceforth there is lail up for me a crown of righteonstera, which the Lord, the righteous judge shall give me at that dhy; and not io we only, but unto all them also that love his appearing.
Mt. Ena, Iovor
Read not to contradict and coafute aor to believe and take for grauted, wor to find talk and liscourse, but to weigh and consider. Some books are to the tasted, others to he swallowed, and some few to he read wholly and" with attention. Reading maketh a full man; conference a ready man; and writing an exact mas; and, therefore, if a man write little, be hath need of a great memory; if he coufer little, he bad need have a present wit; and if he read little, he bad need bave much cunning to seem to know that he doth oot. In all negotiations of difficulty a man may not look to eow and resp at once; but must pre. pare business, and so ripen it by degreea.

This earth belongs to Christ hy promise and redemption, and be will retore t, acoording to the promise in Lsaish, iis: 17. We are heirs to the kingdom, if so be we are Christ's. (See Gal. ह: : : ! !

## Ghe 3 Brethren at 学iorh．

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\section*{Address all <br> beetmren at work <br> | KK，1Ll．， |
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## Prop，Bally of Ashibud College was recent－

 ly baptizod．J．H Esheleman，wo cannot need you the goods antil we know your address．
TaE man who lives right aud is right，ban more power in silence thau snother has by bis
words． words．
If you do not like to tell a person plainly that you disbslieve bim，please do not erince it by your actions．

Just bow mieeh to eas，how and when and where to say it，is something which requires a life time to learn．

Bro．Eshelman，on account of sickness，was unuble to fill the last two appoumtments in the Maboning ehurch，Whio．
Havs you done anything to cateol lifin debt during the pust week？How atands the sc－
connt？Is the debtor columan lengthening？ count？Is the debtor columin lengthening？ 0 ， strive earnestly to pay all

Bno．Stein says＂The Waterion brethres， are helping liberally with the library．Brother Win．Ikeuberry and brotier Samuel H．Maller in its interesta．

Sister Clisra E．Price，sends us a report of Brethren＇s Bible School at Mt．Morria，which shows an arerago nttendance of 133 ；pumber of papers distributdd， 2,000 ；an＇t of woney col－ lected，$\$ 1250$ ；amn＇t expedded $\$ 10.45$ ．
THese is something in that mild，submissire， court－ous manuer that wins the admiration of
all．It turns the bitterest enemy to a friend
． It wins for itelf laurels and at last obtains ari． iteraal jesting place．May we all strive to possess it．
Dearke the firt two weeks in this mouth， thern was considerabie raid，accompanied with terrible lightaing，in Eastern Ohio，so that farmess experienced considerable diffecuity in gathenag the wheat crop．Wheat good and outa quite promisiag．

Wh supprose that those जुbo have subecribed y lookng for it，Andoual whendering are anxious： uob come．The reeret of the matter is，it is big thing sad requires time to get trt out． ficst eighty pazen are printed aud folded．The
 we lose all our yprofis in publishing to large it， Report for 23 cents．Wata a littie longer and －Pc wrill give you the full zorth of your monony． Bum ins christian．
Send all orders for Reports to Quinter Brumbaugh Bros，Huntiggdon，Pa

Tarez are men who will give nothing，do nothing，epdore nothing for the sake of peace
and love that will sacnifice their weaith，their and love that will sacnice their weaith，their
tabor aod thair character to gratify a rerenge－ labor aod
ful feeling．
Bro．D．8．T．Batterbsagh of North Man chester，lddiasa，writes：＂Health goud．Spirit－ vally progre－sing．Three more widrd to the foil hy bartham．Thas the good work is mor ing：noul－－re wade to rejoico on earth，angels
in heneen and the borders of Zion are enlarged．
Whare does yoor ambition lead you，to the foot of the cross？Does it lead you to some soffering follow mortal who is nearly ship－ wrecked？Does it lend you of to the altar of prayer？Does it find enjogment in the Mastorin service？lait ladiag you out to parfection？in it puinting you toward bearen？

Tzose nending ua money will pleawnot eend It in checkn as we hive to pay for colifecting． Amonnte excaediog 8200 thould be sent in drafte or P．O．order．Better procare a draft vither on N．Y．or Chiesgo，it will cost you no more and save 口s much inconvenience．By observing the above you will greatly oblige us．

Tieas in now in the county poor house at Milwauken，Wisconsin，an old man，decrepit and paraly，ad and wholly depeudest on public charity，who before the war was the owner of five hanlas ond was pstimated to oe worth aif
millions of dollare．The wheel of fortune some times makes marvelous changes in the condi－ tion of men．
To treat insolent persons with silent cou－ tempt，is often more forcing and carries the guilt to the heart of the offonder sooner than an harangus of words．There are incidente io the life of our Savior which fornish us noble examples．He met some with an open rebake
and even with etrong anuthemas；others he answered mildly，while some he answered not anil．

We do not wieh Bro．Balshaugh＇s correspon－ dents ho revrite his articles and sead us thear copy of than，becanse in transeribing there in danger of making mistakes．Then，too，we do ing will unally be able to read biscopy as wel as we．All of bir articles are read and correc－ ted by his＂copy．＂We do not priat any of bis articles unless we get original copy．

Consmeraule is beng said in regard to Bro Hopea＇s needs and sullerings which should move avery brother and sinter into compassion． He should have at least 8800 per year to meet all expeunes．The trouble heretofere was，that the charches were so slow is sending contribu－ thons，that it was impoasible for the committee to heep him supplied．Wy are glad to state that ahout 8300 were contributed during A．M， and it was immediately sent bim．But do not rest upon this．Let there be a liheral giving at once，so that when money is needed it may be Sant．Sand to James Quinter，Hontingdon，

A fearfol deluge strack Waterloo，Iowa，Son－ day 11th inst，At about 3 o＇cloch in the worn－ ing the alarm of fire was given which foon call－ ed out the entire，lire department，who found that their assistance was needed to reacue life and property from a sudden rush of water from a ravine extevding for some distonce in，and draining a large tract of country．Late Situr－
urday pight a heavy rain atorm came on，mad urday might a heavy rain atorm came on，nad
after midnight the water began to come down the ravine in torrants，and in a short time the whole of the low gronud in the first and second wards was under water．As soon as posmble
tho people were aroused and means takin to to rescue them aud the property in the path of the torrent．Torches and lanterns flashed on every side by the light of which the water could the seen rushing across streets，flooding
gardebs and carrying debris into bouses hith gardebs and carrying debris into bouses hith－ Sidewalks were sfloat on every side and hoals fouud plenty of water．Shouts for help conld be heard in sil directions，whle the orien of cat the and smaller animals told of the dentruetion being done．It is almonst impossible to describe the extent of the tlood

## MT．MORRIS ITEMS

To this date，Joly 16，we have onrolled one hisulred stadents for the fall term at Mt．Mor－ ris．We cas arrange for many more．
Dunnxo the last week aboot one thousand Dollars bave been contributed to the Cassel Library．
I start to day for the East．Es pect to be Sun－ day with the Brethrea at Now Caylisle，Ohio $f$ the Lord will．
Mr．Ray＇s elosing speech has jost raached hours．

## ＂ALL ABOARD！＂

HAT is what the conductor soid，sod as wo （wife and 1）had resolved to do that，w bejed bis roice and soon found ourvelves east－ ward hound．This was on the morning of the Bth，atd by noon we were in the midst of the reat，bnsy throng in the city of Chiengo． Now for what we saw and what we read whit ＂abonrd．＂Picking np the Inter Ocean of July th we read the following：
The centemnisl celebration in honor of Robect laikes，as the founder of Sunday schools，is burdij over wben out comes the Penny Magariae wit the atatement that the honor belongs bot to Mr．
Raikes it all，but to hls pastor，the Rev．Thomas steck．whon pas rector of the Episcopal Chureb of st．Jobn the Bnptist，In Aloucester，Engl and．anit In hif work Mr．Raikes as a hyman to nesist hi that the fact of Mr．steck＇s being the originntor of Sunclay schools was well known at the thme of hia death that it was recorded na bis tomustune．Th roth is as the Inter Ocems las already pointed out，that tho Sunday achoot was not flrst eatablieh ed by eitber Mr．Rankes or Mur．Steck，nor In Eng yad at all，bast at ifforata，ia the state of Pean ofrania，about the year 1740，by＂lirotber Obest， ren，＂and called ly the worlifs peoplo＂Dunker or＂Tapkers．＂The sectroal was contlpued for thit－ y yeara or more，until the society Itself becnme veakeved mat scuttared．
＂Brother Obed＂was doubtless concerned for the youth，hence weut to work for them as rood men should．
－It seems a gentleman by the name of Bradlaugh was chosen a metwher of the Hous of Commens at the last election in England， and he steadiastly refosed to qualify as a tmern ber by swearing，but was willing to effirm． His wishes were finally complied with，het his oppouents clame that an affirmation is uncon－ sitational，henea arrest him whenever he at tempts to vote．Is it not atrange that a nation claiming to be Christian，will overlook the plais injunction of Christ against swearing or taking oath？Our sympathies are oxtwoded to the honorable gentlecaan for his adberence to
this truth；for we as a people believe that Christian＇s should＂not swear，＂because Christ oebjoins．
－Dr．Tunber of Minneapolis is in New York ndergoing a severs trial．Sometlue ago be announced us his belief that a man could live forty days and forty nights without food．His theory was challenged；hence be proceeded to demonastrate it，and at this writiog bas entere on his twelifth day siace he took food．He thinks the worat is over，and that he willsue－ ced．A close watch is kept over bim day an night．Selence aud hoowledge should malk men wiser：hut it seems this Doctor，who，it in said，is bighly respected where hnown，bas at least domonstrated that be lacks considerable in that which savors of wisdom．We do not beliere that he will live through the trying or deal．
－The Crar of Russia bad a yache buit for himself recently at Glasgow．After it had been aunched，three priests went aboard and aprink－ led the ressel with＂holy water．＂We read in the New Teatament that ebristians should hare their＂hearts sprinkled from an evil consciener and their hodies washed in pare water．＂Bot nothing is said concerning the sprinkling of
Wh
What next？Absurdity has truly become bsord
-On the train enst of Chicago，to dby，our attention was called to the position of a rohost young man who sat in front of us．He bad pro－ vided bimsalf with a＂head rest＂inatru－ ment fast－ned to the buck of the seat，and in which he placed his head．No doubt there are some young men whose heads are so heavy with self esteem that a prop becomos neersaary． Some of them will likely want the public to feed thetn with a spoon ere long．What a pity that farbion and indolence can not he banirbed from this grand，free A weries．
－Beecher has hroken out alresb．Hear him It is a gigantic lie，told with mes
It is a gigantic lie，toid with mech cireom－ thantiaily， then fell；that in Adam and Eve the haman a bad job and then paint it pretty and plaster brokn．．．Then jitea is to be disolaimed and trampled und－r font that men mast do thos and thar or br destroyed．＂I don＇t hold the the－
osy of the atnmement．＊I reject the Mo－ aiace econome and take a larger view of Carist＇
work．－The trutha of the Bible to be swallowed whole，to be sifted．
What does be mean by＂gigatitic liep＂That
in Adam all men were sinful．He regards the acconnt of man＇s separation from God，through Adand，as o mytb，hat cliugn to the utonement theory．If all wern not ander sin，of what use whe the atonemeat of Cbrist？If the scoount of man＇s tall as given in Genesis，be not true then the ntonement it untroe；for the atone－ ment ie based npon the theory of man a separa－ tion from God．Some time ago Beecher renoane－ ed the doctrine of future prmisbment．This paved the way for nnother rationaliatic step， and on the tth of this month he took it．He has now placed hinselform in orm with l＇arker and Ingersoll．He has now openly avowed bis distelief in tho supernatural element in eluris－ fianity，and we shall herenfter know whera to fiod him．Sincere beliovers iu Chrstiarity may congratulate themselves with the fact that purs religion will only gain by Beccher＇s＂go－ ing out＂，for it is a noteworthy fuct that for many years ho has only sat ix bis templo to amuse as people wished．The Christian relig－ ion is not a fuilure beeanse Beecheris．He says ＂the law was mado to be hrokeo．＂Upon this assumption，he likely builds after this fashion： ${ }^{4}$ To commit adultory is to breal the law： and the low being made to be broken，there is is no puaishment for adultery．＂At least nuch mes usually prepare a theory to suit themselves， espeeiaily if they want to sin．We speak thas plainly：for the nature of the case requires it． －The wheat crop along the way between Chiengo aud this place in Wrathy of note． Wheat shockn dotted many a fiold，and look－ ed as if there would be a lnrge yield．Two milee aast of Dunkirk we saw rome of the rujns of the boiler explosion which occurred there a few days ago．A mamier of mesiand boys were en－ grged in threshing wheat with a ateam thresh－ or，whon，without a moment＇s warning，tevia perions were killed and two fatally idjured． The hoiler was carried sbout 150 yarde．The fire hox struck two mea，earrying the hend of one about fifty yards aftor tenting it from his body．It moat have been a pad sceperand thone who survived no doubt realize what it is to be near death＇s door．May we alwayn be prepared for doath．If we are all safely＂aboard＂the good ship Kion we peed fear no evil；for God will care for un，even if we ruust go hence suddenly． －On the way bere from Chicago we foll in ooupsay with Samael Earnst，editor of the I＇afenlase Warchter published at $\mathrm{Gap}_{0}, \mathrm{~Pa}_{3}$ ，in the intereste of the Meanonites．On question． ing bitu concerning hia prople he said that there are now sisteen factions among them； that is on account of diffarences of opinion the Mennoniter have been divided into sixteed par ties．Certaialy our broherhood should leorn ienson from thin．If we are huilt upon Cbrist and the A postles，and have ased divine material in the constraction of our house，opision can not read ua into factions．＂Stand fast in the liberty wherewith you bave been made free＂ －We very much regretted that we could not atop a day with our eateemed Bro．and earnest worker S．T．Bosecrman，Dunkirk，Ohio；but our train sped through the town about $7 \mathrm{~A} . \mathrm{M}$ withont stopping；hence all we could do，was to thiak and feel sorry．Bro．Samuel，we＇ll try and trouble you with our prensee on our return． We long to meet you and the loved ones at Bagle Creck，that we may be comforted togeth er in our holy religion．

## A PLEA FOR MINORITY RIGHTB

COMETIMES the question is raised whether minoritzes bave rights that should be re－ rpected．Wa question the right to raise even that question．In political economy and civil government，minority rights have received considerable thought and contideration．In the State of Illizois the framena of the consti－ tution regarded minority rights to the extent of providing the minority with representation in the legislative department．If in an assem－ hly district the majority are repablicans and three wembers are to be ehosen thay cannot elect the three，bat the democrate can concen－ trate their atrength apon one，and slect him， and vice versa where the demoerats have a me－ jority．This is equity and wisdom；for it holds the balance of power for tha pablic good．It will thas be ssen that misorities bave rights which shoold he daly regarded．
Now while we have no wish to plead for，nor encoorage，insahordination anywhers，we feel that it is propar to plead for those who are in
beets discaesed and decided by Annual Meeting. And while we thas plead, let no ane miaunderstand oar motives, nor attempt to cast a shade over our efforta to maintain goapel ximplicity. We frist call attontion to the educntional quention.
It is evident that a goodly nomber of brethren have been, and are yet, oppored to colleges among as conducted by members of the charch: but an A. M. has no far endorsed them as to suggest a courne of action for their Presidente, the minority of course muat meekly submit. We believe they do subreit; and in doing no, the majority abould show then in word and deed that they have the spirit of melinees and mercy in the mattor. To shout "wotory!" nad tount the rainority with the idea of defeat, would not navor of refined intelligence, and if we thought the real friends of the colleges would so far forget the tries priscipies of our holy religion as to gloat ovnr the sanction of A. M. We would be inclined to withbold our aympathies from and schools. But we have confidence that those who stand at the head of those institutions will see that pure principles shall prevail. We believe when they can no longer control them, they will abandon them and soand the note of swarning so loud that every tnember can hear 2t. But while uebools bave recpived an ndorement, let the frienda of odacation mas. fest the teachinge of troe eincation. He who is properly traiped and cultivated will not endeavor to barrow the feelugs of thase who wre tion wish to defeat wholesome instruction, they can purase no better coarso than to irritate and ex those who oppose colleges. Many predicted that colleges would produce pride, arrogance and worldyism. Nuw it is in the power of the friends of collegey to verify this, and if is in their power to prove the prediction antrae. Uneas the friends of thasa eshools manifest forberrance, and a highataudard of moral excelence and religgons filelity, the minority's predictions will les venfied, aod our fraternity receive such a ehock as will be detrimental to our oly profession. In short, when the minority almly and kindly sabmet, they exhibit a very higb trait of Christian character, and present a This submission is a very marked exbibition of of true cducation.
What we bavesaid relative to the duty of the majority concerning our colleges, may be said of the duty of the majority who favor mission-
ary work, Sundsy-schools, ke. If we who advocate missionary interests have inhibed the trae spirit of the Master, we will treat the minority with due respect and convideration Let there be no proclamatione of victory, but proclanastions of thanksgiving to God that his work is progressing, and that his blessinge mey follow the laborers.
At our last A. M. the minority on these quatfons rauinfested a great degree of hindness and abmistion. Iudeed they gave excellent examples of good traning; and the friends of the varions iostitutions abould manifest equal traits
of divinely imbibed principlea. We trast they of div
will.
Muorities are useful. They nerve as checks. If they cannot be engineors and conductors, hey cam be brak+men. They perform no in lorious part in the mrintennace of gospel simlicity; and we would rather be in the minor $y$ ond the dect of wimp on the side of the mujority if the majority were on the side of tha majority if the majority were fuld that sinse we are commanded to "main "in good works for necessary uses" that we
lhe uot unfruitful" (Titus 3:14), wa can have theso thogss, if due care be takon in their mauagensent. A thing is not wrong of itself, but bose who do wroue with the thinge are respore sible. We think a callege, is Sunday ar Bible School, a mission can be comducted in gospel simplicity; whether they are always so conucted, is another question. We pray that they the honor of God. We do not want to bear of failure in myy of the things whieh will make hoose men and wometn; bat iff we mus, implicity on ona side, and pride, auroganea dishoneatr and shame on the other, wo will take the former, college or no college.
We call attention to aaother point. Every institation for the batterment of onr intellectual faculties must be brought into existence adrocates of an institution resort to dishonest
meanoren to g ain their desitos, it will work mis chinf instead of purity and goodnees. CanvansAsylums, \&c, muat not rusort to the low and de grading means of the naconverted to build up their in titutions. If they do, defeat, diegrace and finally jufidelity will be the realle. Those who will not contribates to these prijects must not be bated, hat loved-auast not be evil treat. ed, hat shown kindnass. If they be oa the mi nority side their aympathies and regards cau never be wou by scolding them. I often think bow unwine we are apt to be. We talk and
write about ability, and and kindness and liberty \&e, but when somebody else soeks liherts we frot aud worry because he assumes the anme air wo talked so much about. We apeak of frees domesact in these thinge, and thea when one dif. fors from na manifeste some of the same freedom, how itupatient it makes us! Oaght these thinge so to be? Think of those who will not readily rubmit to our views; and if se hate what we claim-a bigher conception of the trath-we will show it in speaking, writing and living. Our Brotherhood wnuts no better evidence of the peolessiass of these inatitutions among us thas that they produce a lot of proud, selfish, arrogant men and women, who do not rasaifest the principlea of ehrstianity in their lives. Bat the inatitutione, need not necess3rily produce such oreatares, und will not if conducted ou tigh moral and religioua priveiples. To this pad we pray and labor, knowing that it wasy luck

SINGLE IMMERSION EXAMINED.

$I^{N}$the 34th year of this diapensation Christ and prash the flect to go into all the -to teach "roll astion" Gospel to every creatur in every nation, for intats and idiots, who are parts of a antion, cannot be taug hts, but only such as ean believe, chauge thair affections and obey. Those whose hesrts were turned to God, the Father, and helieved on Cbrist were to by baptized "into the name of the Father, and of the Son, aud of the Holy Ghost," and then "contiaue in the Sou abd in the Father," (1 John 2: 24) mo order lo bo saved. The panitent He may then coutinue in the Fatrer.That whieh is to bo done into the name of the Father, is to be done "into the name of the Son," so that be may continue in the Son That which is to be done into the name of the Fatber und of the Son, is to be done "into the rame of the Holy Ghost" that he may not only Tve in the spirit, but also "roold in the spirit.' Gal. 5:25.' The question is not how the spirit gets into us, nor how the Son and the Father get into ns, but how we get ;into the Father, Son and Eoly Spirit. Our part is to get into rolation with, and abide in, them; and their hasiness to get into us. But how frequently poor man will become concerned and intorested About tbe manker of God's getting into bia! It is quite enough to keap us at work if we do our part. Therefors let us remember that the question is not how the Father gets into us, bat how we get into the Fathar; nor yet how the Son and Holy Spirit get into us, hat how weshall gat into thea; for their gettiog into ds is predicated upon our getting into them. We now call altention to Romans $6: 35$, their prectice.
Know ye not that so many of usan were baptized Into Jensa Clrise were baptized into bis death Dors Paul say angthing aboat the Pather and the Holy Ghoat here? Not a word! H? apeaks ot Christ, the Son, and of baptism into Christ, the Son of God, and that, too, not of those who hod not been baptizod, hut to those Who lad been. 'So many of us"- 80 many Cbristians, so mauy children of Cbrist,-""sa
cere" not should be "baptra-d into Jesus Christ" -not the Fathr, not the Holy Ghost, but the Son-"baptized into his death." Now we candidly subuit to all singlo immersionists, is not a mau baptized into Jeaus Christ-into bis death when he is buptized into the name of the Son?" Matt. 28:19. We do not claim tha when a man is baptized "into the noune of the Father" that he is baptized into the death of Carist; but that when be is baptized into the name of the Son" he 18 baptized into Jesus Christ, isto the death of Chriat,
Qur siugle immersion friends frequently raise the cry that Paal does not tell his brethren at Rome that they wero baptized thres times in to

We. We never taugbt that when a man is hap-
tized into Jesus Christ that he is baphived three times into Christ; but we do believe that when a man is baptized "into the name of the Fath ar" he is not. yet baptized into Chrst's deuth hot that it requires a distinet and separate ac hion to be baptized "into the name of the Son." The same in reference to the Holy Ghost
Therefore we are burled with limu by biptisn Into deuth:that like as Clirlst was ralised up from the deal by the glory of the Fatter, even oo we Ther "ea "baptired ioto" the death of Christ, "wn re baried with him by baptism into death, " Some red it, "we ars buried with him by baptism into bis grave;" hut the apostle does not ao declare. Others insist on reading it this: "We are huried with him by baptisn just as be lay in hir grave," Paul does not say it that way hat truly sags "we are beried with him (Christ) by baptism into his death." This in a single statement of a fack, and strictly npeaking lias oo allusiod to mode in baptism. Christ wee raised from the dead by the glory of the Father we should walk in nemness of thfo. It doe ot read that as Clrist was raied from his hool of sif $\theta$, so wo are lifted oot of the water when ve are haptized. But many read it joat that way, while brother Paul never expressed such an ides.
When a man is baptized "into the name of the Son, (Mutt. 28:19) is he not buried with Christ by baptism? Do not cry, "thres times' becauke we do not teach that a mav should $b$,
huried three tames "into the name of tioo Sor, but once into the Son's names, once into the Father's name, and onee into the Holy Ghot' ame. "Well," queries a single immerslonist, Why are we buried vith the Father and with the Holy Ghoot by baptism?" We do not read that we are to be buried with the Pather, and
with the Holy Ghost, bat that we are to baptized "into the name of the Fother aud of the Holy Ghost." We muntain that we are haptized into the name of the Father, that we may be in him. (1 John 2:24.1 Thesa.) 1:1. W are baptized into the nane of the Holy Glitos so that we mang both live and walk in the spirit. (Gal. 5:25.) For the same and additioual reas sobs we are haptived "into the name of Curist. We are not only baptized into bim in order that we may be in him, and abide in him, bat that we ray reash his blood which cleanseth
from oll sin. We are not byptlyed into the death of the Feth for bor ind the death of the Holy Spirit becape it never died, but into the death of the Son who did die. The command to baplize into the name of the Father, end of the Son, and of the Holy Ghost," is right becsuse commanded by Christ. This alone should canse us to obey it. The command to Abraham to offer his son was right because given by God; and the example of faithful Abraham obeying without asking why, uhoald cause us to blash when we invest not only on one reason, but on a dozen, why we should be baptized "into the nsme of the Father, and of the Son, and of the Holy Ghost.
For if we have been planted togutber in the like ness of las deatb, we shail be niso in the likeness D. Tisarrection. Rom.0.0.

Dr. Tavlor says: "For if wo have been growers togather with Chriat in the likeness of I is
death, (or in that which is like his death) thall he growers together with him in the likeness of his resurrection; or in that which io like his resurrection.
Now friends, when we are baptized according to formula as given in Mstt. 28:19 are we not planted together? Hara we not all suhmitted to the same hapticm? We do not conintain that it requires three actions to get into Christ, hut we do submit to siagle immereionists whether believera can be planted together (into suion) without being buptized "into the anme of the Father, and of the Son, and of the Holy Qhast?" The word "togetber" is translated from the Greek dhutoi, meaning "into union. Brother Paol apwaks to his brefliren concerning heir heing planted togather-heing jained in mion witt each other in the likeness of his (Christ's) death. Ho does not say we are plantod into Christ, anr in his death, hot planted sogether. How? In the likeness of his deatb. Some infiat that Panl saya we are planted in Christ's death; but be does not so tesch in this serse; the plaating is in the likeness of something-death.
For as nany of you as bave been baptizad Into

Hers Paul agnin addresses those who had been haptized. "As wany of sou as have bean saptiaed into Christ, havo put oo Cbrist"-not a3 masy of yon as have been baptized iato Christ ouly. That word onily is not thers; yot how mayy read it jast that way. Agmo we rubmit to your unprejadiced minds whether man is not haptized "into Christ" when he ie baptived into the name "of the Soop" (Math. 2s:19.) We do not toach that a man must be haptized three times "into Carist" in order to put him on; and our opponeate should not so cpresont on. We are baptazed ouce into the ame of the Father, once into the name of the Sob, and once into the aume of the Holy Ghost, One Lord, ong fulth. one taptimm,-Eph. 4n.
Here brother Panl addresses those who had veen baptized iato Clarist; and remanda them of vertain fucto; viz., "There is one body," though there ara many mewbers in that "oue body." Paul does bot say there is a single hody; hevee the corin one does not mean single here. "One Lord," does not meau single Lord; "one fuith" wes not meas there is "a single faith;" nor does "one baptiem" nurab "single haptivm" or
"there is a siggle Laptign." Had Paul anid, here is the same Lord, the enme faith the ame baptism for butb Jew and Greek, he would have expressed the name idea as when he said, "Thers is ose Lerd, one faith, one baptism." Had Poul naid, "There is "one dip" in the ordinance of baptism, or that there ie hut one aetion in bapti-un," singla immersionists would bave a point. But this be did not say. We now call attention to Acta 15:5. There it is recorded Unat Poul tsught certain ones aore fully; and then. baving beard the trath vere baptizod "int, the name of the Lord Jesus." Whes they were haptized "isto the ange of the Lord Jesu," was it not done accordig to Matt. 28:19? Without doubt; henco hen they were baptized "sito the name of the on" as directed by Christ, were they not hap tivad into the nume of the Lord Jesus? Yoa chas see, that whenever allusion is made to
baptism into Christ, into the Lord Jeasa, \&o, it is is harmony with thot part of the comnission which requires the penitent to to hapfixed into the name "of the no.". We call the atution of our Brethren to thia; for the adivocate of single immersion hring ap all the Scripture which refer to being baptized into Christ, and say that these Soriptures do not teach that penitent believer shall be baptized three times thus beclouding the eyes of the seeker after ruth. We do not teach that a penitoat mus be immersed three times isto Christ, but mainthin that we do baptize into Clerist when we reach that part of the comulission which requires baptiam into the uame of the Son. Thig cannot he succesfully demed. We want our Bretbres to wateh that point, and show up the fallacy of the reasoning of opposers of truth Permit no man to muddy the waters of divine ruth; but stand at the Hesd of the Fonstain and band to your hearers the pure water of life. Single immerion cannot endure the searching rays of divme wisdom. It is uot the adower of a good conseience toward God; for thousande have become troubled over it, and soaght bap. tism "Into the name of the Father, and of the Son, and of the Holy Qhabt." When they get this, they get the right answer, and baving the fight answer they are happy.
We elose cur article with a sentence like the commission, having the sams parts of speech and call apon single immereionists to deny. with proof, that the collectors can do their doty by a single act in the diaposition of the money. Hear the sentence: "Go ye therefore and yather maneys, pulting them into the treasury or the townthip, and of the county, and of the State." Wo mvite criticism upon this, and tingla inmersionists mill show us how these collectors can pat the money into these difforent tressuries by ose act. We pause for a reply.

## ORDERS FILLED

Ove desires as expressed in "pronise nopu
romise" of last issue have been realized $\mathrm{Bi}_{\text {- }}$. ple School Echoes are now on hand. We are now prepared to fill all ordera at once, all that have been reneaved have been filled. The hook is prinued and boand in a workwanike manone who will toks the psins to give it a thorongh examiontion. It contains nearly 200 of the choicest hy miss, in our judgment, contained in the Brethrenn Hy inna Book, ret to the best tanes arailable. Each bymo has the same number in the Bckota as in the Hyma Book. For pri-
ces \&C., see leat page.

## H0ME AND FAMILY

## 

 menstlon of the Iord gerrats, b

## TWENTY YEARS

I have ellmibed to a ron-llghted hill-top. And gure down the path of the years, Ard afur in the hare of the distar One sweet day of my ilfe hangs before me With ite halo of trightness aroondi I remember the glow on the landscape,
The day that my love was cromned, Crowne 1-the king of my beart and my futare Tenr langy not a clood in the sky, As we sniled up a love-fighted ri.
Ita heanteons siles gilding by. 1 remember the swentners of sitepce. Tbe breadth and the depth of a tons. The wonderfel menasure of ghan nes Tint cume with the whispetel " $m$. To-alght 1 am countlug then overTha twenty swift yeare thatt are go $\Delta \mathrm{nd} 1 \mathrm{at}$ til caa bo proud of toy fover. Theogh the hrightness of youth is now flown Giave many a want unsupplied:
Gut I think Thave pained from my losses, And rejoice that my gold has been tried. I have passed throngh tho valley of sh Whers the mother, in joy or in angulsh, Is ireaght ty her peril to Gol. I have neen the sweet oye of ray lanblea Give naswerlag saniles to my love: Thave closed the deas eyes of my dariting,

 When in all the events of cur journey No strange thing has happened to us. I an ghad that I may stand man witrees
That love io not alway a clueat: That love io not almays a died That God is a very near helper.
And life in his service is swee

## HARVEST TIME

## ix meaithy a. ct,abki

JESCS, while bere on earth, taught hy parables, and illustrated truth by surrounding cireunstances. He would inppress a spiritual lestion hy temporal things, mad in suck a way that it did not fail to bo effectunl. Thus we cay learn today. We have all around us God's bandiwork-eloquent teachers - sud frow every thing He has created we cas gleas a spivitual lesson. His power and wirdom is so manifest in the worling upon the waguitude and granden of the Diviue band.
We are now in the midat of haryest and the soenes around us are suggestive. Tho barrest, is ripoready to bo gathered, and unless laborer come to the rescue at the proper tiase and in and not be gathered in. The fields of to losin golden grain stand waiting for the reapers, and golden grain stand wainug for cho reapera, nnd milling workers are meeded. The thougbt of
harvest then ia a suggestive oue. It reminds harrest then in a suggestive oue. It remindy
ns of another great barvest field that is always ns of another great harvest field that is always
ripe and realy to be resped. In our temporal harrests succh risdom is manifested thast a! in carefully stored away where it can he secure frow the rains nud storms, bat are we exercising the same wisdom in trying to g.ther retreat in this world, and where they may bsbielded from the many dougera that lie in their onward path? Tbere is much to do. When we think of the great wiokedness and deception that in practiced in the world we feel that more laborers are needed to gather in the lost oneo who are out on the barrev plaina. How sweet if in the evening of this world we can each
brimg a sheaf saved by our ezertions. Tle bring $n$ sheaf saved by our ezertions. The
good Husbandman says, "The harvest is great, but the laborers are few." The temporal har vest comes ouly once by year, hut the hord's harvest is always ripe and when we will we can lahor for him.
In this great barrest fieid we can not all be reapers, but we can follow after as gleaners.Ruth gleaued in the fields of Boaz, and we sbould glean in whatever field the Master haplaced us, snd we should not hecome "reary in well-doiog, for in due season we shall reap i we faint sot."
"In the vinegarl of our Fathion
Dally work we
Dally work we gina to do;
Thoulgh we are but young zod fow -
In this spiritual haryest fild there is a mork for all to do. Drones are not needed. Let u* not sas thers is nothing I can do, but strive to
faitlafully performa the suall tasks thas may be
alloted nito us, and our humble efforts will not he overlooked by the great Searcher of hearte. hale to perform, but will give nn strength for erery daty, and, by-and-by, in the harvest alery doty, and, by-and-by, in the harrest-
home of the angels, we can enjoy pancefal reat.
Who dame, stuand idt
Who dares stund latio on the harvest plain:
While aruund him wava the plider Wbue around hien waves the golden grai
Apd toeach servant does the Master say, "Go, work bodiay:"
Come, labor on:
The laturare are fow,-the thed is wide. New statlons ranst be filled, new wants supplied The cull is Cours,

## THE IDLENESS OF GINLS

$A^{N}$NOTHER great misake that many of our girls are making, and that their mother re either enconraging or allowing them to
alke, is that of spending their time out of achoot in idleness or in frivolocts omusoment, doing no work to spealk of, and learning nothing about the practical duties and serions cares of life. It is not only in the wealthier familien that girls are growing up indolent aud uaprac ticed m bousehoid work, indeed I think more attantion is paid to the industrial fraining of girls in the wealthier families than in the tam ines of mechunios and of people in moderate to work hard all the while. "With compelle to work hard all the while. "Withive, the hast
meel, says one of my correapondente, "I have meel," says one of my correapondento, "I havn
heard two mothers, worthy women in some reheard two mothers, worthy women in sowe re
speeta, say, the first, that hor daughter never did any sweeping. Why, if she wants to say to ber companions, "I ne zer swept a room in bay lite," and takes any comfort in it, let her say it; and yet that mothor is sorroming much The otberr said ehe could not Tet her danghter do anything in the kitchen. Poor, deluded woraan. Sbe did it all herself instead. The lastits of indolence and helplessuess that are from this bad practice the sealfahness that fosters is the worst thing about it Hosy deyoid of conscience, how lacking in all true sens of tendervess, or even of jurtice a girl must be
who will thu consent to devote all ber time Who will thun consent to devote all ber time festing all the beavy hurdens of the bousebolid And the foolisk way in which mothers themselves sometimes talk about this, even in the the extreme. "Oh, Hattie, is so ahsorbed with her hooks, or hez crayons, or her embroidery, that she tales no interest in hounehold mastern, aud I do not like to call upon ber," ns it the daughter belonged to a superior order of beings, und mast not soil her bands or rufle
her temper with necessary honsowork. The wiother is the drudge, the daghter is the fine ady for whom she toila
No mother who suffers such a stato of thing: st this can presorve the respect of her daughhet, and the respect df her daughtar no mother can afford to lose. The result of all this in to Corm in the miads of many girls not only distaste for lator, but a contempt for it, and a parpose to avoid it as long as they live by some means or other. There is scarcely one of these letters which dees not mention this as one of the chief errors in the training of our girls at the preseat day. It is not universal, but it it atogether too prevaient. And 1 want to say
to yon, giris, that if you are allowing yourto yon, giris, that if you are allowing your-
elves to grow up with such hakits of indolence. and such notions about work, you are prepar ng for yourselves a miserable fature--St

## THE SOCIETY OF BOOKS

TBE dispositions and tastas of the fndividual aro shorra by the natural ohjects which he illects about bim, quite as phainly as by the riends with wham he associates. And the infloence of those objects upon kis character and life is only less potent than that of the living persons with whom he has to do. There is a
society of inanimate things, bs well as of men society of imanimate things, bs well as of men
aud women; aud from the greatest of oar sar roul dings to the smallest, onr associstion writh then is a matter of importance both as eridencing our tastes and capacities, and as medifying them. Landscupe, architecture, pictares, boasehold oraaments-whatever things are about as, are both witneases and, counsellors; witnesses of our real eelves, and companions whone intlusnce upon us, for good or had, is strong and xsepleas.
Of all these spaechless, bat not roiceless associater in eor drily life, books are in wasy ays tho woot important; not ouly becanse than the other contento of our heocese, bas bc.
then
sonse they embody and present to us, as other hiogy do atot, the penonality of their mriter A picture, howerer fluely drawn, and bowerir oullal in its character, is at best bat a preser tation of a momentary effect; a statue, too,
represeuts but an inatnat of time; hut a hook represents but an ,instnat of time; but a boot may embody the thooghts and hopes of a tifetime. Into a picture or a statue the artint may Jndeed put his sublimest coaception and his highest skill; bat a book can inelvide a far larger part of the very self of its nutbor: As wn glance at a row of volumes oo the nbelf me do not fiel that we are looking upon a series of events however great, or upon a line of sebivevbients, bowever high. We seens rather to be Touking upor men theuzsolven, \&t is something more than a figure of speech whea we sar that Tennyson, Longfellow. We do own something nastly more valuable than the coflio that ona veustry more calubile than the coflia that on-
closes the duat of the dead suthor; and we may oven feel that wo have the nocicty of the livin ono in a truer sedse than do his nesrest ueighbors or daily companions. In books in the choicest fruit of long years of thought, and tecling, and experiencs; the printed p-ge talls us more than the author's lips would atter to us in a year's time, could we make his acquaintatce and wait upon his words so long. In books we may base the writer at his best, and 54 often as we choose: in real life we should bo iadeed fortanate to be able to share one single hour of his highest mood; and when that hour vas passed ${ }^{4}$ we could not hope to reuev it. "Consider," says one whose world famoun writ ings continually show how reverently bo astrems the friendahip of hooks,-"consider A company of the the wittiest men thi coald be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wiodom. The men themselves were bid and inaccessible, solitary impatient of anterruption, fenced by etiquette hut the thought which they did not uncover to their hosom friend is here written out in trens parent words to us, the strangers of another age,"
It is the sense of this intimate and preciou riendahip of the printed page that has led so wany eminent men to treat their books with be dainty courtesy and affectionate pride which hey would extend to a livigg herng wheni heg dearly loved. A man whose books are his friends, naturally knows not only their nama nd more general characteristics, but also their physical appearauce, and all their accidents of size, color, type, and present condition. A lirary, large or small, ia a reverend thing in the yes of the gentleman or gentlaworuan, simpliy because it is a society of the mind, a collepe of rave hat friendly worthies, to be honored by he exarcise of principles and amotiona not unike those we extend to living friends in the nost prized hours of oar drily lives. And h to whom books are friends, and who honor hem accordingly vith lis own friendly diepoatiou and demeanor, will be given the highest ewards of their society.

Tinees.

## FALLEN ASLEEP




## -

 320YER.-At the hease of her son-in-liw, in Mar rill, Brown Co, Kamsas, nister Anns hayer, aged 66 years, 11 months and 2 daya. Foneral services by Eld, J. J. Lelity and the writer froma 1st
Cot. 15:-22.
W. J. I. Maramis. Cor-15:22. W. J. H. Barasas.
REDERIC-Near Dumkirh, Ohio, July uth, Bro Wh. Frederick, aged is years, 1 montbs anit days. He was an earoest disciple of Jesus, ath we feel that be was fully prepared to macet hit a boiler explosion of a ale am threshin. He wa ane of lifteen bands engaged in the work when the exploslon touk place, killing four iastantly and wotmding six, two of whan buve sincelied Gur neighlorbood is mourning over the loss of our eitizens and are in deep sympathy with th bereft family. Funeral aervices by the writer th a very large concourse of people

EIDIGE, - May 1sth, 1880 , in C brriand Co Pa Mars widow of Heary burd dand Cohter of hrother Iohn Biker, decensed pged 61 year, of moothe and is days. Foneral services from Johin $9: 4$.
IBBLE.-Near Hogestown; May uth, Harry son of bothether Curtis and sister Earriet Glbble, aged $n$ years, b months and s daya. Thas was t , ever चitnessed; a tomor of six cacbes in diameter at ths left eye, and anotber one not so large at
nick Funeral services frow Eonl. 2: $10-18$.

AXDIS-Near Sthephendstown, İ., June 11th, Sucanoa ilyde, daughter of theber Laudis, nged tront lsalah ralic-11
MLLEER.-A( North Mountaiu, uear J, amlis Gap 1th., Burbur., widow of Davtd Millez, ngoul ict geans, and 14 dany. Fureral servlees from 1 Thee 4:1s.
FISHEL - In Ifamiton townahij. Daniwl, sun of George and Mary Fishel, berd 41 years, $s$ roonths
and Io daga. Faneral serikes Irom I Sam 11


## OUR BUDGET

-Tennessee bas seven Baptist weesly papers. -Hesvy storme surpended sending newh Inis 3 tinnes
-The Pope has decided to accept the Prussian ctureh law.

- A atately "palace" is to he huilt in New York for Cardinal McCloskey
-July 1, report from New York, seventyoine fatal cases of sunstroke in twenty-four honrs.
A solphur mine near Winarnuces, Nevicta night.
-Dr. W. H. Milburn, the eloquent blind preacher, is making a two-month's visit to the Pactic Coast.
-The annogl tribute paid as rent to the anded sristocrucy of England, is estimated at $8500,000,000$.
-The dsmoge to property ly flood on the Columbis river is large. The water is nearly no high as in 1876 .
- l is said to coat as much to ralse one acre of tobscoco as it doee to raise eight acren of corn. Shameful waste.

Duriog the pant fiseal year more wettlers have occapied hometteade on United Staten lands, than in any former year.
-The number of victins of the late Long Islasol) Sound disastor increases. Thirty-two bodea have beeu recovered, and thirty are yot missing.
-Lightming struek an oil tank at Olean N , Y., the eveniag of Juan 30 . The tank contained 25,000 gallons. By great eflort the fire was prevented spreading.
A meteor described as large an a burral, fell at Mucon, Ga, on the night of Jume 2s, light. ig the beaveus, mul exploding with a report which shook tho earth
-Accuunta from Fort Stockton, Texan, givo description of the terrible eufferings of a party of Texas Pacilie Ruilroad men in the White Sanduils from thirst.
-The "Moily Maguires1" a murderonn hand which was supposed to be broken up, has become strong again in the Emitern Penosylvania coul rezions, sod murders ure frequent
-The Grand Republic ran into the Adelaide New York harbor, and the lattor sauk in a few minntes. Both were exrursion nteamera;
the Republic had just lunded 2,000 passongers. -A vesel arrived in Nutr York June 16 wish 330 Mormon coluverts on board. They were from England, swotlsnd, Wales, Switzer. land, Sclalearig Holatein, and the northern part of Germany.

A pleasure steamer was completely wrecked by eaplonion of her boiler, on Lake Minnetonta, Minn, July 1. Four persons were killed and seren badly hurt. An excursion party of 106 was just about to embark.
-By the ranning of fost traing past of Chielgo the time from Nevz York to Saí Frnaciseo Las been reduced tes hoorn. Travel would ho greatly increased if the fore west of Chicago were brought to reasonable rates.
-lnvitations to terolt have bren largely circulated in Syris, and find great favor among the Mosleme Arabrin Pera profess to know that a great movement in on foot for the estah. ishment of a Syrian-Arah State

Thisty miles of sewer pipe, and pearly as pany miles of draining tile, have heen lnid it Memphis. Ground wbich wan low and swampy has been rendered dry and hard, and the health of the city is improred in a correspon ding degree. Tbus a terrible and mysteriona provideace is cleared up.
-The Russian railway ayatem presents ons trikitg leatore. The companiee are bound to mounted Cossack gendarme who is armed with - Burdao and revolver, and forms a part ot tho towerfal "railway police" of Russia
-It is sand, and if true is wurth knowing

## OUR BIBLE CLASS

"The Worth of Truth no Tongue Can Tell!?


 Witt some oub please explutn Revelations 22
A Buotarn.
$12 ?$ Witl some brother of niter please explain the
 Plowe rxulaln Genemsith chapter and othiverse And it repented tho Lioved hin at mas beart:" Ia exll an indepentent, wetfeelsting, etermal prio iole of powif, or was it ctonted?

 spesk but they are connminded to be under obeall. ance ae rlso railit the lawe

Is thero a bapitism of the diols (inost
What iv the testimony of Jesus Cbrish, and who Win sume one prease eyllata 1 Cot nine Does toflondy his brother: or mest that tand been olly (unbo Mols.
Will yon plesese explinh ninow "Ant thon (the
Will sume brocher or niter pleass give a detimh
Witt sonte nne pleas. give light on Matt $3: 2$

 such tuken place in th
in the tiuie to come?

TAEEFFECTUAL CONTACT WITH HIS BLOOD
"And without the

## Aud the blood of


HIS sin in the propitastion for the sins of the whote worla, is waiato bo worid. I due time for the application of his blood to all iv the promise. So then his biood lys virtue of the pronise siwa干3 did cleause from sin, even those who sioned not after the simnitude of
Adan's tranagressiou, that is, hy consent of the will to sin. Bot in ignorance of auy law declaring sins and in invocences of $\sin$, it is said, "Of snch is the kiugdom of bearen." If then, by the tranggrestion of one man, passed upon all, like as in Cbrist (by the resurrection) all shall be made adive; then so wust they all have come to contact with the blood of Cbrist which upos them in the fall. But here is the point They sinned, or were made sinners without the sobsert of the will to sin. So also the blood Fas without their will, abundsutly applied Aud now then we who attarward agan by the cons nt of our will to nim, mast Ditewin by the consent of our whl come ayain in conother character of sic. Wbere then shall w fiud access to his blood? Where? We thank Gicd that us in a type the promise saved, eveu before the event of the autetype, the literal
d , we ure given the figure of the ark where-
crean baptisum doth nino vow surwer. Then Collows the key. "Kuow ye uot that so wero baptized into his death." (blood implied) Rom. 6:3. Then they only tho have sinued at vill nooy be baptixed into bis denth, by virtue of which death or blood only can be coutinu be their advoente should they sin.
c. C. Roor.

## WHAT HARM IS THERE IN SUN DAY-SCHOOL

WE ocensionally hesr a roice against Sun-day-chools, and 1 so miach wonder why fresbing iustitution. What harme can thers be in spending an bour every Sunday in trying to trair the goung mind in the was it should go And not only the young reeeive iostruction there, but all who attend regularly reckive not
ouly the richest moul-nourishmeat, bot gain
kreat spiritual strength, and this nourishment ad strangth causea a continnal reaching and graspiog affer the real sabstance of the Holy Bible, and thun csusing a growth is grace. Ithere any harm in this? Besides tho good we. derive from Sonday-school, thare is the Christian pleasure. To me there in no other place more owect and sacred, after the week of bodily abor is past. What plessure it is to retire tcr a teason frow our cares and mect an intelligent da-s of chilidren, all looking enger to learu more of Jesas and bis love! Is thero any barny io this: Deprive me of this privilege, and truly pou Trould cause much sacred joy to fode frow my hearh. 1 know that a Sundayschoul rightly end ced, will canse the membiort, ay well ay well ar the chidret, to feel more intimate an to lore each other more dearly. In there any harm is this? I am thankfial that we enjoy such a good achool, and that nearly all the wembers talte an active part in it, which in ery agreentle. Recently there was a, card ing sho could live at Endson, or that the Suavey's lived nt thrir ploce (roforring to the aketch In the Prean her conceruing our echool,) to that Le dould attend Sunday-school. I wonld say he Suavely's alone do nut ouake our school success, but the whole congregation workibg by other namess at least J. W. Forney, M. For mey, T. D. Lyon aul M. Lyon, are among our

Dear hinter, wee would glady en will as school. Thi- more Trophers we have sbe stranger we may hecome. Much good can Rebecol Santela.

## EPISTOLARY

ULY 6th, at noon, I bade nilieu to Lanork, Illiuois. Roached Chicago at 7 P. M. where remained two niguta and a portion of two Whose banks Chicag?, that large citr of pearls 500,000 , ubabitisnts is situated) were delighttul. Tue Lake breeze mas indeed invie pratiug-a real benefit to my improved, Lut yet delicate healti. My stomionat ride out to the crib in the Lake was very enjogable. From thero Che city 14 supplief with all it.
the parest aud most refreshing kind.
Among the most important places visited were the wonderfully constructed Water Works; Lincoln Park-3 lovely place; the Green Howso with its tropieal plents; the Boulevard: the pallatial Palmer House-a magnifcent Hotel of 400 rooms; a very pleasaut call at a privato residence; and social convers $*$ with rreuds, occupied the sol my time. cuicago scores of haudsome building. Iis atmosphere is remarliably pleasant--notucihly parer than is remariably pleasant--notucibly phrer than
any other large city ever visited. It was gratifying to find the people very conrteous ard hivd. My enjoyment, satisfaction aud benefit there was not a little. To hrotier A. D. Beachy of Chicago, 1 retarn my gratefut thanks for his untiring nsestance whilst in their midst-just ach thoughtfuluess and kind consideration as the delicate and afllioted know how to appreciate.
A pamplet-"Seerets of the Nunnery and Confessonal Exposed," was handed me in Chicago tor exammation. Would that all Protestasts could be aroused to the oerionsmess of the harning truths revealed in this little work of 16 pages. Einclose 10 eents to Loyola Blazce 94 Dearbora Arenue, Clicago, Illinoik, that you may read for gourself.
July Sth, 9. A. Mi. I boarded the Lake Shore R. R, and urrived at South Bend, Ind., at noon. This roate of trayel was the pleasentest ever had. An essy nide; nice almoppbery; courteous conductor; view of beautiful tarming laudst the Lake nith its broad casanse of water trotched out for many miles in length und wiittr: and itz surfuce along the bauks bejecked with beautiful white pond lilies, relieved by their broad, green folinge, was enoukh to rent ier it pleasant to one truvelligg na a stratge land.
At Soutl Bend I ane the guent of sister Rebecoa stustanker, where, with her sister, and nu aged and widowed mother, (consort of Johu Studabaker) (am the recipient of muok klodaes and enjogment. Address all commumi cations to me here until further notice. After completing some vaite and sigbt-seecing here i next leave for A=hland, Olio, for an antioipated pleseant time with meabers of our churipia
As I could not write separately to the un bers of freends made at Lanark and vielinity. I take this method of addressing them. Not 300 can I irrget the many dear faces, kind
hearts and ready hands of those I met, and
whose society I so much enjoved there, Gon bless jon, dear people tor your Christias bects will long be grewn with gratitude and awe memoriza of your lindness and thoughtfolmend of her who ovey romember: a "cup of cold water" given. Let me bear from yon. For this time, the kindest adieu, dear hanark people und ts vicinity, praying the Fother to abonduatly bless you bere and berester. Bo faithful "walk in the Spirit," that wo masy all "sbine as ights in the midst of a crooked and perverse generation.
As a just word of commendstion to the citizens of Lanark, it affords me real pleasure to say that during my sojoura and visit amonge you, 1 did wot hear one onth (so commona ome places) nor hear of the least inturitation. Thank God for that! Persevere in this laudahio course. May the Parent of all good thus grad vally lead you to Him, fioally giving you a crown in bearen. The mell-wisher of all (God creatares and His people. JuLin A. Woon.

## FROM SALEM, OREGON

INASMUCH as I aur reeciving very many letters making inquity in regard to thas coutry, especially the Willametta Valley, will say it is a hard mattor to deseribe this country so as to he thoroughls understood The face of the country is quile dilferent frow the Western Stat-o of the Atlanhic slope; our climate os very dilierent from the Athatic States; and agniu there is auch a difference iu poople, tasto aud judgment in regard to coumtries so that where at may suit one very weil another might not be suited at all. Agnin some people make their calculations too grent about thit or any other couutry, and then whe
I moved from Iowa to this valley in the fall of 1871 and $I$ thiuk we have a very good country, therelore I do not feel disposed to run the eountry down. This is no pariulise, far from it We have onr advoutugee and diasdvantages We have a very mild climate generally; very pleasaut summers witu cool uights, moro so
than any conntry 1 have lived in. Our wiuters are very raioy and baversuddr: कowe winters not enough snow to track a rabbit in this valley. Occasionally we have a winter with considerable snow. We lave high peaks is the Caseste range of mountaing whose tops are covered with perpetual stows. This I can see from my residency ou a fair day whose distance is from 75 to 100 miles. Oue farmiog lands, when well cultivated, produce very well such as small grain, grossand regetables. An exeellient country for fruit, auch as apples, pears and plums; to some localities cherfias and berries do very well both wild and tame. Henltu geberally gnod except aloag the large rivers Our valley is said to be about forty milen wide from east to weat, and about 130 muler loug north and soath. We bave prairie and timber land mixed; some very hesyy limber, sowe brush land, some level, some rolling, some very lully, some swooth, some roeky some very good soll, some phor; excellent water power, elear, soft water. In parts of the walley are springa in abundance; where there are no pprings water ie easily obthined by digging wells. Salem, our market place, is the capita of this Stato aud is sitanted on the eaat bank of the Willamette river, where wo lave hoth railroad and steamboat facilities Portiand, our senport town is situated 53 miles nearl/ uorib of Salem on the same river, within twelre niles of ite wouth, and has a popalation of 20 or 22 thousaud, where steam ohips and sailing resels arrive from all parta of the Globe, conequently a great amount of buainess is done is bivere. Goverument lauds are taken ap in thr valley unless it is along the foot bills or in the nountaiss, Land un my neighborhowd, neven miles nearly east of Salem, are ratiog from 15 to 85 dollars an aore. The level prairiee zes the cities from $40,60,50$, and 100 dellors ut acte, owing to improved soin, nearuess to mar het, dec. Oar murkets are pretty good geber erally. Hands ou the furm get 8100 per day: through harvesting and threshing 81.49 Givoi hortes from 8100 to $\$ 800$ : cowa sis to $\$ 8$ Parming implements some higher here thwn io the Atlantic States. The chasees for reating are not vary plenty. The terms geverally arr one-third to the land custer or its equivalent. The chances for a poor man ate about as gous bere as any where"provided he is induatrions. a say man has a very poor slow bere. Sonev people are doing very well, others are not. Wt ave some very good onlizens, rery good sccinty add again we have some very rough. No In
dian tronbles in this valley. We bave plenty of wridd gamese in the meventains, say fortro of

Gify miles from Sulem. Again we have some good tisheriem 150 miles from Solem, seis the wouth of the Columbin river; zometienes catch agood wany pear Oisgon city, forty miles bo lor Sulew. In the moontain otreame there are some trout, hence yon can seo our good things uro uot all in one place but they are seattered orer cuasiderable territary.
In regard to churob facilitime, we bave a mensherahip of eigbty scattered over some five or six conaties; aiout forty-five or more in Marion noar thurty iu Lion. We have six muisters four in Lion eonnty and two in Marion. Have our regular mectinga, hat as yet wo bare no church-house. We have a very good Suaday chool in my neigbborthod.
We have a ploutiful country, everything in aboudance provided people will labor far it.We lave the poor; we have our bitters with th asweet, and we moald like to see wore people come ont here and sottlo in our grod coutry. Bat we do not wisb to persuade. If you come come on your own jodguent aud not ou mine. I have written this to maswer many of the ques tions that have and miny be arked in regard $b$ t.e eountry. I bave nuly gives my riewn in
part and I cannot tell the riews of othere. The pritt and I cabnot tell the riews of others. The
beat thing I kuow in for people to come here and arend the Summ-r and judgo for themvelves. I would lite to virit ill my uative combtry, Virgina, Gino and lown, but I cun naver winh to move hack. My adviee to all who wish to cume lu te is, do not make your calculations zo gieat sbout the country, yet billeve with proper wangement and induatry people cau maken very food liviug bere.

Daym: Brower

## TRUE HUMILITY.

$A^{s}$ the lark that ruast the highest buildu ber nest even up wh. the ground in the mead-
grass; and as the nigbtingsle with the weetest fong of all lucds warblesat nignit when no other ean ste; mul as the beaviest laden brauches, beariug the best frait bend lowest and as the mosst freighted ship sits deepest in the water; 60 the nirot exulted Coristian, the one mith the smentent eudowments, ned the ome bearing nehess fruit aud most good to his fellow man, is found to be the one who io mos anly in heart and most humble in action.
Bat there is a moodk bumility in the world He who tries to make his bumility appear ot humble. So self depreciation is not humilitr, bat osly another form of egotiom. The man who calls attention to his own humility in any way is hy that act, whatever hie word may be, exhibiting the vary. opposite of hum bleness. Troe humality consisth more in nol thinking of ourselves at all, tbun in speaking or thinking in mean terms of ourselves, or in outward hamble act. These may be the effecte of bumility, but so spaaking, thinking or actiog does not make us bumble.

## Little by little

[ $V$ you are gaining little by little every day be content. Are your expenses lese than
sour income, ao thas, though it he little, yon are constautly aceumulating aud growing richor abd rieher every day? Bo conteat: eo far as concerns money, you are doing well.
Are you gainiog knowledge every day? Though it be little ly litte, the aggregate accumulatiug, where no day is permitted to pasa wittout niding something to the atbck, will bo urpriving to yourself.
Solomon didnot become the misest man ia the worid io a minuta. Little by little never mmitting to learn something even for a single lay-always reading, always studying a littlo retween the time of rising in the morning and 3 ligg down at nights this is the way to uechnulate a fall store-bouse of knowledge. Finally. re you daty improntg in clasavear bo The best men fall short of what they themsolves wioh to be. It is something, it is maneh, if yon reep good resolations better to-day than you Ind yasterda7, better this week than gon did wat, hettor this gear than you did last year. Strive to be perfect, but do not hecome downvearted so long ai you are approaching nearer nd nearer to the high atandsrd at mhich you lim.
Little by little, fortunes are accumnlated; ittle by little, knowledge is gained; little by ittle character and repatation are achieved.

The mibd hass a certain vegetable power whtch cannot be wholly idle. If it is not laid sut and coltivated into a beantiful garden, it nll of iteelf shost up. meeds or flowers.

## FROM THE CHURCHES.

 | Many to rightous |
| :--- |
| aver.-Dan. $12: 2 \mathrm{R}$ |

## PENNSYLVANIA.

## Mechanlesburg.

We are in oar vaual bealth for which we try to be thankfol, but sickness and death i still in onr lsnd. Mechaniesbarg bas not a tcore over 3,000 souls, yet since Jan. 1 st. 1880 , had near fifty deaths, whilst in '79 the record of the whole year was only thirs)

Mosps Mruzzr.

## INDIANAL

Coshen
a wo have not the privilege of meeting vith our dear bretbren and sistere to morship this beaatiful Eabbath morning. 1 , with my hrokeu fauily, feel and and lovely. Have only heen to one meeting this year. We with many others, have not the blessed privilege of meeting to worahip often, yet we are not forsaken. When we got our weekly paper I look over thi church news to see what bas been doue for our
Mester. This makes me kuow that there are vorkers in the good cause. In reading the Scripture this morning I find epcouragement 0 give thanks unto the Lord for he in good; hecaure his ways endureth forever. Dlessed is every one that feareth the Lord, that walketh in bieways. 0 , that we conld all ask with ois honest beart, as David did, "Search me 0 God, and know my thoughts and aee if there he any vicked way it me, and lead mee in the way evriastiog." There were three added to the fold by baptism tbis year, and others were deeply convicted. May the Lord in his infinite mercy guide thom to the truth. We need earaent and
deroted workere bere, and would be glad to detoted workere bere, and wouid be giad to
hase ministeriag brethres stop and labor with us. May God bless evary effort in the sebool
Lyoun C. Less.
of Christ.

## ILLINOIS.

Mt. Vernon.
We tender our thanks to those who felt enoagh interest in our sitaation bere to bring it before the good people convened for the parpone, we truat, of forwarding the good work of orizinal parity as well as timelicits. Our pros pecta are brightening is this locality, still we feel like urging the matter, hoping thereby to aecomplish the desired object quieker. There is in forther need of our saying anything to the Brotherhood in regard to our country. That we have an excellent country is which to live, as well as a succesfol farming conntry es the pat year. Sivec our last there has been na adrance of 25 per cent in real estate here and first class farms are dow ranging at 820 to ${ }^{840}$,per were. A little uway from town good at $\$ 10$ to $\$ 20$ per ace
The past harvest has beea a bountifal one much of which in alreads threshed and gone to market at prices ranging from 80 to 90 ceats huske.
The coming Fall will place enough members in this section to organize, while thoso hers have their plazs alrasdy laid snd are rejocicing over the prospect of toon again being able to
enjoy the society of the Brethren, and bearing the Goapel sounded in its original purity. W otill invite those in quest of plessant homes to comeand visit us and satisty yoursolves that as to enjoy life.
T. R. Boce.

## MARYLAND.

Double Pipe Creek.
Much as I disapprove of the very sectional organization of the Hoard of Missions created hy last A. M., I bave put a prsctical construetion upon Art. 21, Minutes of 1880, and have, over ny siguature, appointed one brother and of Marrliadd, a soliaitor to solicit nid for the object wett forth in said Art. And as I did pablicly announce at last A. M. that I would sssume no wore care or labor in matters of dollars ana cents of the church than was already imposed npoo wee, with this ach I decline all farther
participation in the auatter. D. P. S SyLos.

Da. T. L. Cuytersays that "disagreeahle Sondays sift churcbes as bonestly as the "lapping water siftel the ten thousand troops ander Gideos. Those who really want to get to God's bouse on a wet or wintry Sabbath asually do get there."

## THE CASSEL LIBRARY.

THis Library contains Tea Thousand Boond Vo'umes and Eighteen Thousand Pam phiots. Many of them are old and rare, 10 d ansot be obtained in any other librory in the United States. They etrabrace the preductions ot the finesi minds in every ago and of the grat leaders of thought in every departmeat of buman knowledge and reearch. Fittory, politics, theology, poetry, acience and art are all ropresented. Its collection of javenill litertare in Awerica. Its pamphlet coliection contrina the most remarkable essaya that have been published on topics of general interest in America'and Eugland, the inaugral nuldresees of United States Presidenty, ete, the speecher delivered in our National and State Halls of L-gislation, ns well as in the English Parliawisal, the sermuns of the most noted preacher of all denominations, on the most important octasions and subjects, the orations delivered by diatingusbed men on $t$ te abniveraary and ather occasions of our various inatitations, treatises on scieatific and other sulbecte, ete. It contains nearly all the Brethren's eburch literaturs from the days of Alex. Mack to the preseat tivee, among which are worlsa that cau bo found to where else. It has also a number of rare and curious old Bibles, the original works of the reformers as Lutber's completa workn, \&ct. It is rieh in early ecclestinstical it erakure, such as the writings of the Latio and Areek fathera. "These 'treasures of erudition and antiquarian lore should not be sestered, int be so placed as to be most accessibie to the esearches of the genersl public. And to this quarry the ready writer, the historian, the poet, tc., might come and delve amid its stores of nformation, which would be trannformed into polished stones, adorned with the grace of eboice diction and illaminated by the inspiration of genior, affordiog delight and instruction to those who come after us, und moulding the If deatinies of future generations.
If brother Cassel was simiply adxious to realixe money on thinlibrary be could doubtless dispase of it for something like $\$ 12.000$ or $\$ 15.000$ ven at puhlic apction, marcount of the value and rarity of its contents, but in order that it may be perpetuated in our Brotherbood, be has greed to let it coms to us upon the payment of 85,500 and a auitable place for its reception, 8500 of which ma'y he gives back to the library as a standing fund for purchasing books,

In order to raise this sum it is proposed to ell life-memberships at $\$ 25$ ench, giving the holders thereot the tall benefit of the liilrary free during their life-time. Life-members will be allowed the privilege of taking out books to read, except such rare and valuable works of which no duplieate can be obtained. Blooks can be taken out only under such restrictions as may be adopted by the Board of Trustees.all others may have the use of the library apon Lbe payment of fees, the amount of which will bo regulated by the Buard of Truatees. Tbe woney received for feee will be used in paying Lilirarian, defraying ineidental expenses, purhasing books, etc.
The preseat Board of Trustees, whiek wa appointed by brother Cassel, eonsints of R. H Yiller, Eooch Eby, Joseph Lehman, D, Price, D. L. Miller, M. S. Newcomer and J. W. Stein. If at any time, from ang cause, an Trustee shall lone his memberehip in the church his place on the Board of Trostees shall be de lsred vacant, and bis encceasor aball be appoin. ed by the remaining Trustees. Upon the death It Trustee the surviving members of tha Board shall appoint his successor, but no per-
son shall be cligible to the offioe of Truste son shall be viligible to the offioe of Trustee, uuless he shall be a member in good standing of the Church of the Brethren. By this means the fibrary will be held in trust for the une af our Church and the public forever.
Tho Trustes can not exposa the library to indebtedness. Tto Hoard will take an oficial invoice of the librapy at regular stated periods, and the libratian wil! always be held financislly eesponsible for all the boolks left in his car laring his term of office
A descriptive catalogue of the library will be published, which will be nent to any one on application and payment of price, from which Tooks may be selected.
The library
The library for the present will be housed in aroom of the Mt. Morris College $50 \times 18$ feet fitted up for the parpose, until the trastes are able to put up a speciat bulding. The library will not be stipped however, until the riquisis amonot is raited to pay for it.
We appeal to all to lend a helping hand in this good work. By takisg a life-memberdhip Fourury, and yourself the great benefith of the
ing and a benefit that will remain with them, and do tbem good when we are numbered wnth the dead.
Trink of haviog free access to a lbrary of 28,000 rare volumes and pampblets for $\$ 25$ But we trust you will aot contribate with reference simply to personal adrantages. Remember weare working for truth, knowledge, and we trast for our posterity and the future chase of Christ. We sppeal to your benefiocuce as a public benefactor. Persons donstiag from $\$ 30$ to 8500 , will be euralled among the early friends and supporlera of the library, and cheir names and benefuctions be transmilted with ite bistory. This, we believe, will bo only giving bunor to whom hoeer is due. Wh earnestly solieil free-will offeringe, and oven the smalles contributions will be sccepted and promptly acknowledged. Notee giveu should be uade payable hy January 19t, 1881, and traneferable. They may be given to localagents ol seut directly to the Treasarer of the Board, D. L. M.T1ler, Mt. Morrie, Ogle County. Ilinois. Will pot every one do sowetbing? Done ia behalf the Boord of Trustees of the Cassel Library.
J. W. Stetx, Sec. Boark

A CARD OF THANKS
Chicago, Ills.
fulv $7 t, 18$
,
Mears. Editors
Dear Sias -
At the regular monthls meeting of the Directors of the Protestant Orphan Asylum, 2228 Mich. Avenue Cbicago, held JuIf 6 th, it mas fesolved that most sincere and hearty thanks of the Board are bereby tendered to the residents of Lanark and viciaity, and to all who were present at the late Convention for the usexpected and very generoua response tothe appeal made in bebalf of the orphan and destitute children, by Miss Blake. Her handa were literally londed down witb silver, the sum of $\$ 1+3.00$ was the result of her visit, and it
was a material assistance in caring for the litwas ama.
lle ones.
Whenerer cur city in vieited by any of tho coatributors we hope they will call st the Asylaw, and will assure them of a most cordial welcome. Again allow us to offer you our many, wany thanka. Very reapeetfully,

Miss S. M. Нокток.

## DR. TANNER

HIS CONDITION ON THE TWENTIETH DAY OF HIS PasT.
Spacial rispatch to the Chicago Tribwns. NEW YoRK, July 17,-Or. Tanner is proring what water can do for man. He hrives and keeps getting fat on it. If be continues his fast antil noon to-morrow hin time will be jast half up, for he is now enduriag his weatisth day without food. Hin condition to day indicated that he would be able to continue
the fiest. His yoice was strong and clear, bis oyes bright, his step firm and elaatic, and be acted in every way juist ss he might if be had been taking bis food without interminsion. He had a large number of visitors, many ladiea among them, and several of the ladies played on the phano and song, muek to his gratifica-
tion. He in so fond of masic and seems so tion. He in so fond of music and seems so thought of engaging a profestional pianist to play whenever the doctor desired.
Tbers have been a great mayy prenentations of boquettes, nearly every lady visitor taking little foral offering.
At the end of almost twenty day's fasting, Dr. Tanner looks very nearly the eame as ait the heginoing. His face in thinner, and he if ertaps a little paler from his confinement is hoase, hat otherrise he looks unchanged. To the Western Association Press.
New York, Joly 17.-At noon to-morrom Dr. Tanuer will enter apon the twesty-first day of his fast. He is in better condition thas when be commenced it. He passed to-day quietly and in excellent apinits. At 6 p m. bee taok a
arive to Central Parle
He now weighe 135$)^{\prime}$ pounds a decrease of half a pound since sesterday. At 5 p . m. his palse was 80 , respirition bove the normal. twenty-seren oncers of water.

All the good things of this world are of no artber good to ns than asthey are of une and whatever we may heap ap to give others we edjoy only no mach as we can oer sed no more Tbe German provarb of the key, "If I rest rust, is spplicable to the labor oi the hand and miod and to the misase or abuse of the gints of

## LITERARY NOTICES

The Augut Atlautic bringo some obapters of Mr. Aldrich"s "Still water Tragedy" so interesting as to muke readers forget the hot weather. Dr. Helmes in a characteriatio poem, nntitled "The Arehbishop and Cil blas," niogs with a pathetio folicitouness of growing old Johu Burroughts, one of the moat charmina of out door writurs, contributen "Pepacton: a summer voyage." Laigi Monti, the "Yoang Sicilian" ot Longfellow's "Tulen of a Waynide Ion, ${ }^{\text {th }}$ writes a yery interesting article on "Sicilian Horpitality." Mark Twuin hes a very pungeat tale entatled "Edward Milla and Gcorge Benhon," which satirizes heenly certau forms of peendo-philanthropy. F. D. Millot describe the mathod of tenching practiced by Hust Mr. Walises, wife of General Lem. Wallince Goreftor of New Mexico, write "Among the Puehlos;" F. H. Underwood has a corivualy interestiog papier on"Thio Preceptor of Mowes:" Richard Grant Wlisite's English arliole thie thane is "Taurus Cebtaoras." "Au English. woman in the New Eugland Hill Country" very mell worth readiug. Tho political arctle dsocusen "The Republicans and their Cminddate" whom it rogarde as wholly worthy of confidence and enthusiantic support. Col. Higgisou and Suasu Coolridgo furniub poenas; and reviows of Dew books aud an attractive varief in the "Contributor': Clab" conylete a canital Summer namber of the Atlantic

## ANNOL NCEMENTS.

The District Meetimg of the North Missouri district will be hed at the meeting house it the Wakenda congregation, Ray connty on the 14 th of October, 1880 :
Also a Love-fanst on the 8th of Oetober, in the Log Creek congregation, Galdwell Con, at the bouse of hrother John E. Hosserman. We invits all who ean eonvenieutly, to stop at our
communiod enronte for District Meetiag, es pecially the ministerine brithren, os we may ifkely continue the meeting till the 12 th.
c. C. Ront

Tho membere of the Beatrice church, Gage Co., Nobraska, will hold their Love feast on the 25 th of Septomber, at the residence of hrotber Nools Brubarker, eight miles south-east of Beatriee, commencing at 2 P. M. W. L. Surbe
Our Love-feast will be held at the reandence of brether Joho P. Haya, five miles north-weat of Greencartle, Jasper County Iown, Septemhar

The Limeatone church,Jewell county Kanaas will bold it Lone-feast Sept. 10tb, meeting to be continued antil the 12 tb . Place of meeting one mile north of lowa, at the bonne of brotbir Stular.
A. F. Detren.

## BIBLE SCHOOL ECHOE日

THS is the name of a new masical book propared by Brother D. F. Eby,for use in the amily, in Bible schools and wherever people deaire to praise (iod by ninging with the apirit and with the undertanding.
The work is now pullished ready for delivery, in sixe and form it in like "Gospel Songs." Its low price, good masic and convenient arrangewill commend it farorably to all lovers of good inging. Orders received at the following ratre:
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aen covez.
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W. U. R. R. TIME TABLE.

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Lanark, Ill., Tuesday, July 27, 1880.

GENERAL , 1GENTS
THE BRETHREN AT WORE
TRACT SOCIETY.


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## RAVEN-FED AND RAVENFEEDING

HYC. b. batuhater.

IALWAYS feel like retaraing a orumb of Heaven's loat to those who cater to eitber body or soul. I essily break down under the burden of uafulfilled obligation. Any thing that is contributod apart from a sease of duty, for value received, or from the constraiat of love that cannot bo kept baok from sacrifice. I promptly returu. Let the render burn this iudelibly into his memory.
I resently had a very soul-cheeriag nissive frow an isolated sister in some western moral Sahara, who has not beard a eernion in ose year. And yet her soul is ou fire with devotion to the R -demer nad his cause. She flemes out in terms of consecration aud spiritual satisfaction which are delightfully contagions,and bave transieatly transpurted me into some third beaven oponed in the upper domain of my spiritual uature. Such experienees ought not to be exoeptions. That thoy are, shows the
profound nood of progress, or reformation, or profound neod of progress, or reformation, or
revolution,or some noral earthquake, to " "bhake not the earth only, bat also heares," se as to topple aud demolish all that is man-made or solf-born, "that those thinge which cannot be sbaken may remaiu." Heh. 18: 26, 27 . Could those who have assumed the title of progresaives, renounce thicir low staudard, and step up manfully on the purfeet platform of $G$ od in Cbrist, with what zost would I offer up my few drops of hlood ou an altar where God's fire is never wanting ButI find in Jesus nothing that winks at carnal indulgence, whether it be in the belly-deifying lus rries of the tahle, the defilement of the mouth with unoatural gratification, or the morship of mammon, or the worse than benstly license of lust under cover of oburch and state, or the silly, soul-dwaring devotion to fashiou. Raligion pure and undefled, is an open state of the soul with God. It is "unspotted from the worid." A etate spiritual${ }^{15}$ renewed, supernaturally ealightened, divine ly sdopted, the witness of the Spirit within, and the seal of the King of lings on the forehead The Cbristina 18 clothed apon with the investitore of Deity, bathed body and soad in the
argatal river of the Upper Eden, verily torn of God, and partaker of all the perfections and beauties of His gloriass Fatheriood. What evjoyment cas such a sonl find in the embraces of the world? Paul wonid "eat no meat while the world standeth, if it make his brother to offeco." He would forego a real and patural necessity to exemplify the principle of the cross, and how much sooner sacrifice what originates in the flesh under the dominion of sio. But the character that makes choice of what autagonizes the Divine incarnation, is less disposed to abandon its idol for the certification of a sublime prineiple, than a fully Christed soul is willing to suffer the absence of a necessary good for the eake of identity with Christ and the moulding of souls into his image. A Christians we are to be always in an inspired, spiritually-led and apintually fed state, where the secret of the Lord will be in the soal, and the inward leholding of Cbrist will be its life and light and fulness of joy and peece. What do wach souls care for the husks of fashion, or for money avd appetite and lust as an ead. The very hint is outrageous. The great and sad fuult of denial, or prastieal disowning of Christ in this age, lies in the faith-blasting,souldarkeniug, joy-withering assumption that there is less openness, less direet interecurse with God now thau when Clarst was visibly among His followers. This is a ruinous error. The great want of the church is that "failh whreh is the substance of thinga hoped for," "seews Hry who in invisible:" When it comes to this, 1 will risk ryy hooor as a prophet there will be no hata on the heads of sisters, no tobacco in
the month of brethren, no mouey in bank at a bigh per cent while Jetus is standing on the ahore of eternity and looking sorrowfully. on the wearisome "toiling and rowing." of his storm-buffeted, wave-threatened ministers and missionaries. Is it at all surprising, or repre. hensible when we contemplate the injastice done to Chried and souls and ourselves, that we break out in appeals and ansithemas that might make the ears of angels and devils tingle. But when we draw our pen across the face of some unbrided renegade and blachen his brazen features a little, to compell him to a look in the mirror of truth, thea comes the strong bearted, passioo-glowing ery," "Dot this mane, hut Barsbas." All this eould not be if we koew what Was meant by Emmanuel-God in us, shaping the buman in the whole cirele of its activities. having His understanding beaeath oura, and
Hia Spirit presiding over our propensities and passions.
Human nature is not the fiesh,yet it needs it as an eavironmeat and a vehicle. So religion is not ordinances and costante, but is their soul. Baptism comes not arbitrarily, Deither does dress. As one comes 50 comes the other, so far as botb are the product of life. He that is baptized simply as yielding to autbority, is not baptized. To dress thus, or so as an objective ecelessastical necessity, is to dress as a slave works. Such coufformity to order is the sure precursor of ecclesinstical dilapidation. Life shapes ite own exterior in Fariably and inantobly sud a lamb in the species oever comes out in the form of a wolf or catamount. Holmess has its laws and regulations, through which the epontaspity of His operations find expression, and these laws briag the Christ-dominated into obristion moiformity, with as wide a range of minor variety as is seen in all God's works. Hut God has lorbidden the crossing of species Hybrds are Heaven-cursed anomalios. 'Do
men gather grapes of thorns, or figs of thistles?
? "A good tree camnot bring forth evil fruit" God is our Father, the Holy Ghost our life, Jeans our Model and Brother, what more do we need as a perfiect inspiration and directory to mould ns into the image of the All-boly and All-beantiful. There is no oceasion to conalt

God, which is infinitely auore than the devil promised our primeval ancestora. Faith hrings perfect rest and peace without the world'e
smiles. The meek shall inherit the earth" 10 all the high uses which material things were desigued to serve. Sainte are kings and priests, and the grand fuct of their logalty is self-manterhood. Let us deeply ponder this semumal troth. It is the pirot of our eternal desting.

BLESSED ARE THEY THAT DO HIS COMMANDMENTS

## by lucy bacon.

"He that hath my commandments and keepett them, he it is that loveth me; and he that lovet him aud manifest myself to him."
I ASK mpoelf aud all whose
Ask mysalf aud all whose eyes may ohance to tall on these lines, can we claim th promise, "he will manifest himeslf uato 03,"
naless we hearken unto bis commande? The question is, do we practioe all the commend ments? or do we think a part of them will do? Ought we not to talse Cbrist at his word? He says, "If a man love me he will heep my commandments." In speaking to his apoatles he tells them of certain things they should do and thea says, "if ye know these thiags, happy are ye, if ye do them;" but nays one, thore thing are joat for the apostles. Then the Commuaon was just for them, for it was classed fo with "these thinge." It seems bo wanted to impress upon the minds of his disciples the idea that they should do as he had done. Now if we do as he did we are sure be will not condem us, but what if we do not? Can we claim the promise, "he will manifest himself to us, He says, "he that loveth me not, keepeth not my nayimge." We find too in the ame chapter that all thinga were to be brough to our remembrance. All-whatsoaver he had aid. Did he not say, "je ought to wash one another'n feetpir Let us use reason is this matter and have the whole gospel, for a part of will never ssve um.
Again, did not Moseesay, "The Lord your dod will raise up a prophet like unta me, hio all ye bear ia all thingo?" Now the question is, did not the children of Iersel have to live under the law of Moses? Did he command any thing he did not mean they should do? If so, hen we need not hearken unto our prophet which is Carist. Let as not be hlind concern ing thene thinge and walk upoo the brink of perdition and think it safe. Biind to their own appiness-they lay ap for themselves regre and norrow and call it pleasure; hliud to their
own conduet-they dinown and diehonor the greakest friend they have and say we mean no Larm-we have doneno wrong: but they are blind to their own desting.
Again, we find in the last chapter of Ravela hon and 7th verse. "Bleased is he that kespeth the esyings of the prophecy of this book." In the 14th veree we fiod a blessing pronounced
apon those that do his commandments. What pon those that do his commandments. What the tree of life and enter throagh the gates inthe city.

## MAN WORSHIP AND CREED makers.

## BX J. F. krensole.

HBAT a ead apeotacle is presented to the world in the man worship that is offered to thoos in high standiag as it in cormed.
We suppoee that it always has bepa so, but that is no reasoe that it should be perpetuated is the church.
It meeds hut a glance at the homage paid to the leading divines of the day to diagast borougbly the little gous,
There goings to and fro are heralded forth
to kaow what new reveletion is to be off-red while the skillful manipelator hes his fing ${ }^{-r y}$ on the publio pulse to koow jost what in required.
We remember of hearing a miaister thank God that the time had come when people were cutting loose from the old traditions and theories that characterized the oburch anciently, Why did he thank God for this? Becanse the people wanted it so and he was willing to spare Agag for the sake of pesee in the cousp of Israel. Another one compared John the evasgeliat to on Irishman and concluded by arying that he was a very illiterate man. Well, probably ho was, hat there will be a grand awakening some of theso days whet fishermna and fools that do not orr ia the way of the Lord may be found wiser than these modern crepd makers.
We hope that the church of the Brethren will ever stand aloof from these follies that are sapping the foundation of pure Chrietianity, and anid the gloom that is caveloping the munds of akeptiss aud iafidels aod the gradual ranming of 8 ll earthly powers before that great and notable day seek to cceupy a higter state of holiness.

## CHRISTIAN LIFE.

THE Epintle to Diognetus, written aoon after 1 those of the apontles, gives the following delineation of the Christian life:-
The C'hristians are noteoparate from the rest of nankind by country, or by laoguage, or by customs. They are confined to oo particular cities, ave no peculiarity of speech, adopt no singularity of life. Their doctriaen eubraces no tenet built upon the reasoning and subtility of orafty men; neither do they, like others, uphold the opinions of any man. Dwelling in the oities, whether of Greeks or barbarians, as evary man's lot is cast. . . . . they dwell in their own coutatry, hat as sojoorners. They partake of all things as denizens; they endure all thinge as strangers. Epery foreigo land is their country; their own country is to each a foreiga land.

They are in the llerh, but they, live not afer the flesh. Thoy nbide on earth, het they are citivens of Keavea. They obeg the laws which are estahlished; and in their own livee are anperior to the laws. They love all men, and are perecouted by all. Men saor them not, yet condemn them. Being slain they are made slive; boing poor, they make many rieh; deprived of all things, in all things suoood. Beng diehonored, they are thereby glorified. Doing good, they are punished as evil doers. Being panished, they rejice. In a word, Chrintiana are in the world what the soul is in the body. The soul is dispered over all the membere of the body; Christians, over all the cities of the world. Christians, dwell in the world, hut are not of the world.-Selected

## WESLEY ON DRESS

"advise you . . . (1) That your apparel be cheap. notexpensive; fir cheaper than otbers io your circomstanees wear, hnd than
you would wear if you bnew not God. (2) you would wear if you snew not God. (2)
That it be grave, not airy or showy; not in the point of fashion. And these easy rolea may be applied beth to the materials whereof it is made, and the mapaer wherein it in made, or pot on. . Wear nothing, though you bave it already, which is of a glaring color, or which is is any kiod gay, glistening or abowy; nothing mode in the very beight of the fathion; nothing apt ta attract the eyes of the by-stsaders. I do not advise wemen to wear ringe, earringe, necklaces, lace (of whatever hind or color), or ruftles, which, by little and little, may easily ahoot out from one to twelve inchen deep."-[Wesley's works, volume in, pp. 547 .

## ALMOSTA CHRIBTIAN.

" ${ }^{1}$LMOST a Chrstian! standing yet So near the tomple's door'; Hearing tha gospel's call to life, But waiting yet for rometbing tonore. Alnost a Cbristian! Oh how and For such a soul still to delay, By self and ein delirloes, mad, Till hfo and hope have passed away.
Almost a Cbristian! Ob bow gaod To seas antrowing sioner shed Ropentant tesra, with heart subdued, Who has by faith to Jesus fled.

Almost a Christian! yes, and quite When all we aro to Christ is given Whea walking in bis blessed light, We find bim in our life, or hesven.

## STEIN AND RAY DEBATE,

Prop 2\%. Baptist cburches possess the Bible charncteristice whicb entitie them to be ragarded is churches of Jesus Christ. D. B. Rax, Affirms J. W. Sten, Denies
D. B. Ray's 16 th Afeirmative.

$I^{\Sigma}$our last, the three words "begoltena Deal embryo" were included in quo tatiun points by mistake of printer. Mr. Steio didteach that a "dead" faith "must be vitalized" by submission to baptism. He did contend that some of those begotten of God "may become abortive," aud be lost. Io his cooclusion be has coatradicted himself on this point,as well as others. Io his vain attempt to fasteo all the foul crimes of wsr upon Baptist churches, be bas condenned bimself. Though as a Baptist he confessed that he was doing the wook of wav, yet at firat be pleads "aot guilty" of the crimes of which he sccused Baptists; but as the trial progressed, we forced bim to plead "exemption frow the guilt of war as a Baptist soldier." He thus confesses that he was guilty of doing the works of the flesb;" that be was guilty of killiog, and that he was gulty of the "erime of perjury." Also in attempting to prove that Baptist churches sre without a "regeaerated membership," he has coofess. ed that while a Baptist ninister be was not "truly regenerated." If he was guil. ty of all these crimes as as unregencrat. ed Baptist preacher, how can we expect much better of him since he "weat out from us, because the was aot of ufl" With such qualificatious he seems fully prepared to pervert and misrepre seat the plaieest Bible and historical facts. He has repentedly ascribed the lagange of one bistorise to auother. He bas even quoted Catholic rituals in order to prove the aucient Waldeases were triue immersionists! It niay be olserved that in his statements and preteaded facts, in his summsry review: 1st That he found no Bible authority for trioe immersioo. 2ad. That all the nuthorities cited from anoient church writers for trine amuersion were memLers of trine immersion churches, of the Greek and Rouna ciurebes and from their descendants. 3nd. Though he falsely elarged the ancient Novatiass and Waldenses with the practice of trine immersion, he failed to fiod anything in all their writiogs io favor of this perversiou of God's word. We now proceed to couclude our

## recabtulation.

Our claractenstic fifth states tbat "Buptist cburches possess the New Testament origiu." 1st. We showed tbat while other denommations look to some uniospired masa as their founder and hend, Baptist churches look to the "mia. istry of Clrist himself aad his apostles' for their origin. sad. We showed that the perpetuity or succession of the kiag. dom sad church of Christ is clesrly re
vealed in the Scriptures. See Dan. 2: 35-44; Mstt. 16:18; Lnke 1: 33; Heb. 12:26-28. 3rd. We showed that able bistoriads of other deaominations hare been compelled by the force of truth to sdmit the Baptist claims to church succession. The two lesroed Dutch his torisns Ypig, and Derment, confessed that the "Haptists may be considered as the only christian community which bas strod tince the days of the spostles, and as a christian society which has preserv ed pure the doctrines of the gospel through all ages."
Camphell says: "From the apostolic age to the present time, the seatiments of the Baptiste, and their practice of baptiem, lave had a coutioned chsin of alvocates, and poblic monuments of their existeoce in every century cas be produced.'
Mr. T.R. Bumeth, editor of the C'hris than Messenger, s prominent Campbellit e paper, ia his iesue of Jau. 28,1880 , says:
"With Alex. Campbell, we ssy this kingdom was with the Baptists before be and bis coadjutors started the reformastion and [they] are yet a part of that kingdom, though eatangled in some errors." Notwithstanding the Tunker churches bad a humas origin in the 18 the century, their leading men have beea forced to admit the Bible doctrine of chrach succession.
"God has always had a remnant who in the worst of times have observed the ordinances, according to his boly will.'

Agana, is his 15 th affirmative, Mr Stein ssys:
"We do not doubt that Christ has al ways bad churches sonsewbere on the earth, which have held and practiced sub atantially what the bretbren teach and practice."
But he was compelled to surreader his succession clainus for the Tunkers, and admit that the Tuoker churcb bsd its origin with Alexaoder Mack, ia 1708
Though we contiaued to tlauot the following historical argument in the face of Mr. Stein, be made co effort to answer it. He kaew it could not be done. It stands thus: first: The Tunkers lave admitted that the Bible tesches cburch succession. Second: They deny that the anccession is with any Pedo-baptist church-Rome or ber branches. Third: They honestly confess that the Tunker church origioated in 1708. And, as there is oo other church holding immersioc, that has any claim to the Bible succession, except the Baptiet, therefore even the Tunkers themselves must admit Baptist succession, or be drivea into infidelity.
His failure to notice this argument amounts to a complete ard unconditionsl surrender.
We based the second leading argument for the Bible origia sod succession of Baptist chureles upon the fact that titiey alone posbess the wilderkess urstony demandmo in the pronietic Woud." We repeat our argument which It stands thius
It is said Rev. 12: 6, "And the woman fled into the wildernes3, where she hatio \& place prepared of God, that they shosld feed ber there a thousand two hundred and three score days." Also Rev. 12:14. This evideatly points to the true church, called, the "bride, the Lamb's wife." This canoot possibly ap. ply to any existiog church except the Baptist church. The Romish church did oot flee from the dragon. She was mounted upoo that beast, sparring him on to deeds of darkness. Neither
has any one of ber deughters beea drivea into the wildernus of obscurity. They bave aever heen bidden. Their biatory is as plaio and easy to obtain as the bistory of the nationg. The Tuaker church has its history from its origio in uoinspired wisdom in 1708. It has not yet existed 200 years, much less 1260. years. The song of Solomon is largely filled with the wilderness history of the true churcb. In that prophetic song 2: 14, the bridegroom says: ". O my dove, thou art io the cleftsof the rock, in the secret places of the stairs, let me hear thy voice; for sweet is thy voice, and thy countensace is comely. Also, the voice of the bridegroom is heard calling: "Rise up, my love, ony fair oae, snd coose sway. For 10 , the winter is past, the rain is over sod done; the flowers sppeas on the earth; the time of the singing of the birds is come, und the voice of the turtle is heard io the land. $\qquad$ Arise, my fair one, nod come sway. ${ }^{\text {r }}$ It was a long cold aud bitter winter of persecution We now repeat the question of the age: "Who is this that cometil ur broh pae wildenanss, heanino vpoa tien ustovery $3^{\prime \prime}$ Song 8:5. Again, who 18 she that looketh forth as the moroing, fsir as the moon, clear as the sun, and terrible as an army with bapners?"
We call atteation to the sigdificant fact that there is no who, there is no doubt, there is ao controversy about the history of soy other church, as over the Baptist church, the conflict ranges aloog the line over the origin sad bistory of Baptists. The true church fled into the wilderaess, remained there 1260 years and is seen coming "up from the wilder pess, lesning upoa her beloved." This cannot possibly apply to any church ex cept the Bapt:st cburch. Mogheim, in his Ch. Hist. p. 499, of the origin of the Baptists aays:
"The true origio of that sect wbich scquired the denomiation of Auabap tists by their administering snew the rite of baptism to those who came ove to their commuaioa, and derived that of Menaonites from the famous maa to whom they owe the greatest part of their preseat felicity, is hid in the depths of antiquity, and is of coasequeace extreme. ly difficult to be ascertained."
Thisanswers to the demands of prophecy. The true church was hid in the wilderness. The Camphellite lesders have been forced to admit the Baptist church succesion. The two learned Dutch historiaus admitted the Bible doctriae of Baptist succession.
Mr. Stein has utterly failed to tell what church has the Bible perpetuity, if $1 t$ is not with the Baptists. He has masde objections, but no better thaa the infidel does to the Bible. He referred to the organizstion of several congregations, sad thed to make the impression that the denomoation originsted with them, It is likely that be will attempt to practice the same deception io bis closing summary. We hased a sixth characteristic upon the fret, that "Baptist churches possess the Bible ebaracteristic of having beeo peculiarly persecuted." Bot as our church claim is fully made out without it, we do not re. peat it in cur review. Though not half the testimony has beeo introdoced, we have proved.
1st. "Thet Baptist churches poseers the Bible characteristic which demands spiritual regeneration-the new birthand spiritaal life as esseatial to baptism aod church membership."
Qad. We have already shown that

Baptist churches possess the one haptism demanded in the New Testament.
Srd. We have shown thast Baptist churches possess the communion-Lord's supper-demanded in the New Testa meat.

4th. We have showo that Baptist churches possess the New Testament church goverameut.
5ith. Wehave showo that Bap: tist churches posswss the Bible origin sad perpetuity; therefore we may confideotly sffirm upon the teatimony introduced that "Baptist cuthenemes fossess tie Bible chahacteuintac which entitle taem to as kronkned is churomes of Jeado Chaist." Not withstaoding the cuaning crsftiness of Mr. Steio and bis desperate efforts to pervert and overthrow the truth of (iod, yet our proposition remains unshaken and untuovable as the rock of Gibraltar. The ridiculous and stupid efforts of Mr. Steiu to prove that a buman society which originated with Mr. Mack in 1708 is the true church of Christ, out of which there is no salvation, is so shsurd that oone except the spiritually bliad can possibly adopt bis views. While We ha Baptists believe that there will be some saved as by fire from the various denominations, snd even the Rom ish Babyloo itself, yet we coafideatly belive and know that Baptist churches are true churches of Christ, representing his visible kiogdom upoa the earth. Again we repeat that the kingdom and church of Christ has remained on its roek foundation unshakeo as the house of God, the light of the world, the pillar and ground of the truth uatil the present time.
When Gabriel the mighty angel was seat of God to anmounce the birth of Jesus he said: "And he shall reiga over the bouse of Jacob forever; and of his kiagdom there shall be no end." (Luke 1:33). Jesus the Great Kiag must reiga over spiritual Israel forever, "and of his kingdom there shall be no end." Who will say that the throoe of Christ has been subverted and that his kingdom came to an end?
The apostle poiating out that great and terrible day of the Lord wheo the voice of the Almighty shall shake heavea and esrth, says:
"W hose voice thea shook the earth; but aow be hath promised, saying, yet once more I shake not the earthonly, but also beaven, and this word, yet ooce more, viguifieth the removing of those things thst are sbakea, as thiogs that are made, that those thing which caaaot be shakea may remsin. Wherefore we receiviog a kingdom which cannot be moved, let us have grace, whereby we mby serve fiod acceptably with rev. ereace and godly fear." Heb. 12: 36-28.
Msay gloomy wrecks of human gov. ernments, political and religious, lie scattered slong the shores of time, and many others must he dssbed to pieces amidst the conteoding storms which shake our sin-blighted earth, but thanks be to the Almighty, who "plants his footsteps in the ses sod rides upon the storm," be has established bis everlastiog kiagdom, never to be destroyed, to stand forever, to have no end; and that amdst "the wreck of matter aod crash of worlds" it "caenet be moved"-it "eanaot be shakea." Victory shall at last be perched opon the banaer of the cross; and whea the emoke of the bnttle passea away and the storm-clouds are seattered and goae, then the kiagdom of God as the great spiritas monatais, will tower above the mountains-har.
flow into it. $\mathrm{Y} \in$, we may confidently sing:

## "Sure as thy troth shall las

To Kion shad ba given
The brightast glornes earth enn yield, And brighter bliss of beaven."
We cormmend the patient reader to the mercy of God and the world of his grace, exhorting hita to decide the ques. tion in the light of Revelation; without regard to the commandmenta and traditions of men. May the grace of our Lord Jesus Christ be with you. Amen.

## a dialogue.

## ay w. B. Roese,

WE read an article in No. 24 of Primp. itive Christian claiming that Mr. Ray did not intend his epithets as an insult, etc. We are inclined to differ from Brother Marphy is this respect. May be Mr. Ray has entertained friendly feelings towards the Brethren prior to the debate; bnt when he saw he was about to he defeated by truth and reason he betame disappointed and wanted to carry the day, thereby he was compelled to misrepresent our principles and teachinge. This has settled the minds of all the readers. Those who sre not aequainted with the anture of good debat ing think that Ray has won the laurels, but the thinking mind, the anee who have weighed the srguments on hoth sides enrefully, decide in favor of Brother Stein.
While traveling in Isabella county, I met:an Advent and we had just left the Sabbath question and were reason. ing with each other on other things relating to "sonad doetrine,"' when I nb. ticed a man listening attentively to our conversation. When we came to dipping of the candidate st the mention of each of, the beinge named in the Trinity, my friend appealed to the listener for help swhich he willingly gave. Wo soon beoame sequainted with each other's faith, and the folluwing 'conversation took place.
B. The Brethren teach salvation by or through church membership, do they not?
D. Not exactly so. But do you believe that any one who is not in Christ is a co-heir with Christ? a child of God?
B. Nosix, I do not,except where there Whas no opportuaity to repent or be bap. tized.
D. We are taught in John 15th chapter that Christ is the vine and the true disciples the branches.' Whan we have repented we are ready to he graft. ed into the vine. We are taught again that Christ is the head of the body-the cburch. Then we are to conclude that if we are in Christ we are a member of the "body."
B. How are we to get into Chirstor "body ?"
D. "As many as have heen bantized iuto Ohrist have puton Christ." Gal. 3:
B. Well, thas looks ressonable. I could not see it in this way before; but you tench oaptismal salvation, I believe?
D. Not any more than we do repentasce; or believing salvation. We teach that thore are all conditions of parion, all lead to the same end and sre insepera. bly, ¢onnected. Mark 16: I6. Acts ${ }^{2}$ 2:
B. ${ }^{1}$ - Do you .believe that a mau cango to heaven unless he is baptized? D. We are not to say' who will be saved and who will not. But we elaim we know "Whether a mas bas gospel requirements or pot. VVerily I say tu. to you unless a, man he born of water
and of the Spirit he cannot enter the kingdom of God." John 3: 5:
B. Wedo not teach thin kind of doctrine
D. 1 ktow, Bit what do you claim to be working for? What are yohir hopes?
B. We are working for sternal life, to enter eteralal reat.
D. Why are you not content to be ou the Baptist church? Yod bave virtually declared that the Baptist church is a hetter place than heaven. You have made a condition for church member ship which you claim God has not made to become co heirs with Christ. Thus the pales of the charch are tighter than the gates of heaven.
B. Oh, no; you mieunderstand us in this. We do nat make it a condition of chnrch membership. We make onr building out of material that is prepared before it is put into the building.
D. Do you tesch remission of sin before baptism?
B. Yes.
D. I would like to have scriputre proof for this doctrive. I have failed to find any text that will justify any person in teaching thus in the New Testament. Where is 'it?
B. I do not know as I can give any that refera directly to this, but it look plausible snd reasouable to my mind that this is true... If it is not, does the Water wash away sins? We are brought under the power of the blood of Christ in the water. It is here we receive the application.
D." What are the delosions "referred to in Thess. 2: 11?" What are' the lies that those who have not "received the love of truth", are to believe? When we see in the teanchings of inspived men thast this is not their doctrine, we can plainly see whtoh is. vight and which wrong. Peter said on the dny of Pehtecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hero we have repentauce, and baptism by the authority of Christ, Matt. 28 19, and them the gift of the Holy Ghost. The Scriptures are as silent as the tomb about forgiveness of sins before complying with the conditions upon whieb remission is promised.
Here we passed on to other parts re. ferring to the other ordinances which I will not relate. I will pass on to the part which led to the debate. But my friend siruply rejected the ordinance of feet wasbing on the ground that it was mentroned only once by Christ and once by Paul. Theu I asked bim if he would observe it if it had been mentioned four or five times. He said he would. But I proved that this was not an honest obfection, for the simple reason he does not observe the boly kiss or klss of char ity which is commanded five times and every time in the mperative mode. The bearer always sees himself in the mirror of truth, but the doer is hid with Cbrist in God.
B. You teach noa-conformity to the world in dress, convarsstion and customs, do you not?
D. Yes; but you do not do tbis.
B. We do to sonce extent, bnt not so ruich so as we shonld.
D. I notice the church as a genera. thing approve of Dr. Ray's mander of dehating and this is aot godly conper sation.
B. You have been reading the de bate, hava youl. Well 1 read ft for swhile, but Mt . Ray became' so abtrsive that I got disgusted abd stopped reading
it. Bur ns for Baptists approviag of his conifuct 1 think it is not so with honest Baptist ~. Then agaiu I think somethmes that ine furs not mean his hard eprithets ar sm inentr.
1). Theu you think that he has al. "rays bren of that disposition, do, yous B. Ye, 1 , think so sometimes.
D. Well, if be would have heon truly burn uf (rod would this dross and illbred turn of mind have been thoroughly burned out of him?. Do you think that the Baptist ohurch has never ceased to exist since the apostles' times or bave they reached back to Christ?
B. It is doubtful to my mind. 1 have read several works but it has only created $a$ query as to how men can declare, withont authority proof, that they were a people whose characters differed from ours as widely as nooudsy from mid night.
D. Were the Waldenses or Albigen ses trine immeraiontsts?
B, Undoubtedly they were.
D. Do you allow members to fight or go to war?
B. We do not teach or forbid oar members going to war; we have them to be guided by their conscience. If they feel like going it is not contrary to our constitution or teachings.

We will now close this converation. We simed ouly to give the honest opip: ons of men of Mr. Ray's own persuasion. This man of whom I have written is-a well informed Baptist, and if I mistake not he is consilered the ablest Baptist in the northera Michigan districts.

While I am deelpy interested in the debate and road both sides impartially I think I have been able to decide in the right way While our views on the oracles of God have not been mpaired and proven wrong I think this discussion has not added double honor to the cause of Christ and has left many out in the world. Had Mr, Ray depended upon truth and reason to carry conviction and win soals to his church he wouid have but few followers. It is far better to aupport a just and true cause, stand firmly upon sound priaciples, than to be actusted by a love for victory regardless of truth. Then we cau always contend for our faith with the hope that makes not ashamed and feel that we have received the approving smiles of a mercifal yet avenging God, May this ever be the motta of our church: "Shus to do wrong and dare to do right."

## AN IMPOSING CONTRAST

I
our lesson last Lard's day we, witnessed, with sad hearts, the cruel murder of Jesus our Savior', by a heart less moh. And standing by that nepul the in which his mangled body lay ve looked down with cruehed and bleed ing hearts into the impenetrable dark ness of the tomb-cold, cheerless, for bidding. Here lays our Lord and Fing apparently a helplesa victim in the cruel grasp of the monster death.
Hope givea place to dark despair All is sadness and gloom. The sullen and turbid river of death dows irresistibly on, its murky dupths are na tsthomable. Its mighty expanse is not only unknown to us, but it baflee our faith and hope flies away upon the wing of the moasing zephyrs thst are sofemu 15 chanting the requiem of ano depart ed Lord, and we are left in darkness and despair.
But how changed the whole aspect of the moral heavens. What a halo of glory shines upon us to-day, l' Jedas is risen trian phanit vietor over desth and the grave.

Hark! what sweet voice is that which greets abymikuthl wand Iósia deaus my Savior calling from thoyund the river. Hear himt " 1 am the reanrrection and the life. He that believeth in me,though he were dead yet shall be live again." Dark despair now gives place; to exultant hope, and gloomy doubts to trium. phant faith.
The river of death before so deep, so dark, so broad and tetrible, is now bat a narrow rivulet over which the loving hand of my Savior is extended to help the tenderly and safely over. The tormb, hefore so dark and forbidding is now aglow with resplendeat glories of our rieen Lord: and we exultingly shout, Death is awallowed up in victory. Oh, death! where is thy sting? Oh grave, where is thy victory?
A. J.

## peace.

aX 1. FLohence kitso:
PEACE is tranquility of soul; heace may be considered as something pure and heaveily.
In religion, peace may he classed an a aluable gem.
"And the peace of God, which passth all understandiug, shall keep your hearte and minde through Christ Jesus." Pbil, $4 ; 7$ whta
"For td the carnally minded is death; but to be spiritually minded io life and peace, Rom. 8: 6.
Let us all more faithfully strive to cultivate that principle of peace in our bearts, for the kingdom of God is not meat sad drink, hat righteoustess, and peace and joy in the Holy tibost.
"There's a land far away mid the stara, we are told,
Where they kaox hot the sorfows of time, Where the pare waters thro' vallegs of gold, Aodits life is a pleasure sablime.
Thio our grace cannot eoar to that beautiful land
Yet our vinions have, toid of its hliss;
And our souls by the gales from its gardens are fanned;
When we faint in the desert of this.
$\mathrm{Ob}_{\text {, the stars nerer tread the blae heavens of }}$ night,
But we think where the ransomed have gove; And the day never simites from, bis, palace of light,
But we wish we wero there by the throne.
We are traveling homeward tbro' changer and gloom,
To a land of unchangeable bliss,
And our guide lis the glory that shines thro' the tomb
From the ever green valley of perace.

## BADIX CHEATED.

N
R. Jones, of a certain town in Yermont, is not distınguished for liberality either of purse or opizion. His ruling passion is a fear of being cheated. The loss, whether real or fancied, of a few cents, would give him more paid than the destruction of a whole uavy. He once bought a large cake of tallow at a country store at ten cents a pound. On. breaking it to pieces at home, it was found to contain a large cavity: This he considered a terrible disclosure of cupidity and fraud. He drove furiously back to the atore, entering in great ex. citement, bearing the cake of tallow, exclaiming vehemently, "Here, you ras. cal, you have cbented me! Do yod call that an honest cake' of tallow? It is hollow, and there "ain't near so, mucb .as there appeared to be I want you to wirake it right. ${ }^{4}$.
"Certisiply," replied the mierchant, I will make if right. I didn't know the cale was hollow. Yon paid tex cents a pound. Now, Mr. Joner, bow mineh do pror anppose the bole will weigh! !

Gnsos, Cerro Gordo, IIL, writes:
 ревинивя пеккй

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## Cabminal pbiveiples.









 That the Lewomen of Ot onse.










 oat chalbew
Address

## BRETHREN AT WORK

LhBEN AT WORK,
Lanark, Cartell Co.,
III.
LASARK, 1LL.. . . . . JULI 97,1880 .
Pafr H. Kubitz-Pleaze give your addrass and we will send you the book.
On last Sunday erening we enjoyed the minsterial services of brethren F. McCane and W. C. Tyeier.

In my article on "Open Electione," about middle of first colami the word
Habyear meeting at Sbannon next Satarday, 31st inatant, at 2 P. M. Every hody iovited. All who can should go and let the Lord be God.
On last page, Na. 28, B. AT W., in Art. by S. W. Lindower, Tth line from top, red kroken sword; also 20 line from top, Darid instead of Daniel Shideler.
Bao. J. T. Meyers and wife, of Oaks, $\mathrm{P}_{\text {b, }}$ are now taking hygienic treatment at Dr, Walter'e Home, Werneriville, Berks Co., Pa. They are muct pleased with the place.
Bro. P. J. Browp, of Congress, Ohia, requests all the churches in N. E. Ohio to inform him whether or not theny desire to have next A. M. in the N. E. District of Ohio.

Brother Howahd Mllezr has retired from the Progressive Christian on account of having other bueiness requiring all bis attention. Bro. H
tofore.

Elder David Futtexhouse, over 80 years of age, one of the Weskern pioneers of the Brethren has potd the debt of sature and is no more among us. Will some one acquainted with bim give us a lurief history of his life?

Reports of A. M. are now ready for delivery. Price 25 cts. Address,

Should any who have ordered from ar not have received theirs $50 t$, if they notify us wo shall have their orders fillod again.

Os Sundry last, the Lanark charch had the pleasure of recaiving two more of the "chosen" into the fold. May unr dear sisters realize thet trae atifection that thay have learned belongs to the children of God; and may the chareh fiod
in our sisters two zenlous workers in the Mas in cour siaters tor
ter's viaey ard.

Bso J. S. Shaffer, Adel, Dallas Co, Iowa, asys: "A severe rain and hail storm derastated this section on the $18 t \mathrm{tb}$, between 4 and 5 o'clock p . m, It was about a mile wide and left nothing but destruction in ite track. Grain and corn is atterly destrojed." We sympathize with those who have to suffer the lons of a whole Summer'h labor, but the Lord will proride.

Bro. D. B. Grason, Cerro Gordo, Ill., writes uSanday-anhool at Milmine reorganized by
nlectiog Marion Gibson, Sopt., J. L. Karns, mlectiog Mcrion Gibson, Sopt, J. L. Karns,
Ass'k., Michal Frantz, Sec'y, Noah Karns, Librar'n. Sohool in a flourishing condition."

Ir yon want knowledge, yon mast toil for it; if food yon must toil for it; and if pleasore yon mast toil for it. Toil is the law. Pleasure comee throneh toll, and not hy self-indelgence and indolence. When one gets to love work his lifo is a happy one.-Fuskin.
Since Bro. Habshex has asid of the Pro-
gressime Christian, "I oaly wiah it what taken gressive Christian, "I oaly wish it wha taken and reed by more of the old onler brethrea," Bre. Holsinger is exboldened to suggest the following proposition a hasis of nnion: "Whatsoever the Master says, that will we do, neither diminsh nor add thereto." Certainly the only hasis on which any true Cbrintian can thend, mad we hope "all classes" will mak e the necessary ancrifices to place them upon that platform
Baothea M Nehza, of Crawford county, Kansss, aays, in the P. C., that at the D. M. of Sonthern Kaness, a resolution was presed that each house-keeper should admonish all his members to pay ea God prospered them to trict Tresaurer. District Meeting alco District Treasurer. District Meeting also chose
fuar Miseionarien who complete the board of manegers; and are to go alternately, two at a time. John Metzger, Lawrence, Douglsa Co. Kanens, is the trensarer. He ia allowed to pay no money on orders not signed by a majority
of the board. the board.
A great many men, whatever may have been
their esperience in life, are aceastomed to cora plain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lamenthations respecting their own troubles. But of trouble; and no man hes ever attained to anything like the fall stature of manhood, who has not been ground, sa it were, to powder, by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, hat hy stone and iron handling! There-
fore, do not gramble, bat conquer your tronbles,

Ona of the grandest fallacies of modern times is that increased seeular education is a preventive of crime. The parent who supposes that,
in giring his child a good cummon-school education, he is providing a happy and usefal future witheat further care, is sowing a rind from which be may reap a whirlwind. Doee the aharpnees of the knife make it more safo to entrust to a haby's handa? But mental educa-
tion is only a sharp knifo. Whet made of it depanda on other influences. Doss the power of an ocean steamer secure for her a
safe voyage? Nay. If there anfe voyage? Nay. If there bo an unskillful hand at the helm, her very completeness and
power may carry her to more certain and terripower may carry
Bno. C. H. Balsbaugh writes as follows: "On the 16 thi of lest April I entered my fiftieth year. Never before hod I clearer and more exalted conceptions of the work of Christ,and the Christian life. I ann rocking on the bigh tide of inapiration and thought. I would like to make this eemi-cantannial glorious. But my poor, pain-quivering hody, how it clogy and hampen my apirit. What great thing I have it in me to beok by the incapacity of a wrecked physical beck by the incapacity of a wrecked physical
constitution. I and the voice of one cryipg in the wilderness, and ory I must and will so long as God has a message for me to deliver. 'Woe
is me if I preach not the Gospel.' It is glad is me if I preach not the Gospel.' It is glad
tidings and glad work, even if the erose and spikes are the price of its proclamation.
The law af the M. E. Church, is amended at the present General Conference, reads as follows:
When a minister or preacher disseminates, publicly or prirately. doctrines which are conshandards, let the same process he observed as in cases of gross immorality; bat if the minister or preacher so offonding does solemnly engage not to disseminate such erroneous dectrines in pablic or private, he shall be borne with, till public or private, he shall be borne with, till
his case be laid before the next Annual Conference, which shall determine the matter.
The worde "estabhahed standards" as used above, refers to sermons and notes of John
Weeley, and possibly to certain writings Weeley, and possibly to certain writings of other early Methodista, whioh, by the recent action of the Geveral Conference, are made the infaltible interpreters, to the denomination, of
the Bible.

Ws are glad to know Brother and Siater Eahelman ars enjoying themsslven so well among the Eastern brethren. May the Lord hless their sojourn to the motual good of all with whom they meet. We miss thera both; Bro. E. in the office, and chureh, and Sister F. in the family. (With the exception of the first bow wekks, our home has been with them since we came to Lanark.) The datips of an editor are sot few nor animportant, which gives a reponaibility that we sometuman feel neither willing nor ahle to bear. It is so handy to have some one with us to whom we can go for couneel on matters which are bard to nuderstand and perplosing in their character. To know just how far to use our own jodgment on what should he admitted into the paper is one thing to decide upon that gives as much troube. To do what we can would be essy, but to o what we ought is quite different. Oar contrib ators are not aware alwaye of the clase of peoplo they are aiddrewing, they are not hrought
face to face with them all rs the editor id. The face to face with them all ra the editor io. The
editor is made a lind of fort from behind which editor is made a lind of fort from behind which
they only come out long enough to shoot and hen retire to their biding place leaving him to tand the attacts of the enemy they have stirred up. Because of our different circamatonces, factory'to all, even thoagh they be as honse and zealous for the truth as ourselves, why we cannot publish cartain articles. It seems to as the editor standa sait were in a circle boundd by fire with ofew friends outside trying to an him which only makes the fire botter and the flames which torment him leap higher.

## HIBTORICAL.

The Mahoning Chureh, Ohlo - Ministers ohosen Numarlesl strength,-Sister Kurtz.-0fficials. Meating-housed.
CEVENTY-FIVE vears ago, the territory now exbrsced hy the Mahoning church was rettled. John Summer, John Shoemaker, and John Meyers were among the first mernhers who aettled here Miniaters from a distranca, generally from Pannsylranis, "came over" and presched to the little flock occesionally Additions were made from time to time antil it was regarded as being good to organize church. George Boke and Joseph Mellinger wers chonen to the ministry, and John Coller and A. Heistand to the visit, and the new church started out hopefally. But the cloude of trouble arose after come years, and the little rock wisa threstened with diaraption; hot Ananal Meeting came to ite aid, and the flag of peace onca more triamphantly waved over the faithfol band. The trouble arose through a preacher who set himself op as having better ondgrent than his brethren, and the resolt was, as is usual, he aeither onlightaned others or himself.
About the year 1820 Bro. George Hoke wes rdained, and David Shumaker and David Sommer chosen to the miniatry. In 1898 brother Hoke moved to the Canton church, but retaind charge of this, then ealled Colamhinna charch. A nnmber of other nembens moved awsy, so that the membership, from the organration was never very large. The canse of thi constant stream of emigration whs owing to the laws of the U.S. relative to the pre-emptions of land, the government valling only in quantities of 640 acres at 82 per acre. Few vere able to parchase at these figures, hence oug ht cheaper lands.
Between the years 1827-36 ministers David Shoemaker, David Summer, Joseph Mellinger, Abraham Meyers and Abrohom Heistand had moved into the vieinity of North Georgetown where a new settlement ot brethrea was formed, leaving Daniel Sammer and Richard Brenne man as the only members in thia charch.
In 1841 Elder Henry Kartz wes anthorized by Eld. Geo. Hoke, to visit the chureh month15 , and hold forth the word of life. Brother Kurtz then lived in the Canton charch. His labors were greatly blessed, so that in the Autaun of that year he baptized ter persons at one mpeting. This was then regarded as something remarkable; for it was a rare thing to see ao many turn to the Lord in one day. On the following Spring (1842) six persous were recaived by letter, among them brother Kartz and wife. A council masting was beld and the church given in charge of Bro. Henry Kortz, though not yet ordained. The church at this time had three ministera, three descous and
about fifty mombers. From 1811 to 1870 we present the following rammary:

By letter and baptism
Original namber (1841)
Total membership daring that poriod, $\overline{177 .}$
Died daring that time,
Remored to other chnrches,
Numerical strength in 1870 ,
The following ware electer
George Hoke moved to Canto in ministry: a lobored about 20 years, the Nimishillen church, and finally to Aabland where he died, full of years and goed works.
Josoph Mellinger. Tried frequently, and overcame by the enemy; fisally moved west where he died.
Abraham Myers. Died somewhere in the Weat.
Abrahara Hiestand. Foithful eervant; moved o adjoining ohurch where he died.
David Sroemaker. A soldier in the war of 1812. A worthy nuember. Moved to Sandy church, Ohio, where he was ordained. From there to Indiana where be died.
David Summer moved to an adjoining ohuroh, where he was orippled through a fall. He and wife died suddenly of cholerin
Henry Kartz. Moved into ohurch iu 1842 from Canton charch. Ordained Sept. 26, 1844. Died January 12, 1674, asged $^{7} 77$ yearm, 5 month nd 21 days. Elder of thin oharch 30 years. Daniel Summer. Moved West.
Pichard Breasman. Died at a good old age, in 1855, being the first minister decessed in the church.
Philip Rothenbarger. Moved to Indiana where he was ordained.
Jamas Quinter moved here from Peansylvania is 1856, and was ordnined by order of A. M. Jacoh H. Kurtz elected Aug. 30, 1881. Reides here, and is the eldest in the ministry.
Noah Longanecker, elected Aug. 80, 1861, now lives in -church.
Jozas Koke elected October 8, 1875. Reeidea
D. F. Longanecker and Edwin Ruhlman were chosen to the ministry Ock. 4, 1879. Both are young med and reaide here.
From the organization to the present, nineteen persone hova been chosen to the office of deacon. Some of them have been chosen to the ministry, some died and othars removed to other parta of the coantry. The following live in the ehurch at this time: F. W. Kohler, Levi Summer, Alfred Longanecker, E. H. Rohlman, Solomon Esterly.
First meeting-house wiss hoilt in 1849. In 1871 a hoose was built near Colnmhiane and called Zion Hill. Here brother Henry Kartz preached his last aermon the day before his death. In 1872 a new house whe erected on the site of the old one which had been moved acrosa the road and is now usad an a dwelling. The newe of the new house in Bethel. In 1854 one of the ministers was relieved of the office, and another mored away leaving Bro. Kurtz alone in the work. This however was only for o short time. From 1870 to 1874 six persons were haptized. Since then a nuwber more have been haried with Chriat by baptiam, ao that the church now numbers about eeventy. Two Senday-schools are conducted in the congregation; and the field of lahor is larga.
The charch is locsted in Mahoning connty; near the State of Penneylvania. Here was published for a nomber of years tha Gospel Vivitor-the pioneer journal among the Brethren. It was tried; and, though pressed on all
sidnos, it eniled over the troubled sea sacenafully, thos laying the foundation for our present frea. dom of the preas,
The widow of Bro. Henry Kartz is yet alive and quite active in body and mind, though in her meventy-pinth year. She resides with har son Jacoh, about nine miles north-west of Columbiana. It affords us mach pleasure to neet and converse with her. Nineteen yeare ago we were at Bro. Kortz's house in Colambisns, and being a mere boy then, wo enjoyed the sweet music which the good old man gave us on his organ. By the way that organ is still in posecasion of dister Knrta, and is a real curioaty to

We mention anothar historical fact worthy of our attention. John Sommer, David Hardman, David Sammer, M. Shoemaker, Jacoh Leedy, Coarsd Haugher, Deniel Sammer, John Snmmer, Jri, M. Bowman, Jacob Summer, Henry Hoke, Geo. Battenfield, John Bright, B. Brenaman, Daniel Bardman, Adam Anglemeyor, Demiel Louganecker, Danie! Wise, Matt, Hast,

David Brown, Jacob Longanecler, Heary Kurtz, John B. Sammer, Jacoh Hasa, opened their houses for regular meetinga and love feasta before the meeting-boaso was erected. Tbeze noble hearted worikera took plessare in thna doing their part towards hailding ap our holy christianity; and we who have received the word of Giod in its pority nhould feel grateful for such exbibitions of self secrifice in bebalf of trutb.
The members that now compose the Mahoning charch bave many adrantages over the founders of thin charch, ond we hope they will ever remember these blessinga. Wo thinis they will; and that with one voice and undivided sitrength, they will comhat orror and seek to hold aloft continually the pare pripeiplen of the New Covesant. God will bless every faithful worker
We erjoyed a week very plearantly with the members, and shall not forget their rood counsel and ferveacy of apirit.

## CONVERSION.

It is reported that 2,400 persons have heen Moody-Baptiot Plag.
$\mathrm{N}^{0}$ donbt many were "converted" by Mr. Moody; hut what were they changed from and ehanged to? If Mr.Moody preached the Gos-pel-told ainnere what to do as Peter did on Penetront, there is ao donht, they attended to the thinga spoken hy Christ and the apostlee. Bot if he preached sectism; if he gave them sometbing not founded on the testimony of God, then they wers not converted to Christ, Has Mr. Moody ever been beard to give Peter's anawer to Penitent sinners. "Repent, and he baptized evary ene of gou in the name of Jesua Christ for the remission of sias, and ye shall receivs the gift of the Holy Ghost? Acts 2: 38. Does he say "The law of the Lord is perfect, converting the soulp" Paalms 19: 7. If
this is his manner of annwering, happy are the 2,400, but Mr. Moody givesnosuch instractions, He is full of anecdotes and incidents which come forth as water from a fonutain; the people hoar, are delighted, bsk to be prayed tor,
asd 10 , in the twinkling of ao eye, without compliance with God's ordor, they announce themselves as pardoned, saved! No one is thero to tell theal as Ananina told Paul, "arise aud be haptized and wash away thy sins, calling on thn uame of the Lord." Acts 22: 16.
It in about as eses to convert 2,400 after Mr . Moody's order as it is to convert 2,400 mes from one political party to another. But fet us impartially examine Bible convercion. Let us away with preeoceceived notions and nentiments, adad look equarely into the Bible.
Conversion means to turn; and turn is from the Greek work strepho; and in the Bitle dethe world to Clrist. God eques onange from a man. No man ean change binself. If be could be would be God and not naan, would be Creator and not creature. God changes by Christ. Christ's is God's instrument for salva tion; and woe is the man who attampts to climb up some other way. Christ sends ministers and teachers who are his instruments in converting the people. "In Christ Jesus I have begotted youthrough the gospel." 2 Cor. 15 And the gonpel is the minister'x means, wed the Holy Spirit is bis belper. God sende Christ; Christ sendn mimistors and taachers who are furuisbed wath "wordy" which thay sre to declure for the einner's conversion. This is the $p$ wffect, the divine arrangement; and true converion can be produced by no other raeans.
When Israel served idols the Lord testified against that people "by all the propheta and all the seers, saying, Turn ye from your evil ways, and keep my commandments and my atetates according to all the law which I com manded your fathera," 2 Kings 17: 13. Here conversion is called turning from ovil ways, and That people could not turn by continuing in evil, or a littlo oril, bat from all evil-from their evil-Aud more; they could not plasse God by turning from their evil, and then do nothing. They were required to keep the statates and commandments of the Lord. How is it note? This is the question for us. We are agreed that away hack yooder 2,300 bandred years ago, people were required to forsake their
evil ways, toun to tha Lord and obey bim; hat
how is it with us! Most we forsake evil, turn to God, believe and obey Him? Certainly? Thin any nincere and honsst heart will believe. We call on the witness atand, Aets 3: 19: "Ropent ye therefore, and be converted, that youre ains mas be blotted ont, when the times of refreshing shall come from the presence of the Lord." Here the apostle agsin calls on the people to repent, change their minds, and tarn to the Lord that their sins may be bloted oat othat seasona of refreshing may come The people ware to tarn, not the Lord.
Three steps are required in conversion. change of heart hy faith. 2 obange of characLir by repentance 8 change of relation by baptimm. The order is in barmony with the New
Testament examples of convertion. Baptism does not change the heart,uor does faith change the relation; nor does faith and repentance change the relation. At Jernsalem on Pentecostal day, Petor preached Jesus. The people bolieved and asked what to do. He told them to repent and be haptized. That was
good, sound doctrine then, and it is good yet. Christ taught the people to believe on himto repent for the kingdom of besven was at hand, and then be baptized. John 3: 22 and

It is a mistake to suppose that feelinga alone are ctidence of pardou. Pardon is not some-
thing done in ms , but in beaven by the Lord bing done in ks , but in beaven by the lord God. We cannot feel pardon, hat we can feek its effecte, and that only whea we comply with the conditions. A prisoser who is set free,does not feel the effect of pardon until he is. free; and he is not freed antil the conditions of pason are complied with.
"No two persons can properly enter the marringe relations witbont three similar hanges. 1. A change in beart. 2. A change in the relation or state. In the acquantance the parties form,faith or sos fidenee in each othor becomes such as to change the heart or offectione. Hero there is a change in their feelinge, and the desire to enter the marringe relation is astablished. Thisis followed by a visible change their lives. A senes of preparations for an anticipated new relation commences. They are atill aingle, notwithetanding the change in
nesrt and life. The time is appointed and the heart and lifo. The time is appointed and the were hack in a tingle state. Now they are married, the atate is changed. When did they enter the marriage covenant? When did they onter the new state? When their hearts and feelings were changed? Certainly not. When their liven were changed and a change was sean in their sctions? By no means. But when the marriage ceremony was pronoanced. This the time when they entered the pew relation. Thus it is in the iadiridual marriage to Chribt. His relation to Chriet is not changed when bs but when be is baptized. Acts $2: 38$. Faits and repentance only prepares him for a change of relation, end are not themselves expressive of that relstion. "How strangely are the opinions f men altered by a change in that condition." When a man is alanged by the gospel, bi opioions and sentiments and feelinga are all gcapel-like.

## contindance.

E ACH year brings to our notice men and woU men whose society and acquaintanceship acuro. Wita aknowiedge of human ife, we are acetle experience in the ways of tance and gain their society. Without any further effort on our part, we now expect to enjov all the adraatages it is in their power to
coufer upon us. Notwithstanding we may treat them with indifference, we expect them to bave our good, our happiness conatantly in mud. Then how disappointed we are when we find that ethers have obtained a preference in their midds. If not, we feel slighted. But whe in to blame? Why shonld we expect othrat to gratify our desires when we treat them with neglect and indifferenco? It is very doahtfol whether there are any persons whom we do not know that conld make na botter friende han those with whom we are already acquaint d. If we went better friends, would it not bo a afe conrso to parsue to be bettar frieads our arlvea? Leaving the frieodehip of old acquaittances whose fanlts we have learned to make friends with now acquaintanoes whose
very aamise. It is like families who oaly romain at one placs long enough to learn its draw-backe, and then trar ap and move to another, the disadvantages of which they do not know. It is generally conceded that sbout pine moves ont of ten that men make are a disadrantege to them. In ahout the name proportion do we find that giving up old friends for the sale of gaixing new ones, results in the loss of both.
There are persona in the charch who show a great concern for those who are, anconvertedthe members of the obaroh; but allor they gain care and concern for them in seen no more This almost bewilders the new eonvert. Snoh a podden baptism into the cold watere of indifferonce at this stage of his religions experience, be cannot underatand. If be does not backslide, leave the cburch entirely, it will be a long time, if ever, hefore he will be auything nore than a mere nominal member. To get men and women into the charch and then ehow no further care for them is very much like putting ehildren in a sebool boase withunt hooks or teacher.
Ne doubt there are in the cbarch to-day many yonag soldiera of the Crosa who are loney , and sorely grieved because of a coldness of treatment which they get from their older brethrea and sisters. Their spiritual life seems only to flicker along at the point of atarvation. They have little esperience of a deep communion with their adorable Redeemer and God througb the Gospel; and if they step into sin, they are rebuked and bumiliated by the very obarch that neglected her duty to them.

Sexd for a copy "Close Commanion" by Landon West. Price 50cts.
Lettras addressed to J. W. Stein, Castine Dark Co., Ohio, in eare of $G$. B. Sitier will reach Bro.S. by 7 th and 8th of Augast.
Have sucugh firmuess to atand ap for the rutk wherever you are; enough dignity not to stoop to the lowe and debasing acts of which many are gailty; enough strength of ebaracter not to be elated over the flattery of some superdeial minded person; and above all, have eno
true religion to insure a bome in heaven.

The Mineral Creek Church, Missouri, we are creditably informed, was driven to the neceasity of with-drawing fellowship from Eld. John Harshey. This is sad nems to the church, becaus9 Bro.Harshoy is an abie man and might have heen as instrument in the hands of 6 doing much good. We atill hope and pray he may again turn to the fold of Christ hefore the door of mercy is forever closed.

## FROM OUR EXCHANGES

Editors sometimes cater to the prefudices of the masses to gain euhscribere and make their
paper a success. When looking at aty move made a success. When looking at auy move ter in this way: Will it be popular to adrocate this? will it help our paper? or will we gain the most prestige and favor hy opposing it or treating it with silence?" The question with such men is, not what will ho right or wrong, and then do the right and oppose the wroag, bat which is the most popular course to purave; and baving found it, open their paper to that coarae. We could put our finger on pleaty of men of that character, nud they have
duped the world and made their undertaking a duped the world and made their undertaking a
sactess. Oar motto should alwaya he to fiad sactess. Oar motto should alwaya he to fiad
the right and cling to it, in the face of all opposition. In doing this we may not always be successful, but will be right and bave a pure

## THE TUNKERS' ANNUAL MEET

 ING.We bave watched and reported the proceedinge of this body for several years, for the parpose of briaging as obscure but worthy people to the knowledge of other denominationa, and af noting how they are gradnally dropping their eighteenth century customs and beliefors and becoming more like the Christians surrounding them. It bas been the sim of the Tankers, doring the centary and half they have exiated in this country, to sbat themarlves out from the world and live as sojournera in a trange land. They have bean opposed to much of the civil forms and anages of the coontry nd have led singularly pare lives, following they have led singularly pare iver, following the
commands of the Now Teatarsent literaily, and commands of the New Testarsent literaily, and
moking non-conformity to the world of fuydar
tion principle. For nearly i handred years they bave met annually in council and giren decivions oa matters referred to them, whick decinions form the only printed Discipline they have. The proceedings ane very interesting, on accoant of their quaintance and great simplio-ity.-Indepandent.
"THE SALVATION ARMY."
THis is the name of a new and singular religious movement organized in Englond, in 1878, by Mr. Wm. Booth, a minster of the Metbodist New Conneetion. This man, bearing the title of "Gen. Booth" has ontire oomand of this "Salvation Army." This commanding general commissioned and sent ont $\mathbf{G}$. S. Ruilton "for the extension of operations in all parts of America, He landed with eeven sintere in New York on the 10th of Masoh, 1850." These sevan sistora are commisstioned offi cors, "captaing" we suppose, under the command of Gen, Railton. This wonderful army now cluims 12 corps, 22 officere and 376 sotdiera and sympathizers. They propose to atorm and overthrow the fortufications of the kingdom of Satas. These fanatics wear a sort of religious uniform and cut odd capers and antica to attract atteation.
Gen. Raskel, who belongs to this army, and hin sister officere are said to be in partuerebip with the officers of the theatre Comique in thio city, acting out tbeir odd religious performances, to the disgust of sober Christians and the ridicole of the world. As these aimpletons bave nt arted ont on the line of roligious clowniahnees a third-rate theatre is certainly the rigbt place to perform their aatics. They sometimes march in the streets singing and exhorting to induce crowdrto follow these to the theatre. However they bave failad to raise much breeze to aronse the sluggish inhabitants of our eity When the popalar mind is entirely divorced from the idea of a Scripturally organized eharch with its work of Gospel preaching, it is thon liable to be afflicted with all the religions disa tempere which may float in a polluted moral atmosphere. Sarely the "light ehineth in darkness and the darkness comprehendeth it not.,

## - American Baptist.

## FASTING FORTY DAYS.

$\mathrm{D}^{\mathrm{E}}$Tabner, of Brooklyn, N. Y., claime the he ia able to fast forty daye, and has be gua the experiment, having at last acconnt spirite. He is conatantly watched by eeqeral medieal men who take much intereat in medical men who take muck interest in thoesaymperms appear they shall ingist that the aymptoms appear tey
periment be stopped. Ia reply to the queation periment be stopped. In reply to the qaestion
za to what would he gained by this test, even wa to what would he gained by this test, even
if it should suoceed, one of the atteuding phyif it should succese, one of the atteuding phy-
sicians replied: "It think a great aivantage in sicians replied: "I think a great aivantage is
the treatment of all intestinal disorders. If a perion can fast for this longth of time we can dincontinue feeding in cssn of inflamation of the stomach and howels, thns avoiding irritation, and thereby effect cures much nuere repidls. It will also illusirato other important medical facts. Besides, if it is generally known that a person can live o longer time than is popularly supposed, is cases of shipwreck, for instace, by exercising the will power, the castaway will he able to hold out longer. In such cases despair in more often the cause of death than the actual lack of food. Finally, if the doctor sncceeds he will domonstrate the power
of mind over matter, and the result may lead to of mind over mater, and the result mayy
the knowledge of many paschologieal facte which to yet we know nothing of.-Advance.
Common sense and the common consent of medical men bave hitherto agreed that a man cannot live many daye withont food. Dr. Tanner is eadeavoring to thow that be can live forty days on nothing more noarishing than water. Tho physicians who have watched him expected long brfore the fuater had completed half his task to oherrve symptoms of collapse. and that noue have appeared since the fast was hegun (June 28th) malken the ease a myaterious one to them. They do not appear to doabt the bonesty of the experiment at all, and perhaps it is unwarrantahle in laymes who bave not been present to enappect frad in the matter; hat does it not pass beyond the limita of crey from food sire that a man may ava and then begin actnally to ropair waste tissue and gain daily in weight, on pothing more eobetantial than air and water? People might possibly bolieve that Dr. Tannar could bonestly do what he promisen to do and claims to bave done, bat Independent.

## HONE AND FAMILY.

## 




## THE ARCHBISHOP AND GIL BLAS.

BY OLIVEB WEMDELL ROLMES.
I. dan't bulak I feel miseh ofder; I'm sware 1 'm rather gray,
Bat á nre many young folks; I meet 'em eviery day

But one's tasto improves with culture; that in all It means, I think.
Can sou real as once you used to? Well, the prititing lo so bad,
young folks' eyes can read it llke the hook that once we had,
Are you quite as quick of heariag? Please to easy on't I une plain words, your Reverence? yes, I often use a cane.
But, it's not becanse I need it,-no, I always liked a atlck;
And nas one might lean upon it, 'His bs trell it h, $\mathrm{Y}^{\text {sLonmart }} \mathrm{I}$ 'm spry, I'm lively, -1 cas walk, yes, that I c4a.
Oo the dass I feel like walking, Inst as well a you, yontag man!
Doa't you get a little sleepy after dinner every day
Well. I does if lithle acmetimes, bot that Was my way.
Don't you cry a little easier than some tweaty , you cry a
ell, my heart la very fender, hat I' thlok' twas alwaynso.
Dop't you find it sometimea happens that you can't recall a name:

- i know wiuch lats of people,-hut my memoty's not to blames
bust an bright and clear, ratag, why les member my great-grandma! She's been dead tbese sixty' year
Ia your vaice a little, trembly? Weh, it may be But I write ns well
ioned pen;
It's tho Gillots made the trouble,-not at all my liager ents,-
at is withy mig: bind lodes ehakis whenI aigu for
dividends. dividenis.
Don'tyou stoop a iftele walkths? It's a winy he pi Ways bad-
Fhave ain ays been round-shouldered ever since. X Don't, you pate to the your, stoestrings? Yes, Don't you like to tell old storles over?'I am not "tware' I do.
Don't you stay ut heme of ovenings? Don't you have a cashioned seat
In the cormer, by the ilveside, with your alippers on your leet?
mome up your throat
Doa't you lize to have one bly
putting on your coat?
Dop't 'you like old books 'you've dogsecared, you yod call 1 t late at nime oolock and go to bed at tea?
many cronies can yoo count of and you hased
to know
That called you by your Cbristian namesome fifty seans ago?
How look the prives to you thati used to frie hin braink
You'voreared jour mound-how, ligg ig, it above
the level plaint
the tevel plaint


## your fraes reeli,

You've slept the gidity potion off,-now tellys how you feel!
You've watched the barvest ripeoing till evers stem wis cropped.
You've seen the rose of beauty fade till every potal dropped,
You'vo told your thought, you've done your task, you've trucked your dial round, bale, and brific asid sound.
Andfgood for many a tussel, as yon shall live to
seo:

Sy abons are nqt quite ready get-jion't think
jop're rid of mel OTd Pars wes io his fuis
far, Parr
 सuareb;-
You'ra Eoina? Come, pernit me, please, 'I beg
Youlitaké my arm. Yountake my arm.
you to be told;
I'm old enough to walk alones but rots so very old: - At/anki $210 \mathrm{com} / \mathrm{m}$.

## REAL CHARACTER,

0E of the most difficult, things for men t do is to ascertan the real charapter, of those aroond them. It is often of great, importance that we should know the true character of thoie with whom we have to do, but the difficulties in acquiring this knowledge are either few nor small: To know' what a man's real cbarsicter is, we sometimes find out what his neighbors tbink and say of himp and when ve learn what other people think of a man we bave made perhaps some progress in cur inves. kigation; and yet me may know all that a mar's ouighbora know, naspeot, or think, sbout him, aud. still know very little of hia real character. Anotner important item is, to know what n day wishes his neighbors to think of him; for tbere are come men who are very anrious about
what their neightiors will think of them, and what their neigthors will think of them, aod regarding their own cbaractera. Bot we may know what a man'e neighbors tbink of him, and what he deaires that they should think of him, without knowing very much of bia actual
It would be a step in advance if we could loarn what it man actually thinks of himself; for many persons have an opinion of themselves which is far different from that which tbey wish others to entertain of their merits; but we might evea know what a man thoaght ot himself, and atill be far from a knowledge of fa true character, for men aro often self-deceived and know not what manner of spirit tbey aro of. The' Pbarieees thought themselves a very oxcellant class of men. Many a pinner is eneased in an armor of salf-rigbteonsness whioh proves to he impervious to ordinsry riticism and repreof.
Having extauated these sources of informafon, we may still be in the dark concerning a man's real character. What we need to know concernmg men is not what their neighbors think of them, nor what they wish that their peighbors should think of them, nqrepven what what food thinks of men, If we could aequire thas knowledge, we ahould have reached the last analysis, and should know with ahsolute certainty the real character of the persons in question.
Sol
So long as men live a dorthle hfes, ab long as men think one thing of tbem, while thay thiak another thing of themselyes, sud at the same time their Creator holds an opinios differentfrom itber, so long there is trouble ohead, for tb cime will come when all these opinions and pretenaions mlust he bested, if not now, by and
by; if not bere, hereafter; and then nothing by; if not bere, hereafter; and then nothing
will stand bet that which is huilt apon a basis will stand bet that which is h
of solid fact and honest trath.
It is our wisdow here to know just what the Lord tbinks of us, and ny careful study of Lis vord, in a teschable and obedient spirit, w may learn the divine estimate of ourselves and those around us. There are those whom men all wise, that God ealls foolinh. There ar hings that men highly esteem, which God uato man , but the end of them is desth and deuato man, hut the end of them is desth and de-
etruction. Teere are peraons who to homant appearance hsve promise of prosperity, hut Cod bas marked them out as men who sre destined to adversity aud failure. His word will show us the patbs that lead to ruin, and the men that are walking in them; and if we would know the true character of any man we most estimate it as God estimates it in the light of the revelations of God's word, and the actual facts which are developed from time to tima. The Lord sees sin in lud, hlossom, and fruitage: he knows what the dire barvest will bo. We may seemeth good nuto mea, bot he underatands the terrible end of every sinful course.
Let us seek to make our lives what we would have others think them to he, and, as in the sght of God, to conform ourselves to his will, praying him to cleanse ns from secret faults, and seeking to he perfect ond complete in all the will of God.- The Christian.

## WORD TO THE GIRLS.

$\mathrm{I}^{\mathrm{T}}$T was my privilege not long ago to hear a minister repest the following bit of converatiop which occarred between himself and young friend whom he happened to meet ont day on a railway train.
After conversing for sonce time on various oubjecte which had interesbed them in the past, "Do mot let us talk of the paot bat of the present, of yourself, John. Hora is it with yon now? You used to bo a little wild ${ }^{n}$ "Mr. M." replied the young man
ramember that young lads who used to be witt my niater Eilla.so much?
"Well, sir, I am engaged to be married ly that lady, and ever since I have bego engaged to be married to her I hare somehow Eelt a though her reputation were at stake with mine and I have tried to conduct nfyself in srich a manner as to cast no shadow of reproach od her fair mame:"
It was truly a nohle anawer, hut whis better it hetrayed the deap nense of honor and respect which be foit for that young lady, After having won the beart of a pare and, gond wowan, many a man has by his ahmuiless cooduct cast a alur upon her stainless obsracter that pan never be erased, by simply dragging her name coopled with bia into the mire of his owrs degredation.
But in cases like this a woman is not wholly lameless. For it is the duty of every woman to evquire carafully into the charecter of e man before she pernits him to assume the position ot a lover. And if she finds him lackiog in those primeiples of honor and intezrity, which alone can make a trae and manly character, she hould shua him, for there cas be no true and ahiding love that is not horn of that respect nd oonfidence whioh a nolle character inp.res.

If young ladies were more particular upoa whom they hestow their smilea and favors, and would not tolerate the company of those men who are the known slaves of degrading vices, the standard of moral life among young men would be reised.
If the young people would ouly realize more folly tbst marriage is a solemen decision of fate for life, for either happlaess or misery; bhery vould be fewer hroken hearts and homes, fewer amates of the asylums and prisons, and fewer loathsome divorce saits. Marriage is the foundation of fioe society. Therefore, every one which ends in divorce or the prison, places corruption at the very root of social iffe.
Dear girls, in selecting a conipanion for life do not be guided hy love alone, for it is a blind passion that often' leads 'astray, hat seek for passion that often leads 'aatray, hat seek for thoso qualities wbich command yonr highest respect and confidence: And rememher that a
good hasband is a strong arm raised to defend good hasband is a strong arm raised to defend you in the battle of life; but a bad one will
drag you with himself into the very depths of rag you with himself into the, very
disgrace oud ruiu. -Golden Camber.

## ANNOUNCEMENTS.

The Distriek Meeting of the North Missouri districk will be he'd at tho meeting loouse in tho Wakenida congregation, Ray county on the 14 th of Octoher, 1880 .
'Also a love-fenst on the 8th of October, in the Lag Creek congregation, "Caldwell. $\mathrm{C} \alpha$, at the hoase of brother John E. Bosserman. We invite all who can conveniently, to stop at our communion exroate for Distriot Meeting, eg peeially the ministering bretharen, as, we may iikely continue the meeting till the luth.
C. C. Roor,

Tho mombers oi the Beatrice eburch, Gago Con, Nebraska, will bold their Love-foust on the 25th of September, at the residence of brother Noab Brabaker, oight miles sooth-eant of Beatrice, commencing at 2 P. M. W. L. Spras.
Oor Love-fenat will he held at the reaidence of brother John-P. Hayw, fivo miles narth-west of Greencastle, Jasper,County, Iown, September 18th and 19 th .
D. E. Brebaspb.

Tire Limestone charch, Jewell coully, Kaasa will hold its Love-feast Sept. 10th, meeting to he continued qutil the 12 tb . Place of meeting one mile north of Iona, at the bouse of brotber Shular.
A. F. Degtek.

The hrethren and sisters of the Silver Creek horch, Kansas, will hold their Lovefeast on the evening of the thi of September.
J. J. Troxel.

The lowa River clurch, four milea north east of Marshalltown, Iowa, will hold its Lovefeast on the 22 nd and 23 rd of September, to commence at 1 o'clook P . m .

## Eld. J. Muray.

The hrethren of the Deep River , ohorch Poweshiok connty, Iowa, Fill hpld their hosocast on the 17 th , and, 18 th of September, to commence at $10 \mathrm{am} \quad$ G. W. Hormood.
There will be a Loqvefeast is the Red Bank charch, Armastrong, county $\mathrm{Pa}_{\mathrm{y}}$, Ang, 2 th commencing at $Z 0^{\circ}$ clook $\mathrm{p}, \mathrm{m}$. J, W. BEzR.

Funlteanness if conceivable, being merdy the negation of evi, But perfectues is positive, the attainment, of all conceivable epact

## FALLEN ASLEEP.

## 






BARE-Drowned July 2nd, in an irrigating eanal, on Bear Creek, Jetterson Co, Colorado, I. Clayton, infant son of brotber A. M. and sister Bare, aged one year, mine months and sister Ba
20 deys.
The grief stricken parente brought the child a distance of furty miles to have it huried in the Brethrea's graveyard fon St. Vrain. Tho foneral services were beld July th hy the Bro. Noah Flora and the writer. This is a nad trial to our dear brother and sister hut as tbeir trost is in Jesus and hin glorious promises, they have a grscions hops of meeting their boloved child
Io glory. S. Fionty.
BOWERS.-Ellen and Eita Bowers, children of brother David sad bister Thefins Bowers, were horn in Obio, October 4, 1879, and died in Riohardson Co, Neh. Ellen died June in Riohardson Co, Net. Ellen died June
28,1869 aged 8 months and 24 days, Elto 28,1889 aged 8 months and 24 day
June 26 , aged 8 montbs and 25 daye.
June 26, aged 8 montbs and 25 daye.
Botb were Jaid in one grave. May God consfort the boreaved fumuly. Bro. Bowers whs away from thome and arrived juat as the little mouods of earth were covering the bodies of his dear little twine, - did not see them during their sickoess nor death. May he and all the rest of the family meet them, in the awoet beyond. Funeral services by Eld. J, J. Lichty and the writer from Matt. 10:1t
W. J. H. Baẗat.

## OUR BUDGET.

-There have beem s mumber of fatal susstrokesin New York city
-Tbe'entate of the Iote Mark' Hopkin amoants to $830,000,000$.
-6b,000 people annually commit adicide in Europe, of whom one-foarth are supposed to be insane:
Mor report to the Anaual Couferonce of the Mormons says that the popalation 'of Utab in 111,820 , and that the ohurchis in that Territory had lost 600 members and gained 1,500 ju a year, and that tho choreh receipts in that period were over $\$ 100,090$.
-Tbe Minates of the Soutteru Baptist Convention at Levingtoa, Ky, rhaow that the Baptiate of the South contrihute during the yeor to the two Boards 861,170 . The Baptints of the North contributed for substantially the same $\$ 630,170$ or $\$ 560,998$ more thas their Southern brethreia.

- A yacht upset on White Lake, Minn., July 5th. There were fourteen peraons on hoard but no experienced suilor. Seven cowardly singlo men swam ashore, leaving a married min and wamen and the children to drown.
-Memphis appears to have beed arouned to the necessities of her situation. Tbe Appeal says the eity has laid more than twenty milea of drain since the last epidemic, and that confideace is folt that the yellow fever cannot now find lodgment there.
-The recont decline in iron, following upon tbe previous exorbitant prices, bes cansed unany besvy foilures in then coantry ond England; and the nail makers bave agreed to limit tho production-of nailk a great deal, 80 as to increase prices.
-The books of the United Statee Treasurer show that the esvings banka of Masachusette and New York and William H. Vanderbite own one-eigbt of the entire honded debt of the United Statea; and so far as con he ascertaied, more than one half of the national debt, it beld hy New York and New England cspitaliets.
-The great rise on the apper Mysismippi colminated two weeks ago in breaking the Say levee near Quincy, flooding vast fields of groin, and rendering weless 100,000 acres of the beat land is Illinois (a strip of aboat fifty miles long and tow broud.) The domage done will reach

OUR BIBLE CLASS.
"The Worth of Truth no Tongue Can Tell.




Will some one pleate explale Revelations 22
Will some brother or sister ploase explain the
Will some brother or sister plasase expl
20th vorse of the 1 Ith chyiter of S. Like
RiLET STUMP.
Ilene explain Genesis cth Chapler rad oth verse, "Anthe rarphth, mud tit griesed wim at his beart. Is evh in mudependent.self-existing, eternal princlple or power, or was it createdy J, Ranson. Plense explnin 1 st Corintuans, $14: 3$, which
reade thus : Leet sour wowen keep silenco en the rearit chus: for it bour pot permetted unto thero to
churches:
spenk but they are commonded to bo mider oledi-


Is thare a boptism of the Holy Gboat?
Whut ly the testimunyy of Jossus Chrift, and who has that testlmony ues dellined in Riaw, 19:10.
Wir you please oxplair how ? " $\Delta$ nd thon (the

 Will some one plewe give Hght on Sat. ster-2at
D. W. C. Ror:
 therefore shall see tho atommnation of destuthion, spoken of by Daniel, the proplhet, stand in tho holy
plice. Whoso readoth let lum underrtand ?
 in the timo to come?

## EATING MEAT,

Walt some one please explan' 1 Cor. $8: 187$ Does Prul meane that hie will not eat meat of any kind if
it offends bis brother; or meat that bad been offer-
 $]^{\text {RO. Juckson aska an explanation ou } 1 \mathrm{Cor} \text { - }}$ 1) 6:13. There is quite a habit of misquopulpit that Paul bad ssid that if enting meat offended bis brother be would eat none while the world stood. Paul asys if eating weat make my brother to olfeud; he was not probibiting the enting of meat, but the Corinthiass in their idol worahip nacrificed meat to idols and the hirethreo there were brooght out from that know that an idol is nothing-that there is but one true God. Howbeit there is not in every man this knowledga. Paul wight witb his koowledge, go to the idol's table and eat to satisfy his hunger, and thank God the Giver of all good for it, but those that did not have that knowledge would be embolden to eat in honor to the idol and olfond the trae God and Paul trate ugain: Pual toid Timotay be sbould take a little wine for bia stomach and often infirmities. Suppose Timothy lived in these days of sulcons and drinking dens of the devil and he would go into one to get the wiue, and his wenk brother for whom Christ died, that had been rescued frow druakeuness as those Cor-
iuthaps had from idols, would see hitu- an inthans had from idols, would see hitu-3n aulhassador for Jesus go into a salonn, the devIt would uso him as an incentive as stroug as a cart rope to get him to look back and woader to offer ment to idols, but we had better not cossure too rigidly before we take a close ohservition of ourselves. The devil originated Hum unumy kiuds of places has the dovil in this laud uf oura whero be is worshipped and bus cause propagated? Are we giving auy of thems any favors, theroby nuaking the depil an ofteriug? Tbere are thousands of things to-day
that men and womet are clingiog to and idolthat meu and women are chingiug to and idol-
iving that are juot as great au abomination in laing that are juot as great num abomination in
the sighto of God as the Corinthian's idols, and are no more iotelligeut, considering our priviloge of having the gospel to gride us. Let us sill go to work aud selve the greatest of all
problems, and that is whether we. will have problems, and that is whethor we. will have

Stuas Giltazar.

## THE JORDAN

TIIS river has become noted by the wany springs gush ont from the monntains of Cehanon, and culwinate in Lalan Merom, and
throngb a rugzed eountry of ewamp and thich et, until it emptieth into Lake Genseareth the Sea of Tiberins, or Galliee, where it gathareth depth and volume as it winds through the undulating country and wilderoess, until it Sea frow the north, neer Bethatara, and the Sea from the north, near Bethatara, and the
moantains of Nebo in the country of the Am* moantains of Nebo in the country or the A ow
monites, with the land of Benjamin on the west, nesrily opposite the eity of Jerosalem.The distance from its source io straight lines it 121 wiles; riz., 30 wiles frmm its principal source to Lake Merom, which is four miles in length; 10 miles between this Lake and the Ses of Gulike, which is thirteen miles in leagth; ord $6 f$ miles hetween this sea and the Dead oo a straight lioe is 64 miles, yet the river io its meanderingt travels 200 miles in rmniag fiomi its source to its mouth, and plunges over twonty-seven rapids in its course to ith terminus.
The valloys of the Jordso are rich and prowethre soil, aud on this acoount it was ssid to he a land Bowing with milk and honey. Tha Dead Sea is forty-two miles in leugth and teu miles in width. It was formerly the sea of the plains the nost spleadid country in thant district. Here stood the cities of Gomorrah, Adwaih, and Zoboin, called the See of the plains The Jori.
The Jordan bas inward and outward banks. The water is deep up to the finner banks, the end of the river in generally' deep aud rank ray idly, and the stremm is about 100 feet wide, but
wideus out at the soouth. The outward banks widens out nt the wouth. The ontward hanke
bave been woshed cut by the frequent óverRowe of the water, which wsually took place fr the time of harreat, io the latter part of the
mostli of March. These oreffows bave been mostli of March. These ovefflows bave been sopposed to recor annually, like the River Nile, some writera are supposed to be less frequent, like the Eupbratee. Thase in considerahle distanco between the inner and outer bankes, and gravi upt in thicketh of uadergrowth of bushes and trees, of willow, tawocek and oleander, so that it is diffienlt to see the water uatil brea ing on the very hank. In these thickets near this cooling stream, and distant from the inbabitants of men, many wild beasts were accustomed to ropose until drivon out by the over-
throw of the water. This circumstance douhttbrow of the water. This circumstance douhtless gave nise to the beautiful allusion of the the swellings of Jordun against the inhabitants of the strong. ${ }^{-}$-Jer. 19:9. Such was the fierce and cuaning cruel destroyer the devoted Edomites wer.
The
The Jurdan uo longer rolls down into the it 30 majestically as io the days of Josbana, yet its ordioary depth is still about as average of tea feet, no that it was not passable at any place but at the forda. Of this well-knowu cireumstance the men of Gilead took adrantage in their civil war with tbeir brethren, "The Ephraimites; then they took them and sley them at the passages."-Judges 12: 6. Ierael took the same advautage in their war with Moab. "Aud they weat down atter him, and took the fords of Jordan, towards Moab, and uffered nqt a uman to pass over."-Judges 3.28 One of the prineipal fords of the Jordan was city pursued the spies, Joshua 2:7. Thrse ords witoessed the first recorded passages of the Jordan is the Old Testament.-Gim. 32; 10 , It wis at this fard thast Joshon, the son of Non passed over with his atmy to fight the meo of the city. This was in barvert, at the time tiost Tbe Lord eaid tuito Joshna, "This day will begia to magsiffy thee in the sigtt of all larath hast they taiy know that, as I was with Moses to will be with thee" "Behold the ark of the covenant of the Lord df all the earth passeth be ore you into Yordan. And as they that bear the arlk were come unto Jordan, and the feat of th. prients that bear the ark were dipped in the
brim of the water (for Jordan overloweth all is bauke nt the time of harrest.)
That the waters tbat came dows from ahowe tood and rose up up on an heap, and the people pased over right against Jerico. The water femained stationary uutil the tbree millions of srael pased over on the ground -the bed o the river, uotil all the people bad passed clean
over Jordao- Joshna $3: 15$.
Tbere was also a ford higher up the river, oear Succoth, where the little river Jabbolk eahera the Jordnu. This was the ford of Bothbara, where Gideen lay in Am bush for the Midiasites, and whera Gileadites slew the Ephrain-
or fords wore moch used. Here David with bit aruy, passod orer to fight tbe Aasriaas -2 tive himelf, on his way to Mahaoian, on the east bask, flewing from Absalom, bis treacherout and rebellious son. At one of theso furd Joha the Baptist came preaching in the wilder aess, that the kingdom of hesvau was at hand and where he haptized the maltitndes tbat atfanded his miBistry; and where orr Lord wa baptizud.
The river Jordan wha the east boundary of the land of Canaan. It is frequently used as a boundary line, as, 'over Jordaa, this and the othor side of Jordan, or beyoid Jordan. Theso were familiar expressions among the JewsThis Jordan is the most writted about of all the rivers. In fact, in a pre-ominent sense, it way be called the river of God. The Jordan is uted as the crossing line from this life to the life that is to come, beautijully dascribed by the poet:
"On Jorinin' atormy banks I stand,
And cast a wishtul
To Canazn's fair and haypy hand,
Wiere my possessions lie."

HISTORY OF THE MAQUOKETA CHURCH, IOWA.
$\int^{\mathrm{ACOB}}$ Statsman and wife were the first members who tived in what is now the Mrquaketa Charch, and David Brower, who preached io the house of brother Sanuel Brambaugh in 1852 or ' 58 , was the first brother that preached bere.
The charoh was orzanized in the Fall of '55 the house of brother S. Brumbuagh, by Elds Dauiel Fry and Christinn long., and bevezal other mimistors. Daniel Fry ofticiated ot the Love feast heid at the sams time. Tbere wore
at that time oiuetsen members scattered athough Jackson, Clinton and Cedar counties, through Jackson, Clinton and Cedar counties,
the majority liviog in the Maquoketa ralle the majority living in the Maquoketa ralles,
heuce the anme of the chareb. The officer lecied at the time of organization were $t$ deacons, Jacob Stutsman and Herry Haynes. There was no miaister here antil the following year when Jones DeHaven of Rennsplyania moved here. The ministers elected here are Felix Senger in ' 57 , Joshua Sbultz in '60, John Gable in "67, Jacoh Long tu '72 and David Kamiar in 79. Two more have beea received y letter, viz, Isane Barto in ' 75 , and Marco Fowler in ' 79 .
The deacous elected since orgadization are Andrew and Josbua Shaltz in '56, Philip Hiel ns ${ }^{57}$, Christian Mishler, Jacob Kindig and Jacob Zook in '60, Jacoh Long and Alex Zook in 67, Maleow Curry in T2; Jacob Friday and Levi Soowherger in '75, David Kamrar and Josepb Scott in 78 , Fred. Qberifit and George Strump in '80. Two descons have been received 5 letter, Felis Senger in 56, and John Gable in '67. The Elders ordained here are Joshus Shultz in " 74 , and Isaac Barto in ' 80.
There have been 159 members received bs baptism, siaty-ight by letter, including those $t$ time of orgaokation. Of this number twen5 -three have died, twentr-sevea expelled, six-g-six moved awny and fifteen cut off by change ofterritorial live; Cedar county having been at off. This church now inoludes Jackson, Clizton, and Scott countien, and the eastern halt of Joaes couty and eighty-niue menubers. These figures leave six members unaccounted or, although the statatics are as near correct as cas ba had.)
The present officers are, bishops, Joshas Shaitz and lsaac Barto; minieters, Joba Gabbe and David Kamrar; deacous, J. Kindig. J. Friday, Levi Seowberger, J. Scoth, Geo. Stranp nd Fred. Oherfelt.
The minidtere are kept very busy as there are iten four appointmeuts ou one day and the ministers travel ahoat forty miles to one plac of meeting. The regular appointments are a Follown: At Lost Nation, Jair 18th, and every
foar weekis atter; near Graid Mound two and a Virgius settlemeat July 25 th, ondevery funs weeks atter; every four weeks, commencin Augo Ist, at Suuth Grovt, Nashyille, and two orth of Baldwis, is the Maquateta tumber and every four weeks after dugast 8th, st Mill Rock, near Davenport aod Calamus. There is one house of worship, a one-story frame building ereceld at Lost Nation io 'T5 at a cost of host 81,300 . There is no Sunday-schoot heis eet hat it is being talked about
alfa l. Shelezi
A swimuer becomea etrong to stera the 'tide olly hy freqgently breastiog the big wa ves. If yoo practice alsayy in shallow water, your boart will wssuredly fail in the hour of high

## SMALL BED-CHAMBERS.

THERE is reason to believe that morn casos of dargerous and fatal disease are gradunlls eagendered annually by the babit of aleepiug io swall, unventilated rooms, than have oceurred froin a chotera atmospbere during any year sioce it mado its sppearance in this country. lory many porsons sleep in eight by ten rooms, that is in rooms tbe length and breadth of which coultiplied together, and this multiplied agaiu by tan for the height of the ebanber, woold muke just eight burxired eubic feot, while the cubico space for ench bed, according to the English apportioument for hospitals is twents-one handred feet. But more in orler "to give the air of a room the highest degree of freshness," the Freuch hospitals cooCract for a complete renawal of the air of a room every hour, while the Eoglish assert that doable the amount, or over four thoussad feet an bour, is required. Four thoussand feet of nir every hourl And yot there are multitudes in tbe city of Now York wbo sleep with closed dicon and wiadows in rootus which do not con. tain o thousund cubic feet of space, and that thoutand feet is to last uill night, at least eight hours, exoept stech scauty sapplies mas may be bbtrined of any fresh wir that may insinuato itself through hittle erevices by door or windom, bot an eighth ot an wela is thickness. But when it is known that in many eases a man and wife and infant sleme hatitually in thous-and-foet roonis, it is no maryel that multitudes porish premesturely it cilies; no wonder that infant childrea wilt away like flowere without water, and that five thowsand of them are to die in the city of New York alone during the bundred daye which shall iuclade the 15 th of Juis, eighteen hundred and eigtty! Another fagt is eugrestive, that mong the fifty thousand porsons who sleep melthly in the lodgingHouses of London, expressly arranged on the improved priseiples of space nad reatilation already referred to, it bav beea proven that not one single cuse of ferer has been engendered in two years! Lel every intalligeat reader improve the teachungs of this article without an hour's delay.-Hall's Journal of Heath.

## WALKING ADVERTISEMENTS.

$]^{\mathrm{N}}$ most of our cities one will see apon the streets men wearing large oil eloth or In-dia-rubber coats with advertisements painted upon them. Why is this? Becsuse the dealers have come to believe this a more effectual method of attracting the attention of the people to their wares than the juiual poster. A raan is more likely to be impressed by a moving odverisement tban hy one that is posted to the fence. It ia $s 0$ in matters of religion. The "living opistle - the man whose every-day tite is ao placarded with advertisements of Cbrist as to he "known and read of all men"-is the man who will the wast commend his Master and the graces which the has to dispease. There is, however, this difference: the business man advertises his goods for the sole purposs of profit to himself, while Christ announcas himself to the world throagh his people that be may confor the gift of etornai life.-Doneentio. Journal.

## CONTAMINATION OF WELL WATER.

THREE or foor pailfuls of brine, accomulated daily io making ibecocresm, were tbrawn toto a pit three or four feat deep, and tweuty five feet woat of a well on the premises. In tro months the water in this well was kalt and uall for ase. In four moathe, or abont that time, another well forty foet deep, and across the strent and in the sames direction (a little north enal) from the hrine recoptacle na the firat, fall one hundred and fiky feet distant, was also mode usfit for use, the nalt belog perceptibie in ten mad coffee. The surface alopes quite sharpy to the enst, and is onderJnid by rock at ff. leen or twenty feet, baving the same dip as tho aurfice. When the cause was discovered, some other dispoition wus made of the brine, the wells pumped out and cleaned, and at this time, nore thau a year ofter, they are better, but not quite free from salt.- Molical Ricorrd.

Alexaguea tbe Greathat the age of thirty-four, wos a great arinker. He offored prizes to those of his soldiens wbo could drink the mest wiac, and oearly forty of them drank so maoh as to kill them at once or withio a fow days. He, himself, drank so much as to bring on a fever which prowed apeedily fatal.
"Be not conformed to this world, bat bo 76 ransformed by the renering of sour mind."

## FROM THE CHURCHES.

And they that be wive shall abtion the
 many to rigbleo

OHIO.
Delta.
The brethres and friends met at the $S$ wan Creek charch on the 2nd of Msy to organize e Sabbath-school. Up to Joly the ten taceher and 117 seholars were enrolled. We hope to have a good Sabhath-cehool.

Elizabeth Hall

## Oolumbiana.

On the 9th, Bro. Eshelman stopped with ne, and on the evening of the 10th be preached in the Methodiat chureb, oo the foreocoa of 11th and the evenings of the 12th andose (Beethmentiog in the Brethren's mesting-house( Bethel), aituated about eight miles north. east of this
place: aleo two meetings at Zion's Fill. He had ploce; aleo two meetings at Zion's fill. He had
goed congregations and encouraged and huilt op fainting souls. I think every traveling misister should heed these calls as far as possihle.

Faniehin E. Estarly.
Ashlond.
Weather cool and plessant with plenty of activity aniong farmers in the laut stages of barvest. The hrethres through N. E. Ohio are netively eogaged in the Msster's work, and reports come in from all directiona that "sinners are flocking home." Oae more udded to our little Aubland city charch last Sunday afternoon. Considerable willingness manifested thus far in faror of bolding next A. M. in Asbland and the possibilities aro that our district will be a unit in acceptiog it. The offic
J. H. Wonst.

## ILLINOIS.

Odell.
Feather very warm and rather dry. Crops look well considering the hesry rains in Juae Fruit plenty, and vegetablee io abundsneeTruly God is hleasing us with the fruit= of the earth. 'How than kfol we shorid he to him the giver of every good and perfect pift Brethren and sistere, let us over be thankful asd retorn to him our best beart-felt thanks.
Inasimuth as we are living in the town of Odell, on the main line of the Chicago: Alton and St. Lovis Railrosd, one of the most direct routes from Chicazo and East to the Westarn Stases; Kannes and Nebraska, we isvite bretboff a few days to see ue. We are living eleven miles from the msin hody of brethren, and are alone here to labor in the eanse of the M nster. We here been living here about three montha; have presching nesriy every Sonday and Sab-bath-scbool every Suday. We bave good eongregations and good order, and although we have no hrethren or sistere to help us, we feal that the Youss not in vain. We bave introduced we mayy Disciple to the ectildreo and hope lesst a little good, Brethren, give us a call when passing through. Your brother in Christ. K. Негеплм.

## Mahonet

Our chorch is in love and union and prospeets for some good to be done. One more has been added to the little foek of the Blue Ridgo church in Piatt county, one who wes a member of the United Brethrea. We organized our Sabhath-school in May and at present ia in prosperous condition.
may streagtteo us in this grayer work that we may all go on our way Zionward, and when our work is ended here that we may hear the welcome applaudit, Come, thou faithful, enter in through the gates into the city. Would to God that all our beloved hrethren would do vn to othere as they would bave them do unt
them. G. Bnowx.
W.

## Cerro Gordo.

The Lovefeast at Cerro Gordo was largely attended. Two were baptized a few days before Brn. Hillery and Baily from Champaign Co. and Eld. M. Forvey of Richlond were hers and did good work for the Lord. Hope God will reward them. Come agnin, brethrea. Reod brother Hope's eall for help and took up a collection when 823.65 was colleeted and for warded to the Tressarer. Brutbren, at these for the Miselionary canse. Try it everywhere, and I think Bro. Ebs's appeal to the charche in behaif of the caase will be fully met. Some
eam to think that the erangelista should har hoen represented on the Boaid. 1 think it best as it is, ns the Board of Misions as stande is well qualified for the work. Let all
take hold of this in earnett and wo think and take hold of this in earneat and wo think and
hope and pray that the blessings of God mav Lope and pray that the blessings of Gind mas
reat apoo it.
D. B. Grosos. Colorado.

Some fields of wheat look well, while othare entirely harnt out. Very little corn. In the charch we are in harmony, bot why is it that some of the brothren and sisters want ofollow the world in faahionable dress, suck an gold shirt stude, gold sleeve hattone, fancy aeck ties, ko., and the sistern with their lace eollars, ruftled dresses and hata? 1 - this not
following the world? Does the Scriptore not following the world? Does the Scriptore not say "Come out and he a separate people?" Aod
how con we be a eeparate people unless we lay off the worldly thinge? Some will say if the beart is right all is right. That is so, and if the beart io right we will have no desire to wear these thinga. Let us try to follow the teachmga of Christ.

Wx. E. Syita.
[The above writer does not give his addre in follwhich is very neceseary. Our writer thould exereise care in this respect.]

## Loraine.

Our life-boat is still ont at sea and ha taked in meven precious souls since the firit of Shy who werd sinking beseath the waves of aic ver be williog to pull for the shores of etern
H. W. Starekiena

KANSAS.
There bes never heen such a prospect for a 11 crop in South-enstera Kansas, as this year. Wheat, corn, oats, potatoes, and everything that has been planted, looks well.

Joserf Gurder.
VIRGINIA.
Hylton.
Wa were made to rejoice with the angels on the 18th inst, by seeing two young men haried with Chriat in haptiam. They were twins. Many tears were shed and we heard some in the coagregation promise witb tearful eyes that they would reaist the apirit no longer. We hope they cannot find rest until they have resolved to do the whole will of God. His grace is sufficient for them. ' C. D. Hyaron.

## FROM J. H. MOORE

I LEFT Lanark last Friday, 10th, and withont chauge of ears, reached Plattshurg, Mo. the Dext morning at eight. I soon found my self among brethren, end spent the day pleas-autly-most of the time in the country. A walk through the town of Plattohurg eonvinced mee that the place lecke eoterprise, yet it is a
spleadid bueiness point, being sucrounded by a large body of good farming conntry and hoo the hest railroad facilities, 1 am very fisvorably impressed with thie part of the State. The face of the country is rolling, just enough to shed the wator aicaly and render farming pleasant. The soil is good and deep enough for all practical purposes. It reminds me more of Northern Mlioois than any country I have get seen. There is also plenty of good timber. I Would advise hrethrio seeking homes in the West te takee a look at this part of the State The price of land is very reasonable, and then it is an excellent point at which to huild up large church.
On Sunday we preached hoth morning and evening for the hrethren, and must say that we were well plessed with the Christian reception vereeived from them. We almays ebjoy visit among the frontier Brethren. Brother Daniel Sell has the oversight of the congregation, and seems to be well respected hy both the membera and outeiders. Ther bave a good meeting-bouse, pleasantly located in a heaatiful grove one mile from Plattabarg. There are aboat seventr members in this arm of the church, and, from what I can see, they seem to be doing well. I met one hrother who used to belong to the Baptist Church, hat after rendiag the Stein and Ray dehate he became con-
rineed that the Baptist single jmmersion is vineed that the Baptist single jumersion is a
humase invention, unauthorized by the Gospel humas invention, unaothorized by the Gospel hence clunged his church relation and is now the Brethren. Others, we leard, bave don

Had f time 1 would lika to travel over this part of the State and write up a description of the country, for i am of the impression that nd Erelhren stonld come ap and nosssss the hom. This evening I start to maty from wh
again.
Plat
Plattzoturg, Mo.

## NEWS ITEMS.

Tbere have now been sixty Protestant charches planted in Spain, whaso congrigntions aggregate tweaty thoosand.
The last religious census in France show that there are $95,387,004$ Roman Catholise, 467 531 Calvivints, 30,117 Latherana, and 33,118 of other Protestant denominatione. The Jews namber ahout 50,000 , and 90,000 are attached to Do eharch.
Ninety per cent of the New Zealandere heve accepted Christianity. They cootribute oneconth of their gross income to henerolent obacts
The idolatry of the world has diminiabed wore within the past fity years than in the thousand years which preceded it.
The advance of Protestantism in Mexico awakens the bitterest bostility of Homan Catholies. Receatly, they have martyred between thirty and forty Protestants in Ahualulso.
The Chíchasaw Indinne are mostly Methr dist, but in the astion they support Presbylerias and Baptistchurcbes as well, The Creeks and Choctaws are chiefly Baptist, the latter having, in addition to the varions denomiontions, a goodly sprinkling of Roman Catholics. Colporteurs of the Ameriem Bible Society in the last Bible Record report in North and South Carolina 2,190 families risited, of whom one-fourth were destitate of a Eible. Chicago, Illinois hes been caasassed ten times is forty years; and 196,857 families visited and 35,850 of them found destitute of the Bible. Of 2,091 farrilies visted in Missouri, 352 were fouod des itute of the Bible.
Miss Burdett Coott has ziven $82,500,000$ to rlieve the Irish famice safferers.
English capitalists propose to estahlish n company with two hundred aillions of espita? to build the Eanala Pacific railway.
The Vassar Home for old men in Poughreepsie is completed. It is of brick $80 \times 100$ three stories ligh and coost $\$ 50,000$. It will be peued Octoher 2.
Lake Minnetonka, Minn., was the scene of
difaster the first inst. The steamer Mery , ded her hoilere while lying at the wharf, killing four and woundiog others.
During the past year sixty-ann nstional banke were organized with a capital of 87,000 Ono. Tweaty banks went into liquidation.

A locust plague has inflicted enormons damges in thot portion of Asiatic, Turey, lying soatb of the Cancestian mountain ver 20,000 meo are employed eodeavoring to lestroy them
The Reading railroad and Reeding Coal and Iron Company, which are in the hande of a roceiver, confens the enormons debt of 8200,000 , 000.

The revesue of the imperial fomily of Rusia is $\$ 12,500,000$. About $\$ 2,500,000$ is set aide or eharities, schools, etce, puder the direction of the family.
The Pittsfield, IIl., city council baving rained alloon license from $\$ 1,500$ to $\$ 2,000$, the aloon-keepers have decided to go out of boei-

Mr. Edison' electric railway appearo tikely to be conniderahly used and to work a revolution is the management of short lines, like those of city tramways. A pair of light raila are laid on aleepers in the usual way, without any apecial inenlation, forming a track half mile long. for the experimental road at Mento Park. To these are led a pair of stoat copper Fires, forming the terminals of a pair of Mr Edixon's dyamo-uleetric machines coopled landem and prodacing an electromotive force of thout 250 volts. The eagine tooks mueh like an ordin ary band car,carryiog a eimilar dynamo mschioe, which acts as a motor, its armatur riving the wheels which propal the carriage the carriage is provided with sests for aboat
dozen people.) Ite wheels on ooe side are insc-
. ated from the sxis by a pecoliar woccdeo hal as to form no cross connection between the tmo rails. This aparatos takea itn compliment of passengers at the rate of thirty miles an hour and up grades of 100 feet to the mile, in the most anconcerraed and satisfactory manner.Tue newest and boldest part of the inventio ppears to be the diaregard of insolation, per seyors of the force required to more the conin The amount of electric energy wasted hy condoction throagh the groand and aleepers ppass to be nly from five to wes per
varring with the dryness of the weather.

BRETHREN ALMANAC AND AN NUAL REGISTER FOR 188 :

Wo intend to make this work superior to anything of the kiod heretofore issurd among
the Brethreb. To this end wo ask the aid of the Brethreb. To this end wo ask the aid of
the hrethreu and sisters to furnish os with the hrethreu and sisters to furnish os with short sleetches of chureh history or of lives of decenevd members. We also want no agent in every charoh to report for us. Auy one willing to net thus will plense tall us so by postal card and we will send blapks and ciroulars statiog what we want. Address
H. J KıatL

## Dayton, Ohio.

## BIBLE SCHOOL EOHOES

$T^{\text {HiS }}$ is the name of a new mavieal book prepared hy Brother D. F. Eby, for use in the family, io Bible schools and wherever people desire to praise God by singing with tho apirit
and with the understanding. and with the uaderstanding.
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The Last Gnprat-A beauful, ollored pletara, ahomion










## W. U. R. R. TIME TABLE

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##  <br> hrethren <br> 2it <br> Mlark <br> Cis

Vol. V.
Lanark, Ill., Tuesday, August 3, 1880.
No. 31

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THE BRETHREN AT WORE


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seventa Paog-The Abrahamic Fold.-Nimety and nline. Is Eyll Eternaly Apeual Meeting A fevorablo Opportumity. Lowing our Friends. From North Went Misaourl.
Eiohta Proe,-Oliboa; Springield, Ohio. CeyTos, Ind. I,ynch's Station, Virgiats. White Onk Minnesoth. Nearer Home.

## THE VICTOR'S REWARD

by matties. lech.
"Hira that overeometh will I make a pillar in the temple of my God: axd the shall gu nomore out and I will write upos him the natae of my God, and the same of the clty of by God, which is new
 Tim
T the close of each opistle to the different churebes of A sia there is appended a giofious promise to the victor. As the encouragemeats and reproofs contained in these epistien are not confined to the cburches to which the apistles were addressed, even so the glorioun promise supplemented to the epistlen are the common property of all saints, Sucb being the case, when all these seven promises are sumued up, we find that they include everytbing grued and glorious; ererything, indeed that God can give, or that man ean receive.
First, we have the promise of eternal life. Secoudly, tbe nase promise tepented, but couched iu differnat laggage. Ttirdly,we have promise of that spiritual noarishonent whech God prorides for those who trust biou. This is ealled tbe hidden maune, hidden because it is enjoyed in the heart of the true believer. It is the ood of those whose lives ere hid mith Christ in God. It is that bread of which the world knows notbing. It in a sweet morsel from the Kiug's able. But the vanquisher of siu shall alao have an evidence, an internal evidence of bis acceptance with Carist. The white stome, the tesserae hospitabistoli, a sort of carte blancbe, wbich eatitlen him to the protection, the friendbip and the hostpitalities of beaver, is given hin. Fourtbly, we have tbe promite of the great power and anthority that will be delegat ed to the saiuts, who witb their greet Master tave fought and conquered in the great battle of life. Fiftbly, we have promise of that perfect purity, dignity and power in which the ambe will be beld by God himself, also a promse of tbe continuation of the favor and love of Gol. Sixthly, we have tbe rich promise to the church at Pbilndelphia, contained in the language of the text.
Oa a hold bloff, rising from tbe banks of tbe Danube, ia the country of Bavaris, is a teaple, cailed Wallalla, or Hall of Heroes. Tbis building projected by Louis king of tbe country, was designed as a temple of fame, grand receptacle,

Where all the illuastrioa, of whatever rank or condition, throughout the whole German empire aball be represented by buat or statue, with his name, and deeds for which ho is distinguisked inscribed on the bust or statue. By this method all the distinguisbed grsat of the entire German netion are collected together, and as it were united in this home of bliss,
Thoogb grand this design, and worthy of a great prince tbus to seek to honor the deserving of his own people, how inmeasurably more grand is tbe design formed in the mind of the King of beaven, for honoring the true beroes of earth. For however worthy of bonor certain achievements of man may appear in the eyes of bis fellows, these achievements are inaignificant in the sigbt of that Being whose byes ure as a flame of fire, and who is a discernar of the thoughts and intents of the heart. And what, indeed are the vietories and conqoesta of the celebrated beroes, captains and chieftains of the earth, and what their work in enmparison to those truly brave ones who fight and conquer heaeatb tbe banner of King Jests, The former accomplished their purpose by physical strengtb, through strategem, policy and such lise carnal weapons, hat Pan! the great captain under Ewasanuel sayn, "the weapons of our warlate sre not carnal, hut mighty through God to the polling down of strong holds. No worldly policy is used, no double dealing, hat all is openness, justice and truth with tbese weapons, mighty medeed, the Cbristian closes with his strong and maliguant apiritual fors. Thougb fierce and deadly the contest victory will always perch on the Cbristian's bauner, becanse be is enveloped by the panoply of God and protected by the shield of faith, that sbield that quencbes all the fiery darts of Satan. In earnal wartare, it is the measuring of streagtb. The weapons, the defences, the poliey, the maneavering on both sides are essentially the same, but in this spiritual warfare how different!
Here is puny man in conflict with the priace of darkuess, and with the emhattled bosta of hell. How unequal the contest, bow strong and powerful are nur foes. "For we wrestle not aganet Hesb and blood, bat against priucipatihied, against powera, against the ralers of tbe darkness of this world, against spiritual mickedness in high places." It behooves us indeed, to heed the admonition of the apostle, "to puit on the whole armor of God;" for what would we be in the presence of such foes, if left to ourselver and uuprotected. But blessed be God, though mighty and skillful our enemies, yet he who is for us is more than all who can be ageinst us.
Again, in the wars and bloody conflicts of arth, we find tbat tbere is a misture of justice and injustice, of rigbt and wrong on both sides, not so in this spiritual warfare. On one side it is all tratb, justice, and right, on the otber it is all error, cruelty and wrong. In arnal warfore the maxim 18 migbt makes rigbt, and the suecessful chieftain, matter about the justica or ivjuantice of has cause, is bonored aud applauded, but they wh? weuld wear the rietor's crown of uufading glory must enter the lista as the champion of right, of truth, and as such he must detect and overcome all the wiles or strat agems of the deceiver. And how many indeed are the wiles of Satan, how mauy are his arts and devices, bow capable be is of perverting avery thing good. If one is disposed to be frogal and industrions, he will tempt to covetousness. If oue ie disposed to trust implicit. ly in the promises of God, he will tempt to indolence. If one bas a dispesition to stady and iuveatigute be will tempt to presumption, and impatience of restraint, if anotber inclines to be submissive to established regulations he will endeavor to draw them into lakewarmness or atagnation. Is one rich be is tempted with pride and haughtiness. Is another poor be is
tempted to be complaining and discontented Tbere is no situation or eirecumstanca io which we may be placed that we are free from his devices. Every nitantion thas its peculiar temptations, avd every diaposition is exposed to some of the wiles of the great enemy of souls. If one is active and energetic he is lisble to become fretful and crose, is another mild and pationt be ia apt to sink into imbecility, and inactivity. Js one refined and sensitive be is in danger of becoming childisb and effeminate. Is aoother independent, he is prone to become rough and foolish. Surely we need constantly to be on the alert. The ancred writers knowing tbe many deviees of the enemy exhort to watchfoliness. Tbey also exhort us to look away from ourselves to One who is stronger than we. Peter says, "casting all your core apon bim for be careth for you," then tells as bow we are ko insure our safety: "Be sober, be vigilant," and why thin constant alertuess? beeause your adveraary, the devil geeth about ns a roaring lion, seeking whom be may devour.
But thougb this confliet is a difficult one, tbough it will admit of respite, yet we bave the blessed assurance that eatire success is possible yea that we may osercome every weakoess asd every fualt and stand complete in Christ. We bave the asgurance that if we rexint the devil be will fike from us, and Peter tells us to resist him ateadfastly in the faitb. Oh, then let us gird up the loins of our minde, be sober ond hope to the end for the grace that is to be brought to us at the revelation of Jesus Chriat. In carnal warfare success is alway= donbtful no matter how killfully, how bravely, bow faithfully the soldier may figbt, be may bevanquish ed, but in this warfare there jo no uncertainty. If we are faithful, brave, and diligent we mant and will succed. If we eling close to Cbrint ve will overcome the world becouse he overcame the world.
But true coarage is required of all who are en gaged in thistwarfare, we must be willeng to ondure all things if we would bs successful warriors, among those who will be debarred the kingdom are the effeminate. But oh, bow grund will he the result of our faitbfulnees. Esary victor, every Cbristian here shall be gatbered toguther in the temple of Gicd. In that ball of berows sball meet the truly industrious and grat from every clime, from every age, Every one shall occupy bis appointed niche iu the grand temple, "he thall go no more out," tbat will be bis eternal abode. He aball be a monumental pillarin tbe temple of God; a monument of the free and powertal grace of God, a mounuent that never sball be defaced nor remored. On this pillar shall be inscribed that name of God, in whose cause be engaged, snd the pame of the city of God, also the name of Clrist the great Captain uader wbose bayner he fougbt will he engraven on tbin pillar. How grandly glorious is all this! Reader, do you Wisb to occupy a place in this glorious abede of the blest? Do you wish to be a wonumental pillar in tbis grand ball? Your may onter the lists now, overcome the world, the flesb and Satam, aud a victor's crown, a vietor's palm, a rictor's place awnits you.

## REFERENCE TABLET.

## By S. M, RAY,

how objects min mature can rbfaesh our зemory

THE sua reminds as of the Sun of Rigbteensness who is to arise witb benling in

Tbe stara remind us of the raward of tbose wbo tara many to nghteonines.
The rainbow reminds us of the corenant of romire.
Lions remind us of faithfal Daniol.
Tbe whale recalle Jonab to mind.
Tbe serpent reminds us of the first trans-

The mown grass reminds us of the perishar he character of mortal flesh.
Wheat reminds as of the secepted who ar To be gathered into Christ's garoer,
Baraug cbaff helps us to realize the destruc tion of the rejected.
Smoke and asbes hring to view the destiny of evil doera. Mal. 10: 3.
Firewood reealls Isasc to view and the obedionce which Abrahem exemplified in not withholding his son from the sacrifice commanded.
Sheep refresten our memory as to the meetksess enjoived upan diseiples.
Lambs remiod us of God's Lemb slain for
Thorns and thisties help to keep the curse in new.
A door leede him fortb to view who is the true way iuto the sheepfold.
Vapor reminds us of tbe vaniahing charsoter of baman lite.
Dogs reminds us of those who ars to be exlud -d from the kingdom
Swine nuggest the uuwashed crowd who walked in the mire of carnal wisdom.
The ben with ber brood under wings recalla Cbrist werping over Jerusalem.
The dove recalls Noak's ark and the other antitypical ark, upon which the Spirit Dove rested without measure
A lamp reminds us of the sure word of propb-
Salt reminds us of Lot's wife
Tbe palm tree leads the miud for ward to the victory gained at last aver ain and denth.
Narrow rugged patha set fortb the way of trial nith tbe fow, which ends in life.
Honey reminds us of the sweetness of the vord of love.
Milk remuds as of the sincere nourisliment of the word.
Fire tells us of trial asd persectation.
Tbings lukewario bring hone the thought how Cbrist will at last spew out of his body those wbo have acted sluck and indifferent in his abseuce.
Thinge hot and cold remind us of the pleas ire Christ bas in ssiuts who bave an untray ug zeal for God.
Lanark, Ill.

## OHURCH MANNERS

D Eion time. No one has a right to dinturb Never look around to see who be coming in when the door opent. It diverts your ofra and thers' attestion from the exercines aud is docourtoous to the leader.
Never tall or wbisper in ehurch, especially after the services are opened.
Never pull ont your watcb to nee wbat time it is when the teat if annouaced, or daring tbe sermos. Better feed on a sarmon than to time it "Never lean your bead on the pew rail be fore yoo, as thoggb ioditt-rent to the preacher.'
Conform if possible, in conscience, to the un ages of the churcb in which you worship. Kneel, stand, bow accordingly.
Never manifest your disapprobation of what beiug said by unpleassut sounds, or aigns, or by hastily leaving.
Do not fidget as thougb the services were a eariness. Bequiet end decorous to the very end. Do not put on your overcoas or adjust yoar wrappinge till after the benediction.
No gentlemse evar defles a place of worship with tobsceo.
Never be one of a stariog crowd abont the door or in the vestibale, hefore or after nervicen. Du nothing out of keeping witb tbe time. lace, or parpese of a religious assembly.
Let your politeness be positive. Iavite the near stravger to a seat. Offor him a hymn-book, or share bim with vour own. Be cordial to all, but do not be offended if you are not specially noticed.-Tumilson'z Handy-book.

## WELL ALI GO HOME:

## 


Fille dn probos at cenilotterille with eove of his sbethaes. PISONERS we ars clowely coafined, But this not one of un shoald mind. Vor Cbriet hath told ae in his word That we uhould ever obey the Lord! Chonce.
We'll sare go home as soon as freed,
A boly life with God to lead;
Go borme, go home, and that indred Ao soon an God the way will speed.

We know it is God's boly will Our fellow-mea we should not kill, But we ebould live a Cbristian life, And oot spend all our davs in atrife. Chonos.-We'll all go bome.

The Lord bath snid, we all can see. Persecution we shoald flee,
And this we euroly had in vie A sater place we did pursue.

Croncs - We'll sare go bome
But we were captured on our way, tad bere as prisosers oow we stay, Absent from thome and from our friende, With no coe near who pity lends. Unoilus-We'll soos go home
Dear hrethron all, hotb far and oenr, Be witb mall cogaged in prayer, That we from prieon may be free, And serve our God wherever wo be.

Crores.-We'll soun go home!
Although the world may it ua look As thongh too much we undertook, To leave our dearest ones behind. And seek a safer place to find. Chorvs.-We'll all go home!

But thit we did for consci-nce' sake; We ded not wisb God's lawz to break, For those who will the Savior grieve, Dambation surely mast receive!

## Cyoniz.-We'll oll go home!

But there is one who reigas on high, That alwass will to us be wigh If we will put our trust in him, Ho will from prison us redeem.

Canors,-Well all go bome.
Then let ou all the Lord obeg,
That from the truth we never stray, So that we may all stand the test Aod when we due go home to rest.

We'll sure go bome an soou as freed, A boly life with God to lead, Go home, go home, nod that indeed, Go home, go home, and that indeed,
As toou as God the way will speed.

THE POWER AND MAJESTY OF TRUTH.
gy jares evax.

## NLMAEK

$\mathrm{M}^{1}$is B. Uatil quite recently I sup posed that the ten commsodments written on the table of stone and prooeediag from Sinui was our whole duty, our whole rule of conduct. I had no idea of commsndments besides these. Indeed, in my igeorance I told the min iater who tisited mea few evenings ago that, baptism snd feet-washing, itc, could not be commands, because they Were not among the len.
Mrs. L. I do not quite understand you. What do you mesn by feet wash. ing! Who ever hesrd of that before? You surely cannot mean that to wash our feet is a religious duty. As for bap. tiam, we all beliere in that. We have a beautiful font in our new church into which our minister dins his fingers when be christens or givesa name to our chil. dren.

Mrs. B. I thought I had rend the Bible through. But strange to say John thirtheenth never made any impression on my mind. Neither ministers nor lay. men ever noticed it except one wheu he reuarked tbat in Eastern climetes people wore anudals and it was neual to
wash their feet just as we wash our faces which are exposed. But I certainly was struck with surprise when it was pointed ont to me that if Peter's feet had not been washed by Jesus he would have no part with the Savior.

Mra. L. I vever heard of such a thiog before and am anxious to know what it mesns.

Mre. B. I ara a poor expounder of these things. One thing I bsve learned, at least that the rule of our duty is the New Testament. 1 have not yet decided what to follow. But I am conviaced that we are Christiano in name. The more I exsmine, the more am I convineed thst Jesus is not our pattern. We are too proud to be followers of the man of sorrows. We are too exalted in our own eyea to be disciples of him who was poor for our aske. Wherein do we differ from the world? We love what they love and despise what they deepres. The future is opeaing up to my miod. The world is passing awsy and we with it. And what have we to sustsin us when heart and flesh will fail. Is God our confldence? Is deaus our refuge? Oh, I fear we are building on the sasd sad soon the wreck will come.

Mrs. L. You may be laboring under despondency. All who know you sre your frieods. You are looked up to 9 a a model of imitation. Why should you allow thoughts, origioating with sn obscure ignorant man who hes not even a good common Eoglish educstion to ruffle the serenity of your mind. You had better dismuss these vulgar ideas of religion and resume your former peace of mind.

Mrs. B. If the disturhaoce originat ed with sn ignorant unlettered mao, I could do so, but I bave read with my own eyes. I now see from the gospel itself that I sm not embraced within its promises. How can I dismiss eternal ieslities from my miod f It is the Lord from heaven who speaks to me, and how саи I escspe if I neglect the great snlvation. I am on the broad wey. What is my religion or yours but an empty profession. We go to a temple of fash. ion professedly to worship God. but my conscience tells me that God is not in my thoughts. I see pomp on every hand. Fashion reigos supreme. The pror does not come nesr us. We are too fine for them. If they come at sll, they must ait awsy in the rear or in some re. nuote place. Those who bave gay ap parel and wear much gold are the ouly ones we recogonize at such places. If Jesus was here as he once was we would be sshamed to speak with him. Car we be the beiss of eteraal hife? Can we enter through the pearly gates in our glitter and tinsel in violation of what I seenow within the Book of God? It is not the assertions of an ohscure man that troubles me, but the words of him who is the Judge of the living snd dend.

Mrs. L. But you always believed the Scriptures, Indeed I have always held infidelsin contempt. What new things unve you just found out, and which aems to bedisturbing you so much.
Mrs. B. I resd that the friendship of the world is enmity agaiust God. Is not the world our friend? and do we not seek to please the world? Are we not afraid to bring on ourselves the reproach of the world? I fear we are enjoying
the pleasures of sin for a season. But alas! how brief that season. We array ourselves in costly apparel, in order to maintain our rank in the present evil world. Oh, if I knew I was safe in the arms of Jesus. If I conld say with Paul "I am cracified with Christ." I must
renounce the world or be lost. I cannot lose eteraal life for sll that wealth ever gave. I will leave all to follow Jesus, These words sonnded strange in the polite ears of Mrs. L. She looked st Mrs B. to discover some symptoms of ipsanity, but the more she talked with her, the stronger her conviction grew that she was only a christian in name. When she beard her friead talk about a judgrent to come sbe felt a diaposition to tremble some, but she strove to resist the risiog tide of conviction in her heart, and to aoothe her tronbled conscience. bnt it was in vain. Nhe returned to her home wusing deeply on what she bad heard, until pride begen to fsll before the swful presence of God as Dagon of old. At leogth she resolved that she would go once at any rate to Lear an uneducated man expound eternal things. It cost her many a atruggle to do this. To scknowledge that afterall the wealth that had been lsvished on her own church-house, the eloquence of ber minster, failed to make her a Christino,wes humbling to her soul. But the two odged aword of truth had smitten her and she was smarting beneath its wounds.

## OUR CHURCH PAPERS

ay oantel longane/kea.

$\mathrm{A}^{5}$there is a disagreement smong the Brethren concerniog our periodicals. 1. That there are too many. 2. That eome prixt some thiogs and send them before the church and the worid which they ought not. Such aq perooalitiez, snti-gospel reproofs and criticisms. 3. Puttiog under the table gospel articles. I will name no person but gospel articles, written by the influence of the Holy Spurit, in chnld-like simplicity. No man should act sa a universal bishop nnd "lord it over God's heritage." No gospel article should be put under the table becanse it is not fashionable or grammaticnl or in a worldly learbed style. Sometimes there is a word misspelled or omitted. Editors can correct that: even it he understood without cor rection.
The Scribes and Pharisees took one objection to the doctrine of Christ; for they said 'bath any of the learned men believed on him"" "Cursed are they who understend not the law." Nieodemus, like they, could not nee the king. dom. Simple gospel, simple preaching, unlearned in worldly wisdom in a grea measure, but Christ made töem fishers of men, and by his Word and Spirit you see its effects on the day of Pentecost. The word and the spirt went from the apustles as arrows from the bow of God. What lightninge and thunderings, what ahakinge among the dry bones! Three thousand converted, haptized and brought to the ahores of sslvation. Thus God chose to hide these things from the wise and prudent and reveal then unto babes. So God chose eimple things as iostruments to confound things that are mighty. So David, a youth with n sling must alay Golish that mighty giant; and Sompson, with a small insiguificant jaw bone of an ass slew three thous and Philistians. It has been observ ed, revenled, and sdmitted by some learned men that the most learned preacher, and the most fashionable, and the most elequent preacher is the poorest prencher on earth to convert prond sin ners to the humiliating religion of Jesus. They may get the world by scores into prond fashionable churches, but to make converts to the meek and lowly Jesns, they cannot. Nicodemus like, thry do not see the kingdom.

A certain priest who could read the Bible in fourteen laoguages, beiag over. come in Scriptural argoments by a Duakard, asked, "where did you leara your divinity ?" From the very best preacher ever walked the face of clay. "Well," "what might his aame ber" "Hie name" is Jesue Christ. "Well," said priest you bave a goud one. "Well," aaid be, "if the gospel is to be the Cbristian's guide, I will confess that the Donkard church is the nearest right of all churches. If the heavy laden sinner makes ase of God's word and spirit by faith he cannot miss the way to besven." Having two infallible guides, but without both he is sure to miss or atep off the aarrow way; I do not ssy these things because I am opposed to classical education; but much worldly learoing is like much worldly riches. It leaves too little time for heavenly learniog. If it is a good eervant, it is surely a bad master.

We have seen by observation that when we traveled through different States, country and churches we thought when we came to the church where they bad learned, eloqueot ministers we wsated large congregations and in outward humble order as well as iaward; but I was disappointed. I saw emell congregations, and some of them were following the outward proud, fashionable gay. eties of the mother of harlots, rather than walkiog in that humble, self.deny. ing asrrow path of Jesus. But when I came to those congregatione who bad commou preschere, with little worldly wisdom, but full of heaveoly wisdom, there I saw large congregations walk ing in gospel order; making clean the inside and outaide of the cup sad platter. So thast the fruits of the spinit masy be seen on the outaide which can never be seen in theineide except by the Lord; but mao must judge the ioside by the outaide signs and fruits. All those who wish to go to heaven should go to the school of Christ and learn of him meekness and bumility and have it iuaide and outside. Many of the brethren are afraid that the time is not far off when the old fashioned uncolleged brethren will be rejected and learned men will take their place looking for their sup. port from the church.

## THE DEGRADATION AND THE GLORY OF DEATH.

## 8yc. a. malsbanoh.

İo sister M. B. skelley, of Milford, Indiana.-
$\mathrm{S}^{\text {IN }}$ is hike the stmosphere-every. where. Not an atom of this planet has escaped its hlight. The ponderous Leviathan and the tiny midge have felt its power. For man all things were made, and in his apostssy all things share. The very dust is cursed for his ake. Thorns and thistles are the unirersal witnesses of his derehetion, and the ever-pinching, ever-torturing consequences of his audacious self assertion. Our primeval ancestors acted basely as well as foolishly, and their progeny ditto, only with a deeper tinge of reckless ness and folly. They bad noexperience, no history, no inate tendency to evil. He have all theae, and allow the last full sway in spite of the first two. "Therefore ye shall receive the greater damnation."
Sin, suffering, sorrow, and deato are cognates. "The wages of sin is death; but the gift of God is eteraal life through Jesus Christ our Lord." Rom. 6: 23. The linking together of sin and death is ahsolnte and inevitsble. It lies back of all tranagression in the very nature of

Righteou*aens. Orgaoizations below man mav die prier to the fact of sin, but net indepeodeat of it. Geological revelations woald seem to establish this. But all the antehnoas gradea of seotieat beiog, were linked in the series of whech man was the culmination. Their creation and deatruction had refereace to him. That millions of creatures lived and perished prier to the adveat of man, accordiog to the geological records, withoat refereoce to some great ulterior fact,idederogatory to the charectarof God. The All-good and All-merciful does not aport with life aud death in such a wan ton manoer. All desth is coooected with sin, and Christ with death. Man is consected with sll below him io the scale of existeace, sad Christ with man. All sin is expisted and all desth compenasted, eveo if oot a soul will be saved. Gud 2s aot uader ebligation aimply becsuse the Jocarnation is the provisional preponderace of all evil. The obligation of Deity becomes a fact only when the conditions of the incaration become persooal to us. Then God must save. or be false.
Temporal desth is the finsle of the curse, the last rivet of righteousbess that the Eternal Lsw fasteos on the sin-blas. ted body. It is the complete fulfillment of sin so far as the preseat life is conceraed. No one can by his saiotlioess escape the ostural coasequeoces of sio on his material taberascle. It is s great mystery how the soul can ever recede from the secoad desth, while the body as censtantly soproximates the first. But it is the mystery of Leve and Grace. If the sinner could oot die, Jesus could not die for the sinaer. If the Christion could not die, Christ would have died in vaio, for we could net follow Him into his resurrection glory. Let us weep because death is in the werld as the fruit of sin. Let us rejoice that death become the atonement of sin, sad the pertal to eterosl bliss and glory. By death siu is beth crowned and uncrowned. Solong as we are in this world we are aot done with sio oor sin with us, When we are doae sinoiog, we are oot done reaping of the fruits of sin. The more we concentrate all our energies to expel it from our higher-selfhood, it takes a deeper hold of our phys. ical coastitution. Thanks be to God if by the time sin has done its worst on our mortal tenemeot, we have done our worst upoa ite dominion in the citadel of eur deathless iooer heiag. Death to sio is eteroal life. Death io sin is the worm that aever dies. The body sioks inte the grave to be remodled for aoother stsge of existence; nod in its resur. rection must share the fate of the soul, which wlll be determiaed by our spiritual state at the time of diesolution. O the great apocalypse of the Day of Judg. ment! Theo will Ron, 6: 11, 12, 13 , and 1 Cor. 6: 19, 20, assume a magoitude, a glory, and a terror, that will sstonish aogels, meo and devils. May the cardiphooia of our earth-life be Philp. 1: 21 .

After haviog writtea thus far, I was hastily called to the bedside of a dyiog man a few rods distant from my cottage. A msn of stalwart frame, and prodig. ious physical power, was wrestliag with the last eoomy. O how the large chest beaved, how the silver cord writhed, with what ao awful wrench the golden bowl was shivered, nod the pitcher broke at the fountain, ado the wheel at the cistern! Ecel. 12: 6.
How unsearchable is the mystery of life, $\sin$, death, nod redemptioo! How bigh beyond conception, and how deep
"past fiading oot," is the eoroomy that can pat iato the life of a dying mortal who is andergoing the extreme peoalty of the law, the honest, Heaven wn lersed raptare of 1 Cor. 15 55. It is th- prelude to the cesseless halleloia of the upper ssoctoary, and the outcome of a genuibe Cbristian hfe. Uncreated Life came in the flesh to grspple with sim aud desth, and after enteriog this dark do main and coping with their utmest pow. er, breke their fetters uoder the hmita tions of oor spiritual aature, as the demoostration of our immortality, sad the pledge of oar co heirship with Him 10 he Life Everlasting.
Not until we cso gratefully and triumphantly enumerste death smong the items of the iaheritsace of grsce, is our life traly hid with Chriat io God. 1 Cor. 3:22, 23. "Looking uoto Jesus" io the sense of copyiag His Life, is the ooly way of taroing desth into a peas, snd Eternity ioto a hessaos.

## LEANNESS

## by oantel zroat.

THERE is a vast difference betweea being lesn in spiritsed beiog "peor io spirit." To be poor in spirit, is the first step aoto bumility. It is oot hu mility itself, but it is ao important, yes an iodispeosible prerequisite thereunto. Humility is yet vastly more cemprehen sive and extensive, yet no one can be truly humble, without beiog poor in spirit.
To be poor in epirit is to have a koowl edge of our deprsvity ; to experieace our incapability of accomplishiog anything of ourselves towsids our spiritusl wel. fare. To know, by experieace, the truth io Christ's word, "without me ye can lo nothing." Aod heace, one poor 10 spirit, is one that koows the aeed of a Savior. Ooe that has deep concero and aoxiety conceraing his soul's salvation. One that feels a stroog desire, a keen buager and thisst after righteousness. But such Craviog the bread of head jo the spirit Craving the bread of heaven, he shall
be filled, and pantiog after the water of life, his soul shall be refteshed. Of such the spirit will say, "I know thy poverty, but thou art rich." Peor io ourselves, but rich in God nod his grace.
He that knows the aeed;aod feels the desure of a Savior, he it is that has a Sa vior in need. Jesus is a loving Savior for just such souls. They shall eat sod grew, drink aad be refreshed, and the more they eat the more they what to eat, nod the more they drink the more they pant after the water of life. Io God they grow aod increase, and in themselves they die and decrease. They do oot beoome rich in themselves, but ia God. They are aod remain poor io spirit, or spuitually poor, but they are oot lean io spirit.
Leanoess io spirit is a disease, It arises chiefly from partakiag of improper food, or inuctivity. Wheo it is brought oo by the latter, ianctivity, it is not so virulent, as when brought on by partakiog of improper food. It is much like coosumption, wastiog its victim alvay slowly uatil be dies. But when brought on by eatiog poisonous thiogs, aod other indigestibles, it is accompnaied by tortaring coavalsions (wrath and anger) aad bigh fever (jonl. ousies, malice nad hatred). These waste away all the vigor and spiritual streagth. But by partaking freely of strong stim. ulants (vaio glory and boaor of mea) the patient can prolong life for some time. But lennoess io spirit is a mortal disease.

For the henefit of the drar rrsder, and hatefut. God is love, and if wear I will numition a few of the poisonous rich io God we are rich in lore; aud things which. if eaten, will bring on love thinkets no evil, mumb less acts ye. this disuase. One that ie meat frequeat. vengegal, and manifes's che hitterest anly partaken of is, prejudice. This is moeity

## very poisobous. It briage on consul- <br> Dear reader, let us remain stendfiast

 sions sod raging fevers, spoked of a bove. It was from prajudice that those coovulsions of wrath and anger, and high fevers of hatred and envy arose in the Pharisees and doctors of the law, where in they cried out, ${ }^{1}$ Release unto us Barabbas" and crucify Jesse, "crucify him!" Te avoid prejudice, bere is a bit of sdvice; never pass your judgment apoo any one, or anything until yeu are sure that yoo have easadidly and care. fully examioed both sides, and under stand them thoroaghly. Aaother thiag is, bsckbitiog-"speskiog evil of oue another." If some eoe speaks evil of your brother, or sister, or oeighbor, to you, do oot est it-do not receive it, or you will feel hard against some ooe oaly because some one else feels hard. It will cool your love aad shake your pesce. But the most importsnt foed is; when old offeaces and difficulties are settled sod laid dowo-are desd aud buried, and the devil digs them out agsin, and offers them unto us, and we receive and est them. If soything in the devil's whole kingdom, bringe on leanoess io spirit, this does. And $O!$ how poor, how miserable one must feel that feeds on such half decsyed fetid diet, Their very breath emita so effeonve edor, and their fsces appear lesa, haggard, aad distorted. Pitty the lean in spirit!The great daoger is, that one cso be diseased with leanesss io spirit, and yet thiok he is poor io spirit. Sometime sgo I hesrd s discourse oo being poor in spirit, wheo, for illustration it was said, that sonetimes whea we pray io our secret closets our prayer is so poor, so much cumbered with worldly theughts that we are afraid to leave our closet But theo it was said "we caa he assured that Jesus was oear." This is errobeous tesching. It is preaching darkaess for light, coodemoatioo for justification When we ge to pray we may feel dowocast, poor and lesa, but after prayer, when the Lord met us there, we onght to feel refreshed. We ought to fiod a "solace there." If the Comforter meets us at the mercy seat, he will spesk comfort to our sonls. When Jesus is there, we will oot be afraid to leave, because we feel condemaation io our hearts, but we would sooner, io love to Jeaua remain there. Like Peter, we would say, "it is good to be here."

When the Pharisee aod the publicsa stood io the temple praying, the former weat there rich in himself, nad went coldly through the form of his prayer of self-pratse, nod left as he went there But the publican went there, poor io spirit, and left io the feeliog of justifica tion io God. He found a solsce there. The Lord was aear, aod he had oo aeed to be afraid to leave the ballowed place. He could lenve with the light of happioess aod cooteotment besming in angelic lustre, from his face. By faith the "elders obtained a good report." Enoch, before he was translsted, "had this testimony, that he pleased Ged." Heb. 11: 5 . But oot by feeling condemnation, becaose of the coidness, the lesocess io spirit, io his prayers.
Lesaness is a dreadful malady. Cain was diseased with it, aod eovied his brother, because he was oot lean-was rich io God, sed so slew hiss: hatred asd eavy are the chief dispositions of those who are leao in the spirit. He that is rich in God cannot be envious
in God's covenaat of love, pescen and union, lest it befalls as as it dill the childrea of Israel, when the Lord "gave them their request; but seat leanirpa into their souls," Pea. 100: 6. If ont hearts are not right, all our professious' are but flattering the Lord "with our mouth, and lying unto him with our tongues." Psalms 78: 38 ,

## HINTS TO YOUNG OHRISTIANS.

$D^{\circ}$ON T be arraid to "ehow your colors." Shrink from ne declaration, from no duty, that Christ desires of you. The timid vascillating course is the hardest and most barren. The brave, outspoken, faithful life is the happieat and most effective.
There are many thingo you do not underatsad as yet. But let ne deubte or uacertaiaties prevent yon from net ing on what youdo know. There nre some spiritual facts clear eneugh, pleaty of Christisn duties plsin eaough to you; act immediately on those. $\mathrm{D}_{0}$ faitbfully all you koew you ought to do, and the larger knowledge will fol low is due time.

Use earaestly every mesns thast will ealarge and strengtheo your Christisn life. Study the Bible. Pray withoeit ceasing. Doa't neglect the prayer-meetlog or the Ssbbsth school. Stir up your Sabbath-school teacher and get your doubts explained.
Make your life besutiful in the sight of men, and show them the sweetness and power of Christianity. Be coascientions in little things. Let the Master's spirit shioe through every hour of your life. In school, is shop or field, in society, the young Christian ought to bt the most faithful, the most courteons, the moat geaerous and kiadly, the oobleat of any person there. Follow Chriat. Seek to reproduce his trats io your life. Do always as you believe he would do if he were in your place; so you will have growing, joyful, successful Christizo career.-Morning Star.

The extravagsat estimate of individ: ual meo and women sometimes exprew. ed io print by special friends aod ath mirers, is much like overwrought eulug at a funeral. It robs Iruth of its rral beauty, weakens confideoce io the +x pressed opinions of mea, and calls furth adverse criticisms whech would orver be made but for this provocation.

## А тHOUOHT

by amagera mately.

ASEMBLED at A. M., how bead tiful to view so vast an assembly of brethren and sisters, I never eojoyed this pleasure before. $O, I$ feel to $+x$ claim from the depth of my eoul, breth reo sed sisters, let us be careful that we present our bodies a living sacrifice. I do feel the artful eoemy of soals will try to preveat us if it be possible. Ob let us draw aigh to Christ so that he will draw oigh nato us; and if Christ he vear to us we are more able to do his will aright.

Colton: Flattery is ofteo a traffic of mutual menooess, where, althoogh both parties inteod deeeptiou, neither is doceived.

## $\sigma$ he 2 2refliren at 3 Kark. pualished werkly



Avingses Bro. B-helmun, at Wavzeshoro, Pa. uatil 10th inst,
Dr. Taxnke is still alive and the prospret are that he will suceeed in tasting forty daya.
Hoxols is Heetiug, fanse shortlised, but
home in harren is lasting and enduring.
The Love-feast at Indian Croed, church Iown, will be held Sept. 16th and 17th ivsteand of 18th uad 19 h .
Is No. 29 , Stb prige, article from Lydia C ana.
Ir is the value which we attach to objects and things that make them dear to us, Aecept-
ing this faet. Hep, low is it with reference to ing this feet. 11
Cbristinuity?
Bno. D. L. Wubluys, of Browhevilla, Mc, is slowly recovering from rhemuntic athiction,
and will sgaiu soon be whle to digebarge minand will agaiu
isterial daties.
Bio. B. F. Miller of Clarence, Iowa, in his interestiog corresponience sals, Health good, barvent over, cropep good. We fell nch in grave,
phor iu spant:"
We reejive simular potes from poor iu sput:" We reewive simular notes fromi
nil purt. of the conntry, in which the writern expreas thrir grath
bwualifully for all.

Hoxot, fame and populanty drlude many a poor mortal. Ho is goaded ond urged on by the evil-dipesed, who hold these oot as inducements. Thas be speuds the time given him of God, aud wheu be would have joy. peace atd, happines, though he may seek them with teare ther are far frow bim.

Our beart wha, made glad on eutering the sanctuary of the Lord on the evening of the 2sth, to eee so misay of our desr bretbren and sisters who hud congregatd for the parpose of engaging in an tour of worakip. We birid our streugth renewed sud our hopes brighte
Truly itis pleasant to meet togetber thus,

SI:TEIL Emaline Frisher, Oppeloe, Conwhy Con Arkaozas, writes that on July 10th their son, thirteen years o'd. died, sod desires a broth or to preach his funeral serimon. She sava
there are no ministers there of any denomina. there are no ministers there of any denomination excopt Mettedist; that people are buried without any ceremony whaterer, without either soog or prayer. Yc who live in large congregatons where you cas go to meeting often, nod complain seriousir of your minister's preaching, think of this poor isolated sisthr who dots not bear a hirather presch from the be gioning to the end of the year, and who wuast ty tbua if they wers ouls dead hrutes.

Bhothess Moore has on hand obout thity sets of the knives and forka ased at the Annnal Miseting, which he wishas to dispose of as sonn as possible. They cost, st wholesole, 63
cents per set and will now bo sold for 50 ceote per set. They are in a good condition und may be bad by calling at the Bextmeen is Woan -6゙ce.
Altrocill we ordered Reports of Annaal Meeting trum Quinter \& Bromhangh Bros, sometinue before they were published, more than two weeke have elapped since the brethren announced that the Reports were ready for delivery, and still we have none. Whether our order was not rechived, whetber it was neg lected or not, or why the delay we do not kuow.
W. L J. Kenemins, of Pbiladelphin, bequeathed $\$ 5,000$ to the American Traet Socirty. The interest of this sum is to be u*ed in leepinit a colporteur constantly in the filld distribatiog tracts, $O$ that the spirit of Mr. Kederlin might lay hold of masy no that the Brethren'r Tract Srciety might aleo fill the land witb tracts contaiuing the doctrine of the croas!

Whas trareling on the Pennsyivania Central Railway we saw a man Lavding tracta to the passengers to read. The people were eager to receive them; they read them and seemed to adjog the contents. They were seut out by the
A. T. S. How wo wished that we were evableel A. T. S. How wo wished that wo were evableid
to go and do likewise in behaif of the Brethto go and do likewise in behaif of the Breth-
ren't Tract Societs! Lord help us to awaken to ren's Tract Societ
this grent work.

Artbr Sep. 1at, Bro. Moore will devote al bis time in writing, preparing cops, and lookiog after the interests of the Brathiex AT Wouk. We hope this + ffort on our part to increase the editorial strength of the paper will be reciprocated hy an effort on tho part of its readers to extend its circulation so that ita
managers may not suffer loss from their enmavagers may hol sufter loss
deavora to improve the paper.
We have the followiak from Bro. M. P. Lich $t_{5}$, of Waterioo, Iowa: "Brother Wesley Ad ann is conducting a class of javenile singera in the South Waterloo church, also one adran end class. Brother Bushor spends a few wecka with his friends here, chatting, driving a reap er, and preaching oceasionally. We are glad to note that Bro. B. is making himself usefal at all times, at all places and under all circuantaucas
Tire man or womau who makes charactor, makes foes. Ifrom time immemorisl, eary, batred and andice have al ways loved a shining naark; and the purer the oharucter, the more subtle and sneaking the attack No man bas ver riseu, ber amounted to unything, eves the social circle, without beng the victim of petts, anealing malice, and the same may be petid of wonan - Ex.

Colusce all the tears which have been shed by man since the fall, zumber the eighs, oount the grouns which hare buret from breaking bearts, wieasure the sufferings from blighted bopes and disappointed efforts, conoentrate thi remorse of guilty consciences; add the deathand grefs of sorviving triendn, place these in the balauce aganast sua, and you can form some
iden of its heinousaess in the sight of God. Sia iden of its heinousuess in the sight of God. Sia
and suffering are closely allied to each other.

A Minister was ridiag through a section of the State of South Cafolina, where custom for hase innkefpers to take pay from the clergy who atayed with them. The miviater in quea tion took supper without prayer, and ate hibreahta3t without prayer or grace, and was about to take bis departure when "mine hott" presented his bill. "Ah, sir," said he, "1 am s elerkyman!' "That nasy be," respouted Boasifice, "but you came here, smoked like a sioner, ato and drank like a siuner, and sliept like a sinner, and nom, sir, yon shall pay like a sioner."
To bite and derour witb the pen is as bad a to bite and derour with tongae or leeth. Wherever we dizoler a man Lsing anything like sarcarm and ridicule, it is cridenee either that there is not scund argument to sustain bis cause, or that the writer has not that eaniled casta of intellect which relies on atgument It alwase looks stoopish to see a writer dip hit pen in dirt and smesr it on bis oppooent, so there will be no argument netded to make him dressed in ranity and show as well ns the bods. An article may be dressed in the armor of war or it may Fave all the signs of selfishness the miser can show. Articles for the press show
out more fully the real character within than oat noro foly tha real character within than
apparel does, nad their inflaenco extends mach
farther.-A, $H$. Miller, in P. $P$.

We hope our brethren into condact Bible schoole will appreciats the ndvantage of teaching the children to sing the same hymos that we sing in church. It offen bappens that the youth learn tanes and bytuns in S. S. that are nerer ased in meeting. This prodaces selfinhares. The young do the singigg ot Sundayuchool, and the old folks at meeting. Bow much better it woold be if all would learo the thool sad to thang together both at this it in view in the preparation of bis book called "Bible School Echoes," It contains nearly 290 of the Bretbren's choicest hymns. For terms see last page.

## historical.

Johnstown (bureh, Pa.-A busy city.-A night seene-Over the hille.
$0^{\mathrm{N}}$ tof evering of July 1fth, we were landed et hy Bro. Geo. Houawalt, who took us in ctarge.
The Jobastotm churob was originally a part of the Banshoof church, and was orgmized in Aug. 1879. It ia blessed with six ministers, aet-
eo deacons, and about two hupdred and zeven. so deacons, and about two hundred and zeven-
ty five members. Bro. Geo. Hanawalt and Dar vid Bildebrand are in charge, aud kave an important field to labor in. This clureh has five houses of worsbip aod the sinth is nearing comspletion. It is located in the central part of Jobnstown on the left bank of the Conemanki where there in mach water-. In foct it is built in the river, but its foundation is rock, snd the walls have been secured by filling in with earth and stones. It in 45 by 75 feet, two stories bsilt of briek, plain and substsontial. About 700 persoas ean be seated in the upper, or meet iag roorc. The basemest is wellfitted for Sun-day-School, eook room 太e, The huilding will coat, when completed, about $\$ 10,000$. We regard the seats the best adapted for love-ffast purposes, we huve ever been. They are reversible and whether used as seats or tables, do their
work weil. The toune will be ready for serwork well. The house will be ready for ser st one of the $L_{\mu s y}$ eities of A merita. Immenes iron works and manafactories are located here which run day and uight throughout the year and give employmeut to 600 pertons. During the late great panic, when the basiness interests in the Enst sulfered so greatly, the iron worlss at this place moved aiong day and night witbont failing. For this the people are main y indebted to the Hon. D. J. Morrell, elisief of these manufactories and otber voeful instituGons, By bis ezcellent management, thousands of peoplo were given omployment, when other thousands could not get work, thus averting riots and keeping the poople at work.
In compsay with Bro. 31. W. Keim and.John Strayer, we vuited the iron and steel worhe, at 6.r meeting at Conemangh on the night of July 21 st . To gire bo aecurate description of their grandear at nigkt, is impossible in ba short a notice as this. To sum it up in a tew words ther are hoth grand and interesting to the riaitor; and after viewing them outo goes away Feeling that man is surely a busy and inveative creature. Wire, steel, and irou rails, car wheels. and many other useful articles are manufactured.
Johustown coutatus a popuiation of 20,000 , Considering the mixed population, thero in bus little distorbance.
"Over the hills, fat awyy, Jolt! Jolt!", so hought atienst the other half, 39 we climbed oe peake and looked down over the beight. From the tops of these peaks one bas a gruwd fiew of Jobnsto mn, Conemaogh river, and the great iodustries of this region. Notwithstand log the roughness of this country, farms, dwelliogs and other improvements adorn it, white far beneath the surince there is an stuvdance of cosl and iron ore. The man who owns land here hax two chances in selling. He cun not only dispsse of the surface, but te can sell hin
claim dowa, at lenat balf pay throngh the earth. The surface sields good cropa when properly cal tivated; and the iudastrions man binde reajy asle for his crops. Johnstown is one of the best markets in the world for all hinds of prodoce.
We know of ao better field for mission work Chan this city. And as the Bretbren now have - house in the city, we hope the work of erangelization may be pashed with vigor. Tracts shoold be distribated fiealy; and an sctive, per
reople in suchan may as to porsand them to vield their bearts to the obediance of Cbriat With zeal, knowledge and holiness on the part of the believers, we auticipate a good worl in any city. But there must ue true piety and right living with active work.
Some brethren gave na substantial evidence of their faith in tract work, anong whom were Beyj. Bensboof and Geo. W. Stutsman. Others promsed to remember this nohle enterprise, and will in due time give of thi ir means to tell! be story of the cross by means of the press.$W_{0}$ wart the preaching of the Gospel by means of tracte to go basd in hand with the living mimatry. Tracte are adds in the work, ond will work even in the absench of the preacher. Wo leave the bretbreas of Jobnstotwn church with the liope that trua zeal and piety may ever characterize them, and that they nay be aboundantly blessed in every good work.
THE swade chtrera, ra.

We reached the home of Bro. Hiram Musselman in Scalu Level, Pa ., on the 99ed, nod the same evening mot in publio worship with the vembers of Shade churoh. The nest morning brother Museelman took us to view the site of the new R. R., which is being built between Iohnatown and Somerset. Arciving at brother Hoffruan's we left the conveyasce and made the deseent to Stoay Creek on foot. For nearly one half tuile we went down, down through hemlock, pine and rud nutil we reached the rocks which the workunon were engaged in remoring. At one poist they had drilled sevral holos, put in three bundred pounds of powder and blew three hundred oubic yards of rock into the river. Here wers wen taling amidet mud, water and rocks in order to facilitate commerce and bring comumurities iuto closer relationship with ench other. Can we not learn a letson from thing As the workmen muet toil to lay rail to rail so that the whole distance may be spanned and the various points united, so Christians should labor that all along the journey tbere may be nnion, love being the line apon which oar souls must speed ou and on until we reach the heavealy city. But we started to tall you sometting of the Shade Creek church, but hike aprony preacher, bave turned aside a little. However we are how back and will take a new start.
Sbade chareh was originally a part of the Conemsugh church. About twenty six yrara ago it was thought adrisable to divide; hence a vote of the whole church was taken which resulted is bringiog forth a' new church. It atarted out with Christian Layman and Peter Berley ns its ministers. Theee were encouraged and assiated hy aboat twenty-four memhass: and from this number Shade bos increased to over three bundred. The church now owns three meeting-bouses and is buildiog the fourth. Au excellent Sunday-school is in progress in the town of Scalp Level wisere the Brethren hayo a good meetiug-bonse.
The chareb is in charge of Eid. Joseph Berkey assitted by Hiram Muselanm, Jwoob Holsoyple and three others. We rejoice to see our brelbren ootive and entrusiastic in the Mastar'E couse. The Lord has bleseed thom in days that are past and gooe; and by faithfal continuarce in well doing they will be blested throngbout the foture. We remained ontil Saturday ruorning the $24 t \mathrm{~b}$, baviog spent another evening in public worship with them. We regret that we could not remain longer with this dear people, for we learned to love them breasese they lure God.

## hustinados, pensiylyakia.

It was our gnod fortune to be ret down awong the Brothron at Huutingdon, Pa. on the afternoon of Jnly 2tth. We had long desired to risit this place to see and hear and enjos the Djogable; and now we have been gratified.
Jan. 1st, 1870 the Brambangh Bres, began the publiphing The Pilgrim at James Creek, Honting ion Co. and on Jan. 1,1874 it was movod to this place increased in size and otherwise improved. Near the elose of 1876 The Pulgrim and The Christions Family Companion, then publis bed at Myersdalo by Bro. James Qainter were consolidated aud pablished since under the name Primitite Christian.
Upon coming to this place the brethren felt the need of Christion fellowship and association, hence fitted np a room in the Printing Hoase for meeting parposes whero the foundation was sid of the now floarishing congregation which meete in the chapel erry Lord'e day. Here, too,

In the asme boilding our zateemed \#ro. J. M. Zock, who is asleep in Jerus, begau, in an homble wanser the work of educating the youth He was happy in being able to begia lowly, and like all good men, climb up and op, reaching after all good tbingn. He sacrificed bimself in babalf of right methods and holy priaciples, Peace to his ashes.
The "Brethren's Normal College" is in a Honrisbigg condition. With our geaial, loving hrother, J. H. Brambangh is Principal, and brother Jamen Qointer as President, we cau see hoth safoty and aucorss in the enterprise. There is no vain show, not all thonder in tie work, but anpretentionsly and carefully the laloor of instraction moves on and on just as if tenchers and popils were seeking something noller than mere show and vanity. At present the Teacher's Normal is in session The regular work begins Aug. 30th. During the iast school-year 304 stedents were in at ly built of brick in the form of w croes, $84 \times 102$ feet, four storjes" bigh. It is nituated on bagh ground overlooking the city: From this point one has a grand riew of the couctry for many milea, The scenery it really eackantiog. The Chapel where the brethren and sistere meet for worship, is plaja and well adapted to the purposs. Herb we met twice on the 25 th, and had Eveet frllowship together. On the evening of 27 th, the church net in regular council, and we osver attended a better business meeting. remalked that so fir, we had found nothing but love and peace among the brethren and sisters in Huatiogdon, aud that we rejoice with them in this fact. Our hrother in Christ, Dr. Brambangh truthlully replied that the reasoa they bad love and peace, was becanse they Find it moch easier to boild each other up than to pull down. God bo tianhed for that! Usu ally people think it is susier to pull down than to build up; hut down here at Hantiogdon they have learned the Lord's way and are bappy. May every brother learn the lesson thoroughly!
One work of this meeting wa shall notice. Just now a poor brother and sister are lying quite sick, and having no one to look atter them, the church thoaght it wdrisable to appoint a committee to relieve their sufforinge. This enmmittee is to provide food and rament etc, at the expenge of the church, and select brethren and sisters to attend to them. In this way each one know just when to go and what to do. Trus the descons are set apart for this purpose, but how often are not these someimes hampered by "red tape," thus leaving the poor and sick to suffer. It is the descon'a duty to purchase supplies, medicine, אe; to say who shall go to-day, who to-uight, who to-morrow, etc, so that some one is always there to reliave the suffering. When deacons do thus, they ere doing the Lord's work; but if they
must frat aak the church or some official whether they dare huy even crackers at the ex sente of the charch, then the sick will suffer. Ido not say that snch is heing done; hut the way sone of us are insisting on "honor" and elf-intoreas, there is danger of coming to that had thing very scon. The Huntingdon ehurch bes no dacous, beuce this committee. They meet once s month in council and generally do their busitees in less than two hours.
On Wednesdar, 28th, I. B. B, and wife, sisLer Cqunter, the writer aud wife weat up to
Grafton ated spent the day at Bra. Bechtel's mad at Bro, Geo. Brunibangh'e. We truly had anfujoynble time, eapecially out on the bil g. thering huckleberries, which are very plonti tul. How we wibled that all our readers couid see what we saw from the top of that bulf or
ridge. From that elevated height we bad a splendid view of the country for many miles? and the monatain to the west of us was graud and inajestic. We were among nffectionate brethrea and sisters, and our hearts were glad indeed. God bless the true and the good every where
We returned to Huntingdoa in the evening, regretting that we coald not apead a few days with the Brethres at James Creek. Atteuded Ther-meeting in the evening in the Chapel Thewe, Forgiveness. Of if that subject were our garments of righteousness, many of the broils and quarrels which war the pwace of neighborboods and churches would never be

What move? Shall we tell you how brotber H. B. B. piloted na to Sholving Rock, where We were far ahove Hoatingdoa people general-
Iy, and looked down over the dizzy bight for adistance of 3,000 feet? Well, perbaps we better keep a little quiet on that, lest ws roceive "a thorn in the fleah." We have enjoged ourselves thus fas, and feel that God is blexaing uk, and giving us a prosperous joarney. Health
improving: and we hope to retorn very moch improving: and we hope to retorn very moct
rofteshed and streagthened We regret that oircomatances compelled un to change our route atme; nut bope to he able to reach most of the placea for whicb we started. The sickness of our little boy may sbortea onz stay some With gratitade to God, 1 remnin, youre amomgg
the lesst in Christ.
u. м
4. $x$ s.

## AN INQUIRY

() UERY. Why do you not wait on that sick man?
Answer. Because I do not havs time.
Q. Don't yoo think gou bave an mach time wait on him as be has to be eich?
A. Yes, but I am too poor; ? cannot afford to lose the time?
Q. Don't you thiak whila you edjoy beallh you can afford t
he can be sick?
A. Yes, I kuow,-but it al ways makes, me feel so had to stay up at night and lose sleep. Da you think it makes you feel any worse to lose sleep than it does the sick man? Is it rot much eavier for you to sit up, enjoying good bealth as you do, than it weuld be to be kept awake by a scorchiog fever and racking paia?
Dan't ask me any more questions. I shall go to-aigbt and ovory night thereafter that $I$ am ueded; for if 1'd get sick 1'd thiak others could easier spend the time, afford it, endure the loss of rest, if they were well, than I could and

I am glad yousee your duty in thia mather, aud are ready to do it, too.
But I hape another raster I want to inquire ahout. Why are you so isregular in your at-

Well there are
all reral reasong for that. ing frow tbres to tea milen to not feel Tike go its nothing but an old story, dry and uninteresting when 1 get there. The sermony, the prayers and songs are just the same that thes were twenty years ago in my grandfather'
time. When 1 norkhard throngh the wealn want oveday out of the seven to myeelf for

Don't you thiuk the minister has to work and gots as tired as you do and would enjoy rest the same as pourself? Wouldn't you
rather listen, too, to an "old atory" aud hea "oud ronga" aud "old proyers," that you bave "he for twenty years or more," than to tell the tory, sing the sougr aud make the prayers yourelf? Prohshly if you would talli a little more Jesas and less bondp,stooks, mortgages, interest,
wachinery, fine iarnis, machinery, fine tiarnus, de, to yout neigbore, sing wora songs of praise ta God, nud pray Eito to warm up your cold heart, you would not thindy tho services soirthome. Even if the songs mad
prayers ase old, if your beart were right, that would be no more objection to them than it in to the bread aud vater you bave eaten or drauk for even a longer time, but which, to long as yon are in health, you enjoy nome the less. Gur piritual necussities do not chauge any wore than temponal aeessities. The human familly
haa alwass had ned of the same foed spirituglIy and temp orally that we do to-day. And there is as listle reason why spiritual food that was aourishing twenty yearn ago should yot he now as that temporal fuod that was nouristing theu should not be now. My brother, have you not allowed the cares of the worid and the decaitfutuess of nches to choke oat of your beart the divine image?
To get at the root of the ratter, tell us real$y$ which has tbe ascoudency in your beart, the church or the pooket hook P If you knew it that you could make more money hy changing loentions, would you remain and hare the church or would you move and have the money No evasion; answer equare. The world says you woald take the money, because when ther was a meeting in yonr church soo had a chance
to wake few dollara hy staring at home and that

Yoo staid st bome till you got the last cent and then the meeting was over, and that after ward you found fault with the meeting, said that it was not condocted in a proper mancer, that tho church was going to ruin, de., atthough you had not been near to bear or see anything yourself. They declare that dollara and cent in the religion of your bearh, that thin world is your god, that your affections are all absorbed hy the things of the earth. They say this be enose there whs a poor but very worthy and comproth, an elder in the churob, who compolled to omit his official duties to provido for his family, and that a goodly number of the pions mea and women of the neig thorbood wanted to provide for the family so that the minister could "do the work of an evangelist" and "give biweelf wholy to the word," but that you interfered and suid, "NO, that will not do: it will corrupt that brother and be'll corrupt the churck." The world thiaks you were not nincere, because you bold thousand of dollare in your bands aud never iotimato that it is corraptiag yon. They say yon opposed it hectansm you would be ashamed net to give something yourself and thst you were too stingy to do that. I don't know how it is hiveelf, hat that is what the world says.

## A home in heaven

WHAT a joyful thougbtl How it thrills and animates the very soul of our heing. nth what grandeur and aweetress does it rng io our ears! Who can comprehead it? It inapires our thoughts and directs them beaveu-whard;-cheers and elevates our feelings, and creastes a sensation within us that seems to sartake of the beauties of the upper climees atil, that divine embanssdor, realized the thought to its fullest extent, when be made use of these words, "I desire to be abent from the body and present with the Lord, whech is far good of Zion and the welfare of hia fellow-mortaly, he had to undergo the severest trials to accomplish the resulta for which he was laboring. While meditating opon bis cares bin rightsous soul gave reat to thess words: "O when shall I be delivered from the body of thi death!" Such are the expressions of every de roted beart.
The Surior's missjon on the earth was for the purpose of preparing a way for us to ohtain a horne in heaven. All bis teachings centralize in thia thought; "In my Father's bouse are many muniobs; I go to prepare in place for

Togive us an odea or faint conception of the grandness of that howe, $\mathrm{H}_{e}$ says, "Eye hath not seen, ear bath not beard, neither bath it entered into the beart of man to conceive of the heauties of the bome which the Father ha in roservation for them that love Him." Tho imagination of the beart may picture ta scene that may seem beaven-hke, hut Jesus sags it las never entered tuto the beart of man. How grand, then, most be the realities of that rest: How, shall we obtsin it? ls there a way by which we can secure those heavenly promives? In an answor to our queries is the gentle voice of Jesus in tones of sweetaess, yet with all the depth of mesning that the grest Jebovah ean put into them, "Blessed are they that do bis commandmeats that they may bave right to the tree of Liffe, and enter in through th" gateo nto the city." Here, then, is a promist, and he mesas by which we may obtain that promHow wany are making ose of the means? Are we as diligent and earnest in this as we are in securing su earthly home? There questions should he prossed howe to on bearts and rouse us to immednate action. There are nope who do not want to enter into that rest when ite's troubles are over, hat how many do we ee striving to that end? Fow indeed, compared with the maltitudes that are not. How sad to thinkt that so many are indifferont to that which concorns them most; to that which we ali hope to enjog.
God in promising is rest bas also desiguated the couree to he pursued to obtsin it, and notbing short of obeying all His commandments will secure unto us that rest. Life is short at ongest, and we should devote it all to the aernee of God to compensate for what Cbrist has done for us. How merciful is God, yet it will oot do for us to live in sin and then at deat3 say;"Lord, thon art merciful; I commit my spirit into thy bands." He wante an eatire ifeservice, un all-submiasive, unfedging con-

Edence in his commands and premises; then and not till then, will He reward ae
Kind reader, if jou bave not yet given your beart to God, delay no longor. Every day apent in sin widens the distances between you and Your;God,and heaps up wrath and condemontion against you at his coming. Aceept God now though you may be young it will make your life all the mure plement. Nothing is more pleasing than an amiablo, youthfol beart,warm zealous and sincore in the service of ita Master. It rewinds us of the beings that coustitute the bosts above. Though you have arrived at the meridias of life and spent gour best days in sin, God is atill willing to adopt yon into his family if you retrace your atepe and dedicate your heart and tbe romainder of your life to his ser vies. Theugh yen have lived to the age of threescore and ten, and your heart and conseience is ro enessad in sin that it would take a Boaverges to awaken you and pall you cot of the mire, there is yet hopa for you, if you lot the rays of Divine love shans in yoor cold and benighted heart so as to revive you to a Dewaess of liff, you may yet obtain favor with God. Finally, we entreat you all to stedfastonsa Be firm, faithfal and true, always abounding in the work of the Lord, aod then shall you obtain a crown of inmortal glory reeerved in
Heaven for you, and not for yon only, but for Heaven for you, and not for yon only, but for al those who love IIIs appeariag
L. M. Euy.

Sisten Bishop, situr of Hro. Moore's wife, reached the house of her parento in Cbampaign Co., III., last week. May her respite from of cee work improve her health and be a season f joyful recreation

## FROM OUR EXCHANGES.

DON'I CLOSE THE OLD ROADS.
I) EAR young peopic, ploase don't clese the redness of old associatione of us enjoy the sa charches with palpith instead of music st Let us have a few ministera who preach onity the Bible, even if the pems are not all foll Lat us have our old doctriaes, for hy these we live. Whea triala come apon us, whea dark bess mnd storm sarroand, we perish if we may ot atay ourselves on the old doctrines of God's avereignty and love. We will cossent to al he novelties which are demanded by this fast moving age, but don't deny us free passage by
the eld paths. Let us go to the welle ond apring the old paths. Lat us go to the welli ond apring of simple, old fashioned religion. Tolerate the ufirmity which elings to the roverence, the soriety, the atrictuess, the godly fear whieh our fathers taught us. Dou't close the old roads - Vermont Record
-It was a remark of John Huater, that great man who was ever a great man. For the great mes have endeavored to do some great section that seemed to tand to some great good and the effect made them great. Wanting to be great is vanity without power." Sompthing parallel to this was Lougfellow's anying: "The taleut of success is nothing more than doing what you can do well, and doing well whatever you do,without a thooght of fame." But the eli max of the seatiment, after all, is foued in the aspired precept, "Whate rer you do, do all to the glory of God."-Pretbyterian Jowrnal.
-Speaking of divorces, the St. Louis Globe DemDcrat says:
The sociat
The social pasition of divorced perions iq not re-
ported, but if It were, there is little donlit but that ported, but if it were there is little donite but that
most of them would be found to have belonged wost of them would be found to have belonged to
the oo-culled better classea. They who labor for their bread are seldum troubled with domertic unbappliesa. They begin married life witi at lexst Arrge appreciation of its burdeme. and seldom, fan Thober in its triala
There is fool for reflection in this, "Abandance of idleness "was one of the fraitfol soorces of Sodom's corruption: This,was the iniquity of thy sister Sodom - pride, folaess of hread, and ahundance ofidleness, was in ber and ia her danghters, neither did shy atrengthen the hand of the poor and needy" (Erik. xri: 49). There is nothing like bonest indoutry to keep the beart Iree from the evil imaginations that hreed all sorts of vice and crime. To abandon life to indolences and volapticasaess is to give up the sonl to atagnation and its pestiferoas brood of avils and sins. Henve, ebildrea should be taught the dignity of tahor. When bonest work is looked upon as a curre, or looked apon in crork of uterionty, depesty for ita prea. -Christion Foundation.

## H0ME AND FAMILY.

## Hasbanda, love your wives. Wiven, sobmit your-

 themition of that ase jour mard. Bervanta, be

## FINISHED,

Somehow there lorketh a sadness, Tome, In this simple word.
Tuls mournful word was in aggu From the lipn of our dying Lord. Though reat is the meed of labor, Though rest ia the boon we ask, A way from a flolshed task. Whatever the tank that's finlshed Be it good or ill., we are cert That a part of our life la there. When I tock in an em When I took in an empty bin
Oftimes I tuink with a algh, Of the hrooding there, the fo E're the litlle oves eonld $0 y$.
The wee home looks so lonely,
Ithink, with a toach of pala, the nest.
May press it never again. Oh, comes there not an aching When loving mother's hreash Ooes forth from the dear homeneat. And she feele that the careful inbor Fhieh wearied her fo the pask Is filshed, all fin.ahed at last
$\Delta$ h, sometime, sooner or later There cometh to ue a day Then the iltie strife of this earthly life.
 Then, then it will be no matter Whether lifo hath been fall of Jcy or pain.

## CHARITY.

## of weatithy A. ctabre

CARITY is that disposition of heart which inelines as to think favorably of all manlence, and qood-will. The bigheat exercise of obarity is that manifested towards the unobartoble. Among all the Chrietian graces charity tands the most prominont it is a hesutiful adorament for the Cbristian, and adda luatre to the character that no other can. When we spesk of charity some mar understand us to mean giving of alms or relieving those who are in distress, It does mesn oll thif, but it has a having charity for othere: --affection, tenderhaving charity for others:- affection, tender-
neas, liberality and induleence, - not for special neas, liberality and indulenence,--not for s.
friends only, bat for onr enewies as well. Tho charitiles that sootba, nod heal and bless. are scatered at the feet of man, like Ilowers, The apostle Paul, in writipg to the Corinthian hretbrea, anys, "Though I epeala with the tongues of mee and angela, and though I bestow all my roods to feed the poor, and eren give my hody to be burned, and bave not charity, it profiteth me nothing." From this language we may infor that it is not the mere act of giving wherein consiste our charity. Wo may give all we possess and not be charitable. It is the pure motive, -the charitable disposi-
tion and Clrastian henevoleace,-that feeling tion and Clinatian hezevoleace,--that feeling
of true and genuine love for nthers that should of true and genuine love for nthers th
characterize our every action in life.
We are taught that farth and hope are prominent traits of the Christian, yet the spostle says, "And now abidetb faith, bope and charity, hat the greatest of thase is charity." This, theo, is the principal gruce, hence one that should bo possessed hy all who profoss to be the followers of Christ.. In the preceding verses we have a catalogue of the Christian graces, world how we should coaduct ourselves in the word and towards one another, hut here Paul says, "Above all thpse things put on chasity, Which is the bood of perfectness," Perfectaess bece, perfection, completeness, consummiate
fect, fect, perfect
escellence.
In order to lise lappily and in pesce in this world we must bave charity for those around n5; overlook their failures instead of searching for them, and try to hear patiently with the issoults that may be barled at tos. It is a blessed thing to vossess, and enshles as to live abore the low and groveling things of lite. It is not charity to be alwars searching for the foolts and blemishes of others; impagning their motives, and placing a wrong construction on all ther do. It manifests a narrow, selfish disposition asd reveals a corrupt heart. It is not
"beariag one another's burdens," and striving to lift up the fallen, but the reverse, cruabiag out the little strength that is left and tramping them benesth us. This is not the kind of charity our Savior exbibited while here on earth. He did not try to suppress the weak endearore of his followera, nor censure then when they erred, but enconraged them to live hetter lives. This, then, is the charity the world needs-charity towards the uncharitable, bear patiently with their weaknegses and ungrateful acth, and strive to live before them in such a mannar that they may bave no cause for cenarese. Where true love esiots for the wellbeiag of otbers wa will exercias charity, sad attribute their mistakes to the bead and not to the heart. Much of tbe anhappinens and misery that exists in the world is dne to the ancharitable hearta aud lives of those who inhabit it, and often too, it is meniffrated by those of whom we wonld expact better things. As thong professing to be Christians, let us endeavor to coltivate more cbarity for the erring ones, ever remembering that we are all weak and ninful, and without the love and tenderneas which our heavenly Parent manifests towards us,we woold be helpless and undone.

IRREGULARITIES OF ENGLISH PLURAL TERMINATIONS

Remember tbough box in the plural make
The plural of ox should be oxen, not oxes.
And remember thougt flecee in the plural is feect
Tbat the plural of goose isn't poosee nor goceers. That the plural of goose isn't goosee nor geesess, houses,
The plural of mouse sbould be mite, vot monses. Mo ouse, It ts true, in the plural ls mice. Rut the plural of house should bo hooses And foot, It is true, Iu the plural is teet, But the ptaral of root should be roots, and not

## Ltfe and Grovth of Language

## SELF-IMPORTANT PEOPLE

WHEN they get into a church they feel they are the moet important persons in it, ond that nothing can possihly go on without them. Ther think if they were dead the church wound 80 to rain, ond that it would
stand up and ery, "My father, my father, the chariots of Ieraa! and the horsemen thereof!" Chanios of laras! and the horsemen thereof!'
But it if not so. Don't you know, some of you But it in not so. Don't you know, some of you
hig brothers who are so great in the little ehurch over which yon are dracon or minister
ent what the Lord does with some of usp He does with ns as the captsin did with the man who was troublesome on board the ship which was going to Australia. talking to the esilors and passengers about the dreadful weather, and ever When a bit of squall sprang up, this man was doing incalcoluble mischief. The eaptain said, "You will assist me; you know a thing or two: we don't know much. 1 will give fou something to do; a great deal may depend upon yon. You stand there and bold that rope: you don't know the consequences if you let go." So there stood oor friend for a long time bolding this rope as firmlv as if be felt that the
eods of the earth were apon him, and be was eods of the earth were apon him, and be was
the foundstion thereof; and at last the coptain told bim to let go, ss the davger was over. Our friend went down stairs feeling gratefol to himself. Next day be wondered that nothing was said ahout what be had done. Be half though they woold present him with a piece of plate. He grew so wretched sbout the general silence that at lnst the enptain had to tell him the se cret,-that there bad been nothing wrong. MI told you to taise bold of the rope to reep you quiet." Yet there are people in God's servic who do nothing but hold a bit of rope. Noth ing comes of it, bat it treeps them quiet- - ppur geon.

## A MOTHER'S TRAINING

T
HERE were sis members in the houssholdthree sous and three daughters. The miother was a cheery, quiet, religious woman,
thoroughty hoond up in her hoosebold. The busband was a resolute, defianf, outspoken belisver. He was a jorrnalist, and lost no oppor tunity to have his fling at Clrintienity. Un believers, as bitter as bimbelf, were frequent guasts at his tshle, and mado themselves merry with the Bible and religious fath hefore the childron. The mother seldom bore any part in the conversation. Not one of the children entertoined the opinions of the father. As thes crew pp, one efter another came into the charob. The sons aspecislly, were noted for their intalligent piety. 1 felt a great eariosity o know bow Mrs. Long accomplisbed her diffi alt tavk-by what meana she had neotralized the influence of her hasband, bow she had led
her entire flock isto the fold of the Redeemer I asked Mras Long to give me some elue to her method. "Well," she suid, "it ie a mimple mat ter. I never opposed my bushand, never ar gued with him, nor diaputed on the subject of religion. I never helittled him in the eyes of the children. Bot 1 never allowed them to go to bed without reading a few short vereen of something the Ssrior had naid. 1 put his words over against the words of men. If the devil cast in the tares and weat his way, might not the truth he as potent? And that's the whole of it." "Christion at Work.

## ANNOUNCEMENTS.

## Love-fenets.

We expect to hold our commonimn meeting is the Mill Creek church, Adoms Co., Il., on the 11th and 12tb of Septamber. Those coming hy railroad will be met at Costsburg by notifying brother $\mathrm{W}_{\mathrm{m}}$. R. Lierle, Liberty, $\mathrm{Ad}^{2}$ ama Co., Illioois,
H. W. Sthicklz.

The Silver Creek choreh, Cowley Co., Kansas will bold ite Love-feast on the 18th of Sopt, nine miles South-east of Winfield. We bope nome of the elders will make it suit to be with as and we herehy estend an invitation to breth. ren andpistern to be with us.
D. Harader.

The brethren of the Blue Ridge charch, Piatt $\mathrm{C}_{\mathrm{o}}$, Ill, will hold their Luve-feast on the 27 th of August, commeacing at 4 p . m. Those coming from the outh and weat will stop at
Mansfield, and from the east at Mahomet, on Mansfield, and from the east at Mahomet, on the Iodianapolis, Bloomington and Western R. R. Come, brethren and siotorn.

Jobm Barnhart.
The Monticello church, White Co., Ind, will hold its Leve-feast on the 15th of October, commencing at 4 p . m. A general in vitation
given, eapecially the ministering brothren.

## S. H. Bechtelbemen.

The Libertyville Chareh, Jefferzoa Co., Iowa will hold itn Lovefenst on the 24 th of Sept, beginning at 2 p. m., and continuing over SuDday. The asual invitation is extended to all who desire to he with ne.
J. H. Eshelman.

Tra Platte Valley church, Butler Co., Nob, will hold its Love-foast Soptember 3rd and 4th at brother James Kinzer's', four milen east of Rising City, snd five railes north-west of Garrisos. All coming from the sonth will be met at Garrioon. J. P. Moomaw,
The Newton Grove clurch, Case $\mathrm{C}_{0}$, Michgan, will hold its communion meetivg Octoher 9 th, 1880 , commencing at 5 o'elock p.m. A general invitation in extended.
$W_{\text {alter }}$ Clahk.
The charch at Arvold's Grove. Carroll Co. Illinois, will bold ite Love-feast Sept. 14th and 15th, commencing at 1 p. m

John J. Eymert.
The brethren of the Tippecanoe congregation Ind., will hold their Love-feast on the 21 st of September, seven miles east of Syracuse, comtop off at Syracuse. The usall invitation.
G. G. Grapy.

Avo--2R, at Red Badk, Armatrong Co. Pa at
SEPT.-25, in the Beatrico Cburch, Gage counts Neb, at the beuse of Noah Brubaker, mules soutb-east of Beatrice at 2 P. M. Haya, 5 milies north-west of Greencastle, Hays, 5 miles north-w
Jasper eountr, Iown
10th, Limestone charch, Jewell Con Kan thb, Silver Creek chureb. Kan.
32, nod 23, Iowa Riverchurob, I, at I P. 3

Ocr.-s, Log Creek, Caldwell conut
the house of J. E. Bosserman.
misthict heetino.
The District Meeting of the North Missouri distrnet will be he'd at the meeting-bouse in the Wakenda congregation, Ray county on the 14th of October, 1880.

FALLEN ASLEEP.


VOLFORO. - Fallen nsieep, nister Lacretis Wol


Alscrvices by the writer, astigted by others. Text
Ps. 18:4. and Amos $4: 12 \quad$ W.J. H. Bar'wax.
WELLER-In the Rome churoh, $\mathbf{O}$, alster MolHie, wite of brother Danal Weller, aged 70 years ${ }^{2}$ months and 7 days.
She was born in Eancaster county, Pa, in 1N0 and ualted with the charch of the brethren in 1 serf. and in isit moved to Hancock coanty, Ohio, nat SS0 Sherried to Dasiel Wher. Died July sth, cso She teaves an aged hapband hot no ohildrea Catharine Shearer. F anerat services by L. H Dich oy and J. P. Elersole from Rev. 22: 13-14.

> P. C. ptease copy.)

ZEIOLER-Died in the Spring Creek congregh or Oce. W. Zeigler, aged 7 ya. 0 mos. and 9 days.
Le wesa firm daclple of Christ, and frequently expressed his disapprobation of those minlater scepting a compensation popuiar religtoniate by ollowing the example of Fiul who with the oth anoatle of example of Thut who, with the oth o order that he might ho an example to thation order that ho mish he an example to the Ira Snell. E. Urmanem

Brethred's papers please copy).

## OUR BUDGET.

-God is love.
-God is good.
-God is merciful.
-God loves fallen man.
-Honor to whom bonor.
-Truth will shine forever.
-Truth and darkness are enemies.
-Truth is of God.
-Darkness is of the evil one.

- Anger is man's enemy.
-Love is an angel hright.
- Malice is full of venom and death.
-Life dwells in love's dominion.
-Happinese is of God.
-God lifte mankizd up.
-Satan pulls mankind down
-Jesus is the Prince of Light.
-Satan is the prince of darkneas.
-"God moven in a mysterious way,
-His wondens to perform:
- Be plants his footsteps in the sea,

And rides upon the atorm."
-If a man lives for others he will not be forgotten, even after he ie dead aod gone.
Liberty is not license, but freedom to know and do the right.

Some men seek glory and fome through ignoble means; They often succeed, bat in due time are found out sod remembered.
"Not pleasant going to chureb now," you say; well, wiedom warns you, if you will bear her gentle voice, that your religion is is sham and a failure.

- You will stand in the hot sun two hours at a political meeting, but cannot thinh of one hour in the honse of God where it is muoh more plessant. "Where Four treanore is theze will your beart he also."
"Ye are the light of the world," does not sp ply to all church members. Christians give light; but not so of all charch membera.
-How much for Caesar? and how much for Chriat? Will a man ron God? It is a very common occorrence now ardays.
-To helieve is to do. To do is to live; and oo live right is the bighest type of true maohood. But manhood is an unknown quantity to many boyn over twenty-one years of age
-Step hy ntep we get away from infancy to manhood; step hy step we get away from ain and weakness; and step by step we attain to perfection in the dirine life. and.
Bishop Whipple recently remarked: "As the grave grows nearer my theology is growing atrapgely simple, and it begives and ends with Christ as the only refuge for the lost."
$-\mathrm{Mr}_{\mathrm{r}}$ Wm. Huntley, a pupil of George Stereasun, has lately died io England, at the age of 82 . He erected the first locomotive engine that drew a passenger traid, under Stevenson' persopal suverintendence, and had the bonor of working it with bim on the memorable 27 th of Siptember, 1825, the firat day that a train passed over the Stockton "and Darlington mil way.
-A writer to the London Times shows that New Zealand is now is s deplorahle condition, hoosands on the hrink of stservation, while hey indehtedness amonnte to the enormons som of $75,000,000$. The writer fears she, like Ire


## OUR BIBLLE CLASS.

The Worth of Truth no Tongue Can Tell
Thin deparmeat is deagned for wakigg and anWernig questions, drawn trom the Biblich in or Mref, and clotbed ln simple latguage We mbsil


## WII some one please explamn Revelations A Bnoruke.

Will somb brotber or sitter please explain th
30th yerse of the 14 th ebapter of St. Lurke hiley Stump.
Pense explain Genesis nth Chapter and sth verie. "And ti repented the Lord that he bad malio"

Please explain $18 t$ Corlpthasns, 14 : 3 , whic evide thus: "Let your women keep nllence in the burches: for it is not parmithed unto thom to syieak but thisy are commanded to bo under obed
ence rs also naith the law."

Ia there a boptiam of the Holy Gboat:
What in the testimony of Jesus Christ, an
Wili you please explain how? "And thon (the serpent) sbalt brulise ils (the Mrinab'ss) beel. 'Gen.
Will sume brother or sisteer please give a deÛnite nuswer on satat. a:t2,especially on the word "floor?

Will enne one please give light on Matt. $5: 23-2$
Will some brotber please give an explanation of Mest. 2\%: 15, which reads as follows: "When ye
theretoro shall see the neowiaition of desolution, poken of by Dantel, the prophet, atand in the holy phace. Whoso reabeth let thin unierstand ${ }^{\circ}$ Has such taken place in the time that is past,or ia it yel
in the time to come?
\&. W. Yosx.

THE ABRAHAMIC FOLD-NINETY AND NINE.

WHEN Jesus spake the parable of the shepberd who had a lost sbeep and left the ainety aud oine aud went iuto tho mountaius fold of the flock and sought the missing. Insmuch as everythiog must bave ati onginal in time, order and place, so mast this. The phrase "Ninety and oine" doubtless has its notique ase is wounumental thought of the eoveoaut of God with Abrataiw, for this For ninety yean old and nive. This pastoral God through a faithful seed and pledged and plighted nations whose uumbers was and is naecountablo for variety and totality, God thanging his name from Abram to Abrabaw. This mas very significaont. At the age above Grod the Lord-God said 1 am the Almighty God, walk before me and be thou perfect. I will wake my covenant between me and thee and I will multiply theo exceedingly, and Abrabam fell on hus face and God talked with lim saying. As for me, bobold my covenast is with thee, add thou shalt be a father of maoy astions, Altom hut thy name shall he Abrabam farlad liram hut chy nane shaif be Arabam for a futher of many nations have I made thee." ln
thie Abrahamic family a choseo race whs dusChie A brahamic family a choseo race whs dra-
tuod to brivg forth a Redeemer and Savior ualsrasl. God feunited bis corcasat of prom se by a Hon, au only son, a free bors child,soac his osme in wbom to call for he being fors under the law for he was promised before be law. Yet he being circumecised the eighth day mode him and his seed a debtor to the Thole law. The seed and their geveratioos in icol "as of seeds" touching the land of Ca ann for menernasting possessioa on their Int, and will he their God apoo the coodt ign or neal of righteousnoss by faith. Unto this arah mas iutermarried with this sense of ouly Abraic. Ste too must he conteuted sowewh
Sarai becowes Ly God's comeand, Surah. Sarai becomes by God's comneaud, Sarah.
bessing she must have of the "oinety and nine gives in promise by Sarah a son! Why? B suse she must be (or shall he) s mother of nations, yea, kiogs of peoples shall be of her. To this Ahrahan's falleo faco lauglingiy exults, and io his heart says, shall a child be horu voso him that is ao huudred years old, sod shall Sarah who is niocts years old bear! O yes, Sarah now ninety aod Abraham oivety aod nine
This begias the ereditable history in type of the parable of the ninety sod une that need no repentance for the apostle Paul teaches that the "gifts," (oticers) and "callings" (the dnties of the officers) "are without repeotance." But
the lost sheep gone astray-oue in body (conorete idea, collective onity) are oo the moun-
thios, the wild pastores of unbelief, fashiooing themsslres as priesta, for as "like priests, like people" io the groves with strange fire (common firv) covsanming balls and hulls, blood and dragging fisek along after a Gentile world awe are doing now, murworing at every coorocatioo. It is a sbame. if oot ontrageous, to leare God at a great distance. If Jesus is not crucited afreb again will bring witb ham in doe time sucb as sbail he saved. The monotaia sheep is thrown apoo bis shoulder-the Jews (who are his own in the Ahrabamio covenast of circomciaion aod promise, for "he came to his own nod his own recoired him not." Becouse he thought it not rohbery to be equal with God, he took oo bimself the reed of Abraham and hecaune obedient noto death, even the death of the cress." So teaches Paul in Hehrews. Jesua justifies all the faitbfol as God did Abraham, Euoch, Elijah, Moess, Job, Danitl, sc, Jesua heing all things to the law and prophets and the Psalms, fullifling every jot and tittle for us, tbat even we through bim might obtain like precious faith and inherit the hlessings.

Joskpa I. Cover

## IS EVIL ETERNAL?

If evil an fudependent. pelf-existent. eternal THE condition of the question is indefioite. The word principle bas various meaning nd the esact sense in which the wnter uses it is not giveo. It is defined to meas "as original operative cause, motive, foundation, a conetituent part, geoeral truth, rule of actioo, etc." To nay that eril is an origioal operative couse would make bavoc with the accepted lact tbat God is the greast first canse. To say it must have iobered in God is to assume it solely on metaphyacal grounds,-metaphysics is the scieace of the mind aod preeedes form. Qaeetion; Is evil a necessary constitaent in mental Scinees? Cortainly not. If not, theo evil is coocrived, formed, and oot selfexiatent. Choice does not necessarily dewand the presence of cvil in contrist with what is good to induce the right choice. Cboiee is oftan determined hy a certain apple is preference to any other apple and get my cboiee does not decide the ooe chosen as being the best apple. The sabjective origionsl existence of evil canonot be aduitted, neither can it he proves; deither can its orignal ofjective existence be sustained, and not anythiug in all mental sclence demands it so to exist. Of the oecessity of a subzequeot evil in
order to the full and free choice of the good. the question of the writer dues not demsud avythiog to be suid on. This may indeed bs allowed for the parpose ammed and conatitute tven a great Gospel truth filled with possibil. ities of filial devotion to the Father of our Spir-
its. If the writer desires something more ex. plicit he will please define himself clearly and perhags the question will be easy of solutioo.

## ANNUAL MEETING.

A Sthere has been considerable sald about whs pretty good, bave a few thougcts to offr Awoug otbers comes the query, asking whether t is right for a brother that usen tobaceo to reprove oue that iudul ges in the vaio fashions of the worid in dress? Aoswer. No; hoth fashions are wrobg.
Now, while I want it understood that I am no adrocate for the uase of tobaceo in any forn, I am oot williog that it sbould become the cape goat to bear all burdeos, or the fort bebind which many other wrougs and evils shall hide their ugly beade, add will tberefore propose one more query for esasideration: Is it
couninteot with our drecioion at d . M. for member that wears fine broad cloth, with lang memerres gowo over it, hair parted to one side, or lireangled lihe the fashiousble world, with masishingled uate the fastiouablo, worlid, wits masi-
cal instrumeats in the parlor, which is drcora cal instrumeats in the payior, which is drcora
ted with fiesest of earpetiog, , cartains, fringer, pictures, Ilikonesser, images in arvater variety thon porhass ever adorned the temple of Dagoo, sustera with little fancy bonaeth, plain cove ring exchanged for a faocy head dress stuck on the back of the head, wide ribben, open hangiag. oaly to be fanned by the breeza with other rappings oud trim minga, and many other sach things too oumerous to mention. Mea going from place to p lasee, negiectiog to pay their beneat debts, too lazy to work with their Lands. pasing their debts oaly by prowises made to he hroked, and mauy such like thinga. Now an hena things hare all io sabstance, been decided by A. M. as wroug, for the query:
Is it consisteat for thowe who induige in any
of these wroogs against the decisions of A. M Now try tje stoee oa the other foot a littlu nod fit don't pinch gou won't Heed to squeak, and as 1 have oo varnish this morning to pat on it will bavetogoss it is, aod if it don't rasch any oue's case jost please excuso and hold me reaponnible for what I have writue.
. R. G18н.
Roanoke, Ill.
FROM NORTH-WEST MISSOURI.

$B^{r}$your request, I give your readers a mer left Lanay risit west of the Mississippi. the river at Rock Island, june stred the home of brother Epperiy, near Unionville, Appanoose Co, Iowa at 9 P. M., where I rested till Sanday morning. Here I fouod quite a body of members, four ministers, a good house, a good Sun-day-sobool and a good conotry. 1 ramained to eujoy this pleasuat rociety uotil Friday, the 11th, preachiog four times ia the Brethred the home of brother Geo. Replogle. Tbe namen the home of brother Geo. Replogle. Tbe aames
of brethren Martin Replogle, and bis fatber of brethren Martin Replogle, and bis fatbe who is blicd, Miller and wife of Pa., Handman, Epperly, Dasiel and Joseph Zook, Whistlor Wise and othere with the kindoess of all, will ba renembered with plessare.
From this place I weat sosth to Lavecaster, schayler Co., Mo., wbere I was met by a brother and cousiv, Wm. West, to whose bappy bome I wes taken. Io thisis part 1 found a small, but lively body of brethron and sisters-all ancious that the Muster's work should go on rapidly, but feeling that thoir district has, in a rapiat measure, been overlocked. Bro. Tazewell Gray, formeriy of Ohio, is the only eldor well Gray, tormeriy of Ohio, is the onhy eldor
and miniater in a large territory here, and beand minister in a large territory here, and be-
ing av old man, the woris is too great, bat he is ing av old man, the, woris is too great, bat he is still williog. Durivg the war, the eenthera mivinters wont nouth, uortbero ministers noat oorth, hat brother Gray recmined nad worked on. He was for a long time tbe only mioisher of any kiod in a large district. The chur
The Brethren in Schuyler county have good railroad facilities, and are anxious to have Brn. risit and preach for thwm; and tbey aleo invito ruigration to a good country with cbeap lands. From this point 1 weot north into Wayne conoty, Iowa, where 1 speot five days visitiog conoty, Iowa, whern speot hve days vising among relatives and treedus, hut mody whiso I was oot at any public meeting in this part, but had a good listener whilst witb my cousin, and one too, who was very willing to iovestigate the Word, and would be willing to accept it all, were it oot for that hobby which essert that all our Savior spoke, was given for the apostles sod for them aioze. It in a strauge theory to me, whicb will assert that the best mission heaven could provide, or eartb recenve, should he thought worthy to endure through oly one generation.
From this point I came into Worth county, Mo., where I met with maoy relatives and friends from Ohio and other States; and bare I bave spent some weeks, talkivg nearly all the time. Since arriving here, I, witb two
brothers, weot soath ioto Oentry couoty, brothers, weot soath ioto Oentry couoty, where 1 staid ten days, near Dariogtaz, way crossing, and oear whicb, m . Sell, reside. Here visited a oumber of frieads and relativen, preaching in Darlingtoo Hall some four or five imes. Upon our retura to Worth county, to oar brotber'h, we also had meeting.
Here in Worth couoty I found mostly memers of the Disepple church. In Gentry couoty, I met mostly Methodisth, but 1 find members of other deoominations with a good feeling. aparently, betwist all.
Oo Saturday, Jaly 17th, with our brother and wife, I went into Nodaway countr. Here I found a emall, bat live hody of brethree and istery, and io a good country. Spose for tben it night and on Suuday, and was then called to attend the fueveral of a oeighbor named Wilkisson, aged oear 60 yeare, who was a mem ber of the Free-will Baptist chorch, but who 1 am told, had said during his sickaess, that his inteation was, it spared to live, to units with our brethren. The large assem hily seemed to esmpathize mueb with this officted family. Retorning to our brother's at dark a muck aded reat was had, and on the morrow th "flaremell" was said and I sped away towari "faremell" was sain
Reflections might well he offered, but space orbids great leagth. North-west Missouri i a good country aod with good society. Worth couoty has 00 jail, aod there in sot a saloan in the coonty. The people are very industrions and inclined to be religious. Have maoy meetjogs with good attendance, and lively Sundayschools. Edueation has all eocouragement. There in, however, one draw back to the eborches there, and is felt too hy their wembership. And that is: Tbeir preachere must have bia And that is: TDEir preachere must have bia
pay or thero is oo preaching. From fiveto fifteod dollars per serminon is the role. A free gospel in in demand among them.
The pleasure of doing good is the oaly plesso
are that nerer weas oot.

Thaxk on mued happinens you coovey to others by kindly aoticen ard a cheerfol convercontent Who does oot fosl more cheerfal anial "good moroing," a hearty shake of the hand? Who does not make bimself the bappier by thess little sxpressions of fellow-feeling, of good-will? Sileore, and atiff, uabendiog ree gerve are essentaily selfish and find polite maso has plesant rdeng. nition and cheerful word for all be meets. He nitioo and cheerful word for all be
seatters suobaams wharever he goes.

It is not all of life to live, oor all of des b th

## THE BRETHREN AT WORK.

Augnst 8

## FROM THE CHURCHES.



## oHIO.

Glllboe.
We have felt for vears that our bonse for orvice wha not sofficiont for feast occacions; the eize being ench that an aldition could not be very well attached, bence to accommodate our friends and neighbors with an opportunity to hoth hear and eee on fewe occafioph, we secared a tent and nsed it for the firat time the 10tb of June. The evening was calm and plessant, and the attendance, hoth of members and spectotors, was large. There seemed to be a serions attention while we quietly on the green lawn under our capscious tant, evidenced that we kept the ordinances sa they were delirsred to us. Before communion service we "resorted to the river eide where prayer wes wont to be made," after which four precious souls vere haried with Christ hy haptism. Brother O. F. Yount wes with us and intelligently addressed a large congregation at our morning meeting on Sabhath. In the afternoon wo wore mach edified in listening to hrother Daniel Brower. Brother Jacoh Whitmore was ala present.
I. J. Rosemierger.

## Spriugtield.

Oar quarterly chureb meeting was held laut Saturday and everything disposed of with good feeling. The churoh is in love and union at present. Brother Stein preached for ua nt our meeting-house yesterday morning and evening. To-day was onr barvest meeting. Bro Stain preached. To-night be is at New Cor lisle and from there be intende going to Corington. The meetings were well attended bere
D. B. Hint.

## INDIANA.

Ceglon.
Last Sunday we were made to rejoiee to see mv fother lead my oldest tister and ber busband into the flowing stream aad bury them in hoptism. Qaite a large crowd congregated on the bank yet good order prevailed. Four years ago whe joined the Campbellites and I united with the Brethrea. We were beth rocked in the Campbellite's cradle, and raised in that faith, an my parents belonged for thirty gears. Father served us deacon twenty-six years, and eight sears ago be onited with the Bretbrez. Mother joined when I did und last Sunday was happy to see her daugbter follow her example. Irwagine the beantifol sight; father standing in the water with uplifted ejes and daughter kneeling in quiet suhmission! We still have brothers and sistere out of the fold but we bope they will obey the Lond before it is too late.

Eura Watson.

## VIRGINIA.

Lynoh's Stetion.
On Saturday before the second Sunday in July, we met at the howe of brother Henry Behm, at Lowtorn's Hill, and for the first time tried to presch to a very attentive congregation, ollowed by brother Bebm with appropriate rewarlcs, then weat to the water where haptism was administered to one precions soul with
T. b. Woon. of order.
T.

## PENNSTLVANIA.

White Oak Chureh.
To-day we hada harvest or thankggiving miectivg, and the members were made to rejoice as there were twelve willing to follow in the footsteps of Jesus. Some forty have bees added since New Yent. Bretloren and sisters, let ns take courage and continue to labor for our

## KANSAS

Ossge.
When I awoke last Sunday morning my first thoughts were of the duty of the day. We spent some time reading our church papers drem made our bearts rejoice to read articles from loved ones in our Eastern home. Next eut to meeting where we met brethron and to God. We were obly voices in 6 cial praises to God. We were ably addressed by a young brotber from the words, "Hiod in not slack concorsing bis promises," followed by an old elder In the afternoon went to Sunday-cctool where we met old and yoong appnrently anxious to learn more sbout Jesas. We tried to instruct the children in the right. After scbool we re
feeling that we spent the day profitahly. Crope promise well in this part of Kansas. Foar sister in Christ.
N. E. Neies.

## minNesota.

aibley.
bare been in this State two weeke. Have been in three conaties and preached trice a day. Farmers have heen very bung. Haying ahout ready to commeace. Hondreds of thons ands of acres of wheat to harvert. A medinm crop expected. The weather is warm; thermometer up to 96 in the shade. My health it good. Ithuk of going to Nebraka before I go Esat. God hless the church and ananctify her through the trath. Sayczi Muaray.

## LITERARY NOTICES.

About forty years ago Mr. John L. Stephens Ablisked two works on Central America and Southern Mesico. So eager was the public to obtain information in regurd to numarous ruios of ancieat cities whioh he described, that though esch of the works comprised two exponsive volames, ten editions of the firet work Were sold within three months, and the ancesess
of the second was quite as remarkable. Other of the second was qaite as remarkable. Othor
travellers, Ameriean and Europeas, hava visited the ruins and have written deeply moterestiag volames in regard to their immense architectural monuments, their elaborate decorations, their tingular uninterpreted bas-reliefs and byeroglyphic tableta, but as yet no light has been thrown upon the origin of the people who brilt thrown upon the origim of the people who bmilt
these cities. All the knowledge we cas ever expect to obtain of the history of these peoplo aspect to obtain of the history of these peoplo
must be drawn from the ruins. Reently well-equipped expedition has heen despatched to Cantral Americn, charged with the Nork of aystematically searching for everything that way tend to place within the domain of history the facta connected with a people whose career mant bave been one of the most interesting in the generol development of the world's civilization. The foandere of these cities were our predecessore on this contineat; their peculiar highest interats as reginde the pent are of the origin of man bimself; their bietory is, in fact, the first chapter of the general biatory of the the firit chapter of the geberal biatory of the
American continent. Though we are not the American continent. Thoogh we are not the
lineal deacendants of these huildere of citios that must have rivaled even Babylon and Niaovat in some of their architectural featares, the results of their culture bave been left to our safo leeping, and from these resalto it is evideatly our duty, as far as possible, to gather the material for Gilling up the nowritten firat chapter of our own history. A full account of the explorations of the party comprising the expedition is to he published from month to month in the North American Revjev, with it lustrations of the most important objecte dis corered. The August nomber of the Revien contoins an article by the editor introdactory to the series, entitied "Ruiced Cities of Central Ameries." Other articles in the eame number of the Review are the "Law of Newspaper LL L
bel," hy Jobn Proflatt; "The Census bel," hy Jobn Proflatt; "The Census Lavs," by
Charles F. Joinuson; "Nollity of the EmaciCharles F. Soiuson; "Nollity of the Emanci-
nation Edict"" by Richant H. Dama; "Priciples of Taxation," by Prof. Simona; Triaci"Prince Bismarck as a Friend of America and is a Statesman," hy Mority Busch; and "Rocent Literature," by Charles T. Congdon.

## NEARER HOME

TBIS beautiful hymo was writton hy Pb che Cary in the fear 1842. The following rouching story is told conceraing the singing of it in a far off heathen land:
A geatleman in China, intrusted with packages for a young man, from his friends in the United States, learned that be prohably would be fonnd in a certain gambling-house. He went thither, hnt not seeing the young man, sat down and waited, in the hope that he might come in. The place was a hedlam of noises, inen getting angry, over their cards, and fregeeatly coming to hlows. Near him eat two They -one young, the otber forty years of age. way, the older one giving ntterances continway, the older oue giving atterances continaslly to the foulket profanity. Two games bad heed inisted, the young mas lasing each time. The third game, witb fresh hottles of brandy, had just begon, and the young man rat lazily back in his chair, while the old fshuftled his ards. The man was a long time dealing his ards, and the young man, looking carelesely ahout the room hegan to hum a tume Hesit on till at leagth he began to sing the hymn of Phatbe Carey given below. The words, says the writer of the story, repeated in such \& vile place at first made me 'thudder. \& Sabbatb-school
bymn in a gamhlang den! But while the young man anng, the elder stopped dealing the cards thared at the suger a moment, and throwing the cards on the floor, exclaimed, "Harry, where did you leara thast tuane?" "What tone? "Why that one gou've bean zinging." Ths young man said he did not know what he bad
been singing, when the older repeated the been singing, when the older repeated the the
words with tears in his eves, and the young words mith tears in hise eyes, and the young max asid ho hal tearned it in a Sunday-achoo in America. "Come", naid the elider getting ap, go al Harry, bere's what Hod porpo as io go aud use it for some good parpore. As to me, as God seess me, 1 have played wy las yoo, Harry, and 1 ma misied hand, my hoy, and say for old America's bake, hand, ny hoy, and say for old America's sake,
if for no other, you will qoit this infernal businessi" So arm in arm, the two waiked eway together
Bat here is the bymn:
One sweetly solemin thought Comes to me ober and obr; I'm nearer to my bowe to-day
Than I've ever been betore. Nearer my Fathers bouse. Where the many manaions be Nearer the crystal wat throcie
Nearer tio cyotil beni
Nearer the bound of life, Where we lay our burdens down Nearer teaviog the crass, But the wayes of tast alient ses Roll dark before my sight, That bripht on the other side Break on a abore of light. Jenus, conifm my trust; Strungthen the hand of falthl To Yeel Thee, when 1 stand bore of death Be near me when my feet Are silpping o'er the brink, Yor 1 may now be nearer bome
Perbaps than now 1 think.

## NEWS ITEMS.

## Boston is to have a Cardinal.

Queen Victoria intends to vient Ireland this summer, for the first time in thirty veare.
Iron ore was recently discovered while sink ing an artesisu well uoder the New York hool, New York City.
The Mexican government has refused to allow United States troops to follow the Indian chief Vietoria and his aavage bande across the bordar.
A Constantipople dispatch states that the amine eontiones in the distriets of Bayazid, Alesherd, and Vau. It is reported that 10,000 persons, chiefly Kurds, have perished from humger.
In
n
In the United Staths there are now 900 miles of bridge, one-third of which are stone and iron and two-thirds wood.
A hill was pased by the senate June 7 th, reducing the price of pablic land within railroad limits from 8250 to 8125 per ncre.
Spain refases to allow the Jesaits expelled from France to settle in that coantry in any yrovince near the French frontier, althougb they have orgently petitioued for permission todo so. They have purchased a bouse in Prague.
The Christian Union states that Ged. Gar field is a member of the Caupbellite Clurch, and that be bas soxetimes offeciated in the pulpit, thougb he is not a regularly aathorized clergyman.
Prof. Sylvester, of Johas Bopkins Univer sity, is the first Jew ou whom Oxford Univerwity has conferred the degree of Dector of Civil Law.
Koung J. Allen, D. D., Methodist missionary at Shanghaí, has been appointed a mandarin by the Chinese government. He is the only foreigner ever honored with the title.
The British Eouse of Commons has passed a bill closing pablic hooses on Sunday throughout England and Wales.
Rome, under the popee, hed no scbools; now $\$ 200,000$ a year are spent on schools established since the city was freed from their rule.
According to the now censun, the population New York exceeds $1,200,900$.
The totol coinage of the United Sitakes minta or the past year was over $\$ 84,000,000$.
The reduction of the pohlic deht daring the nonth of June was over $\$ 10,000,000$.
Daring the coming Antumn two editions of he revised New Testament will he published a Eagland.
The cest of the Afghan war was $845,000,000$ ver the estimates made hy the Beacoassfield

At Omaha, Nuk, a carions froak was por Formed recently by the wnod. Florence aud Willow laker, north of the city, were lilowi nearly dry, the wind scooping out the water.
The groond in the ricinity of the The ground in the ricinity of the lakee is coyered with dead fish, which were blown out with the water.
An Episcopal olergeman in Philadolphia, in an eesay on Suuday-nchools proves that they were established armong the Germana over 900 years beforo Rolshert Raikes opened his firnt
schoot. He also saya that Sunday shools were schoot. He also says that Suaday shools were a practics operation in this country nearly alf a contury before they wera kuown io Eo
land. gland.
The
The Metbodist General Cooference, in their Iste session, deoreed that the use of tohacco ahall hereafter be fortiddea to condidatea for the Methodist ministry. The Congregationaliy oriticiess this sotion, thinkug the matter shoold be loft to each individual's conscionce, or eleo the ase of the filthy parcotic thould be forbidden to all ministers.
The captein of the ill-fated Narragamsett ottended a Sunday evening service in one of the popular charctes of New York, and on hearing laaguage which he considered inealting to bim. self and the orem of bis vessel, denounced the minister as a liar. He wne arreeted on a clargn of disorderly conduct, but way relensed, the ruline being that disapproval was no more disor derly than loud amens.

## BIBLE SCHOOL ECHOES

T
IS is the name of a new masical hook pro-
pared by Brother D. F Ehy for weo pared by Brother D. F. Eby,for use in the family, in Biblo schools and wherever people desire to praise fod by winging with the eppirit and with the underotanding.
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## W. U. R. R. TIME TABLE


KT \%


## GENERAL $\mathcal{I G E N T S}$

THE BRETHREN AT WORE

TRACT SOCIETY.



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Eionta Psos,-Maithand; Elk Lick; Waynes hoto. Pennsylvanas. Turkey Creek, Nebrask
A Word to all.

THE VOICE OF GOD IN THE CROSS. by O. H. BaLseaver.
Dediated to Sister Lizzie H. Delp, of Mont-
 $T \mathrm{~T}$ cis is the all-inclusive injunction, and the central fact, of the enconowy of Redemp. tion, "Behold." This Is tantamount to "took
ing unto Jesus." Biveting our gaze on Hina has its signifiesuce in what $\mathrm{He}_{\mathrm{e}}$ is, and what $\mathrm{He}_{e}$ does. He is the "Author and jinisher of our faith," and "taketh cteray the sin of the world." This is salvation. "Thou shalt call bis name JESUS: for be shall sare his people from theit sins, "He that belliveth and is haptized shail be savel." The impaling aud extibibition of Jesus on the Cross is the magnetic power of the drue all men unto we." John 12:32 On Golgoths Goil concentrates His past and futare Eternities, and makes the forever fathomless apocalypse of his attributes in relation to all beinge, characters and destiuess.
In reading about Cbrist, or pondering his own utterances, we should ever allow full domination to the sublime, awfiltruth, GOD speaks. Formerly by propbets, but "in these last days hy His Son." Not in words only, hat hy si. lence, and common acts, and by miracles and tears and groans aud blood and death. From first to last, hefore the world and afler, and through all its history, Jesns is the WORD, the utterance and manifestation of Godhend. By Him, as the Uncreated, God-embosomed Logos, "all things wero made, and without Him was not anything mede that was made." John 1:3. God saill, God spoke, God commanded, reteoled His Son in atteriny His Wrordand so it was. Jesus is essentially, intrinsically, the roice of God, even whem he is sileat, or asleep on Geunesaret, or lifeless ou the Cross, or shrouded in the sepulcbre. "He teing desd yet speaketh," being alive while dend, and effeeting his migatiest ond by death.
"God was in Cbrist, reooncling the world unto himself," speaking his inmost beart from the Cross, declaring his righteousness and lore, delineating sin and helh, holiness and heaven He spealk on Golgotha as a Sorereign und $J$ udge, as a Futher and Rodeemer. In the former character He calls Hearen, earth, and bell to
the contemplation of the Cross as the revela-
tion of the Divine hatred of sin, and ite nonterable demerit. The only begutten of God, the Etarnal Word, the All-good and Almighty, most agoniza, bleed, parish as man on the Cross, or the whole human race suffer the endless or the whole of Hell. This is God's doetrine of the
woes viralence of sin, and the organic unity of the race. The voice of Jehosah from Calvary is emphatical and immutable: no soulenters Heaven but by virtue of the hlood of Emmanuel. The race is dammed. Children are not saved because they are ebildren, but hecause God was a Babe, and atoned for the race in the infantile character. In the life of Chriat lay His speciel mannard work, while the higher relatiou was not excluded. In His death He specially rectified Godward relstions, without wholly leaving out the character of His anteeedent work. In the Cross the Divine Judge announces: behold the hellishness, and cruel ingratitude, and seff-damning nature of sin: Behold the sgoniving straits of Deity through aud for man. Sin kills the soul, blasts it with spiritual death, and the Word must hecome flesh, and bang up. on the Cross, and bleed and suffer and give up the ghost like a criminal to close the fatal breach of tramagression! All the ages, past and to come, turn their gaze to that rugged piece of timber as the everlasting marvel of the Universe. "Behold the Lamb of God" under the curse and fiery penalty of his own law! Bohold the Mightr God, the Creator and Upholder of all thinge, nailed between two malefactors, the object of derision and hatred and infernal malice end sbooking barharity, "taking away the sins of the world." Patiently, voluntarily dying for the very sins that were glutting their fiercest rage and reaching this fullest vent in His crucifixion! Oh, what heart can contemplate it without breaking and melting! What sye can scan these lizes without brimming with tears. "Behold the Lamb of God" on the Cross suffering the wrath of outraged Omnipotence, drinking the dreadful chalice of bitterest wormwood filled to the brim with the sins we have ${ }^{80}$ lightly committed agrinst the Sapreme Sorereign to gratify our venity, our pastions, our lusts, and selfshness. Weep, 0 my soul, weop, weep with hurning shane and nelf-loathing. and yet profoundeat joy. Behold the hopeless damination of sin. Behold the all. sufficient expiation. No soul aan catch the true import of this "Behold," and "continue in sin." To see only the mrath-side is hell. To see only the Father's face, is to eliminste the atoning ele-
went. In the Cross "Mercy and Truth are met together; Righteonsness and Peace have Kissed each other." Pe, 85: 10,
Tee Father speaks in the Cross no less than the Judye. Love is revealed as the regnsut, tempering attrbute. Holiness has a yielding side. It compromises not with sin, winks not et the infractions of men or angels, hut it
blends with other attribates in the Divine Perblends with other attribates in the Divine Perto direct it in the stupendous expedient of re demption. It finds full satisfaction in the sacrifice of Omnipotent Love. "Gob is zove." This is the crowning Divine eardiphonia of the Cruss. "Behold what manner of love the FATHEk hath bestowed upon us!" "God SO loved the world, that be gave His only begoten Son." "Who loced me and gave Hinself for me." John 3:1. John 3:16. Gal. 2:20. In Rom. 8: 3539, we find the Christian's response to all this. It is the prelode to the everlastiag dozology "Shoot, angels, shont, and highest ye redeem. ed," is more than poetry. "He took not on Him the nature of angels; bat He took on bim the seed of Abraham." Heb. 2: 16. Pilate's superacription was, "This is Jesus the King of the Jews, But in letters high ay Heaven Jeborah placed this aurvola around the head of His Sou on the Cross: "GOD IS LOVE." Pilate wrote in Hebrew, Greek, and Latin, but God spoke in cloven tongues of fire in every language and di-
alect under hearen. Look up to the dying
Godman, "all the ends of the earth," and spe! Godman, "all the ends of the earth," and spe!
this monosyllable of Etarnity ont of drops of blood, and crystal tears, and soul-wringing vinegar and gell. Weave 1 toat of the pain-quivering nerves and broken heartatrings of the Lamb of God. Prononace it with the groans and sighs and soul-cleaving agoaies of the sinbearing Mediator. The twisted thorns that encircle His bead and lacerate his temples spell ove. "BEHOLD the lamb OF GOD." "Behold, what manner of lose." God in the Alesh, nsiled to the Cross, hleeding for the rehellious calling in tones of thrilling pathos with his espiring breath to a world full of Heasenacearsed, Hell-threatened sinners,COME AND BE SAVED! 0 what will Hell be after the slighting and rejection of such a sicrifice, such an opening of the Divine Bosom, and such an invitation to eternal glory II!

## OFFENCES.

## BY CHABLOETE T. BOND,

0UR Father makes his sun to rise on the evil and the good. He zendeth rain upon the ust and the unjust; and we have hewn told not to fall out by the way. Again, offences must nseds come, hat woe unto them from whom they come. Will those who are Christ's, those that have the Spirit of their Master, beeome one of the offending party?. Certinily not; thongh the whole world go wrong. Letus not get offended, but hold to the word as it it given. Practice ita precepte sod do right. As we are to he judged aceording to our anes decds. Let
us not meddle with other men's masters, but 45 not meddle with other men's masters, but
trictly attend to the calvation of our owa souls. And if we lead others to Christ, let it be done in a spirit of love, and by setting a holy esample and not charging them with wrongs and using offensive words. Jesus came to lead, not to drive; and so must his followers lead the way by proving that they have that meek and quiet spirit that in the sight of $G$ od is of great price. Troubles will arise; offences nuast come; but let us carefully avoid being the offending party. If we have unintentionaly offiended, let oot the sun go down until we make an offer of recouciliation, praying God that me do it in the right spirit, as we are told that without his asintance we can do nothing. Therefore then ve get into a wrong we shonld not fail to call on him to set us right again. All that is true, great, and strong within us is of God, and all that it low and groveling and offensive in mann
is of that sin defiled nature that originated from the serpent in the garden of Eden. True freito in God is a restraint from evil and giving offence and an incentive to all goodnes, lovingkindness, forbearance, longsuffuring. The Psumist often repeats, "Trust in the Lord and do good." The whole Christian daty is embodied in that sentence. If we trust in the Lord and do his commandmenta, the divine mind is porking in us, directing, guiding us in our way I can not see how the apirit of contention and giving offence can exiat in the foliowers of Jesua if others do wrong, we can wemp ond pray for them as Jesus did for Jerasalem and not try to bring them back by offonding them, and thus let our zeal for the cause lead us awayyLet as be firm in every good work, amd all the changes and agitations if we do our daty sna cling closely to the word of God, all will be rigat with us.
Never before were the reasons so strong for trusting Christ as now; we seo storms gather, but Christ will protect and save his own, "Fear not little flock, for it is your Fatter'n goyd pleasure to give you the kingdom." Can we not trunt in these words? Though the little
flock many be small and weak, yet are they atrong in Clriat Jesns. Tbeir bope is found-d opon the Rock of Ages. It is not a "progrest ive," a "conservative," one that contends with or
holds to any party, hut he that doeth the will of the Father-he it is that will he saved; knowing that fact, let us, dear brethreu sud sisters, iet troubles alone. It is an evil spint working among us and the less we hore to do with it the better. May God heip us all to do right.

## FREEDOM OF DISCUSSION.

${ }^{\prime}$ HE freedom of the press, one of our malienable end inestimable righte, one of our ablast anfeguards of liberty, and a most effective agent of progress, is subject to suhatantinlly the same limitations which govern privete in tercourse. The press is public, but it is not therefore a vehicle by which every thought of an individual may be carried to the puhlic. It may not be nsed to vent personal animosity or gratify maliee. It may not be ased to diffuse immoral sentiments or excite hase passions. It is a conservator of the public weltare, as well as a disseminator of knowledge, and its anm should therefore al weys be to diffuse wholesome informstion, to give to the publie mind the impulse of pure thought, and also to sustain whatever is true and good.
Every peper has its peculiar sphere, and is therefore aubject to the limitation of its surroundings. It is asually private property, but it has a canse and conatituency whose interests it represents, It ia therefore in trust for these, and is under moral obligation to conserve and promote these. It thus has a personaility of its own, apart from tinat of its writers and publishars. They do not stand before the public ab individuals, but the paper speaka, and is held to a responaihility for ite principles and its A rel
A religious paper may represent certain general principles, or it may be specially devoted to the primeiples and of a peculiar church. In the former case, very great liberty of disscusfou may be allowed, without unfaithfutness to its immediabe sonstituency, so long as it honeatly supports the fundamental principles of religion and good morals.
In the latter case it is more difficult to define the extent to which the freedom of diecuseon may be carried. Plainly enough there should not be utterance given to anything that would undermine the great principles of the church it represents, or tend to wesken the love of any of its members, But as plainly its policy and measure6, its institntions and agencies, are open to candid and kindly discossion. Minorities, while not factioos, may speak, an? when a change of suntiment takes place, 80 that many douht the propriety of a regulat adopted at a former juriod ss a permanent or der in the ebureh, they should be heard, and the whole subject should be etudied in the presont light and in a Clrietian spirit.-Chrisfiax. Intelligencer.

Ox a dying bed how insignificant will appear many things about which we contend in nitterness and wrath! Life is tooshort, its inevitable norrows no mady, ita responsibilitien no rast and solemn, that there is, indeed, no time 0 spare in abusing avd maligning one another Let not the buu go down on your wrath Never close yonr eyes tosleep with your heart angry toward your brother and fellow-sufferer If you can not see him, write to him. If be is a true man and a cleristian, he will liaten. If he is not, you will have done right, and yoor soul will be bright with the sunshine of Heaven.

The trae Cbristion is a Chriatio. alowas nd everywhere, at home as well as abroad: while engaged in his daily avocation, as well an in the asnctnary. He is not a professormerel. lat a possessor. He is true to bimself, trpe to
mankind, and true to God.

In consequence of the terrible famine hindiean, hundreds of young girls have been sold for food.

## LABOR WHILE FOU MAY.

## whe M. M. 8. goonwis.

(1HORT the time for labor, do not idy wait Outarde the Master't vinesyard-standug if the gate:
Jo, he calls for wookers, morning, uoos and night, Eveniag shudowe gather; quickiy fades the light.
Short the time for lahor, see acroes the plain, Where the seed was planted, benda the ripezed graia;
Henr the earnest workers sing among the sheaves-
Would you bear the Manter ouly withered leaves?
Sbort the time for labor-the wares are rolling on,
A boast lies on the harkor impatient to he gone: Trim the sails-if need be, take the gaidise helm,
Stun the foaning hreakers, lest coid wave overwhelm!
Short the time for lahor-as pottere mold their clay,
Lifo'e purposes aremolded in the self-same way Wateh the wheels slow turniag, guiding it at will.
Leet the clay be wasted, the dish be fashiosed ill.
Stort the trmin for labor, to erase the darksoure shade
That love of ease asd pleasure upon the soul has made.
Oh, leave the sbsdowed woodland, where ouly phantoms bide,
And hasten to the flower-laad upon the suany side.
Short the time for lahor-the summer fades and dies,
Aod mists and snows of wibter drift adown the ${ }^{\text {skies. }}$
Wherefore dost thou linger 'till the miduight bell,
With slow, solema tollizg, life's passiog hour shall tell?
Short the time for labor-cternal years for rest: Behold the sum, low sinking is the eloudy West. Trath is alining armor, gives the watehw ord, "God is love"-
Prayer and lahor ouly can win the home above. -Christian Stanulard.

## STEIN AND RAY DEBATE.

Prop. 21. Baptist charches possess the Bible characteristics which entitie them to be reenrided as charebes of Jesis Christ. D. B. Ray, Affirms. I. W. Stain, Denices. 1. W. Sten's 16 if neoative.

$\mathrm{A}^{*}$\& Mr. Ray begao so be eaded in the negative. He has left bis subject to attack and ususlly to misrepresent mative line, thus proviog his conscious ianbility to sustaie his proposition oo the gronod of itsown merits. Could he bave supforted it by destroying the character of his competitor, he would douhtless have done so, but his personal iusult, iosiouations, sophistries aod calumoy bave failed to save his sioking cance. God's truth remsios, that those who do "hatred, variaace, emulations, wrath, strife" "canoot ioherit the kingdom of God." That members of Baptist churches $d o$ these thiogs, that them churches consent to it, that Baptist churches are responsible for whatever they eucourage, justify or consent to in their members, are propositions which Mr. Ray has oot heep able to deoy. They will meet him at the day of judgment ualess he repents. I was raised a Bap tist. I joised them whee eleven years old and was always siocere in my faith, but when I discovered errors, I protested against them, as the cburches I was associated with well koow. I did not conceal my seotimeots and convictions, as the last session of the Shoal Creek Baptist Association (Mo.) which I attwoded cao teatify. Her ministers assailed my convictions thea aod there, but failed to help the case, bat right oo its beels appointed me to preach her next
iotroductory sermon. But becsuse I could not refuse the light and truth which my iovestigations brought, sad sopport what I did not believe, 1 gave up the church of my pareata, relatives and frieads, publicly resigoed my miaisterial credentisls nod membership, (contrary to the solicitations of the chorches to preach for them, as letters in my possession show), aod sought the Brethren, just as honest sprioklers have done wheo they have come to the Baptists, jast as Paul did whea he quit the Jew's religion for christianity. I did what I believed then and believe yet was right, God's word and my conscience beariog me witoess. Yet Mr. Ray would make this opeo, candid chsuge, ased ory defense of my priaciples in response to a pull o Baptist challenge, a pretebrs for impugoing my motives and invalidatieg my arguments. Wesk effort indeed I am thaokfal that during the progress of this debste, some of my former Bap. tist brethren have seen as I did, and have come to the truth also; and, oetwithstanding the vigorous efforts to re tain them, they will contiaue to come. Mr. R. has utterly failed to sustaio his false charge of perversi $n$ aod misrepresentation in a single instance. His anticipeted insinuation about my closiag negative show that our strong opposent is dresdiagite results, aod the Baptist chsmpion of over thirty hard fought dis. cussions drends this issue.
sumaary beview conoluded.
He says I "fouod oo Bible sutherity for triae immersion," yet he koew that Christ himself commanaded baptism ioto the definite osme of each definite per. sot of the Godhesd, Matt. 28: 19, sad that thes canoot be done bs one dip. This fact he has oot beeu able to guinsay. Though he persiste 10 claimiog the Novatians and Waldenses, he biss utterly failed to meet my bistorical tes. timony on this point, or give one word of evidence from themselves or ethers, shownog that they used single inmersion. Here his succession sinks. Notice:

I showed that a thorough work of regeneration or reaewiog of the Holy Spirit canoot be peculiar to aoy church in whose conduct soy of the works of the flesh bave license; that Baptist churches conseat for their members to do some of those works.

I showed that the Baptist standsrd of repeutance is superficial, not invoiving the hatred and abandonment of certaic sios which Christ forbids. They bave not repented of the biood of war oor put it from them. They have not repeated of their oaths. Matt. 6: 33 37. Io these they will oot obey Cbrist. 3. I showed that the faith through which Baptist churches expect salvation appears destitute of several scriptural elements of christian faith. Bible faith overcomes the world. Joho 5:4. Baptist faith conforms to the werld io its pompous clerical titles, its foolish atd sinful fashioos, its secret oath bouod instructions, etc. Bible faith works oy love. Baptist faith works often in war, by hatred, rejects the "boly kiss," the "love-feast," dcc., dce.
4. I showed that Baptist churches reject the Bible desigo of Cbristiao baptism. Christ ssid: "He that believes and is baptized shall be ssved." Mark 10 : 16. Baptists teach that he that believeth and is saved shall he baptized.
5. I showed that Baptist churches justify war, oaths, ،(E., upoo the ples that good comes from then, and thus virtusily exemplify the principle that one may do evil that good may come. While Buptists lore those who love them,
they allow their memhers, like old sio aers, to kill those who kill them.
6. I showed that Mr. Ray's preteasios to an uointerrupted, uohiroken, per sooal, organac church succession from Christ to the preseat time through a people like themselves was utterly false. $\mathrm{H}_{e}$ ssys: "The Baptists have existed duriag the first fifteea ceaturies of christisnity," sad then tried to make out thst succession through the sacient Waldeases. Bat I proved thas the anciant Waldeases, (1) weuld oot bear arms nor take osths. (2) They did not ucite with werldly society. (3) They observed plainoess of attire. (4) They observed the holy kiss. (5) They oberved the ordieaoce of feet-washiog (6) They baptized in order to the re mission of sias. (7) They baptized by trine immersioo. (8) They haptized by the fomoord posture. (9) They obsserved the laying oo of hauds sfter bap tism. (10) They were disseaters from the Catholic church.

I showed that the Baptist church. es are deatitute of the truechristisu bsp. tism. This appeared, (1) from the coo siderstion that the srguments used io upport of the sing'e dip, virtually de oy the tri persouslity of the Godhesd (2) That "ch baptisma" (ooe bsptism) is oot onc dip. (3) Tbst the single dip was a heretical invention sad tradition (4) That its association with Mast. 28: 19 was \& papal decree and tradition. (5) That if singla immersion had beea first practiced, the geoersl church would have had to change to trine immersion before the third century, as triae immersioo was thea the generol practice. (6) That Baptists themselves testify that there was no change in the mode of bap. tism during the first thres centurtes, sup ported by the historic testimony that trine immeraion was the general prac tice of the Atrst three ages of the church. (7) That if a change had beeo made from siogle to trioe immersion, it was so unanimous that the whole christiao world of that sge, of which we have any accotint, bever raised one protesting voice against it. (8) That if a change was wrought it was done so quietly over sll the world that the most distioguish d church writers of the esrly ages nev er foond it out, but attributed trine im mersion directly to Christ. (9) That the Baptists have chaoged the primitive snd apostolic method of haptiziag by a bowing posture to a backward action. That their administrators were not bap. fisti but simply bapti. These argu ments with my catalogue of facts remain unanswered. Surely, henceforth before attemptiog to cure sprioklers, our Bap. tist frien la should hesl themselves. If they would first get right themselves they could more effectually help to get others right
8. I showed that they lacked the Lord's supper or "love feast," Mr R complained of Dr. Leip's analogical ar gument on this poiot but did not even dars to ettempt to grapple with it. That argument catuot be soswered by $\mathrm{Mi}_{\text {. }}$. Ray's chureh.
9. 1 showed that the churches of Cbrist were mutually dependeat upoo oe aoother, while Baptists clam to be separate sad independent bodies.
10. I showed that Baptist chorches practiced the ordinasees and traditions of men without the anthority either of divioe precepts or example.
11. I have showed that the Baptist churches lacked the vilderness history or character of the church. Mr. Ray may quote Solomon's metaphors and
all that ahout it, still the facts stand agaiant him. "Who is the that com-
 cyon uer exlevzaf" We have showe that it was aot Mr. Ray's church We have no accourt of say such people existiog in the wilderness days of the church. The wilderness charch were our old trice immersion Anabaptist Breth reo. Had Mr. Ray beet shle to sustain his church claims by the gospel, he would have maiataiaed his proposition, regardless of his denomiostional orgatization with Spilsbury in 163s. But bis false claim to uninterrupted, uobrokon, personsl, church succession from the apostles betrays the uarks of the decep. tion. We have shown that Ypeig aod Dermont's remarks were made about the Meanonites ad old trine immersion Waldenses, dec., with whom Mr. Ray's church has had ne conaection, as Bap, tist professors of church history plaidly sdmit sud coufess. Mosherm's Avabaptists we have foud to be the same old triae immersion sects. Mr. Rsy ought to have learoed ere this that he could oot give personal siegle immersion, succession through such a medium, yet he veatures to suspead bis whole christisa. ity upoes this brokeo, false, humas tradition of a nreteaded, personsl, uvioterrapted, Baptist succession from the time of the apestles. Without this accord $\log$ to Mr. Rsy, oo ove has the privil. ege of obeying the gospel. Joha 14: 21. His next alteraative is iofidelity. Sleader hope and fearful position when we onust know that the wilderaess charch were the old trine irmmeraion Anahap. tist-that his church and oo church like it ever fled from the dragon,-that its history is as plana and easy as the bistory of the antioor-that according to the founders and early historians of his church, it begas with Mr. Spilshury's congregation of sprinklers Sep. 12, 1633, -that prior to these persoas holding Baptist views had no churoh of their owo but had hitherto been intermised among other Protestant disseaters with. out distioction, i. e., were members of apriakling Pedobaptist churches,-that they were uneasy about havigg to start haptism abew,-they preteoded to be neither Menonites nor $W$ aldenses,that they believe that all baptism had become corrupted and had perishedthat they believed it night for unbaptiz. ed men to restore baptism,--that they "practiced accordingly"-that they begao as reformers,-that they defended their begiaoing as Protestants,-thast they defoaded it upon the aame pribeiples on which all other Protestants built their reformation. These moonments of Baptist history Mr. Ray has oo use for, hat has not been able to overture, and they will abide. He tried to get succession from Mr. Keffin's M. S. through Mr. Lilacklack and Mr. John Batte, but the testimeay falled to sup. port bis assertioos and he has to quit the field. Yet he taught that self-orgao. ized churches are aot churches of Christ. Thus his entire proposition is self-refuted. He has hung himself on his own gallows nad fallen into his owe pit. Yet he says his "position remains uoshakeo and immovable as the rock of Gibraltar." Be it so, when the elements shall be diasolved Gibraltar shall fail, like the sandy foundations of the disobedieat, bat those who hear and obey Christ are bailt apoo the immovable aod immotable Rock of Eternal ages.
It is oot true that I sdmitted that the Brethrea, their faith, or practice originated with our present orgaoi-
is 1708 . We thiak we have fonsd them in his labors for precious soula? and to go as far back as chriatisnity. We have traced our mark through saciest Waldeasees and Novatians. We found Tertalise a brother in faith and practice. We found the gospel our support. Mr. Ray says I dare pottell what church bas Bible successios. I seawer it has been confined to no one mas. I have shown repestedly that any organization of obedient believers in Christ, regardless of buman relations or traditions, have true Bible succession. "He thst hath my commsndmests snd keepeth them, he it is that loveth me; sud he that loveth me shall be loved of my Father, sod I will love him, and will manifest myself to him." John 14: 21. See Matt. 7: 21-25. 2 Tim. 3: 16, 17. The case is made out. Here we reat our cause, snd pray God to bless our opponent and his people and ensble them to see their errors and come more fully to the truth. What I have ssid has been from s sesse of right snd duty. I close woth wo uskind feelings to soy one. I thank God for his supporting grace, and bidding you, desr resder, sn affectionate sdieu, "commend you to God sad the word of his grace, which is able to build you up, sadd to give you sn inheritance smong all them that sre sanctified." "The grsce of our Lord Jesus Christ be with you sll." Amen.

## SELF-LOVE.

aX mabt c. Robmas:
"This know also that in the last days perilpus times shall come, for mes shall be lovers of their ownselves, covetous, boasters, proud, hlaspbemers, disobedient to parents, unthankful, unholy, without astural affection, trucebreakers, false scousers, incontivent, ferce, daspisers of those that are good, traitors, heady, nigh-minded. lorers of pleasure more than lovera of God, baviog, a form of godlioess, bat deaying the power thereof, from sucb toro away." Tiw. 1, 2, 3, 4, 5,

PAUL, the great spofstle and mission. ary tells us that in the last dsys the times will be perilous, men will be lovers of their ownselves. They will be covetous, proud, bossters, having a form of godliness, but denying the power thereof. These are professors of religion, and they are in all churches. There are various grades of them. Some love their personal looks so much that they will sdorn themselves with all the giddy fashionsof dress spd jewelry with whech Satan in his cunning craftinass has been able to tempt them. Some love fame, some honor, some the pless ures of appetite. Self must be served first and its likes, wishes and incliastions be provided for, if possible, whether Christ and his cause are served or not.
I tell you, my dear reader, the relig. ien of Jesus Christ strikes at the very root of self-love. Self gratification must be checked, centrolled, regulated by the Holy Spirit and the gospel commandments. We must walk as the spinit, through the opostles, has directed us. Deny thyself, put off the old man, become crucified with Christ, are the unjunctions.
Dear reader, have you examined yourself on this point? Do you wish all your time, talent, and means above your necessities to give for Christ'a couse, to gather souls to him? Or do you want an elegant house, furniture, costly array, spleadid display? Do you obtain these, or do you crucify inordinste desire, and instead of gratifying lust, use the means for the good of msukind? I will come closer to you; do you love self, and gratify self in so many ways that you allow the faithful minister to go unsupported
in hig hators for precious soula? asd
 ri+s of life? If so, repeat sul $w \cdot l k$ in the law of the L wod, for is is written, "blessed sre they that keep his testimonies and that seek him with the whole heart." Da you become missiossries yourselves and devote your time sud money to the work of teaching the gos-pel-"earaestly contending for the faith ouce delivered to the ssints," plesding with siesers to come to Christ? Or do you gratify lust, love your owaself, seek to know whstministera please your ideas best, where the largest cougregations meet, where the expenses will be the least, asd go there to gratify self while you lesve the few in your own locstion to carry on mission work until it can go oo no longer, because you would rather rojoy self under a stylish ministry than work for Christ where you could do some positive good? Lovers of their ownselves. Must we seek these smong the pepular churches? or can wo find too many of them smong the Bretbren or Tunkere, so-cslled; denying the power of godliness-godliness is doing like God. He seeks not his own, hut ours. Is it self-denisl or self that rules our conduct? Do we sct as Christ acted for If not, let us crucify self sud get the love of God into our hearta, that seek. eth not her ewn, but works for the gathering of souls to Clurist; for brethren ye have beea called unto liberty, only use not liberty for an occasion to the fleah, but by leve serve one snother. This I asy then, wslk ia the spirit and ye shall aot fulfill the lust of the flesh; "for the flesh lusteth sgainst the spirit and the spirit against the flesh, and these sre contrary one to the other." Therefore crucify the flesh with the affections and lusts, snd let us not be desirous of vain glory; neither love in word or in tongue, but in deed and in truth, that the grace of him that is sble to do exceediog abundantly above all that we ask, or think may be with us aad sustain us unto the ead.

## AFFLICTIONS

## ay 1. ylomence ketso.

"Eor our light affiction which is hat for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4: 17 . A FFLICTIONS sustsined by unwav. ering reaolution, is the fipishiag stroke to christian character. There is something sublime in the fixed determinstion that surrounds all difficulties, temptations and disappointraents of life,
When we bave the implicit confideece in God on all accasions to stand firm as sculptured marble when passing tbrough adversity, then our afflictioss prove to be a purifier of the soul.
A person tbat isgreatly afflicted appears to be endowed from on high with a superior capacity to endure; fer the Lord loveth whom be chasteneth ad scourg. eth every one whom he receiveth.
-Now no chastening for the present seemeth to be joyous, but grievous; nerertheless, afterward it yieldeth the peace able fruit of righteouspess, unto them which are exercised thereby."
Then fear not, nor be dismayed: for the Lord will be with yon, e'en to the golden beights of the bereafter.
"I can do all things threugh Cheist which strengthenet h me."
The calamities of life sirengthen us. The love of Jesus is an ever present help in time of need; he can soothe our woes as he points with bis shining hand to the home beyond the sky.

His example tesches us to be patient os tribulation, and to Isbor for the better life which swaits us beyond.
God in ganki. He makes aomistakes if we are stllucted, $t$ is for our eteraal goml: tiees in contemplation of his fact, let us reverrace him while on earth, for we shall sll ag tesr in his presence when this world bas turoed to ashes, and the scorched parchraent of the sky shall be rolled tugether like sn historic acroll. Wresthe all your affeetions for Cbrist's brow, set sll your gems in Christ's cq oaet.
If we have afflictions in this life, tory should not disturb our minds, for they are the silver links which bind us more closely to Ged; and they work for us s far more exceeding sud eteroal weight of glory.

## CONFORMITY TO THE WORLD.

$\mathrm{T}^{\mathrm{H}}$
E most fatal danger to which the church of Christ in our land is ex posed, is that of corruption through sinful cenformity to the world. Jeaus Christ was eminestly aympathetic with all around him, and was the divine friend of sispers; yet he was "sepsrste from sisners." His sepsrateness consisted in his spotless purity sod holiness. They are to be a "peculiar people"miggling with the world as leaven in the lump-werking in smong the worid like preserving "salt"-tryigg to puri fy the world, and keeping themselves "uespotted from the world." Jesus snd the apostles foressw the grest danger, and therefore warned the church fsith fully to the end of time, "be ye not conformed to the world!"
During my twenty yesrs of miviste. risl labor, I have alwsys observed that the moment that a Christian becomea tainted with worldly conformity-he also becomes utterly useless to his church his pastor and bis Ssvior, "Ye ceanot serve Ged and mammea."
I have observed, too, that when church members become foud of squandering their money on personal luxaries, they usually grow stingy in their centributions for Christ; when they grow fond of the dancing party, and the opera, and the wine glass, they begin to dislike the prayer meeting and the missien-schoel. Revivals aever begin over a whist table, a decanter, or a novel; nor are they promoted by daacing parties and masquer ades.
On this much discussed question of smusements I bave come to the following conclusion: We all need certsin kinds of recreation, and God has provided innocent ones in abundsnce. Every recreation which makes the body bealthier, the mind clearer, and the soul better, is innocent. But what. ever stimulates the passions is a sinful srousement. The condemnation of the the theatre, the card table, the promis cuous dance, sud the loose novel, lies in this, viz: Thry all stimulate the passions. Cbristians, therefore, should let them slone. So should they let wine-bottles and luxurious dinners alone. Not only for example's sake, but for their own sake. The "llesh lusteth agsiust the Spirit"-and we sre commsaded to "keep our bodies under."
Christians should not exclude themselves from sympsthy with other people, like the moaks or the Mormons. We must be in the world. Christian separateness is not to be iu condition or contract, bat in character. We must aim to be holy. We must strive to draw the people of the world $n p$ to $u e$, and not let them drag ns down to themselves,

It the church of Jesus Chrint loses ite 8alteess, wherewith shall this poor world be salted? - Ree. T: L. Cuyler.

## ENVY AND STRIFE

## ex mantec taximan.

-Where enve and atrife is, there is confuaiou and every evil work." James 3: 16 . $\mathrm{F}^{\text {NVY }}$ is a painful feeling produced by superior sttaiamests of excel leace possessed by nnother. It ereaters disconteet and hatred in the beart of it possessor; which sometimes find expres. sion in acts of cruelty and iojustice that knows no bounds. It prompted Cain to murder his brother Abel. It erected a gallows to lingg Mordecai ou. It sold Joseph to the Isrselites having first determined to murder him. And, to enp the climax it buffeted the Savior for the good he had done and the excellence be possessed, crowned him with thorns and fiaslly nailed him to the cross. It bus scattered families; ruined churches, asd destroyed natiens. First envy. Ther follows strife; then confusioo; then ev ery evil work. He is a green-ayed mou ter. Give him no larking place in your hesrt or be will ruia you.

## PLAN FOR A OHUROH PAPER

## ay onsiet tonankbokbr.

$A^{s}$S there 15 a dissatisfaction concerning our periodicals, easnot the church adopt a plan that will give geaeral satisfaction ? It has a way for hold ing Asnusl Meeting sod why not give the editors oee for printing articles?
plan.
Letesch srticle of a disputed or crit iesl character, or that would create hard feelings be examined in the church at heme and if the church recommend the article, have no objection to it, theo it should be printed for the church and the church or subscribers should pay the expenses.
In this way we could indeed have a church paper. The church could then ay what should go before the Brother hood and the world, and not an individ ual. If the church would conduct its papersthen they would give general satio faction, but an individual enterprise wil] not. If the editors print what the church es recommend, then if there are any ol, jections or faulte the church will have totake the blame and not the editors. Then no ode can asy the editore have the power of a Universal Bishop. As it is they can put under the table or priat just what they please, have th full power to say what shall go before the chureh and the world and wbat aball not. They are church masters is stead of church servants. As there is aothing on earth that canoot be in proved, let us try to improve in this case.

The newspaper reporters pay a very equivocal compliment to this or that preacher. wheo they tell us he was lis tened to by a "fashionable" congrega ton. Fashion is all right at the thes tre or opera, or ether public assem blages of a secular charscter, but tbade ought not to have anything to do in the Temple of the Most High. Think of Paul preaching to a "fashionable" congregation on Mara' Hill-or a greater thas Paul deliveriag a sermoo on the Monnt to a "numerons and fashionable audience." True, we bave fashionable preachers: but it is a question whether their presching would not be followed with better effects if the "fashion" were taken out of it. Fashiou is a heartless bing at best, sud heartlesiness is re. ligion is hypecrisy.

## The Brethren at 急arh. published weklit




Ore udded hy haptimn in South Waterioo charch, 10wa
Bao. Stein reports good progrees botb for sthool and library in Obio.
Whes the BrethreD understand the work o the Tract Society they give it their approval. Avpness Bro. Eshelman at Double Pip
Creek, Carroll Co., Md., until the $16 t \mathrm{th}$ inat. Tue hext transit of Venus occars in 1882 hut after that there will not be another for a hundred years.

Aer not too many of us trying to get God get to his side

Pernows who bave aldressed Bro. Eshelman felative to preaching should read his answer to Eorrespondents in another colum.
"Tnot God seet nee," is a source of unspeakable comfort to some hearts, of terror to others. What God sees will decide which it is to us.

Tizz conacil at Waynesbroro mas attended by Wethrea D. P. Saylor, D. F. Stouffer, Jacob D Troatle, J. W. Beer and Ephraim Stoner.

Bnotese E-belman and wife, accompanied y hre thiren R. H. Miller and James Quinter, arrived at Wayneshoro on the evening of the

Tas comaittee to Coneraaugh church, $\mathrm{Pa}_{\mathrm{a},}$ nupt ou the 28th ult, but the oburch not being ready for trial, the work was postponed until Sept. 1st:
Sutctibs have been rapidly increasing in all parts of Eurone for the last hundred yeara. Selfdestructivn is now
was a centary ago.
Tue importance of always heing on our guard lirought more viridly before us when we beve to suffer for sonue wrong done, when we thought no one san us.
Perpie sometimen xing, "Scatter seeds of Kinduess", when they would "scatter" far more
of that blessed sort by krepuing quiet. An ounce of right doing is worth a pound of profession.

Mt. Morsas College expects to open school on the 2oth inst, nith at least one bundred and twenty atudents. This is double the number preent at the opening of the first term last

If some of the time people spedd in ainging
Lut uq gather up the surbeame,", were spent Lut us gather up the suabeamg," were spent hy the singers in gathering, they would be filied with more light and no donbt would increas tien brilliaucy of their surcoundings.

With sweh all appeal for ministors as comes from the West, it seems strange that we should nuinsters than are wented. Doubtless in this as in all other fieldn of lobor, the demand and supply will iu time regalate each other.
Sous of the churches seem to be in hondage to a chronie discouragement which prevents doing what is quite within their ability. The
stimulus of a great efiort would send the palse stimulus of a great effort mould send the palse of fresh life all through them, and py
aspect apon the entire face of things.
WK al ways feel sorry if we have disappoisted asy one. If sour wants are apparently peglected be assured that it is hy midtake, and that we will croctify if we can. God bless the dear onea who Lswe patiently borne with many of our blonders and forgive those who have been uncharitable towarts us.
$I_{r}$ is not to the credit of editors, preachers or *ritars that they chatge their sails to eatch
the popular brezeze and show a willingness to Qo whaterer way they thrulk the wind will blow. Men who want to trach toe psople the greatest
of all truths, social and relisioas prineiples. shonld be mea who exemplify their instruction bs their life. Christian ty does not peed men and womeo to deferd it with words Dear so much as $\begin{gathered}\text { itb } \\ \text { consisteat lising. The opposers }\end{gathered}$ ef Chriatiatity woald be entirsly disarned if profesed believers woold ouls do as thes are fuught and teach.

Tre aweetness and suolimity of troe Christianity is ooly roalizad to its fallest exteat by
au entire and uarezerred sobmiasion to the deau entire and uarezerted sobmisaion to the dev mands and requirements of God. Tben, and
not actil then, does the iodividual gais God'd approbation, for withoot divine acceptanco there is no troe Christianity.

Bao John Wise, of Malberry Greve, Illiaois, asps, "Brother Heary Jones and I visited the porth-esathero part of Fayette Co, Hllinoie, with Curist and arose to wall in here haptized life. May they all prove faithfal and receive the crown of lite."
Tre conmitten to Wayneshoro, Pa , conasisting of R. H. Miller, James Quanter and C. G Lint, met the church at that place on council the ttb We hope the labors of the committre
may result in great good to that peopla and may rrsult in grest good to that peopla and
ensble them to Lord. It as a blessed thigg to lire in peace.

Ir you want pance in the neighhorhood in which gou liye, do not spend the time in speaktige of your neighbors' fallts. Ii you want peach in the church, do not let your brother's fauts foom up hafore you to such a magnitude peace in the family, donot fret and scold about evary little thing. If you waat peace with God every
obey bis commandmente.

Tuz following from "H. B. B." explaina iteslf. Those who ure waiting on nu for report. will now understand the cause of the delay. Hustingonon, $\mathrm{PA}_{\lambda}$,
Ave. $6,1580$.
Our edition of Reports was too aswall for the
demand. Your orders seat no were all fillond demand. Your ordirs. seot va were all fillof
except the two dozen ordered for your office aud except the two dozen ordered for your ofice and about 309 of our own. These will he filled from
our next edition. You will do tys a faror our bext edition. You will do us a favor thy
telligy your r-uders that we are now on the
wocond edtion


Different brethren have seat us coptes of the Erangelical Messenger, rquesting that we correctrome of its statements in an arthele headed, "Notes Irom Freeport, II., something about the Dunkards."
It is about as near correct in its statements 54 outtidery are cappsit of reporting ns, and an
an attempt to corre et all the erroneons reporto coneruing us would prove futile, we deem it prudent to dismiss them all for the present, with the hope that we may all be more eauposed to the criticisms of a sel6sh, cold and un. charitable world.

Tarp price of the Barthaza at Woak from aoir to the end of the year is so small that we feel confident if all our ayents aud friends would put forth a little eflort, it $m$ ght be introduced into every fanily in the church not now taking nterented in the cause the paper upholds, will you дot use your iofluence to give it more terri
tory? The cost of the hlack paper alonegoes irio the thousands Did our readers hate ang espar rience in the buxiness, secular notices would be does not quire difterectly. No prewicher who good he otherwise could. Just so it is with editors. Is it not your desire theo that we look after the finaucial intereste of the paper as well as the contents?

Bro. Louganecker, on 3rd page of this jasue, op ens up a living question. If our eatimation, a question of oharch polity, it is the question noth questions. When one party worka for according to the iustructions of the emploger If the papser is for the chureb (and all papere daim they ara) and get their support from the chureb, (and they all do that), then the chureh certainly hany a right to say what she
wants publiahed. We have indeed ofcen looked wants publiahed. We have inded of cen looked
at what, to us, seemed a gross inconsistency. It is this: Mlen and women are allowed to instruet thoussuds through our papers, that woold not be allowed to say one word in a public meeting. A paper is mock mors public than any meet. iug can he. Sorne persons thint it is a big thing to make a soeech at A. M. and so get
their names on A. M. report. This is vury
 rascies far mors people than ady roice ever
heard on $A$. M. ground. The press is A migh ty eugine for good or for evil. As fre moy be
ined to warm us when cotd. urbmh huogry, as well an boro our houser and bars, so our papers may do evil as well an
good. Bat the poicer of the pres semains the hame. Notwithtanding the amful work of the word in subluing nations, dastroying citizs
and devastatiog coontries, it is a debatable quaston whether or not the sword is mightier

Eldea Jıcos Morler of Dry Talliey church, Mitlin Co, Pa, fesls the effect of age. He has grien the work of the charch over iato younser hands, hat continnes to give them connee).

Tarreara people who nffict great piety and rodesty that deceive the simple and unsophisticated, but are known by the truly refieed and xperienced as the worst of nacrilegista. These persons never fail to make a religioas application of any diverion or amusement their friends may be enjoying, and the oaly objection ther conld
it.

Persons whose faces are professed radiators of unshine, the brightaess of gladiess, at once assume the featores of Pharisaical sadaess. They ast a gloom, if possible, over the bappy oompany tbey have found, far deeper thas midnight solitude. There in a law of propriety these persons need to learn. They shonld knom
igion is not made to he mixed with nuld

Dos't let ue get soured with lite. It does not mend mattera for us, and it makes ue very diagreeable to others. If we have bad misforanes, we are not alone. The world is not all anshine to anybody. Does groaning case any ardens? Are we any wieer if we have corered up all the impulse and warm feeling of our nacures, so that the world knows a cold, calm $\times \mathrm{x}$ terior? A very rich woman onee lost all her property, nearl $y$ all ber friends by death, the use of her hands by rteumatimro, and yet abe in full of suasbine, and thanke God every day for the great enjogment she finds io life. Another, who, in the midst of lasury, wishes she had not been born, and some others who almost Wise toey had dot. Not least of all shail we
bave account in the Judgment as to what manner of spirit we have possessed.- Ex

Wz have heen watohing the Proqressin Christian since its commencement with mo small degree of iuterect. It lays no elaim to being a church paper. It manifests do dispo. sition to sereen error snywhere; hut stands as ready to expote what it regards to be wrong in the Brethren charch or any of 3 ts pembers a if found any where else. Its editorial management indicates astellect, candor and hons sty. Whaterer it thiuks it says Butas our thoughta are not always right, we think it neys th The enties it wonid be better not to say
ne contrive. Alliag its effort seoem to to seems to be negative. All its efforts seem to be to eradieate from the church certain regulations which are obnoxious to it. Its "policy" then, to as would seem to he to tuke out of and awray from the church such restriotions and regalations as it regards un warranted by the law of God. It devotes very little apace to prove and uphold wy of the practices of the church
Now wa have tried to tell in a brief way what the Proguressive Christian is.
If you wish to know more about it, or whethor or not our statemente are correct, send to H . get a copy of it and examine it for rourself.

Those who denire us to notice typographical
rrors should always tell on the No. of the is errors should a ways tell on the No. of the is-
sue, the page, columo, and place in the column where the error is; and in the correction first write juast what is printedi mecond, write just what should have beeo printed.
Reeently one of our contributors wrote to us shout an error in his artiele hut dia not tell us what paper, page, column or anything else by which it could be found; he only told un what the mistake was and how to correet it. After spending abont two bours in vain in search of the error, we had to abandon it. As a rale we think it hest not to pay any sttention to blunders. We have seen some very bat not more than one ant of a tho knowing bat not more than one oat of a thousand ever bunts op the paper and articie and examines it with the correction, wo have naver yet made a notice of them in the paper afterwards. We have noticed that other people are not near so particolar that we appear to the bent adrantege ns ourselres; and if we do something that looks weak, ridienlons, childish, silly or abeard, ot heri do not feel near the pain from it that we do There are mistakes which deserve a notice, bat ar more get notices that do aot dearve them
H.

Tre politeness and amoctiness which nom mistake for goodoess and piety, is very often misplaced. It in juined witb eraff and trickery elf-hness and self oghteonsmens; and there are persons in whowe esra a smooth lie soonds much more sweetly than a rongh and honest truth. In the most gracions manner possible, they confide in th, deceive and delode those who
rond men eould prove to be deceivers at latt; when in tact the only evidence of their goodless cmpacitr for 'son gave mas simply a boundThe apoatle had to deal with and smooth talk. The apontlo hat deal with ench men, and it whair of such that he said, "By good wonds and fair syesches they deceive the hearta of the sim-
ple." Human society will have gained imple Human society will hase gained immonsely when it finds out come means of delecting smooth-tongued fruids and whes it learns this roogh, phin truth, spoked by honent and godly men is far more to be prix+d than the sleek deceptioos of oily-tongued knaves and hattering bypecrites.

## WAYNESBORO ITEMB.

-R . H. Miller preached in the city on the orening of the 3 rd to general acceptance.

- Antietan chareh convened in counoil with cominittee from Adsual Mentiog on afternoos of the tth.
-Eld. Jacob Price is too frehle to attend the committee meeting. He looks hopefully torward to the time whes the stiall be releaed
from the sorrows of life. - Thiserrows of life.
-This county was blessed with a refrenhing rain on the pight of the 3rd. The Lord rs-
members his crastare's need. Corn
mbers his crastares need. Corn looks well.
- The committee, J. Quinter, R. A. Miller and C. Lint do busiwess atter the followiag escallent order. 1. Read all charges. 2. Formulate thers. 3. Call for proof. This is the way to there could he no progreasion Without order - Oof the peace.

What can we do to save the erriog? No meo bould asis himself, What cas I do to put may brother deeper into errort To stre, is noble; to deatroy is wicked, sinful.
-Quite au attentive congragation in the Brethren's chureb in the city on the evening of the 4 th. M. M. Estelman held forth the vord of life.
-The boiler workn at this place, as well as the Geiser Manufacturing Con are doing a large business. Turee hundred aud bitty hande were amployed in both institutions.
$-J$. W. Beer preached in the eity on the veling of the 5th.

- M. M. Ethelman and wifo went to Double Pipe Creek, Md., on the 6th. They will retur dera in aboat two weeks.
-The Antietain church is'strong in number, haring about 400 members. The Lard hes richIf blessed them with many good things. May they aver seek to rise higher and higher in the scaib of piety and goodness.
R. E. Ponter.


## THE TRUE FOUNDATION, OR PRINCIPLES MANIFESTED.

WE have rapestedly and plainly declared our position upon the leadiog questions in the Brethren Cburch; bat as we are constautly recelving new readere, and some of the older oues forget what we bave snid, we regard it as in order to recite another lessoo, especially on the doctrine of now-conformity to the world-3 dootrine that seema to be viewed differently by different persous, Aod in reciting thia leston we reeite that of the B. AT W; for its owneri and managers are of "one mind" on this doctrine.
The first question is, "What is doetrine?" Something to be beliered. No one doabta this All agree that the doctrine of non-conformity hould be helieved. Sbould it be procticed? We have henad none say that the doctrive of non-sonformity sbould not be practieed. Then nbout this there can be no quibbling, no disputiog. The only thing to determine is how to practice this doctrine. One man saya he will practice this doetrine the way that it nuite him the besta mothor nays the same thing, a third atill a different method, and so on to the end: no that there will srentaally be as cuany methods of practice ay there are members. Tbis destroys the unity of practice. The wembers are not of "ons mind" on the sabject. At this stage of aifairs it ocenra to some to take the question to A. M. that there may be a oneness on this doctrioe. Union, ngreement, obenees are desirahle, hecause the Scriptares so tesch; and the only place to become one on the manner of obserring this doetmae is $\mathrm{A} . \mathrm{M}$.
Now the B. AT W. dena not go to the moon for light with the belief that the moon in a creator of light, hnt belieses that it onls reflects the light which it receives from a greater body. In plain termos, the B. AT W. does not go to A
or proclures light, (for it does not), but it goes there to receive the ligbt which A. M. receives from the Ban of Righteousmess througb the Goapel. Anaual Meeting does ont create light, bat simply refleeta the light of the Goapel. It does not creats trath, bat diseovers it. It does not oreate pricciplea but discorers and applies them. The B. AT W. does not only receive the truth and principles diseovered hy A. M., hat the right of A. M to diesover and spply them. Nor doem it stap there. The B AT W. msinthins the right to go to the Fountain of troth direct and receive it there; bat whea it comee to eay hoir those traths absill be practiced by the whole Brotherhood, it is not the hasiness of the B. AT W. to net op the atuadard of doing and call upon all men everywhere to bow down to it Tbat is not the hasiness of our paper; it is the work of A . M. to prescribn roles for the obaervance of a doetrive. We truit we are anderstoed on this point. Let ns now turn our attention to princinle.
"Principis is a fundamental trutb or ground of action." Priaciplo is an element in a conscions or unconscious hring. Principles are rerealed to us in the Word of God; sod they relate to the malvation of the boman fasaily One priociple eannot be superior to snothes any prore than all truth oan be nuperior to another truth. Principlea are manifentabin They produce such thioge as may bosent and sering beauty and power of God's arrangemeuts, buth io nature and revelation. The principle of growth ranaifeste itself in all saimated heiogs, thus addressing ithelf to our sense of meeing.-Without thus manifesting itelf re could have no just conenption of the priuciple.
Now wo ragard the priecipte of non conformity us aninch of a revelation from God as uny other divne priaciple. Baptian is expretsive of a prineiple. Is practical oon-conformity
to the world uot equally expressive of a priaciple? We hold it is. The God who revialed the principle of repentance for nalvation also revealed the principle of non-conformity; and unless we cecrignizo the focts as primary ia the pear as thoukh we reere leating the air or thresting the sea with a ribboo.
Paul in Rom. 6: 17 calls attention to "form of dootriee"-that is priaciple manaffested. Tho priaciple of life is in the grain of eorn; yot who would insist that the principlecould man-
ifest iteelf by the grain remaining dormant? Priceiple cannot be seen; butits effects can. "He who fixes upoo false priveiples treads upon infirm ground, sod so siaks." As Paol referred to "form of doctrine," it is evident that some principle was thas manifested, and being manitested was vieible te the Bretbren at Rome.
When A. M. discovers a general principle, and in order to give expression to that principle, prescribes a form which is in hsrmooy with all other divinuly revealed principles, we aucept it, believe it, obay and adroente it, not
simply because A. M. says we shall, bat hecanse the form is founded on divitue principle. Were ve to accept it simply becauso A. M. has discovered the truth and given the form, we would simply bonor A. M : hut when we accept the principle, which is of God, and the forms given by A. M. as expressive of that prineiple, we bonor hoth God and those who have been set to watch over our souls as though they must give an account of their stewardship. To trasiutoin that there is not a word in the Dithat we she conceraing a certain form, but that we should observe the form simply because
A M prescibed it, is not quite bigh enough for as. That theory is not deep down on the toundation, besee the fiest blast of wiad wilt blow it over. The B. at W. does not teach and practice such a theory. It goes down to Jerusales for its primciples, nad if no form be given from Jerasalem to practice the principle, we go to A. M. for the form. Ono, A. M. does aot prescribe a form because "tbe Bible is as ailent as the grave on that subject." That theory is like Meplibosheth-lame iu both legs. But we uow come to the "plain white cap," "plain bounet." "round cost." We are asked to search the Greek, Laton, Freach, German, Eaglish and Arabic for these thinga, and find them if wo can. We will try this logic ( $?$ ) a little.
Bogin at Genesis,read every word to the end of Revelations and fiod "the words "trine imperwiou" if you can. They are not there that was,
yot ron believe them, so do we, because the
priaciple is found in the Book but expressed in priaciple is found in the Book but expressed in
other words. Now shall we ersee to beliere teach and pracitice "triae immenion" becanso thooa worde are not foond that way in the Bi ble? If the logic oo "coats" and "csps" be correct, ovidently we must give ap "trice immernio."
We do not find the words "Missioaary work" io the Bible that way, yet the opponenta of "costs" and "caps" believe, preach, and practice the priaciples of mistion work, and so do we, becanse tbe principles are revealed in the Gospel, but in some other words. Now when A M. prescribes a nethod of doiog missionsry work, should wa accept it simply hecanse A. M aye eo? No; but we sbould accept it hecans bebind A. M. are the priaciples of missionary work, and we accept both the pricipiples and Form, whether the words "missioasry vork" he in the Bublo or aot. This is the foundationthe true foondation in this maters; and wo are almost persuaded to rest our plea here; hat in order to make our fort invalnerable, we bring pa ferm more pointa
The words, "Domestie snd Foreigo Mission Board" are not found that way in the Bible wuat we therefore conclude that the "Board" is not legal? Are there not prineiples of which this Board is representative? Wo accept the Mission Board" not simply becouse A. M bronght it up to work, but beesuse the Board wave princuples to deal out that come from God. Thee there are the words "Snaday-school. Theso wards are aot thus foond in the Biole Shall we therefore refuse to use them as ex pressive of a work which is helping our children to a knowledge of the Bible? The term* "Suuday-sohool" or "Bible School" though not fonnd in the Bible, are expressive of the prinBble truths
By this tume, we trust many of yon see the aconsivteocy of calling for the precise mord in eversthing which are practical among us. We shoold first look for the prisciple, then examine the form, and if the form is in harmony with all other divine principles, accept it with the principles, and then your feet will be firm dy fixed on the true basis-not to be moved by
every wind of doetrine that aweeps over the land.
We observe io our journeyings to and fro, that all of those who eall for the words "plain whit cap" in the Bible, themselves practice, teach and maintrin many otber things that are not pre nisely meationed in the word of God. Nor the B. AT W. bolds that if 2 t be right to accept one thing of A. M. as expressive of a diviae priaciple, it is rigbt to accept all things it ha prescribed as expressive of divine principle. We maintain that A. M. has the wame power to prescribe a method by which the prinoiple of plaiuness and nov-conformity may be practiced, as it has to prescribe methods of observing the prineiple of missionary work, iostruct ing our youth, \&c. A. M. does not ask us to necept the form because it says sof but because behind the form is a friociple of divine origiu which no wan em retuse and be bitesed. It ia not simply a question of faith, bat one of faith and practice.
The B. AT W. advocates missionary work, the instroction of the jouth, \&e., bot simply because they are endorsed hy A. M, not simply because those words are not found in the Buble, bat because the principles are revealed to us in the Word, and A. M. has given us the manner of observing them. Now we accept act onls the priacipiss, bat the manaer of observing them. And we oheerfally do the same in regard to dress. Just as hittle as wo would re ject "missionary work" because we cannot find those words that way ia the Bible, just so little would we reject "round coat," and "ztrsight collar" because these worda cannot be found that way in the Bible. We are for them because they are expressive of divino prociples; and to long as the grace of God is given ns, so long will we raise obe voices and pens in bebalf of them. But we make there oot a hobby. We believe, advocate and defend all the principles of divine truth ao far as they are koown to as Nor do we sim to exalt oze principle above an other, for we regard them as being equally grand and powerful.
"Plain wbite cas" is expressive of a diving principle. We believe the principles and ac-
iva of them. We do not ank whetber tee could
have preacribed a bettor form, or whether Bro. J. or K . or P. conld bave given us something better; but we accept what the whole Brotherhood has given hased ou divine principles. Is pot this a troe basis? Here is where me stand Upoo this Rock we have plouted our feet; not for popalarity amoog the Heshly-mioded, not for "filthy lucre," hat for truth, for purity, for progress, for salvation. Let it be understood oace for all, that the B. AT W. is the firm friend of the Brotherbood, believing that every holy priaciple shoold be faitbfolly preserved and handed dom to our soccessors. Upou the matter of "espg," "eoats," "mission work, "Sunday acbools," kc, the B. AT W. is aot on the fence, but knows where it stands, and want all its reader to keow. WB have pothing to hide. We have ao axe to grind, oo mill to run. The B. AT W. is aot nearly for the things which are exprestive of dirine priaciples, not mearly for boneaty, justice, goodness, forbearnace, \&o, aot nearly for pon-eonformity, aot nearly for the plain white sap, bat altogether. The B. AT W. is oot alprost convinced of the doetrine of noa-conformity, but altogether. It is pot very oearly willing in defeod all the practices of the church, but eotirely so. Nor does it msintsin that there ean be many forms as expressive of the priaciple of aon-conformity to the world. There are not many forms expressive of the principle of baptim.
Plense remember, we are not for nop-conformity alone. By ao meas. We waot the whole man to live right. We urge prayer, hon sty, mercy, kindness, hombleasss, meeknes as charity, dcc, as priaciples no less essential to aithful contanance in well-doing.
We bope we are understood, and we hope that our dear brethrou and sisterd everywhera will seriously consider the effect of a departare roun the prineiples of divine truth, and resolve to maintain the whole doctrine of the cross. W write not for any man's destruction, but for tie mainteaance of divine principlea amongat ha, so that souln may be raved and God glorified

## AWAX FROM CHRIST

TOME persous seem to be trying to find out ive it trouble. Others seareh the church to
and ee ifthey can't find something to have tronble with. The former are sometimes called "fast" the latter "slow." So they wear two differew anes aeither of them Bible terms.
"Fast," from a Bbble standpoint means to ge away from Chriat by gong ahesd of Him is introducing into his system of religion, measures which he did not authorize graiting lib rttes to indalge the flesh whicb Cbrist did not while "slow" means to keep away from Clirist yr not keeping ap to him in onedience to his teaching. They do not do all that Christ has taught them, and thus whils the "fast" rush sheal of the Master, the "slow" lag bebind Him. We believe neither position ia saff. The only place of safety is "in Christ," neither ahead of of Bim nor bebind Him.

But there are others called "eonservativen The term consarvative like the other two is aot Scriptural, wad the position of the conseria tivea is unwarranted. Its locstion is equally distatat from the ""slow" and the "fest." If slow" and "fast" were escob eq.ally distabi from the M aster theo the place would be all right; but if the "fast" be ten paces lahesd of ho Master and the "elow" two paces behind, the "ouservatives" most stand forr paces abead of he Mastor, and thas the "conservative" is larther from Christ than the "slow." Then, too,
the "conservative" must shif his position every time either the "slow" or the "fast" ebange in order to keep jast half way between the two This is conclasire evidence that they are no built on the "Reck" for that is onmorable.
We do not balieve in a compromise with erroc. Christ is the trath. John 4:6. Whethar we stand or fall, let it be on holy ground Having built upon the Rock let us ree that we remain there. Only they who endure to the nd bave the promise to be eavel. Lord, in rease our knowledge, onr faith, our courage and oor atrength; cast out of ns every thing selfish and melean; sabjogate the hesh by thy spirit; and briog into eaptivity every eril
against the knowledge of God. Grant that our minds he so cenowed that our bodies will be which is our resenonable service

## TO CORRESPONDENTS

SINCE leaving home, wo have received a D number of latters from dear beathrea inriting as to visit them and hold forth the word of life. We cannot saswer sll our correspondenta by letter hence tura to the paper for relief.
J. R. Royer, Litiz, Pa.-Cannot promise as time is limited. If we can stop nith jou shall notify you in time.
Lavt Andes, Lixcolx, Ps.-Shall stop if posei
C. L. Buck, New Esterraige, PA-Intead to return home by way of N. E. if we remaia and well.

Koons, Pationsville, PA.-Will maks ao promisase, It would give us pleasure to meet with the brethrea of Snake Spriag Vallev.
Geomae Aechexbrennizi, Vinton, fowaSead me sample copien of Bruderbote to Lincola, $\mathrm{Pa}_{\mathrm{a}}$, and I will put them to mork.
As to the other points we shall visit, we will oot now make meation, but simply say we shall give due notice to wuch charches as we mavy couclude to vist.

Lewitown, Pa, Alug. 2, 1850.
FEET-WASHING IN THE M. E. CHURCH.

N one of the Middle States, a faw members of the M. E ehurch became convineed that the doctrine of feet-washiag as taught hy Christ, and brought to the vemembrance of Joho cixty years after the descent of the Boly Ghost at Pentecost, should be ohserved. Those few tried to convince other members of that society; hot failing, assembled at a private boase, washed oue another's feet, partook of Lord'A Supper - a fall meal,- and theo the aext day weot to the pullic asserably and with the rest of their brethreu obrarved the communion. This was separating thugs somewhat; yet it shows that someboiy is at uarest conceraing feet-washing. The way to be happy now, and the way to be happy in eternity, is to believe and ohey the Gospel of Jesus Clrist. This Gospel teaches feet. Washing - oot that kind which pats away the filth of the flesh, hut which, ia observing an a body, bringa peace and joy to the soul, because it is of God.

## SPEAK SHORT

An sged minister anid to a young brother. "Speak short. The brethrea will tell joo if pou don't speak long eoough.
The counsel is good, good for speakers and good for bearers; good for writers and good for readers. Lengtt without bresaith and thickneas is a very poor recommeadation in a sermon, a prayer, or a newspaper article. Tbe power of condenation, ubridgement, and elimination of uneless master is greatly to be coveted. Whon $a$ man hes five mintuter io which to apeak, he will tusually consume one or two of them in telling the people what be in going to say, or
informing them that he has "been thinking" of informing them that he has "been thinking" of
something which he proposes to relate. If mea something which he proposes to relate. If mee who have something to eay woold nay it, if those who have something to write would write it, omitting prefaces, introductioas, and useless and unmeaning remarks, much time, spacewould besared with do losa to any ooe. But how hard it it to be brief. It takes gallons of sap to make pound of sugar, but the sweetness paya for the coadensiog. A little word said and rememGered is better than any amoant of whary, cas ual talk which men eodure and gladly forget.

Io our opinion, the whole custon of dedicat Ing churct bouses to the Lord is usscriptural, and leads to supectition. We are heartily in far vor of the dedication of the charch members to the Lord. The Savior neither bailt a ehurch hose nor commanded one to be bailt. Such houses are oaly matters of convenience and cans fort, like many other things which ave ased tor religious purposes. We think it very proper and useful to have plain and comfortable meeting boases. We hope thin bretbren will quit pretendiag to de licste meetiog housss, abd dedicate themselves to the Lord. -Biptitt Flag.

HOME AND FAMLIY.



## HARBOR NOT REVENGEFUL

 FEELINGS.Harbor not revengutul teellings
Whea companions prove unklud. When vexatloin, atern and griesount. Scuttered on lift's path you find; Whou bard words are spoisen of you, Do Det dwell upoo the torrow, Do pot dwell upoo the sorrow,
Rise above each vexing thing
Harbor not revengeful feellings, Thoukh a melghbor should misle od. ever ding back taunt and jeering.
For arude or unjust dect Strive Lo render good for evll, Strive eorme kindity thing to do, In retura for bilter troubles Wleked hands deal out to sen. Harbor aot rovenge ful feelioga, Happy thoughto tbey caunot bring: Better overceme by patience Evary woe that leaves a atiog,
Have you enemles\% Forftye them Have you eremlesy Foretve them;
Fith forbenance meet each wron With forbearance meet each wron
Love a foe hath often oonquered, Chavgting liate to friendqutip strong Sweet forglveness bringa a blesaing To the beart that owna its sway Even though the cuiprit turn hol
From the error of bis way. Let us beac io mind toe precip That our Lord \#ave lovingly: 'We muat exerotac forzivenoss, If we would torgiven b

## -Adrance.

## FOR THE BOYS TO READ.

WE had the privilege of hearing a part of the following letter read by the mother of the boy who wrote it. He in on the occan in from it cartnin things. Then ste gave it to us, saying we should take from it watat we desired. We print the letter for the satisfaction of discontented boys, whose miads are more or lesa filled with a desire for adventure of some kind, bas who do not appreciate what they bave when under the care of solicitoue parents. If the letter ahould save one boy from the evils of so hazardous an undertaking, thefore his feet are d) fant in the stocks, there will be one soul to thank us iu oternity.
S. J. H.

## $\left.\begin{array}{c}\text { Halifax, Nown Scotia, } \\ \text { Juty 19th, 1880. }\end{array}\right\}$

## Drar Mothes:-

We had a twelve day's passage from Hamiltou to Fayal which is a which all the forious wine comes.
Here all the women go oat and work while the men When the ladies go out walking gamble. When the ladiea go out walking, they
wear a cloak which covers them all over with the exception of two holes out of which to see From Fayal we eame to Halifax. We came up what looks like a wide river. In the middle of this is a river on which is a big fort. From this fort you can go nnderground to the city. Above and in the conter of the city is another large fort commanding the city and harbor. In front of the city the river is about ton miles wide. Vessela of every nation, and judgiug by Gaga dieplayed, some unbeard of nations, ar lying hare.
Conning across the seb, we had la barial. J. N. Mason, a boy of seventeen, took sick and wanted to be ploced on the sick list, hut the
doctor said there mas nothing the matter with doetor said there mas nothing the matter with fortunately be spat on the dech for which be had to stand on the half dock with a mop over his shouldar for three days, only getting off while he ate bis meals. Overcome at tast, be fell seaseless apoo the floor. He mes then carried to the sick bay and in a short time died. No oue ean make anything of himsolf in the Navy except an officar. If the boyn or men do anything worthy of praise, the offizars get it while they who merit it get noue.
I wish I were amay from hers. I wonld very mach rather work on a farm. I wish 1 was with you. I think it would be a good plan to now are, in e large city, they learn nothing now are, in e large city, they learn nothing
good, but will more or less likely be overcome good, but will more or less likely be overcome
by some of the maay temptations by which they are surrounded. If they were on a farm they could be doing something good and might become useful mea.

Ever your son.

RECIPES FOR MAKING AND KEEPING FRIENDS.
AMELA J. CaLTEH
$\mathrm{F}^{\text {IRST. Nerer attempt to catch a friend by }}$ flattery, the cost in entirely too slippery. Sastery, the cost is entirely too slippery. fovor, or climb into estimation on the wreck and ruin of character whicb you have destroyed \% slander; for time will soon eramblo yon with the ruins on which you build. Those
who sacrifica principle to party will soouer or Who sacrificas principle to party will sooner or ater find themselves minus of hotb.
Third. If you wish is true friend be one
Fourth. Be very careful to avoid in yourself What you dialihe in othera remembering if ench one would mend oat, all wonld soon be mended.
Fifth. It is imposible in this world of differences, to prefer all alike, therefore if you bave a circle of choiee friends, it ought to be the meanas of ameliorating your conduot toward every one; remembering that all are somebody's friends, who wish them woil treated.
Sixth. Be very carefal in your eonveration for an agreeable talker has a good foundation Cor making many friende
Watch a frieed closely to see if your tall pleases; if you should tire him once he will ever after ward be afraid to tisten to you.
Seventh. Avoid both estremes; that of pry* ing ioto othera business, or engrossing the whole co
member,
"If you your eare would nave from jeere
Five thinga keep wielly bid;
Myself and $I$ and nine and nty,
And what $I$ said and did."
Never interrupt a person while apeaking: but let each one have an opportunity of finishing his sentence bofore yon hreak in upoo him. This is not only essential to friendship but good manners also.
Ninth. Eadeavor to tax your memory enough pot to repent the same story in the same company many times.
Taath. Always try to be interested in whatever plesses another; this you will find to be the beantifal charm of agreeable people, while to treat with soorn or indifference the enthugiasm of a friend is $a$ most hitter insalt.
Eleventh. Never try to make your friend reservoir for the disagreeahle feeling you hold against others; leat they, fiding themelves forced into unpleasantness, choose to keep aloof.
True friendship ean only be preserved by wreetness; that which it takes a pickle to preserve ia neither salatary nor pleasant.-Shalur Manifesfo.

## NO USE.

THERE is uo use in puttiog up the motto, "God hless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeuess is taught by the parente to the children, and by the older to the younger. There is no nae io putting up a motio, "The Lord will provide," while the father is shiftens, the hoys refose to work, mud the girls buay themselves over gewgawe and finery. There 4 no use in putting up the motto, "The greatest of these is Charity," while the tongue of the backbiter wags io that family, nud silly goesip
is dispensed at the tea table. There is no use is dispensed at the tea table. There is no use in placing up conspicuoasly the motto, "The liberal man deviseth liberal things," "hile the money chinks in the pockets of "the bead of day, and there ase dollars and dimes for wines and tobacco and other lasaries, hut positively oot one cent for the charch. In bow many homes are these mottoes standing-let vo say hanging-sarcosms, which serve only to point jeat and adorn a antire? The beanty of quiet ves, of trustful, hopefal, free-bauded, free beartod, oharitable lives, is one of aurpassing breliness, and those lives shed their own in comparable fragrances, and the world knows where to fod them. And they shall remain fresh and fadeless when the colors of the pig-
ment and the worsted and the foss have faded. ment and the worsted and the floss bave faded,
and the very frames bave rotted away in their and the very frame
joints.-Exchange.

## GOOD COUNSEL.

TEVER be cast down by trifes. If a spider breaks his web twenty times, twenty times will he mend it. Make up your mind to do a thing, and yon will do it. Fear not, if troubles come apon yon. Keep your spirits np though the day may be a dark one.

Troublas never hist forever.
The darkest day will pase away,

If the sun is going down, look up to the etars, if the earth is dark, keep your ojes on hearan, With God's presence sud God's promise, man or child may be cheerfol.
Vever despair when a tog's in the aur
A sunshiny morning wull come wlthout waraing.
Nover mind what you are after. Never be Content with a babble that will hure Never be rood that will end in smoke avd darlinesal; but that which you can keep, and that which is rorth keepiog.
Somethigg sterling that will atay
When gald and milver thy away.
Fight hard aguinat a basty tempeor. Anger will eome, but renist it strongly, A fit of passion may give yoa cause to mouru all the days of yoar life. Nezer revenge an idjury.
He that reveageth knowe no reat.
If fou bave an
If you bave an enemy spent kindly to him and make him your friend. You may not win him over at ouca, but try agaia, Let oae kind-
ness be followed by another, till you have comipassed yonr ead. By little and littlo, great rogs are complated.
Water, falling day by day.
Wears tbe hardest reck awa
And so repeated kindnees will soften a heart of stone. Whatever you do, do it willingly, A boy that is whipped at school never learns his lesson well. A man that is compelled to work cares not how badly it is performed. He who pulls off his coat cheerfully, strips up his sleeves and sings while he works, is the man for me. Evil thoughts are our worat enemies. Keesp your beeds nud hearts full of good thoughts that bad thoughts may not find room.

## ANNOUNCEMENTS.

## LOVE-FEAsTa.

Ava. -27 , at Blae Ridge Cburch, Platt eonnty, ili, at + P. M. 2 P. M.
SErr. -3 , and 4 . Platte Valley cburch, Buther cunty, Neb. at the bouse of J. Kinzer. th, silver Creek church, Kan
10tb, Limestone church, Jewell Co., Kad. 11, and 12, at Nill Creek church, Adams county, ill.
 Hays, 8 mites north-weat of Greencantle fasper county, lowa.
17, and 18, Deep River church, Iowa, at
$10 \mathrm{~A} . \mathrm{M}$. $10 \mathrm{~A} . \mathrm{M}$.
18, sulver Creek church, Cowley Co, Kan 21, Tippecanoe churob, Yhdi, at 4 P . M, 22, and 25, Iowa River church, 14. at 1 P. M 24, Libertyylle cburcb, Jeffernon Co, Joa. 25 , in the Beatrice Church, Guge county,
Net. at the bonse of Noab Brubaker. Net, at the honse of Noab Brubaker,
miles soutb-east of Beatrice at 2 . IL.
Oovi,-s, Log Creek, Caldwell county, Mo, as the house of J. E. Bossermin.
0, Newton Grove church, 3ich, it 5 P. M. 15, Menticello church, Ind, at \& P M.

## mbtrict meetinos.

The District Meeting of tho North Missouri district will be hed at the meeting-bouse in the Wakends congregation, Ray county on the 14th of October, 1880.
The District Meeting of Sonthern Mistoori will be beld Oot. 14th, with the brethren in Jasper Co., Mo., some where in the vieioity of Carthage.

## FALLEN ASLEEP.

## 




shls.-In Antioch church, Jene 2, 'se, brother Geo. sills, aged. 70 years, 8 mos, and 8 diss. Funefal wervice by the writer from Joh 1 1e: 10 . SMITH-In same charct, July 17 , '80, Charles E, son of sister Amands and James suilt. Aged,
7 years, 0 moos. and i7 days. Funeral services
 FARINGER,-Near Lena, IIL, Jols 20th. 1850 Triend Frederick Faringer, aged, se gears, 6 mose
and I day. The fimeral occaston wns improved by Elder Wm . How, of Pa, from $2 \mathrm{Kingas} 20: 10$.
OMbAUGH-In the Squirmel Exoch Ear. tion, Ind. Jane IB, 1800, our much reeppected old brother Geo. Tombuugb, aged 83 years, 7 month-
und 21 dars and 21 dave
Oe many years, aind has now pancon to the church for many years, and hes now gone to reap bis re-s
ward. His many friends obould not poorm as those who have no bope. Funeral services by Eld Jesse Myers and the writer.

ScDeNALD-Dewned, in the Lowariver, nems Eldora, Hardla county, lowh, July Ivth, a vuing | men |
| :--- |
| years |

Mo intended gelag out to harvest on Momay morniug, and thought be would take a wash before ho wenk, 80 de weat to the loss river in the will dara; but alas! be never canne out alive. Although a good swimmer, ilis cuppused the wis tulken witt crawp. Helert his luve in the bloom of beald Let thla bo a warning wo lantarkedinto tha coa warning to all young tuen
e
WELlmax - Aho, at the same phoe, July 18 .
 ees in the Christlas ohurelh by the writer.
PRANTZ,-Aino, In the Wabuah clarch, Tnd, Frantz, gued 40 yeam, 4 months nod 11 days. Fub heral services by the writer, nsesisted by J, B, Crumitite.
gisted hy J,
Dayid Nefr

## OUR BUDGET

-Graceless men turn not to God till all oth$r$ refoges fail them.

- Let our obedience be like that of the angele, prompt and present.

The hasiest of living ageuts are certait dead men's thoughta.
-Politeness has heea well defined as bezevtence in small things.
-What God thinks meet to be done, that ball he do and no more.

- Never ineult another by barsh words when applied to for a faver.
-Good offections wanting exprassiou shall have God's furtherance
-If prayer stand still, the whole trade of podliness atandeth still too.
-No change of conditiou will eure a diapo. ation to murmar and fret.
-None displease God more than nome who cover hin alter with tears.
-It is an evil office to omit zuch circumb tances es may help the accused.
-The woands of an accured conscienca pierce the members of the body.
-The more we do, the more we can do; the more busy we are the more leisure we have. -Calumny would soon etarve and dee of it, self if uobody took it in and gave it lodging. -A pleasant wife is a rainhow set in the nky when her husband's mind is toseed with storms and tompesta.
-If the way to beaven is narrow, it is not年; and if the gate be strajght, it opens into ondiess life.
-For one to have the spirit and life of Chriat is to be like Clariat, and for one to be like Christ is to secure all that heaven has for any man.
- Nothing can be more paiuful to the feel. ings of a minister when be comes to water his flock than to find that many of them are not at. the well.
-We shall be free from temptation anly when we are free from sin. We shall! be free from evil desires obly whon we are pare in heart.
-Men of ability and eaterprise are often se from those is th, from mintakably requining tose in their employ a measure of energy capacity equal to their own.
When a man pulls out bis sixpence and given that, wheo be is layng by thousands of pounds, I can only consider that he forms a pretty accurate measorement of the value of his religion.
-It should cheer the ateps of the servant of Jesan Christ as he joornoys to know that even in darkness hin gaide is atill with him, and that that guide is the King of the coustry through which he is traveling.
-When the apostle said "for me to live is Carist, to die is gain" he gove atteranee to a sentiment which has made the Cbristian world earnest in practical righteonaness, and happy in the thought of its reward.
-Infidelity has no byma booke, sings no bymns, edjops no vivion of a better lite than this. Cbristians sing of heaven as a home.They lift their eyes to the heavenly bills, whence help cometh. They exult in the pros-

OLR BIBLE CLASS.
The Worth of Truth no Tongue Can Tell!
This department da dopaned for aking and an-

 he name tovic.

Will some one please explain Revelations 22 Will some brother or sister please explala the Oth verse of the lith chapter of St. Loke

Rhey Stiats.
Flease explala Genesis Uth Chapter and eth verse. And it repented the Lord that ho had made." on the earth, and it grleved him at bis bears
Wrolisin B . Goonitor.
Please explain 1st Carinthrama, $14: 34$, whicl reads thus: "Let yoar womenkeep sicnce in the apeak but thoy are commanded to be under obet ence as aleo saith the law."

Lavra
Gbost?
In there a haptism of the Holy Glost?
What In the teatimony of Jesia Christ, and who tes that teatimoty as defined in Rev. $19: 10$.
WIll you please explan how " "A nd thon (the Herpent) ahait brulse his (the steashats) beel. Geni.
Will sume brother ur siater please give a dellinite
Many Peryly.
Will pome obe please give light ous Malt. $5: 22-2$
D. W. C. Row.
Will some brother plense give an explanation of Satt. 2t: 15 , which reads as follows: "When y speker of by Daviel, the prophet, stand io the toly
pinee. Whowo rendeth let him uuderstand $\gamma^{\prime \prime}$ Has such taker place in the time thatia past,or is it ye
in the time to come:
S. W. Yost.

## SUNDAY SCHOOL

PWhings have been introduced ansong the brethren that havo cassed more va rimoe and atrife than Sonday-sclool ind wion and bitterness. Many opinions and ptej udices are advanced both for and agaiust ryhich oftea bave little fousdation is Scripture Opinions obly have not much weight, sad a the opinions in the world ean sever chang the merits of a question, while prejudice is as
differeat from the spirit of Cbrist os is darls ness from light, and "If ye have not the spiri of Cbrist ye are none of bis." While there is
much tuonest differeace of opinion regarding the Suaday-school question, there is also a lace of charity in manifesting that differeace.
The one side claims that teaching the Scriptures and menticating good, moral, and relig ions principles into the young and rising gen eration, exerts a bealthy inflience both in epre mouldiug their character so they will be the better prepared for the duties of life as worthy citizens, and as worthy members of the churcb. That since early impressions are the most lasting, it is highly apeessary to instruct the chil dren in the Scriptures, as we understand them,
and in the wiy we would bave them to go. and in the way we would bave them to go.
Aad that teachine the Scriptare is doing good, and therefore is Christ-like.
Those who are opposed to Sundsy-scbool say other denominations, is following efter the world and leaving the footsteps of the fathers as it was uaknown in the church when she wes purer than she is now. They claim it foster pride and opens the way for Sunday-school excureions and picnics. That it eauses confusion in the house of the Lord, which ia a bouse
of order.
In view of these conflicting opiniene, ofew fucte remain to be noticed which seem to b s-uersily overlooked.
Sundar.school is no commandment, since there is no direct "Thus saith the Lord" for it, aud therefore it is not essential to salvation, but is a matter of secondary importance. This howerer, is only a nogntive argument pgainst if, ond if Surday-school does accomplish good and serves the cause of Chirist, it is an accori ciple of Sunday-school is correct; it is certair ly not wrong to teach the Scriptares on the ashbath day, and the fact that they are oft in enducted in such a way as to canso disorder ud confusion does not change the principle or say that it is not possible to couduct them properly. In eburehes which have Sundayachools it were perbaps better if thase, who are oot very mach in favor of them, would attend them and we their influence to bave them conducted in the right way rather tban etay away and talk against them. Even it they were an evil which must be borne it would be better
to make the evil a cemall as poesible, than to le take its coorse.
On the other band, in ctarches where many are opposed to Sunday-achool, and where ste introdaction is sure to canese troable and conention, those who have the welfare of the church more at heart than the enforcing of their opinions, will raftain from pressing the abject of Sunday-school. "Sball we do that Which $3 s$ evil that good may come from it ? rod forbid. Sball we do that which will cause atrite and dissension, and serve the Lord that way? Surely not. Chriat prayed thet we might be "ove as He and His Father are one. He commanded that we shonld love one anoth-

So we see love, peace, and harmony are of wore importance than Sunday-school, and where we cas not bave both, were it not better a forego the benefita of Sunday-school for the ake of pesce?
D. E. Cripz.

## FASTING AND ANOINTING.

FEAR we do not fast as often es we should. Christ certainly thought it beat to fast or a would not have said, "When ye fast he not as the hypocrites of a rad conntenance, but whea thou fastest anoint thy bead and wash thy face, that thon appear not unto men to fast but unto thy Father which is in secret, and thy Fother which seeth in secret shall reward thee openly." Matt. 6: 16, 17, 18. A gain, "Is any sick amone you? Lat him call for the elders of the church and let them proy over him, anointing him with oil in the name of the
Lord, and the prayer of faith shall save the Lord, and the prayer of faith shall save the sick and the Lord shall raizo him ap and if he have committed sina they shal! ho forgiven. Why is it that the brettren wait till they think they are going to die before they send for the elders? I think "if any are sick" is the command. Will one of the editors pleave explain this. Our highest joy is to bear God's word and miogle with our dear brethrea and sisters. Let ua all an live that we may have a hope of

Sadoyre. Watkiks.
IS THE LORD S SUPPER THE JEW ISH PASSDVER?
$B^{\text {B }}$
RO. Horner states that Crrist was apprehouded toe situe might in which he ste uke, but that the supper recorded, Mark and Wue, but that the supper recorded by Joby was enton before the psssover, and was not the io true which do we, as a church, observe? If the passover, where is our authority for wath.
ing feet at the passover? If the supper, where ing feet at the passover? If the supper, where
is our authority for the brend and wine at it is our authority for the brend and wine at ite close? Why deatroy our faith and practice by and Lake? Wher ss we bud it iu Matt. Marh relying so moch on the word passover? Why not have the Gospel harmonize by reading and understandrog that Malthew, Mark, Luke and John all record the Lord'a supper (or fulfiltonent of the passover)?
At the passover recorded by the evsngelists Ctrist said that one of the diaciples should bs tray bim, and that all shonld be ottraded bo cause of him that night, and that Peter should deay him hefore the cock would crow. Now while the words used by Mattbew, Mark and anderstand that they harmoniza
Very good, now see what John las upon recard at the Lord's supper. Dees it not agree with the others? Is it not as eavy to barmonize the supper recorded by Jobn with the passover recorded hy Matthem, Mark and Luke as it is to harmoniza the lasgunge made une of by the express what oecurred at the passover.
Again, in regard to Petrer's denial, ban not John the very some that the others baver
Verily, verily I say unto thee, the cock shall not crow till thou bast denied me thrice." Jobn 18: 36; (see John 18: 27;) Matt. 26:34. Now con any deny that Christ was betrayed the same night be ate the supper recorded by John, and if he was betrayed that name night how could he afterward eat the psssover?
Does not the discourse of Christ to his disciples as recorsed by John between the eoting of the supper and the betraysl in the garden sep orate the sopper and the pasacver as recorded by Matthew, Mark and Luke. Jobn fills up the time from the ead of the sapper to the betrayal is the garden by recording what Christ said while the others make no record of it. The whole disconrse can be resd in twenty the betrayal which agrees with the three firstIt has been said that the Jews' negligonce to
cat the passover in the fore part of the nigb (John 1s: 28), by no means contredicts Matt 26: 17; Murk 14: 12; Luke 29: Z . Is it Imeant that the Jews that same nigbt ote the pas-over after they delivered Christ to t'ilate? If thie be rue then what passover were the Jewa prepa ring to observe the second doy (according our time) theresfter. See M 15: 32, Lake 23:54. Wore they not praparing to ent thoir passover? See John 19: 14. "And it whas the preparation of the passover." So then we eee that Cbriat did not eat the passover
of the Jewa for they were only preparing for it of the Jews for they wera only preparing for it
When Cbrist was taken down from the croas. Lake 23:50-54.
Now baloved brethren, the above is submitted in the fear of God. If 1 am in the dark will some good brother be kind enough to lead mi into the light?

## CAN A PERSON BE SPRINKLED

 AND SURVIVE THE OPERATIDN?CPRINLLE is a trontitita verh, and meani: To seatter in small drops or partielex. Webatar.
The thing or person sprinkled, then, must be the objeat upon which that action terminates. Hoor.
Ano

Anolysis: Johu is the subject. Spriabled did.
did. John sprinkled the water
Water is the object of aprinkled, becamse it denotes that which was sprinkled, or acattered in small particles.

Now try snotber: John sprinkled the floor. John, the subject
Sprinkled, the simple predicate, denoting hat Jolnn did.
Floor, the object of the verb aprinkled, becruse it was that which was sprinkled or scottered in small particles.
Hold on there! You say the floor was mot cattered in small particles. It is ns solid as aver. Well, theo, it was not aprinkled. But ou say it had water sprimkled on it. Exactly so. Then what was sprinhled, the floor, or the uater? Yoasay the water
Then when we hear persons say they were priakled in infaucy, they perhaps are zot consious that they are affiraing a physical im. possibility. If they were apriakled, or sesttered in small particles, who collected the particles and recrmanended the hody, and how wes life eustained while the particles were in a scattered
But if thay were not acattered in swall paricles, they were uot uprinkled, but only had water sprinkled on them. Then, if aprinkle is to baptize, it was the water that wan baptived, and not the persons. For the act of sprinkling or of poanng terminates upon the element, while the act of immersion or dipping termiantes apoa the peraon or thuag immersed.
But Jesus commanded the apostles to bap tize the peraons who believed the Gospel, and ordained that those who believed the Gospel shonld be baptized. But he did not command them to baptize water, nor command the water to be bsptized, for it can not hehere.
If you bave thought that you bad been rriakied, you are murely now conscions lbat The aet tbat they mistook for haptisa mised yoN and terminated apon the toater, and left you unbaptized.-H. in The Christian.

## A GOOD EXAMPLE.

ALADY writes to the Ind ependent the following pleasant note, which the editor thinks "worth printing":
"As so much is 5 sid and written about the temperance principles of oar Prosident's wife, would ake to present another phase of ber character. follow.
"During an aequaintane with her for the ast twenty-five yeare, I have never heard her apenk ill of any one. I once asked ber how this came about, that she was so guarded in this raspect, when 1 knew abe was tempted as much as any one to nse ber tongue to the detnument ot others. She said, in reply, that at
night, before going to aleep, her husband would any to ber: "Now, have we said anything egaunst any one to-day?
"I know this is entering the privacy of tbe home carcle of long ago; but, as she is now in such a conspieoous place, 1 cannot torbear to use my knowledge for the general good. She berself may never think of pessessing this trath. and may not remember this remaris of hers io
me; hut years have not ifficed it from my miad.

Ate one of the grate evils of our day, amons the women, ot least, in gossip and seandal, such wa exsmplo from the fret lady in the land can not be too bigbly extolled.
Ths Independend odds: "All of which we commend, not only to the next l'resident's wife, bot to all our renders.

## PREVENT STARVATION

(VILL more provisions and elothing or money are actusily veeded by our Secretary to see ut through. We now have the promise of free trensportation of goods for the use of our Secretary over the liuss of the Illinoin Central, the Obicugo \& N. Wales, the Burlington Co dar Rapids and Northern, also the Hannibal \& St. Jo, which brings us from Ohicugo to the Missoun Fiver. Weat of the river we have the same promise over the Burlington and Mo from Omahn to Arspahoe, Nsbreska, and also from Omaha to Arspanoe, Nsbreska, and also
over the Central Brazch of the U. P. from Atchison to Logan, Kansas, either station being about thirty-five miles from us. These ar rangements are on errtain couditions and par ties wisting to send goods free should inform me before atarting them, and I will send yon shipping instructions. Compantes prefer cor rying goodn ith oar load lote it even a car is not bear full. Singla packages, however, are not rejected but more apt to ba lont. 1 will men tion prices of supplies here for the cash shipped in by merchanta from the East, and from this our donors can readily see whether it is best to send ns goods or money. Wheat 75 080 conte. Corn 40 cts . Flour $\$ 2.40$ per catt Corn wical $8 L 00$ por cwt. Wheat sharts 81.25 per cut. Bacon 12 cests per pound. Potatoes, 8200 per bustel. Ouious and taraips, none to be had. Store zuods and grocories nearly an cheap ne is the Eisit. Wo want to securosome seed wheat soon aud call buy it hers at the above rates. Rye about the sacie as whest. The good work is begun and wo trust our friendo will continue to stand by us. This disaster is common in the openine out of in new country by poor people. Few of our frieuds East kyow really what frontier life is. In beball of the Mople Grove Aid Society.
M. Lichty.
a cauid of thanke.
The church being assembled in council to day Whe following resolutions:
Whereas it pleased God to withhold the early raini from western Kansss and Nebraska this searon, is consequence of which we have been put under the painful necessity of calling on our dear brethren, nisters and friende east of a for temporal sid: and
Whereas, ypon the calls we made, some of God's children have already contributed to oar necessities, therefore we will try and willingly how to God's 'providence in all thinge, and w berelyy teader our lest thanks to all who have so libersilly come forward with the things whick God has entrusted to their cure, and wa pray his choisest blessings may reward you sll in time and eternity. N. C. Woreman M. Lichit. L. Shaprer.
J. W. Jabboe.

## UNDISCIPLINED TEMPERS

## 0

all thinge that are to be met with here on earth, there is nothing which can give as an undisciplined temper. The tonchs pain ansitive temper, thich takes offensent is word the irritable temper, تhich finds offence in treathing whether intended or not the wioleat temper, which breaks through all bounde of temper, which breaks through jeallous or aullen reason when ouce roused; the jealous or sallen
temper, which wears a cloud on the face all dey, and never uiters a word of complaint; the dis. contented temper, bruoding over its wrongs; the severe temper, wbich slways looks at the worat side of whaterer is done; the wilifu tomper, which overrides every ecraple to grath ify a whim-what on amount of pain have these cacsed in the hearts of men, if we could bat sum up their rasults! How many a son! bave shoy stirred to evil impalses, how many a prayer have they atifled, how many on emotion of trae affection bave they torned to bitteraese. How hard they make all duties. How painful tbey made all dally life. How they kill the sweetest and warmest of domeatic charities. III temper in s sin requiring long and careful dis-cipline.-Binhop Temple.
Roving maketh a fall mav, conference a ready man, and writing an erack man; and therefore, if a man writa littlo be had need of a good memory; if be confer little, he bad need have a present wit, and if ba read little be bid

## FROM THE CHURCHES

AnD they that be wiae shall ahine as the
brightness of the firmament; and they that tarn brightness of the firmameot, and they that tarn
many to righteountess, in the stars forever nad
Gret evet.-Dan. 12:8.

## PENNSYLVANIA

## Moitlend

The name of the church at this place is Dry Valloy. There are aboot one hundred and twenty-five menhers, who are ascisted in the epiritual work by eeven ministers. These ser vante of God preach at nine dilferent pointe in this part of the country, thun showng their willingness to spread the truth and teach the poople. A good Sunday-school is in progres at this place, and hus been many rears. The membera are kind and loving, and are endeavoring to grow in grace and knowiedge of the trath
Elues $W_{m}$. Howe is yot in the West, visit ing owone the Brothren. He spent eome time in Kanses, Illinois, Micbigan and lodiana, and intends to stop in Ohio on his way beme. El der Jacob Mobler who is now in bis 75th yeer ia atill uble to be about. The Lord hess the dear aged ones is larasel! May love and peace dwell among the people of God.

Ele Lick
We wera somewhat disappointed by receiring a card from brother Esthelman, atating be could not reach our place till September. We will then expect him for sure. Some time ago there was a Rev. Smithson from the Methodist church South, delivered a series of lectures on the moda of Christian baptism, infant baptism and the design of haptism. In the diseussion of haptism if assartions would avail anything, the immersionista would bave no Scriptaral foundation at all for immersion, edmitting, however, that according to the translation we have, baptize also means dip, hat that has no allo sion to Christian baptiom, as dip means to sink,
to remain, \&e. The subject of infant bastism wha in fixed fact; the reason it was not incerted in the Scriptures is that it alwayz did exist and wha not necessary to make mention of it in the Scriptures, is. We thought that such assertione should not go out withont a reply to them to show the people of this place that truth can only beestablished hy the word of God. We therefore applied to cur neareat editor, brother Holsinger, to preach on the two former suhjecte in reply to the lectures. Many of our membera ware surprised to hear with what ability be brought forth the truth, and we have felt that our duty was faithfully performed as watchmen. The large madience rooun was weil filled each evening. Since our luest we lost our dear sister Christiana, wife of brother A. P. Beachy. She wis a faithful, true deroted Christian. She was con6ned to her room for about feur weeks. Disense supposed to be camcer. Sbe was anointed and died with in full hope of heaven.

## Waynesboro

Brother M. M. Eshelman and wife arrived bere last evening upparently in goot health. We will try and take care of them while here. To-day brother E. met with us in charch counil. Brother J. W. Bepr is also with p\&. The ommittee sent here hy Annual Meeting, hrethren R. H. Miller, Quinter and Lint, are laboring with the chnrch in a very satisfactory manner. Thas far peace and good will has been the order of the meeting. A few clouds may sppear before the meeting adjourns, but the skies will be all the hrighter when they pass away. Ministen from neighboring churchare present swelling the number to eighteen at including the committee. Brother E preachan excelleat sermon for us to-night.
Aug. fth.
D. H. Fahrney.

## NEBL.SSKA.

Turzey Creek.
Met en the 26th of July in quartarly counoil. Brother Lichty and C. Forsey were with as. The meeting passed off pleasantly. $\mathrm{O}_{A}$ the 95 th ult, Bro. Lichty preached an ahle discourse, and in the eveuing the above named preached the funeral discourse of brother Fitzgreald, who died in February.

Wy. Pulles.

## A WORD TO ALL.

WEscan say with our beloved brother Qninter that we feel, at lenst to some degree, the respopsibility impoced on ns hy last A. ably and successfully to diseharge that trust as a Board; and in such a msy as will likely effect a Beard; aud in such a msy as will likely effect
means, and ee will be most approved both by the Lord and the oharch, and in trying to do s0, it will also be remembered, we hopa, that we are net to contract more than onr means will juntify.
Several fielde have already been recommended to our charge, but we cannot move till we nee whetber sufficient means will be forthcoming, and the Danish Mission supplied firit. We feel thaakful that it is supplied at thia time, but us some means mast be rent every two monthe, we hope the solicitors will go to work at once und visit every member and send to brother James Quinter, Hontingdon, Pa., about very two months, the Minutes say at lenst ev ry six monthe but that is too long, we cannot wit. Brother Hope would he in wont befor hat time.
I think all the members of the Board are willing to work if they have anything to work with. If the charches would all do like the Millmine cburch, Piatt Co., Ill., the solieitor would not have much to do. At the feast read rother Hope's letter, raised by collection 23.65. That shows life, let others do likewise; not, let the solicitors take an interest in the Fork. Many do not like to read so mucb about money; that is the only way to stop it.

Lena, Ill.
Enoca Eay.

## notice.

To the charches of the Southern District of Iona:
$\mathrm{W}_{8}$
We the Missionary Board humbly ank you to aend in your choice for evangelists in this Distriet according to the decision of our disrict council of 1880 . Please make your choice as soon sa posible and inform as of the ssme, we want to get the wor's in operstion hy the first of September. Please dun't delay M. Cateex. A. F. Thomss. J. M. MaNsFIELD

## NEWS ITEMS.

Crop prospects in France are reperted geod except probsble deficiency in wheat. Prospect in northern Prussia, Hungery and Russia, in dicate a great deficiency.
The Indame of the Wesqnally and Puyallup Reeervations in Washington Territury, are discussing the question of petitioning to become citizens and talas homesteads.
Senator Bizzoll, of Bologna, Italy, who die recently, has bequeathed 8400,000 to found arpital for aged and infirm workmen.
The census enumerators in Lumpkin County Georgia, have discovered a Negress, named Ms gilda Hubert, who is 120 yeare old, and was born in Connecticat.
Exclusive of Alaska, there are in the United States, 599,986,000 acreq of land, of which 489 , 538000 have never been surveyed. The unsurreyed portion of Montans alone is larger than Greal Britian and Ireland
Kearney has felt the effects of training des persions. On Sunday, the the moh turned bpou him at the same lots, and he was taken from the ground under the protection of abou forty policeman, who only saved hisi from vio ence by the most strenaous efforts.
The total amount of the world's public indebtedness is somewhere between $\$ 2,000,000$ 000 and $\$ 80,000,000,000$. All this vast amount of deht bas been created within the present cantury, and all дations are rapidly increasing their indebtedness excopt the United Stater.
In the South a new industry is springing up in the utilization of several palms for papermaking and other purposes. These trees are exceedingly abundant, erpecially in those parta of Louisiana and 5 lorida bordering on the Mexican gulf. The prompal forms are the sar palm, the cabbare palm, and the dwarf palmetto. The fiber is tenacious and lustrons, of peculiar value for bond and note paper.
Two men while bathing in the Arkansas rivr, about forty miles from Pueblo, discovered an iron pot containing $\$ 3,000$ in gold and silver. A letter concealed in a leather purse found also in the pot, indicates that the money whs stolen from a farmer living near this city.
The weather in England jast now is very onfavorable to the crops. It is hot and sultry, with frequent thunder and nix sterms. Railway travel is mach interrapted, and the crops particnlarly hay, ate roined. Notwithatanding, prices
The Jesnita eanaot bove much hope that the legal actions which they have begon in the French courte against the authorities for hreaking up their establishments will resalt in their
aver, for they are losing no time in getting out of the country. Soma have gone to Spain some to Italy; souse are going to the Isle of Jersey, where they bave made a considerable of property; and nome are to settle in Canada. The Conncil of Stata will, donbtiess, make hort work of any appeals which mas come to hem. Resiguations of puhlic prosecntore con thue to be received. Taus far there have been

The committee appointed by the Freuch Tanaste to consider the plenerr-anpesty bull ha ported, rejecting the bill. They eay that the oantry does not desire pardon for the commnists; and that the present cime, when religions congregations are being expelled, is not the ime for allowing assassins to retorn. Howver, we aqe informed by cablegram that 6,000 of these sgitators, banished in 1875, have re urned to their native conntry.
The case of Mirzir, the Greek, naturalized as American, whom Minister Maypard he seatenced to death for the murdet of an Eggpt in lemyer, has called attention to the const utionality of the act of Congress which entbor izes cur coneuls and ministary in the East to ry American citizens charged with crime; and oth the President and the Secretary of Stale re of the opinion that the act is unconetitur tional, and thast no American citizen can he deprived of rigbt to trial by jury.
According to the report of the Rev. E. Unagst of the American Lutheran Mission in Guntur, ludia, the famine during the past year has been the means of bringing thoukands into the church. And he eays that in his held thos hom the famine intuenced to become Christ ans have thus far remained firm is their proession. He thinks their firmneas in the faith due to careful and thorough mstruction in the principles of Christianity. This mission comprises four atations; connected with it are two ordained nstive preachers, and 5,032 bapfized persons, old and voung. Thare are besides 615 candidates for baptism.

## BIBLE SCHOOL EOHOES.

TIS is the name of a new musical book prepared by Brother D. F. Ehy, for use in the family, in Bible schools and wherever people desire to praise God by singi
and with the undentanding.
The work is now published ready for delivery, In size and form it is like "Goepel Songs." Its low price, good music and couvenient urrangewill commend it favorably to all lovers of good inging. Ordera received at the following rates Siogle copy, pestpaid.
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BRETHBES AT WORK, Lanurh, Carroll Ca., 1 II .

## W. U. R. R. TIME TABLE.

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TRACT SOCIETY.


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Harvest Meetug.

## FASHIONABLE IMPROVEMENTS

THE church has courted the world, and the worla the church, and now it seems that the nion is very uearly consummated. The days of humble, childlike simp licity and fuith have pasa ed away. "Exeept ye becouverted, and become as little cbilliren, ye can not enter iato the kingdom of Heaven." Is there childike reverence for God and his worehip in the gaudy trappings of the fashionable church, or in the vanity, pride and folly displayed is the flaunting fopperies of fashion's votaries? We bad thought the height of tolls had been reached when a fastiousble church hired a fashionable pastry cuok to make nice little spoage cakes for communion seryoy to have toent common bread, broken hy the fuggers of the mixister. But this is the age of progress.
Our hearts have ever cluog to the Baptists, because they have beon so fathiul to the simple truth of God's word in regard to baptism, and we regurded them as the last rampart against the deluge of Sndonite invorations. But nlas? they, too, it appems, have imbibed the spirit of the uge. The following article from the Roohester Morming Herald of July \&, tells its own story:-
"EASH10NaHLE mumsy."
"We bave heard of water-proof buthing suils, nud wondered what could be the motive fur flomdering in the water when not a drop could touch the person, but modera imurovement isas refined on oweu that iden, und now, aceording to the Nery York corespondent of the Pbiladelphia Times, tho most elegaut and fashionable wnter-presf baptismal suits are mumnfectured.
The corespondent deseribes oue of these as follows:-

A few raments later, wumauly curiosity was gratilied, for before me wha plaeed one of the most daints watrobes one could vell iwagiae. The under-garments, Turkish drawen Freneh chemise, under-wrast aud skirts were of silked fabric, sonetblog like pongee, a fort of Japanese or Chivese material in cresn color, exqnisitely trimmed with fine torchou lace and knots of ribtou. The dress, of a heary fabric
in the same abude, was a foll, indescribable ar-
rangemest that fell aboat the figure in graceful drapery, held in place at the waist line by a ash of wide ribhon, floriated in paseion flower patterns, in cream color, to be tied in a large bow in the brck. The cap was a little gem of nome illuminated fabrio, decorated with a golden gleam lact, that made the firee appear as it sorrounded by a halo.
"These garmente are impervions to water, so that when the fair subject of the sacrament emerges from the artificial Jordan, tha water rolls off, and dropping the garments as she would 'igosamer cloak, she steps fortb as dry as any of the congregation who witnesed the ceramony. The standari idea as to old-fissbioned immersion ts that it is a sort of bath, whose wasting symbolizes a mpiritaal renewul and purifieation. The groudmothers of those who now take it in water-proof garments sould hardly have been sati-ffied with their haptism if they had not been plunged through a bole in the ies of a river or pond, though, of couric, many were compelled to forego the 'cross' of such hardship, and take theirs is a milder temperature.
"And whowill say that the fervor, the mar-tyr-like epirit, the self- sacrifice of those day shen the Baptists were persecuted, the Metbodists proseribed by fashionalile society, ond all dissentors from the entablished religions were more or less under the baa, would not give toue and depth to the broader aud more catho io-spirited farith of tbe present? It is a combination of the religion of the past aud of the present which will make the better religion of the future."
Not from its avowed bitter unemies, but a the bands of its gretended friends bas Christianity wast severely sulfiered. Truly we live in the sifting, teeting time. May God help us to realize our peril-our beed of more perfect conrecration. Let us, in hamble faith, go often to the great High Priest, who is touched with the
feeling of our infirmities, that we may obtaio teeling of our infirmitites, that we may obtain
needed grace and strevgth to stand amidat the perils of these last daya - Reniese and Herald

## THOUGHTS UPON DIFFERENT

 SUBJECTS.CHRIST is our graat and glorious ensample, but what good will his example do us unless we follow after him. It remains houghtfal reader, for as to walk as be walked the uneven journey, through this falles world. We must etudy well tbe alarrow way that we way know it, and not be deceived hy some lurking foe which we are likely to meet at any tibe.
Cbarity is apoken of in very high terms by the apostie. It is something o Christian cauuot do without. This hee at best is a warfare and we sometimes sing, "Equip me for the war." Our equipment or onffit coussists of different thiugs, but according to Peul, charity is of the iret importacce. Without it we are sothing. Though we do wany and wonderful works, yel If we have zot charpty our protession is empt) cymbal. Paul tells us about ebarity fartber by describiog it he says, "charity sudereth long od is kind; ebarity envieth not; obssity veupt th notitself, is wot puffed up, doth not behave iteelf unseemly, neekoth uot Lor owa, is not asily proroked, thinketh no evil; rejoicett not o iniquity, but rejoiceth in the trath: beareth il thfage, hopeth all thiugs, eudureth all hings. Charity vever faileth, but whether there be prophecies, chey shall faul; whether bere be tongues, they sball cesse; whether there be krowledge it shall ravish nway." Cor. 13: 1-8.
"His spirit ras wholly stirred in bim wben be saw the city wholly given to idolatry." So
given to things which are popular they feel to resson with them and get thew to worahip the true God, "not ignorantiy, bat in spirit and in truth."
"Thou ntail not hearkea unto the words of that propbet or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love your God with all your beart and with all your sout." Dent. 13: 3. This was commanded the children of Israel concerving falke prophets. They should not hearken uato their words. God tried thom by false prophets. "Frr the Lord your God proveth you" God commands them in the fourth verse of the rame ohapter to watk after bim, and fear bim and :eep his commuviments, also to obey bis voice: to serve him and cleave unto bim. They had God's word and they were told to obey it, and if any tanght them aside from that word they vare pol to follow them.
What wonderfal things they have suffered becauto they went after fallon prophets and oheyed uot the voice of the Lord their God. "Reprobate silver shall men call them berauss the Lord has rejected them." These words of the Lord by Jeremiah the propbet mere spoken agumst Torael. God had rejected them. his chosen people, that most farored astion. Why Was it so? Why did God reject his peopis whom he had cared for so loug? Ah, they had forsaken the old patha in which their forefathrs walked. They despised the old paths; they became self. willed, they asid wo will not walk Iu the old paths." All thess thingo were written for our learning. May the Lord give us visdon to prophet by them.

## Beatrict, Neb.

## OUR EDITORS

WORD or two in behalf of our editors, A dear lurethren and sisters.
We aro continually hearing of our poor laboring ministere, who are working till they die, hut how seldom of the overworked editor. Sometimes one of them who has labored so loug and bard that nature gives way, will in a feeble, timid voice make known his physteal conditiou, bat that is about all there is of it , and I sow intioduce the subject in the espectation that more of us who are cullers of thvir works may be led to appreciate more the rich spiritual food we obtain from them and through them. But few of us can realize the severe mental strain which they undergo in prepaning articles of heir owa for the press besides catting doma, rewriting, and correting the poorly compoeed, ill written, badiy spelled manuscnpt of otbors. Beaides this most of them are ministers, elders se, and are called here, there and everywhere to fultillthe duties of their offico: yet they are oxpected to sopply us with the best of reading from weel to week, and if they buve uot a pleutiful suppls of somethitg good on hand must need their alrendy orertaxed brain to prodoco something good for their resders, who perhaps glance carelessly over their paper whed it comes or read the articles at their leisure and asse. What a contrast bel wees those who habor and those who receive the bencites of such labors. $G$ od bless our peor laboring bretliren and let as too pity then so deeply that we will keep up a punctual suhscriptios for our owabenefit, and send as estra amount along for some frioud whoun we bope wi lies be sefit ed hasebry, this will se a good way to work in the mistionary canse too, and let ut do our best in oblaiviug all the subicribera we cun for their papert alsa. They will feel so thinkful, we will teel happy, asd Ood will ble:s a aill,
These thougbt lase arisen in mr cifud after reading the lest nell filled number of the B. AT W. Go ou dear brethren, your work will not be in sais in the Lord.

## PUTTING OFF SALVATION

T
HE nteanship Central Amarica, of a voy age from Naw York to San Franciceo. prang a leak io mid oconn. A restaf, seeing her signal of distress, bore down towards ber. Perceiving the danger to be imminent, the captain of the rencue slip spohe to the Central America.
"What is amiss?"
"We are in had repair, and are going duwu. Lie by till moruing," was the answer.
Let me take your pawseugers on board now. But as it wav night the commander of the Central America did not like to send hís passengero away leat some might be loot, and thinkiug that they could kenp afloat a while longer, re-plied,-"lie by till moruing."
Once ugain the captain of the rencue abif called. "You had better let me take thein now. "Lio hy till morniog," was sounded bselc through the trump9t.
About an hour aud a half latar, her lights wero missed, and thongh wo nound was beard, the Ceatral America had gove down, and all ou board tad perished, becouse it wulthought. thry could be sated batter at another time.
How suggestive of the fatn that may awaut those wbo peraist io putting off the claims of the gospel. Jesus cries: "Come unto mo all yn that labor and are heavy ladon and 1 will give you rest." Alas/ the folly of those who answer. "Not now, wait, when I have a convedient searson, I will coil for thee.

## SCRAPS

Ler all the brethres and sigters read with special attention brother R. H. Miller's serial article on "Church Goverument" now being published in the P.O. It is briun fall of wisdom and much ueeded advice. Woold it not he well to bave bim elaborate the subject thoronghly and publish it in tract form for preserration?
We admire tho brothorly kindness and char:tis manifested by our editors in rofosing to pabliab articles of a personal uature, but how it hurts us to see them popping away at each othor in true belligerant style wheu tee are jastly acking to fire our squibs at somebody, but can't. becanee they wont 'let us in." Brethre, if there is to be war in the camp, let us all have a hand in it.
How unbrotherly it is for brethreu and ais tard to he coastantly magnifing the aaturn mperfections of each other as though pertecfion wha attsinabie. Saok condact become in the highest degrea crimioal when officink make thoso impefeotion the hasia of church: prosecution or prostription.

## LOST LOST!

WAS called" sagsa a verurable divine, ' 30 the early part of my ministry, to atow? beside the hid of a besutifal young motber whose life was fastebbing arvay, Anguinh, deep, hopelses mggurb, was riveted or hercounkenaute willin I the bad come. I ashed her is she was T have no ohjection, but prayere will be of and Trail now, it in too late too late: 1 am lont! bat or arl' I proved wanedly with her, hut her fonver! I prased eranctly there ser, but in no hard haart wo. Achers, there was in it no - What was the canse of ber widd and carelas.

- Whe inditierence? Listes, to thers, and from hat who, being desd, yel sp=aketh, learn a lessons. Thislavely mother maz, at a very early penud of her life, deeply impreand with the icuportance of religion, and the arroms of conviction were Fattewed in ber hearh. 'My mother' say she tent m-to danciog rchool, and I danced all my convictions away. ds she livem, no dia die-withuut Clrist it tha world."-Zios Watchnan.


## THE OTHER WORLD.

T lies around us like a clond T lies around us like a elo
A narld we do pot eee: A warld we do not eee: Mag hring no there to be.

Its gentle hreeze fana cur cheek, Amid our worldty cares. Its enentie voices, whisper, love. and mingle with our prayers

Sweet hearts around un throb and beat, 8 weet belpiog hands are stirred; and palpitate the vell between With hresthing almast beard.

And is the husb of reat they hring. Tis emy yow to see
How lorely and how awcet a pasa The bour of death will be.
To elose the eye and close the earWrapped in a trance of bliss, And geatly laid in loring arms To envoon to that from this.
Scarce knowing if we wake or sleep, Scarce aeking where we are, To feel all exil sink amay. All sorrow and all care.

S weet moils araund us watch us still, Prese pearer to our aide
oto nur thoughts into our proyers With gentle helpiog glide.

Lot drath between us be as usinghtA dried vasished stream; Your joy be the reality, Our suffering life the dreant Selected by L. M. Grater.

## FIVE GREAT AND USEFUL

 sUBJECTS.
## 

"The earth is the Lord's and the fullopss areof the world and they that dwell thereiu, Pa 24: 1.

$\mathrm{H}^{1}$EREIN are contained five very im portant subjects for thinking minds to consider and to expatinte upon. These are, first, the earth; secoadly, its fullnees thindly, the world orits populated parts nest, the dwellers or populace of the earth; lastly, the divine owner bimeelf and his ownership.
Whet I cousider my raability with my almost insignificant bit of knowldge, it seems almost folly to me to make the bold attempt to handle such vast inexhaustible subjects as these concaibed in this one verse of Suripture.
I feel now that of myself I cas do nothing; thst 1 bave to depend on wis. dom nud knowledge from other and better sources than of my owo, in order to produce something that will be edifying either to myself or the readers of this article.

Although 1 know that I canget do soything pear like justice to this subject matter: still 1 will try and do the best 1 koow how. If I cao only ineite the -areless, the thoughtless, and indifferent to cousider, to study and investigate for themselves, then I shall have gained one desirable object.
"The works of the Lord are great, sought out of all them that hsve pleas. ure therein." Ps. 111: 2.
Breathes there a soul so dead and issensible to the sweetoess, beauty, and phenomens in anture, that he candot admire nature's Ged who gave such a twontitul rariety for the use of man?

It certainly would be advaotageous to all of us to make the earth more our serious study, and theo strive to use it mare to the glory aud honor of God. Ohrist and the apostles nearly slways cited their hearers to objects in nature wheo they wished to demonstrate an important iruth or verify a fact.
The earth, as an iodividanl organi:ation with a defivite structure, character and porpose, is a vast field foryscientific invertigation. As a whole, the grest el-
ements which it comprises, namely, the land, water, stmosphere, and organic life which at supports, each presents pecoliar classes of phenomena or wenders in nature, which awaits man'a investigation, both in their individual character and their mutual relations.
The earth seems vast to the feehle mind of man; and yet, it is only one of the smaller members of a little family of planets whose all-controlling center is the suo with a multitude of other suns forming butene group of stars in the immensity of the visible heavens while the measareless firmament itself is filled with myriads of star clusters which "de clare the glory of God" and "show forth his handiverk.
The earth heing then only one of the number of smaller pinoets revolv. ing around the sun which is estimated to be nearly a hundred millions of miles distant, while others are atill ferther awny from the sun and earth; yet, God holds sll, as it were in the hollow of his head.

How insigoificsot do we feel when we who sre composed of a few grains of dust and water, compare our own mag. nitude with thst of the heavenly bodies. Much as man may feel his minuteoess, fearfully and wonderfully has God made him. Eadowed as he is, with educs tional suaceptibilities, with a miad espable of colightenment with reason sod judgmeot sod wisdom and strength enough to exercise dominion over the whole earth, be is a wonder in bimself to behold.
Ob , then, brethren, let us walk bumhly before the Lord, and thank him from the bottom of our bearts for such a glorious exsstence on this grsod anasterpiece of divine workwanship whel is so perfect in sll its parts, sod which was created for our benefit. Let us also rightfully regard the earth io its true purpose, as the sbodo of mortal man, the scene of his activity and meaus of his development.
Brethren, we should study well the design of the Almighty is order to comprebend the "fullness" of the earth, sud to know how to appropriate each kınd to its proper usefaluess. What a vast amount of resources in all the earth! What vast stores of wealth and knowl. edge to be gathered when rightly sought! It is oura to know how to use all these so as with the fewest number or smallest amount to accomplish the greateat good.
Let us in the language of the Psalmist exclaim, "Blessed be the Lord who daily loadeth us with his benefits even the Lord of our salvation." Ps. 69: 19.
It is grievous to thiok that through the devices of Satan, the stronger overpow. er the weak. The tyraots, the crafty aud the oppressors in general bave monopolized the wealth of Giod's store, and have by violence and intrigue gained possession of the gardeo spots, and have driver the msjority of their fellow mortsla to the suburbs and more meagre places. Yes, they have driven many into the deserts and swamps of poverty, and many into the sloughs of despond. ency where they are eovironed by foul despar, meeting nothing but discouragement. Bot their doleful cries of misary and want sre reaching the ears of an offeoded Deity who 1 g going to wreak vengeance oo the oppressors, and the negligence of affording assistance, and those who are unwilling to share the fullness of the earth justly with their fellow-men. Although these thooghts are somewhat incidental to the subject matter, I canuot belp to ask why, since

1 am io this chnosel of thought,6e many of our wealthy brethres invest their large incomes in more acres of lavd, stocks, or nanecessarity capacious and costly manosions which meets only the apprebation of aristocracy and delights the eyes of Satan; whea the spostles have positively given us the example of emall possessioas, sad to have sill things common? Brethreo, are we doing our duty in helpiag to lift up the down trodden, the poverty-strickeo and the perishing and helpless in general? $O$, whst nobler acts of kindness could a christian brother do, than to bestow of bis goods to the poor for Christ's sake
Thiak of the gladsome smiles that would resume their natural position on carewern faces! Think of the healthy color that might be brought back to the faded cheeks! Think of the blear eyes ruoning in gutters to the chin that would regsin their diamond lustre sod merry twinkle! Think of the msoy parched and hungry lips that would cease to murmur, and hesrts that would cease to ache! Yes, think of a Savior's love and care for the poor; and of the apestle's and primitive brethren's con. cern for them. Why caa we not follow the example of those worthy brethren mentioned by Paul in 2 Cor. $9: 2$, who were prepared s year beforehand to dis. tribute to the wants of the ssiats?

Whea we think of and bebold the fullaess of this part of God's moral vineyard, the many fields of golden ripe graio, the oceasas of green corn, the glutted gardens, sod the ladened orchards greaning under their burdens of delicious fruit; besides, when we think of and see the thoussads of herds snd flocks of swine, sheep, horses, horved cattle and the domestic fowls: besides the butter, eggs, milk and boney, and a thousand more of other products, one cannot belp but be astooished at the ungrateful many who receive such loads of benefits from the hands of the Lord.
When we think of the richaess and fullness of the States of Iows, Illinois, nod many of their border sisters, it seems almost possible for them alone to supply the wants of every aaked andstary. ing soul on this earth.

Brethrev, my heart's desire is that we all give io proportion as God prospers us in support of the missionary cause. and the relief of the poor. Let those whose iucome is thousands be goverved by the same rule as those whose income is only huodreds or fractions, think if this should be done, the cries of the poor would be atopped aod the cause of the Master would be advanced much faster. It is not merely the cry, "give, give." "He that hath pity on the poor lendeth to the Lord." Here is a chance for ye money-lenders. The Lord's bank will not break. He pays bouatifully with more than double interest.

Waterloo, Iowa.

## A PECULIAR PEOPLE.

## 8Y $1, \mathrm{y}$, 8BOOR

$G$
OD has a peculiar people, and pe culiar because obedient.
The apostle tell F us that "we ought to obey God rather than man;" and Samuel says, "behold to obey is better than sacrifice." Obedience to the gospel of Christ is the best ootward evidence of beiag born again.
One of the most striking pecaliarities of God's people is their love far the truth. "Thy word is truth," says Christ, sud his people bave that love and regard for his word that they will neither
add to nor take from it, bat believe and obey the whole truth.
In being obedieat to the trath their peculiarity is manifest in other things,io non-sweariag, noa-resistance, noncooformity to the world, and observing the ordiandcee of the Lord's house.
The people of God are peouliar be cause they will not swear or take ostho which is strictly forbidden by the gos. pel. Christ aayn, "but 1 say unto you wear not at all." Now this would seem sufticient to deter any one from swearing at all. But many twe profess to keep his commands fsil to notice theae plain declarstions. Right here I wish to notice the objection generslly raised to feet-washing, which is, had the apostle commanaded it alse then they would observeit; but is this true? Ohrist says, "swear not at all," and James verifies thie, where he says, "but above all things my brethrea, swear aot, aeither by heaven, aeither by esrth, neither by aay other oath." Do they observe this? The people of God do: and it does not require the command of Chriat with the affirmation of all the apostles to make them believe it. They take Christ at his word and swear not at all, ouly make a simple affirma. tion unaccompaoied by say esth, or ap. peal to God whatever.
Agsin, the peculiarity of God's people is manifest in toieir resisting not evil, or nen-resistance. Christ ssys in the sermun oo the mount, "But I say unto you that yeresist not evil," sad gave us sa exsmple io the pretorium of patience, longsuffering sod non resistance indeed; for whea he was smitten he would not smite sgain, and although reviled, he re viled not agsin, and his people are willing to follow him through evil as well as good report. Christ says, "leve your enemies, blees them that curse you, do good to them that hate you, sod pray for those who deapitofullyjuse you," and the promise is, that ye may be the chil dren of your Father which is io heaveo. Agaio, we are not left without an example; for while Christ was sufferiog all the paio aod shame that it is possible for any enemy to inflict-while in the last agonies of death, breathiog out his soul ioto the haods of the Almighty Father he praya for the worst of enemles, "Fath er forgive them, they know oet what they do." And this as a peculiar char acteristic of his people to day.

Agaia, the people of God adorn them. selves not with gold,silver nor costly ar ray; but in a plain aod humble manaer, showiog they have bealth, comfort, and Christ uppermost in their minds, with view of living happy here and eajoying the blies of eternity.
Again, the peculiarity of God's people is manifest io the time sud manner of observiug the ordioacees of God's house, i. e., for the Lord's Supper they have a supper and eat it at supper time: connected with the Communion and feet-washing, iostituted by Christ who gave us the example, and joined thern together, and which no one bas a right to not asunder.
While many claim that there are but two ordinances, baptism and the Com. munion, the people of God fiod more than this, sod take great pleasure in ob serving all thiogs whataoever he has commanded, for io doing so they know he will be with them alway, even unto the end of the world; and only fit them to say in that great day, "We are un pritable servants, not ours, bat thy will be done, O, Lord."
Burnett Station, Johnson C'o., Mo.

MANUSORIPT NOTES ON DIF.
FERENT SUBJECTS BY OUR
DEPARTED BROTHER
oEORGE HOKE
The following was printed in the Gonper $V$ initor in 1884 and havded to as with the denire that we repuhtinh it, Eve.]
(These Notes wore lately handed to of by his survlving widaw, a beloved sister in the Lord, and we hasten to give them a place in our columns, to yreserve them from beling lost, sad for the edifich thas of the church, remembering the word, "ty it be, b

${ }^{11}$ACON or mioister is one and the eame thing or office. Christ is call. ed a deacon or mioiater of the circumс́вioo, Rom. 15: 8.
The word Deacon can oaly be found five timea is the (English) New Testa. ment; once in the Epiatle to the Philipisas 1:1, and four times in 1 Tim. 3: 8, $10,12,13$.

The word Deacon capeot be fouod applied to those seven brethren, or any one of them in Acts 6, or io any place of the New Testament.
Distadodion. It is very plain to be sees from Acts $2: 45 ; 4: 35,37$ and $5: 2$, that previous to the dispute which arose in the church, or the murmuring of the Grecians against the Hebrews (sbout or) in the neglect of their widows in the daily ministratioos, when any money was given, it was laid at the apostles' feet, anddiatribution was made, as every rana had ueed, there must have been those that made them (or it). Tables were served before the dispute (arose) as well as after the seven were chosen and installed into office.
Now upon such an important complaint, if the apostle had to iavestigate the matter, it would have drawn their attention from preaching the word.
Therefore the apostle said, "Look ye out among you seven men of honest re. port, fall of the Holy Ghost and wisdom, (of course of the first class) whom we may appoint over this business," now is dispute of course in the church.
Who can say aught hut what those seven brethrea may have been some of the seventy disciples, whom Christ hum. self had appointed and sent out to presch and to hesl the sick, ©c. whereens Stepheo, one of the seven brethren choses acd installed into office in Acts 6: 6, did begin, see verse 8 of the same chapter, to preach and did great wonders and miracles among the people; kept (contin. ued) preaching unto them with power, until he was stoned to desth, see Acts 6 :from verse 8 to the end of chapter7.
Philip, another one of those seven brethren chosen in Acts 6:6 and in. stalled into office, went down to the city of Samarna, snd preached unto them Christ; also did miracles, cast out unclean spirits, healed the palsied and laree, and baptized, dc. Acts 8: 5-7, $37,38,40$. This same Philip is also called an Evangelist, aa office next to the apoatles, by Paul and hie compnoy ; please see Acts 21: 8 .
Now from the word it appears with. out any contradiction, that those seven chosen by the church at Jerusalem, were at least next to the apostles in office, ab csn be seen by their acts, deeds, and miracles, done (performed) by them, I say agaio, were called Evangelists, but have never been called deacons; no, oot even one of the seven by the word.
Paul says 2 Corinth, 12: ' 12 , "The signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds." These were wrought by Paul, (who was not of the original twelve.)
The apostle Paul says thus to the Ephesians Ch. 4: 11, 12. "And he

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some, apostles, and
sotir. propihute: aud
sumer, evaogelista; aud sotur pastorn aod trachers.
fur the perfectiog of the saiuts, is $z^{\text {. }}$
Paul to the Corinthian brnthren eaum ersting the officea in the church of Christ, says: "God has aet aome in the church: First, apostles:
Secondarily, prophets; Third, teachers;
after that, miracles, theo gifts of beeling, helps, goveroments, diversities of tongues." 1 Cor. 12: 28.
We can plainly see from the afore asid, scripture passages of the New Tes. tameat, that those seven hrethren chosen by the church and set before the apostles to be installed into their offices in Acts 6: 6, (or their office) must bave been remarkably different from the of fice of our visitiog brethren or overseers of the poor, as they have ever been set spart by the church of the old Brethren. which they have again established upon the word of God in these United States, somethiog near a century, and a half ago, and has down to the present time been kept up by all the churches with few exceptions, in the maoner laid down by the old brethren aforeasid agreeably to the Gospel.
Our visitiag brethren or overseers of the poor, when put in their office, are not commanded to go and preach the Gospel, but their duty merely is, to visit the sick aod the poor, to bave charge of the church treasury, sod serve tables at the communion. It is even not required of them to rise in public meetiny, when they bear a testimony to the word presched or spoken by the apeas. ers (mioisters of the word) in the church. The old bretbres have therefore al. ways dove, and do yet, when a choice is made in a church, and they are set before the elders, either for speakers or visitiog brethren, that is, then they are instructed in the order of the house of God, and in their duty in their several offices, and then they are receaved by the old brethrea, and afterward by the whole church by the hand and kiss.
Old teachere, when they are to be set apart for a special purpose, or to be ordained, they are to be placed bofore two or three ordained elders, ooe of whom will lay down the duty of his office as an established, ordained minister in the church or bouse of God, and those that officiate lay their hands on him and pray, and then be is also received by the whole church then present by hand and kiss, and is thus ordsined "in the church of the liviog (iod, the pillar and ground of the truth." I Tim. 3: 15.
Laxime on of hands et baptigm, see Acts 8: 17; 19: 5, 6; Heb. 6: 2.
Laying on of hads in ordaining or settiog upart ministers, see Acts 6: 6; 13,$3 ; 1$ Tim. 4: 14 and 3: 22.
Laying on of hands on the sick, Acts 8: 8; James 5:14-16. Mark 16: 18.
Laying on of hands by violence. John 30. 8: 20. Acts $4: 3 ; 5: 18 ; 21: 27$. Laying on of hauds. A similar cir cumstance in the Bible, where Noses was commanded by the Lord, saying, thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites. Num. $8: 9,10$. The number then of the Le vites were twenty-two thousand; Num. 3:39, and the number of the Israelites were six hundred and three thousand flve hundred and fifty, who were commanded to lay their hands on the 22,000 Levites,fwhich, the word sajs, they did according to the command of the Lord.

Os the Lord's Stpier. Juha 13 9. whetilur supper beiag (literally ead ed) or valy r asily and prepared, or serv ed on the table inefore feet waskiog? Some trauslators give it, supper being finstied; some, supper beiog eoded; some, supper bping prepared, and some, supper boing dune. But I canoot fiod anywhere in the New Testament, that supper was served on the tahle before feet-washing.
Matthew writes, "Go and make ready, or prepare; and they made ready." Matt. 26: 17-19. Mark records words to the same amouot. Mark 14: 12; 15: 16. Luke also Ch. 22: 8, 9, L2, 13. Joho says $\mathrm{Ch}, 13$ : 4. "He riseth from supper," (which we uaderstand) from the prepared supper. As all the other three say nothiug about feet-washing, 60 I cao fiod nothing that the supper was served on the table before feet.washing.

Siace Matthew, Mark sad Luke say nothing of feet-washiog, but merely mention (Matt. 36: 20) "When the evesing was come, hesat down with the twelve." Mark ( $14: 17$. ) "In the even ing he cometh with the twelve." Luke (22:14,) "And when the hour wes come he sat down, and the twelve apostles with him."
But after Jesus had washed the dis ciples' feet he asked them, Koow ye what I have done unto you? In this he had shown them by his example, he then hegan to command them to observe the ordmance of feet-washing. Peter did not know, what use it was for; hut in giviag the command and other iostructions to Johe 13: 26, when he dip. ped the sop and gave it to Judes at supper. This took some time; from the time he rose from the table, and washed their feet, then sested himself again, and com. manded them how to do it and observe the ordinance; and shortly before bia ascension he commanded them again, "Teach them to observe all thinge, whatsovever I have commanded yon." Matt. 28: 20. When we are commanded to do a certain thing, reasoo and Scripture will give us time to do it in, as every thing in the bouse of God was to be done in order.

Jesns says, "Ye ought to wash one another's feet." In German: ("So solit ihr auch ouch untereinander die Fruesze waschen," that is,) ye shall wash feet among yourselves.
It was the custom of the patriarchs of old to wash feet always, before victualy were served on the table, as Abra. ham, Gen. 18: 4, 3. Lot, Ch. 19: 2, 3 . Bethuel, Ch. 24: 32,33. Joseph, Ch. 43 24,25 . Some moredtestimonits see here after.
Ones Fastino. As some think, there is no command to fast, please see Matt. 6: 16, 17. Ch. 17: 21. Acts 13: 2, 3 . Ch. 14:23. 1 Cor. 7: 5. 2 Cor. 6: 5 .
On tue first besuruection. See Matt. 24: 31. Rev. 14:1-5 aod ch. 20 : 4-7. 1 Thess. 4: 15-17. 1 Cor. 15: 20, 23-25, $51,52$.
"If I tarry loog, that thou meyest koow, bow thou onghtest to behave thyself in the house of God, which is the church of the iiviag God, the pillar and grouod of the truth." 1 Tim. 8: 15.
Eastrr. The festival of the goddess Easter worshiped by Papans was six days after the Jewish Pessover, snd why so called is from the Saxons. But why translated or cailed Easter in Actg 12: 4, in our English New Testament, is not known certan. Never any where else is the name Easter found in the English Bible, but always called the passover or feast of passover. Acts 12:4. Matthew wrote his Gospel sbout A. it.
D. 44, Mark also in 44, Luke wrote hit in 55, and the Actwio tis: John bis Gron. pel io 97. his epristes in 6ti, and the Revelation io 9\%. Died alout :39, aged 92 years.
Aoy brother or brethren wishiog to have any order changed in the church. as a master of course he or they should fiod and show by the word, that the order heretofore (observed) kept up by the churches was notis accordance witb the word.
The general council meetings (Aoou1 Meetings, (sc.) are not instituted by the apoetles, see Acts 15, for debatiug (or diacussing) meetioge, but to bring things in a union of spirit and of soul according to the word of God.
Chriat said to Simon the Pharisee. when sested at the served table in the Pharisee's house, "Thou gavest rae ao water for my feet." Now had it been the custom to set victuale on the table before feet.wasbiag, he would not have faulted Simon as yet; Simon could have told him, it is a comug, or it will soon be here. Luke 7: 44.
Feet-washing was always practiced before the meal was put on the table. See above and exsmples of the patriarchs.
The Lord Jesus sent out his disciples two by two. See Luke 10: 1. James 5 4. Mark 16: 8. Peter and John Acte : I." Paul and Barnshas Acts 13: 2. The Brethren's practice in feet-wash$\log$ was the same. They weat two by two, and one to wash sod the other to wipe, each salutiog with the kiss of charity.
They were sent two by two. Mark 6:7. The twelve apoatles were thns sent, and so were the seventy. Mark 6 준 Luke 10: 1.

From the handwritiog of
Elder Grodoe Hoke, dec'd.

## ONLY HALF OF THE WIDOW's MITE.

A geatleman called on a rich friend for some chsity.
"Yes, I must give you my mite." said the rich man.
"Do you mean the 'widow's mite'?" anid the gentleman.
"Certaioly," was the aoswer.
"I shall be satisfied with half as much as she lgave," said his friend. "How much are you worth?"

## "Seventy thousand dollars.

"Give me, then, your check for thirty five thousaod. That will be half as much as the widow gave; for she, you koow gave her all."
People often try to shelter themselves behind the widow's mite, but her example rightly interpreted, would fill to overflowing the chanaels of true beqev. olence.-S. s. Weekly.

Forgive your fellow man as if you never had anything to forgive. When brethren iojure you, bope that they bave made a mistake, or else feel that if they knew joufbetter they wonld treat you worae. Be of such a mind toward them that you will neither give nor tuke offences. Be willing to lay dowa, oot only your comfort, but even your life for the brethren. Live in the joy of others, even as saints do in heaven. Love others so as to forget your oto sorrows. So shall you become a mas greatly beloved.

Nothing can impsir perfect friendhip, because trath is the only bond of
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Athiress ah communicatlons.
BRETHMEN AT WORK,
AXABK, 1LLC., • - AEGUSF 12,1889 ,

Annual, Meeting knives have sll been sold.
Ban. Lundou Wert has rotarned to Lis bome, (Sinlsing Springs, Oaio)
Five perious baptized io Pipe Creek charch, Maryland the 8th inst. God blees them.
Tme last Guspel Preacher announced that Brus Bashor had left Iowa for California

On last page, No. 31, firat colomu, eleventh Ihe from top, eight years ahould read three

Tun Brethren's paperd all seems to have the utem manalh. We write some of oars with the

Bro. Wr. Ikeaberry of Waterloo, Iowa, is appointed Goneral Ageat for the Cassel Library in the State of Iowa.

Rzas aud une your papper an the bee dose the tlowers. It takea out the honey without destroging the floweri.
Conyuttes to Beaver Dan, Maryland not allownd the Brethren's meeting-bonse for coancil. Partieulars desembere.
Dr Heary S. Tanmer, who successfully tried the exp-riment of loving forty days without eating asything, in New York, is goiug West. Fa-monable religion now takes its regutar sunmer racation. About fifty elergy men left
Now York for Eorope during a single weck in Now ${ }^{\text {Nowe. }}$

Be concise. Say what you mean. Don't hide trath under too rauch verhage. Use just the to communicate.

Tar revied odition of the Nem Testament is expected to be ready for sule in October or November. Rev. Rafus Weadall of Albaby, New rork, in publidier.
"Brale School Echors" are meating with much faror wherever heard from. We have fily as fast as ordered.

Beo. Ascarsuresyez, of Vinton, Iowa, sends as "Der Bruderbote," a nicely printed papri; but as werdo oot understand German, we can fay inthing abont its contents.
h vasemik, nech old man, on being rebulted
for his parsimony, replied: "True, 1 don't give for his parsimony, replied: "True, I don't give
much; that, if 3 ou only knew how it hurts me when I give anything, you would'st wonder." Thnt's just what's the matter with all misers. Giving hurts lhem.

Jogn Bright, in his argquent is the case of Bradluogh, Naid that the lower classes of England befieve the teachings of Christianity as little as the higher classes practice them.
R. H. Miller, James Qainter, C. G. Lint and M. M. E, are in Eastern Maryland, and on Sat urday and Sunday the 7 th and 8 th, did gnod nervice in Pipe Creek and Monocacy churekes ervice in Pipo
WE notice an article is the Auguat No. of the V'indicator clipped from Gospe! Truth. 'Will our brother Vindicator please tell us where the paper Goupel Truth is pablished? We wish to place it on our esohange list if it can be had.
A M-thodist paper asys "The temptation to renaino away from chorch becanse it is hot Weathar ond the pastor is abment, is pretty ftrong these nummer munths, bat there is probably nottine of the year when mere att-ndance at Sunday service is so awfal to the church."

The amonate of money appropriated by the principal Protestant denominations for forelgn thissions forthe present year in Philadelphia is upported os follows: Prevbyterian, 8450,000 ; leported as
Congregatioaal, $\$ 436.000$; Baptist, 8239,000 ; Methodist, 8140.000 ; Episcopilean, 876.000 ; Methodist, 8140.000
othor weets $\$ 127.000$.

Detay follows delay, It is now understood that the Revised Translation of the New Testhment, apon'which the Euglish and Ameriena Committcee lave been so long engaged, will
not be pubiished till eariy in February, whennot be pubiished till early in February, when-
it will he presented to Convocation, which holds its next meeting at that time.

Stster Jolin A. Wood arrived is Asbland ou the atternoon of the 3 rd inst., and was conveyod to Dr. Roop's. Next morning she visted the Prepcher olfice and seems well pleased with our sarrobndiags. She has improved very our northera climate. She will likely remain our northern chmate. She will fikely r
several weeks with vs.-Gospel Preacher.
Oun estemed brother Jolin Fox, of Philadel. phia, Pa., died July 9th in his 9 thh year. He was a membior of the church for more thau 70 yeizs, half of which time he served the church in the ministry. He was a grandoon of Alex-
atidar Mack, Jr. For many years he was bishop of the Philadelphia church, and was held in great estern by those whom be served. Thos one by one they are passing over the river.

Tus "Salvition Army," a small band of men and woner who came from England within the past year, hare bren boldung forth in the open of Brond and Spriag Gardeu street, Phila. The lesders dress in a somewhat grotesque costume They atracted the plebean multitude at first,
but lately the attendance has been plim, and hat lately the attendance has been nim, and
the "asalvation" enterprina doea not appear to pan out well. Reportern want funds to tako theni back to Eogland.

A Fall report of the rejection of the committee to Bearer Dam, Md., will appear next veek. In that will be seen what intolerance and self-will lends to. When bien lock the Brethran's raeeting bouse agninst Arethrea for
whom it was builh, and then say thry are for Whow it was built, and then say they are for
the "old order," we don't believe it; for our old rethren never ected that way in Ameriea, Pulestine, Germany or anywhere else. The spirit that turns brethren outdoors who come as pencemakers, is not of God-has not a particle of the ancient order io it.
Beotian IR H. Miller went to the Beaver Dam ehurch on Sunday the 8 th, to announce
the cormitter meeting there for the 10th. The the cormitter meeting there for the 10th. The to do, having previously resolved to reject the eommittee. Brother Miller, bowever, with him characteristic plack, made the announcement it the close of the meeting. They refused to lat brother Miller preach, and to givethe hoasa wheres, and endeavor to assist those who have not inhibed the spirit of relsellion.

Bio. Stein of 9th inst., says, "Had a very pleasant visit to the Minmi Valley, Ohio. The
churches visited are respondiag liberally to the churches visited are respondiog liberally to the
Cissel Library call. Southera (Ohio bis a host Cissel Library call. Southera Ohio bis a host
of noble bearts aud minds for Cbrist and hi work. God bless them all. During the last month or so aboat : 82,000 have been raised for the Cassel lLibrary. The work steadily progresses. Considerebly over a hundred stodents enterprises. Another stodent njited with the church at MLt. Morris, yesterday

Ter Progressice Christian hurlesques the idea that peopls can be periodical Chriatians hy suggesting that thay attempt a fast from relfgious food, goarded in a wicked city by a band of rofflaus the same as Dr. Tanner whs by phyaicians.
Therz is a sermon in this paragraph taken from The Corenant, a Fleformed Episcopal pas per:
"We
Chrint! Well if of the danger of the Charch in the line of the assaults of infidelity, but in ths fallure of its profeased members to live a Ohristian life. One inconsistent Chriatian works greater harm than e thousand Ingersolls. And yet he only proves the trath of the doctrine which his life denies.

The foundation of God standeth sere P' ${ }^{\text {n }}$
IT is to be regretted that aspirit of retaliation spmetimes manifests itself io writing and speakkg. To give pablieity to difficalties in tamihes or ia churches, is certainly not the kind of food for humble hearts, nor the power of God nuto saivation. Neitier does it become any jost because ho has the porser. If the medicine if poisonous to us, we certainly should love our brother eufficiently not to give him the peison. it he has injured us we shoold net injure him because we can. This is not the spinit of Jesu9. But still those who give poison should not murmar if they bave to drialo to the dregs of the cup they have filled.

Tre Society of Friends in Eugland has of lato ahandoued something of its serious cbaracter, and has crested a wholesonue discussioo umong its members by the introduction of singing in some of its geoeral mestings. The practice was both attacked and defeaded at the recont London yearly meatieg, and althoogh the conservative element inclined the meeting the expressed view that silent meditation and animated oresching mere sufficient to secure the operation of the Holy Spirit, there were atill to be fonnd uany who strenuously supported their belief in the power of songs of raise.
THE conmittee to Wayneshoro church, Pa . after three days hard work, completed its labors by noon Suturday the 7 th. They were mo hurried that they had not time to partake of reireshmedta at noon, but had to leave at once for Pipe Creak church, Md, hence had to fast a little. Their labors at W. were ardoous; and thougb some may feel that the decision is not Eufficiently favorable to thew, we hope that they will leara to be submiswive, and lahor for the upbuilding of oor holy Christianity. Love with all of its manifestations will siow whether we be of Christ or not. The Lord belp the hrethreu of Autietaus church to work in love, for they are otherwise a highly farored people.

The Christian at Mork discusses the subject of divorce. It would limit the legal grounds to adaltery and desertion; heyoud that it rrould grant a mere legal separation, keeping the doors of tuarrisge closed and barred, while the prose pect of being olligged to pay alimony would rercise a restroizing and conserpative inflabace. If parties knew that neither a new hasband or a new wife were to he geined by sepa-
ration, hat only peace of mind, they would in ration, hat only peace of mind, they would in
many cases endeavor to attain this pesce by the many cases endeavor to attain this pesce by the
exercise of reason, patience and forbearance witheut saparation, and where separation must the place it would nut be followed by oome other hasty and unhappy marriage.

We are pained to chronicle the death of sis er Mary A. Long, Aug. 14th, oged 35 years, 2 Lanark charch, a dnughter of Anna and Dr. S. M. Rhy, and born in Hnatiogdon $\mathrm{C}_{0}$., Pa., Jane 3 rd, 1845 . When ten years old, the family moved to Ir, Carroll where ske received is the Hickory Grove church in midwinter at be age of seventeen, and remained "faitbful atil death. In 1865 the family mored to Iow here she taugtt several terma of school, and
Waterloo, Deesmener 5th, 1867, was usited in marriage with brother Geo. Lang. after three gesrs in Greene, Iowa, and four yoars ago, the family moved to Lanark. Sister ren,-the oldest eleven, the youngest not quite a year old, a kind father, a atepmother, two ruthers, two sisters, and a large circle of other relatives and friends to mourn their loss. The Grove cometery sad the finerred in the Cherry Grove cametery sad the fuweral sormoe preach-
ed by Bro. Henry Martin, nassisted by Bro. ed by Bro. Henry Martin, nassisted by Bro.
Moore, to a very large and aympathizing andiMoore, to a very large and aympathizing andi-
ence, from Rev. 14: 12, 13 .

## RIGHTS OF ECCLESIASTICAL TRIBUNALS.

$\mathrm{H}^{1}$NY of our deliberative assemblies ane ecclesiastical hodies, and it is important to know bow mitech reapect will be paid to their decisions by the civil conrts,
A charoh became divided, and rach party clamed to be the charch, and therefore entitled o the ohurch property. The case wat takea into the civil courte, and finally on appeal, to the U. S. Supreme Court, which held the case under advisement for one year, and then reversed the deelsion of the State Court, hecanse it conflicted with the decibion of the hecasen it conflicted with the decbion of the
highest ecclesiastical court that hid acted upon the case. The Suprome Coort, in rendering its decisjon, laid down the broad priasiple that, when a local chureh is but a part of a larget and more general organization or dsnomination, the court will accept the decision of tha bighest ecelesinatical tribunal to which the case has been carried within that general church organization as final, and will not inquire into the justice or injastice of its decree as between the parties before it. The oflicers, the ministers, the mennbers of the chureh body, which the highest jurilieiary of the denomina tion reeognizes, the court will racognize. Whom that body expels or euts off, the court will hold to be no longer members of that church.Robert's Rules of Orrler, pp. 177i, 177.

## COMMITTEE WORK

W
HETHER committees sont hy A. M. aro benefictal, is sometimes quastioned. It is easy to raine a question, hat to answer it wisaly is more dtlicult. Then, too, to stand at a distance and criticise and quentron may seem pleasant to the eritic, but to come down to pracheal work-to divest ove's self of all superfluity and enter into the labor, giving a butter pattern for all, will bring out just what is in the man.
We conclude that committeed that understand busiuess meethods and the law of God can do great good iu restorisg psace to trouhted churcbes Congregntions that have been unhappy for years on aceonot of some desriog to have their own way, may be giveu pasce by aid of committees when all other belps have failed Properly qualified comanittees will seek the fucts in a ease, and decide secording to the evidonce. It is not necessary for the prosecution to give reasons and opiaions, hot to prodoca the avidedica. Statements are not in order, hut proof. Chargen require proof; statements are siugle recituls of facts. It is very wrong to ark a toan to make a atatement, and then try him on that. If he is to bo tried, let a charge be preferred and the proof with $i t$, and then the accused can make his defense. Nor should any one be convicted on bearsay. A witoess should not state what he heard otbers nay. Lat a striet wateh be lept, lest somehody be condemued on "hearing testimony." Then be eure that you have two or three witnenses on every point.
Another point which wo vish to notice is, that charges and npecifications should be brief and clear. Argumnats and conelusiona are not needed by those who make charges. The committee needsooly the facts; they will draw the proper conclasions. Bot how anxions nome become lest the committee will overlook some facta! Be not alarmed; committees generally have eyes, ears and months too, hence eso see and hear and underatad as well as other men. It is to be regretted when men's infirmities are wade the marka of envy and jealoosy. To hunt up a man's weaknesses-his infirmities, thinge which Christ can be tonched with end look upon us in mercy, ehonld not be made the sabjecta of complaiar. We all have infirmities, and if those of one perion wat be brought into judgweat, then those of all others must comeno. What a mess we would havel Let care he taken that all complaints are just, and are presented in order to aare the erring, not to destroy. But when old dead hones are rosurrected and dragged ap and dowa through the congregation antil a committee comes and reinters them, it is a sad atate of affaira, God is not plessed with sach resurrections.
Committeas usnally have need of great pahence and wisdom. God will bleas them when they know no man after the flesh. But what mass of spite and surmisings, and jealousies and miagiving they mustencounter sometimen.

TBE HELM OF OUR LIFE

JAMFS ssya if we do not effind in word we are perfech. Paul teachen os to "Ro oo to
"ection." If we then may attain this by not offerding in word, the subject is worthy of cor moot amrious convideration.
The firat thought we get from what jumes nays, is, that what ia in our oature is more earily and readily manifented by the means und to commenicate our idean than is any other way.
The second thooght is that we are made like what we commaniente. Jamea illustrates this by esying that as a horae ja governed by a bit, 0 great whip bv a very amall holn, so Ne are by what we say. Pool tesches thir eame prib rupt good manners." Toexpress it differently we would ray, those who use hat words arr by that aot led to be had characters" on fire the whole course of astare,
But aske one is it worne to splak evil than to think it? It certanly is. Why? Aro we no to give an aceount of our thowahts as well as puat think ovil too. Tho miod nast covceive o thought before the tongue or pen cas exprese

Henoe when we spenk evil, tre conmit the double fin of first entertainipg the thought,and econd, of commonioating it
Had we better say nothing, than, since we are so likely to any that which wh should notr Oh, no; we ehoaldhojlivelystanter, not dend
ones, in the Lord'e house. We must be sgigressive. Christ saye it we sre net for ham we are against him. Juat ns little use as a horse or olip that could not he will express nothing. lmogine the feeljugs of a mat with a lot of horses or ahips that he did not dare allow to erove Ior lear they
woutd go in a wroag direction! Then thimk of how indigaantly we must appear to
when we are like such horser and mbips
Janea further sines, no lountaso seuds forth sweet water and hitter at tho same time and place. This illustrates that no true heart eas send forth liessings and cursings for the ssme the vinegard. No idlers are masted there. We must uar the talent given, entrusted, to us, and pot bury it to guard apaiust making a misuse of it. To those who know to do right and do
it net to them it is sin. "The waiges of sio is death. ${ }^{1}$
Thure are people who get praise for leing cuusiderate that do not deser 78 it. Here and there are pointed out to us young and old se examples of virtue and pity whose only merit is, they do nothing and are uothine. They do no more for society, for the churoh or for the
world than the gate posts of Jerusslem. Like drones among hees, they are nothing but stupid dolts leediug on what the working memhera gather. Yet they are looked upon by some cs nooumbents of piety! hat as thoy are bither cold As the helm guides the ship, the hit, the horse, the tongue guides the life of man: aud as toe fim mang direct the slip against rocks aud Ureskers where it will be dashed to pieces, is-
stead of iato the harbor where it will be proected from storm and danger; and as the bit of the horse may guide himover the hrimk of a preoipice into deetraction, so it in with our words: hey may guide th into hesvenly places in Christ Jesus, or they may guide un into the seat of the scornful, the way of the ungodly

## and sinner.

Oar motto should ever he to tell the truth, the NhGes truth, and notbing but the trath. It from us the sinful and despicable hsbit of "coloring" the truth to make it sound better. It wonld cruse us to ahstain from saying every to death," \&e. It would also save parents from indulging in cruel, hard, extravagant expressbows to thoir chuldreu wheu they have heen mischiesous or disobedient. Because of the ugliness of the expressions to which we refer, we give but one example. Frequently have we say to them, "I hare a notion to knock year head off:" Oh, how uabecoming!

Hard words, too, remember, are generally quickly followed by lard hlows. The parent who never speaks unkindly, rarely, if ever, acts 80. A man's comanudications 80 control him
eliat whantever they sre, he is. We do not refer
to bis Sanday, Prayer Miretiog,or Parlor worda bot what be ases on the wood pile, in the work hop and field, and when in the presence of his pife and obildren ouly. We believe it is safe lo say that any one who is almays gentle, pure dod chaste io his sonverantion is a good man. So, old and young whose manners are corrapted permit-us to point you to your evil conmubications as the gource of ypur ungodly eonduct. left them bleeding than sll the arrows, bsyobete, swords and hullets in the world.

## THE STEIN AND RAY DEBATE.

AST weel we published the cloning speech 15 of the Stepnand Ray Debate, which bas has been a long siege for both the dehaters a tas been a loog siege for both the dehaters and patisat readers, and we trust-in fact wo know -that it has not been without its fruits for
good- In some respeets it is the most remarkgood In some respeets it is the most YemarkRay is a man of acknowledged ahility among the Baptasts of the South-west; has engaged in not less than thirty ditenations, haviog met anme of the ablest dehatera in the United States, and therefore went into thia debste with sil the experience that any man could possibly desire. If he has falled it was not for the want of experietice: it whs not for the want of fice oprepate hasself for the work, for be bis been a constant reader all his Mfe, and bas peut many years producing hooks of rare abil ity. Tbe entire field of research was familiar to him, especially the historical.
Bro, Stein is yet a young man, and has what the Baptiat may call a "roval line of descent," having been ordaiued to the Baptist mivistry by the noted-Dr. Jeeter of the Elast. He served the Buptist church as a mivister of ability for several yeara, during which time he applieit fiouself to study with much intensity. His researches into the autiquities of the charches, revealed to, him the painful fact that the Baptist churchos of modern times, had departed from the order of worship and practice held acred by the noclent Chriatians. He tonk the pains to examine every departmeat of their s the more be became coltiniaced that the Baptist churoh was'zot the true church of Jesus Clurist. Hs then examived the faith and practice of the Brethres, couparing each item with he. Siptares, and theu united wita orr peo ble stir anong the people in south-west Mis ouri where he then lived, a number of his poople finally uniting with the churoh. Soon af ter loaving the Baptist church he attempted to give the reasons for his change tbrough some of the Baptist papers, but not one of them would allow him space, nor would they attempt to grapple with the questions he presented to them. In the conrse of a few years be wha
drawn into an oral discussion with Mr. Ray, which was held at Newtonia, Mo, and lasted several days. During that discuasion Mr. Ray challenged Bro. Stain for a writton discussion through repressatstive papere of each church. Bro. Stein accepted the challonge, for it was just the thing that he wanted, as it would enable him to get his argumenta hefore thousands of the Baptist readers of the South and West. Mr. Rsy afterwards attempted to back out, loat he was held to the challenge with a firm grasp, and finally entered into it.
We neea not eay to our reeders that both
arties have done their best, for the character parties have done their best, for the character amonat of lahor has been performed, and that each party has ased the best argaments that he could command. It is, however, to be regretted that Mr. Ray did not use that mild. ness that shonld characterizs Cliristian debaters. Some became so offended at his rough ex pressions that thoy would not resd bis speechen. This does not tell auything agginst the Brethrea, lut rather for them. We think we apesk the anind of the general Brotherhood wheo we say that Bro. Steic has done his fart
well. The mildneas wrich characterized his his speches, speass loud in bis favor, shows that he is a man of good ressoning ability. For our orn part, we are satisfied that th ffort has done good. Alreidy we have heard of a number, who, hy the reading of the de bate were infloobced to leave the Baptist olureh and unite with the Brethren. It has easbled
many of oar resiters to becone better ported re
garding the defense of our dectrine and prictice, and place in their possession a vast amount of information which many be used oD other similar occasions, No dehate ever beld by the Brotbren has heen so oxtenaively read, It was publiah- d in three weekhes, bach having a large circie readers. Through the Flag, Mr. Ryy's paper, the dehate has been extenaively read by the Baptiste throoghout neariy all parts of the United States, and in the future we may look for some of the fraites of it. The gaod seed sown by Bro. Stein will have its effects.

## HARVEST MEETING

BUT a few weeks ago the fields were waring ) with the golden graid, swaiting the bluat of the reaper's. stokle. Laborers went all the grain was gathered in. The huebandman is reaping the reward of his labors, his garnery are filled and he feels rejoiced. God has blessed the land with a hountiful harrest, thes supplying us with the thingn necessary for the sustaming of our eartbly hodiea. All over tha hand people meet to engage in thankvgiving and praise to Him whe has sa kindly pporided for as. God in his way of supplyiug, bas ancreased some a huidred, some surty and some thirty fold, thus bleasoge us with a surplusWhy this? 'God evidently' had a putrpote in iew, for He bever worky for naught. 雰In. His word we read tkug; "The harvest truly; it great hut the lalorers are few, pray ye therefore the Lord of the harveat that he may sund forth laborers ioto his pineyard. He ben speales of spiritual harvest, which is always ripening, for He says, "Lift up pour eyes and hehold the fillds for they are white alresdy to harveat." He commnuls "Go and teach allinations." Who are to go forth? The command is to all. How can we all go forth? Those of as Tho are not ministers can sid those who are, God in blessing us so bountifully, has therefore supplied the means Himself. Here is a graod thonght,' that God in commanding the avcomplishement of a cartain work," alwsys supplies the means. We are to apply these means io the sprealiag of the "glal tidingslof great joy" to simersin foreiga lands as well is in oar ourn. We are informed by atatistice that there are over $400,000,000$ people in the
crorld who hnow nothiog of the Scriptures.
Truly the harvest is great. Opmay God atken as to a sense of our daty! Let ns pray and latior earnestly and help to send out mis. sfonaries that they too may receive the? ealvation that has appeared uslo all raen, that they way prepara themsalves for that areat harvest meeting in the future. May we all he emrnestty engaged in the work assigned us. We can not do too much for our fellowmsutand God Our efforts at the greatest are hut weak in His sight. May wo all prepare ourselves for thst final harvest meeting, the larvest of the world, wheo all nations shall be gathered together from the lour quarters of the earth. Let us strive that we may he counted as vessels fit for the Master's ase; as wheat that will be gathered into the heavenly garner; as sheep that we may be placed at the right hand of God; as childreo and heirs that we may axjoy the blis that awaits the faithful.

## THE DEBATE IN BOOK FORM.

IVsuswer to many inquirics whether thi debate can be had in hook form'for readiog future referencs; we miswer, yes, procilitio nongh rant it to justify its publication. It wiil be a good sized hook about as large, if not larger thas Bro. Mriler's "Doctriue of the Brethren Defended." On good psper, in clean ype and good eloth binding it will cost on dollar and a half por volume. It contain fore brought to the attention of the America pablic 10 shurch diecussion,-facts which the popolar denominations of the country feel no interest in displaying to the world, hut which rill bs invalusble to the serions in vestiggitor of our charch doctribe. As Mr. Ray has not responded to saveral of onr inquiries respecting its forther peblication, and we are unable to put it into press ournelves, it will therefore not be pablished unless enough mubscribers are obtaned to justify it. Lat every one thezefore who wants the book and will work for it ic-
form us at once. Send ns wany subecribers as possible, giving nome, post office, county and Stale of each, fully and distiuctly. TLen money will not be wanted ontil the booke are ahont ready to be shipped. Address J. W. Stein, P O. Bos, No. 241, Mt. Morris, Ogle Co., Ill.

We did think Ero, R. H. Mitler had convert ed Bro. H. B. Bromhnugh on the "coveriag" question, hut now Bro. H. B. B. waye that Bro, M. and he have liad a talk aud Bro, M. agreen that he was and is right. Wa thought all the tine that Bro. M. was right, hat we never once tuapeeted thast he was teaching what Aro. H, B. B. had expressed ou the buhjeck. If words get so flezible in the hands of wen who atady

## FROM 0UR EXCHANGES.

SHALL WE VENTURE.

T
HE work of the Lord is progressive. It explores now fields, plants the oross of Olarist in regions of darkness, and seattera the rays of truth and light in those places where bafor they were unacquaninted with the truth. The caure of God is a battle mad a march. It gaina nevi rictories and carrien thon basiner of trutb into the ranks of the enemy. Formality takes its rise in ciol remsaning. "We will go no farther thau we cat ser; we will do nothing but what we can do without any great sacrifice or dffort." Like the teu spies who brought hack an evil report; whilo it may he they will ac knowledge the laud is good, and flowing with milk and honey, unbehaf will bare in it a consileration for a doubt. "Nevertheless, the people be strong that dwell in the land, and the cities are walled and very grent." It looks upon the dificulties by the way; and as a result of these oxpressions of dificullies, reanonings, and questionings, doubts in the nuinds of othera hreed like the swarms of flies in Pharoah's house. A murmuring is gotten op, and Israel fills because of their unhelief. "We be not able to go up against the people," "cries unhelief," "for they are stronger than we." The voice of faith, and what many call venture, like Caleh eays, "Let us go np and at onee and posbens it, for we are well sble to overcome it. Their defense 18 departed from them and the Lord is with ue
In God's work will ever be present these two
haracters. On the one land man who will resch forward and venture all they possess heir reputation, their infloence, their meanand in nome instanees become poor, to carry
the work forward; these men will have the privilege of secing the work prosper. They Thill ha son and douht, ever fearful of going too fast, always throwing diseourdgement into the camp of lsrael. They sino will have their reward anciently God's word to them Was, "Surely they shall not seo the labd which 1 sware noto
their fathers neither shall any of them that cheir fathers neit
It was so in Luther's time. "They will burn your body to ashes as they did with John Huse," said anme to Luther when he was resolved to oboy the summones to go to Worms. But his noble reply was, "Thongh thev should kivdle a
fire the \#ames of which reached to tesven, I are the Hames of which reached to tesven, Tould wait through it in the fear of the Lord; 1 would appear before them; I would enter the jowa of this bememeth, and break his teeth, conto him, "How can you hope to anceeed?" I
trust in God Almighty, whose word and com. to him, Gow can
trust in God Almighty, whose word and com-
mand ment I bave hefore me." When he was mandment I have hefore mee. When he was funeral dirge, his bett friend became frightobed and sent him word, "Do net enter Worms." But Lather, undismayed, tarns his eyes mpon the
servant and enid, "Go sod tell your master, thit eved should their ho as many devils in Worms as tules on the honse tops, atill I would enter k." Here was faith not only abstractly in God hit in the work for that time. When oar canes ia good, and we havo cousie to those whose lives besrt and gives coursge to
God will have med who will ventore anything and eversthing to save souls, and carry forward his work on earth. Those who will not move until they can seo every step of tha way clearly before thecr wilh not bo of advanLape at shis tirue to forward the truth of God. There must be workers now who will push
abead in the dark as well as in the light, and who will hold up bravely under diaconragomenta and disappointed hopes, and mork on with fath, with teara, and patient hope, sowing
beside all waters, trustiog the Lord to hring a clorious reanlt. God ealls for men of hope. of berfe, of faith and endurance, to work to the ward march, should be heard ail along the line God has spoken good coscerming his truth and work Now is the time to lift 03 never hefore. God has gone before us. His providence lenda the way and we shoold wall in it, and good will be the resolt.-Signs of the Times.

## H0ME AND FAMILY




## THE WORLD AS I FIND IT

They say the world'sa weary place
Whare tears are never drled. Whare pleasuruses pases lize breath on glas And only woen abide.
It may bos so- 1 can act My lot tha I dare wo suy, My lot his had more gial than sad,

They say that love'a a cruel jeet,
They weli of woman's wiles-
They weli of woman's wiles-
That ponon dips lip pouting lips, At may desth in diampliod amiles 1 Yet sure of this I Iam , ene beart ig tound above the ground Whose love io not 1 ellam.
They say that life's a biter curreThat bearta are madd to nebe And bealth B vast mintaki. it may be so-1 can not know But let them talk their ill; I like my life and lovo riy wita
And meas to do so otill.

## LEFT NOTHING TO HIS FAMILY.

$H^{\circ}$W often is thrs said of a man who dies owning no property! How often in their gnorance are good men saddened by the thought that, having no money to hestow, they can hequeath nothing to their childron. But vory child is an beir, and his inheritance is odefeasible. Firet of all are bls memories of bis parents and home. Ah! if wen and women could dictote to their lawyers on paper or parchment what memories they shall leave beead, in so many cases! But memory is a record not open to amendment, nor subject to obliteration hy another't will. We shell be remembered chiefly for what we are-bappy if there bever oue who gill thiak of what wo wished or tried to be Every day therefore, addn to the possessions of our children and friends, in their memories of us. How inudequately does money The trite truth that it is net with one's self! but what be is, that measures him, never seem less trite than when one thinke what be will be to his friends when he has heen ten years dead! And so a man who has do property to detise, should not he unhappy. "I give and bequeath to my dearly-beloved wife a good namw." Isn't that a good atart to e last will? If a man cas honestly and proadly write that, and then decend to possessions that are expressed in figeares, so much the hetter. But there is the best authority for giving the preference to the istangilile bequest. And if in his iowost soul the father feels that among the unenumerated legacies each dear one left bebind will have a memory of him as kind, loving, tender and true, bow dare he thisk that he shall die poor? These are treasurea that no heirs quarrel over, and that require no probate outside of the beart. They are veritably "laid up in beaven." Why do the errore of the old spiritual materialists atill keep men looking beyond the stars as the place where "their posseasions be?" - Sel.

## home talk.

AGOOD many men and women covet, and perhaps have, the repotation of heing "charming oonvereationalists," who never ap-
pear in that role in thoir own homes. There their talk is confined to humdrum topics, to mere gossip, or to enforcing quiet while thoy caltivate their precions intellects, or settle their nerves to fit them for amiability in public. Yet aside from the pleasure which cheerful and worthy conversation diffoses over a bome oircle, its edocative force can hardly be over-estimated. The bright and interesting girls, who sarprise and delight you with their ready fund of information quite outside of the conventional topics, and the "well posted" boys, who know much more than hooks could bave tavght them will be found in general to have a father or mother who is wise enough to "risit" with them, and who do not keep their hest mental and social gifts for outside friends.
Show us a father who savea bis new stories or jokes to delight the family circle after sDpper, -who bas an oye out for new facts of travel, discovery, science, litenatuce, art or religion with which to stimulste conversation at home-who talks with the little chaps about their studies and plays, and the older oner
bout their duties, ambitions and laboes,-wb keops before his daughter an ideal of a gentle man who treate ladies with sincerity, reverence and as equale, and doesen't carry his small talk a separste package from the rest of his knowledge, strictly for their use, and we'l anow you a rare wan, we are afraid. If a howe is to bere somvenionce or social neceasity, it ooght to draw oot the best 'gifis of each inmate into the fand of common eojoyment and matual ministrations,-Golden Rute

## NIGHT LIFE OF YOUNG MEN.

0
E night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More in and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the coantry, The street lamps, like e file of soldiers, with a toreh in bood, stretch away in long lisee on either sidewalk; the gay-colored tranaparencies are ahlaze wita altractions; the saloon nond billiard balle are brilliantly illuminated; the gay company begin to gather to the haunts and bouses of pleasure; the gambling dens are aflame with pelatial splendor; the theatres are pron; the mills of destruction are grinding health, hooer bappiness, hope out of thoms ands of lives. The city under the gaslight is not the same sa under God's sanlight. The allurements and perils end footfalls of night are a hundred fold deeper and darker and more dentractive. Night life in our cities is a dark problem, whose dapth and ahysses and whirpools make as start back with horror. All bight long teare are falling, blood is streaming. Young men, tell me bow and wbere you apend vour evenings, and I will write out the ohart of your character and final destiny, with blanks to insert your names. It seems to me an appropriate text would be, "Watchman, what of the nightp" Policeman pacing thy hest, what of the night? What are the young men lof fithe city doing at night? Where do they spend their evenings? Who are their associates? What are their habits? Where do they go in, and what time do yon see them come out? Poheeman, would the night life of young mes commend them to the confidonce of their employers? Would it he to their credit? Make a record of the nights of one week, Pot in the norning paper the names of all the youne men, their habita, and hsanta, that are on the street for ainful pleasure. Would there not be absme and confasion? Sowe would not dare to go to their places of business; some would return home at night; nome would leave the city; some would commit suicide. Remember, young men, that in the retina of the allseeing Eye there is nothing bid hat shall be revealed on the last day. $-E x$.

## THE LITTLE FAMILY FOXES.

$0^{*}$NE of the most malignent of the family foxes is discoartesy, and be creeps into honseholds whero one would not suppose it
possible for him to find even momentary bospitality. People who are ordinarily polite, well bred and genisl, are sometimes guilty of radeness in manner and speecb and action at bome, of which thoy wonld be ashamed in society. Parents are hasty or fretfol in their may of addressing or reproving childrem, and children forget the respect and bonor due to parents. A great deal of unhappiness overclonds homes which might be as bright as the morving, but for this wretched babit of hrusqueness and in. civility, which fastens on some poor uufortanate victios lile a second natore. It bas different phases, to be sure. When paps indulges in it, the family ate apt to say that be is tired. If it is mamma who is irritsble, and peevieh, it is intimated that she is nervous. When aunt Kitty or sister Sophy are short and enappish, it as exeused hecasose thay were up last night at a party, and it is only little Floy or small Tom who is sent to bed in dingrace for apswering impertinontly and frowning blackly. A littlo leaven leaveueth the whole lump, and it is onrious to observe hov rapidly and certainly this evil infection spreads, "Quiet people have qpiet children," said a plain woman to me the other Bav; and ahe was right. Persons who are inariahly polite to each other in the presence of their sona and daughters, do not often have to check the latter in a thoughtless or improper taanner of speaking; for courtesy, as well as its opposite, is atroospherie and edacation. It is worth while, if the fox wo are thinking of has intruded into oar vineyard and begun bis work of spoiling our teader grapes of good-will, of best to hanish him. There are three magic $\mathrm{P}^{\prime}$ a
which have never faied, when properly ssed, to utterly rout and deatroy the subtle foe. Their anmes are patience, persarerance asd prayer. custom of being cross and pamannerly, pras fint to have your heart and tember swectened, then meet angularity sad crookeduesa with invincible patience, and be not diseoaraged in metting a good esample.-Christian at Work.

## AN OOCNCEMENTS.

LOVE-FEASTS
Avo. - 27, at Blue Ridge Cbarch. Piatt eounty, till, at 4 P. M.
59, at Red Bank, Armstrong Co. Pa at
2 P. M. 2 P.M.
SEFT.-3, and 4, Platte Valley chureh, Butler county, Neb., at the house of J. Klozer. th, Silver Creelk charch, Kan.
10th, Llmestone chureh, Jewell Co., Kan. 11, and 12, at MiLi Creez olnnreb, Adame county, m .
14, and is, Arnold's Grove, III, ht 1 P. IS, 10 tb and 17th at the residence of J. F Hays, 8 milis north-west of Greeucsalte,
Jasper county, Yowa. 17, and 18, Deep Biver ehureb, Iowa, at 0 A. M.
18, SUluer Creek clureb, Cowley Con, Kun. 21, Tippecanoe chureh, Ind, at 4 P, 31, 22, and 22, Iowa River church, 14, at 1P. 31 24, Lifiertyvile church, Jefferion C 0, Ioh 25, in the Beatrice Chureb, Gage county miles sonth-enst of Beatrice at 2 P. M.
Oor--3, Log Creek, Caldwell county, Mo., the house of J. E. Bosserman.
Newton Grove church, Mich, at s P. M.
ch. Ind, at $\&$ P. M.
The brethren of the Nishua Valley chureh, Fremont Co., Iowa, will hold thoir commnaion meeting on the 18th and 19th of Saptember Pluce of meeting at Farragut Station,
B. F. FLont

The Neosba church, Kansas, six miles north east of Parrons, will hold is Love-fenst on the th and 10 th of October, commencing at $2 P$ $x_{1}$, at the home of brother O. P. Travice
W. P. Thohasson.

The brethren of the Root River congregation, Whmore Co., Minnesota, will hold their Love ast on the 9th of October, commeocing at 10 m. Josery Oog.

The Pine Creek charch, Ogle Co, $\mathrm{Ill}_{\text {, will }}$ old their Love feast on the 25th and 26th of September. C. P. Spioler.
The membery of the Boar Creek church, Ad ms Co., Ind., will hold their Love feast on the 25th of August, at hrother Erra Neher's 3 miles south-esst of Bern.
D. Waltz.

The Wades Branch church, Mismi $\mathrm{Co}_{n}$, Kanans, will hold ite Love-fesst Sept. 16 th , com mencing at $5 \mathrm{p}, \mathrm{m}$. This meeting will be in tent near brother S. Holliogor's, and will con tinue prohahly over Sunday. G. Myeas
The Fairview chareh, Appauoose Ca, Iowa will hold its Love-feast October 16th, and 17th commencing at $2 \mathrm{p} . \mathrm{m}$. Josere Zoor
A communion meeting at the Franklin bareb, four and one-half miles north-east of feon, Deeatur county, Iowa, Sept. 17th.
L. M. Kов.

The hrethron of the Potato Creelk chureb Montgomery Co, Ind., will hold their commumion meeting Sept. 16th and 17 th .

Martan Bowers.
The Bethel church, Holt Co, Mo., will hold its Love-feast Soptember 18th, hegioning at 'clock, at the house of Wm . G. Andes
The Wichita church, Batler Con, Kansas will hold ite Lore-feast on the 16th and 17 th of Octoher, at brother Jacoh Barrivgera, four iles snuth-weat of Eldorad. Wx Fonk.
The Caoacbarch, 'E1k Co., Kansas, will hold is Love-feast Octoher 96 h . Meoting to com tence on Thursday before. Brethren coming from the north will stop off at Howard; from the east at Grenols, where they will be met by addressing the undersigned at Howard, El Co., Kansas
J. A. Studrbakea.

The Brathren of the Donald's Creek Church, Clark Co, Ohio, will hold their Love-feast on
$10 \mathrm{~A} . \mathrm{M}$.
J. Grisso.
mistrict neetinos.
The District Meeting of the North Missonn distruet will be held at the meeting.hoase in the Walkenda congragation, Ray county on the 4th of October, 1850.
The District Meeting of Sonthern Missoari will be beld Oct. 14th, with the hrethrea in Jasper $\mathrm{Co}_{0}$. Mo., somewhere in the rieinity of Cartbage.

## FALLEN ASLEEP.



## 





ARTIN:-Lyula Martio was born April 22nd, is23. Died July 1 sth, 180 , nged bi years, 1 mos
and 20 days. Lefc a hanband and 13 chllurenand 26 days. Lefi a hasband and 13 chllirenHere wis the lest desth in the family. Hesi dence, Fraaklin county, Greeno Tuwnship, Pa Funeral aervices by John Hunsicker, Phillp Par et and Peter Wadel. She was a momber of the Mennonite ehurch, of meek and lowly demeaner strong in her faith of a blessed future, Passed AWay gudhleniy-n itthe oror at hour between health and death Text: Misti 24:42. By orde of brothor John Shope
C. II. B, Co., Ill., on suat day of July, 1890 , Bro. Morel Co., hasha, aged, 4s years, of months, und 4 days, af ter a long and tedlous fliness from Contumption Funeral services in the Milledgeville charch by Bra. H. Martin and J. Hauger, to a large aad ap preciative congregation of bereaved and by maph thizing friends and nelghbors. He leawes a wif and two chlldren to mourn his departuce. This whille death has gotten another vietim, and the ehurch on earth berert of ono of lts nembers he trust tum bean enlorged. To God and the Lomi Jonsa Chriat be everisating praie.

Micias

## OUR BUDGET

-Friende are won hy those who helieve in mnning
-People's intentıons can only be decided by their conduch.

The flame of eorrow buras up some hearts, while others it purifies.
-Falsehood always endeapors to copy th fien and attitude of trath
-Every man is hound to tolerate the act of which be himself sets the example.
-Trath is the foundation of all lunowledge and the cemeat of all societies.

Never lend ao articlo you beve borrowed anless you bave had permisaion to do so
-Tiere is nothing more to be enteemed than
manly firmuess aod deciaion of ebaracter
-He who bas an opinion of his own, but de pende upon the opinions and tartes of othern, is Blave.
is easy to pick holes in other people't work, bat far more profitable to do better work yourself.

We mount to heaven mostly on the ruin of our cherished schemes, fioding our failare
-Never thmik that God'a delayE are God' denials. Hold on; hold fast; hold out. Pationce is gexius.
-God will alwayo support his own jest canen hy means unknown to the wisest of hin creat-ores-then why fret?
-Succeas comes to those who work. Work any place will succed, in missionary fields or in the howe chureh.
-The inconsistent lives of professed Chrintisns, are the greaifitumbliog block over which the unbelieving world falls.

It in estimated that over six thousand diferent kinds of postage stamps have been issued the varions countries of the world.
-Real morit of anay kiod caanot long be cacealed; it will be discovered, and nothing can depreoiste it but a mao's exhihiting it him. self.
"By their froits ye thall know them." This is the only sure test of detacting Claristiads. No will not do.

We show our faith in a bank by depose

| Angust 17 |
| :--- |
| OUR BIBLE CLASS. |

"The Worth of Truth no Tongue Can Tellt
Tus department is denizned tor anking and an
avering questions, drawa from tbe Bibie in ar

 ber game tovtic
 Whal some brocher or sister phe of the 14th chapter of St. Euke

Please explain Geneslasth Chapter and oth verse. "Aad it repeated the Lord that he had made
on the earth, and it griered him st his heart"
In therc a laptism of the Holy Gbost? What is the teatimony of Jesas Chriat, and Wilt Wilt you plesse explaln how y " $A$ nd thou (the

Will sume brother or ainter please give a deflolte
Bnower on Matt. $3: 12$ especlully on the word 4 floor $\psi^{\prime}$ on Matt s:27-21
Wull some one please give tight en Matt $3: 23-21$
D. W. C. Row:
Wil some brother pleasegive ns explanation of
Satt. $24: 16$, which reals as fotiows: "When ye 3Iatt. 24: th, which reails as foltowa: "When ye
thereforesball sce the abomination of desolation, spoken of by Daniel, the prophet, stase is the holy such taken place in the Ume that is past,or is it yet the time to cosat
Win you please explain bow loag Nonh was in
hulldine the ark-at wbit age he was when he huildine the ark-2t Fbiso age the it can be found.
"Let no wan ssek his own. Int every mbn scek
nothers wealth,"-1 Cor. 10:24. Bro. Stein pleise anothers weolth."-1 Cor. 10:24. Bro. Stein plouse
naswer.
Wi. T. Smisu. Sotse one please explain Prov. 9: I. "Wisdom
halh builded lier house, she bath bewn out Ler

## PUBLIC FEMALE SPEAKING.

Please explain 1 st Corinthans, $14:$ 54, which
reads thus: - Let your women krep sitence in the rends thus: "Let your women krep sitence in the
churohes: for it is not permitted uato twam to churches: for it is not permitted unto tham to ence na also salth the how."

$\mathrm{I}^{\mathrm{x}}$N the days of the apoatles the wonsen were onsidered an subordinste to meu in all respects and not conupetenl to serve in churcbes. Tbey way bave been more pasthetic or exeitabie tasu guently disorder suay have atisen amongat hem, perhaps of our Methodist frieads and thers have in their camp-meeting revivals. And this was not right, For God is not the
author of nonfusion, but of peace, as in all churches of the saints." But in these days the women heing co-ordisate with man in eduCation and very often far their superiore iu the talent, we believe in the woman'n right to take avery woman that prayeth or prophesieth with her head uncovered dishonoreth her head. "- 1 Cor. 11:5. "Let your women keep silasce in ehurch council, where church basiness is being done, let the somea keep ailepce aud the men do the work and the women nubmit to the men's wishes. This will be submitting to the hushands. "Wives, submit yoursolves unto Your own hushands, an unto the Lord. For the hushand is the bead of tbe wifo, even as Christ is the head of the church; and tee is the
Savior of tbe body. Therefore ss the church is subject unto Cbrist, no let the wives be to their nwe hnsbands." We doubt the correctness of then
If I am wrong will some kind brother or sister please correct rue?
A. Mow.

## IT PROVED TOO LITTLE

$T$BANK'S for your "suggestions" it No. 29 of B. AT W. to my request, but it proved too little. I wrote through the papar to reach jast such kiud brathren as you, who are wilhing to belp ine. I would have preforred to have our adividual correspondence private, lest some may think we wish to become conspicuous, but as your auggestion oame through the papar,
coarteay and propriety seam to any I should coartery and propriety seam to
reply through the same medium.
Double mode, when applied to feet-washing. by the Brethren, means tbat one washes and anothor wipes, whether they wash and wipe the feet of one or more. Single mode meana that feet of one or more. Single mode means that
the same one both washes and wipes as be goes,
whether be waskes and wipes the feet of oply one or more. Each brother who wasbes at all may wash and wipe the feet of two, three and
even more, and stull it is called single mode, and thas my assertion that, "The single mode may thas iny assertion that, The single wode nioy he practiced and not
But we are not discussing mode-tbe quesion is, Can we ohey by sinply having our feet washed, and we ourelves neither wash ner wipe the feet of another?
As to your second soggestion, it woald be more pleasant for me not to criticise, hut yon asy the Master gave to the first one "the eximple which be afterward repeated eleves timer
to give the same example practically to each." This is virtually saying he gave twelve examples. Your own worde "repeated eleven times" and "imagining that each one might have been and "imagining that each one might have been in a 8 m
sion.
In Loke 22: 31, 32, we read, "And the Lord aid, Simon, Simon, bebold Satan hatb desired to have yoo, (plural-all of you) that he may sift you (all) os wheat; but 1 bave prayed for thee (singular) (Simon alone) that thy faith fail not; and when thou (Simoa) art converted, atrengthen tby bretbrew (all). In John 13: 15, the Master say, "I have given you (plural-all) an (one) example" (not twelve).
But, brother Y., I hope that neither you, $L_{4}$ nor any other hrother would contend for the example alone withont the eommand. I believe that you and I both agrey to the position I took in my former article, viz: that every time before we commune "each member should wash -each should wipe,-each should be washed." duty by simply haviog may feot washed and wiped and I myself neither wash nor wipe the Feet of another, as many brethren do, and as I have often done, that is the brother I want to
hear from J. D. Haronteins.

## Panorra, Iorat

## A RESPONSE

$0^{0}$ R hearts were made to burn witbin $u \in$ ad page 5. No. 27 of the B. AT W. of our editurial brethrea had, as well ss others, expreased the opinion that too mach is bsing publisbed on dress, and that to make the plain
white cap wora by our sistera a special religious white eap wora by our sistera a special religious
covering, is abasing it. What do you zesa, beloved brethrea, when you argue thns? Do you believe in the principles of ploinnest of
dress and of uniformity whicb, when observed dress and of uniformity whicb, when observed
in the spirit of our Master, will make better met and women? If you do why do you take exceptions to those that feel it their daty to urge the doctrine of modest apparel and the plain white eap for a covering. If you believe in plainness of do for a covering, and think that the cap will do for a covering, why do you ruise your
voices against it? It makes me feel sad when we hear our dear brethren speak and write aboat the establinhed priaciples of the Church oo dress as not being eousistent with God's
holy Word, and also object to the cap because it is set forth as a relig.ous covering. Paul has very reasonably and plainly ssid that men sbould be uneovered white they pray and woson why this covering and uncovering should be observed, and the reasou why the cap is chosen for a covering is because it is in harmo to this world." Again, because it fills all the teachings of the Scripture, and hecaase it sbows that the woman has renounced all the fashions of the world, and it hematifully represents the power of God over the womad. Dear brethres,
do you know on what side you are castiog your influence when voa raise your voices against those divine principles; the practical tbings of God for man? Do not throw your sympathy oo stability, no spirit of abasement and holiness We shall ever be found on the side of true priaciples, and ever raise our voice against ony departure from any principle of divine revelation. The churoh is the ouly place on thas side of the grave designed for the rich and poor to meet
together in equal prostration before God, therefore it certainty sbould always bo kept plain and homble. May we as brethren and sisters, be all of one mind and bave all things 00 m mon, and may the richest dress be that worn
on the soul, the adornments tbat will not per ish and that all men most admire. The in spired writer tells us that our adorning abonld not be the outward sdorning of plaiting the
hair and of wearing of gold, or of putting on cf apparel, hat the hidden man of the heart, eren the ornament of a meek and quiet spirit which is in the sight of God of great price. Let a
ive in the bonds of peace, and above all thing=, let as have that love that will characterize it tras follower of Christ. Let ds be strong io the lord and in the power of bis might. Pat oo the whole armor of God that ye may be able to stand against the wiles of the devil. Let as
prav for those that are joditierent that we may prav for those that are indtierent tost we may
be all of one mind, live in pence, and the God of love and peace shall be with yoo.

Mary C. Nobyan.

## JESUS ONLY.

To Sister Enily R. Stiffer, of Hollilays burp
DELIGHTFUL letter is yours of June
17 th. butmy sufferings are tou sevtrs to reply eave in painful enstchas.
You seem to be balaneing as a matter of moment whether or no you ahall contribute to a certau periodical. Give it a trial. You will symbol will not fit all religious enterprises, aven in the Brotherbood. If your contributions are saturated with the Life which made Jesun such an anomaly, and whicb is contrasted with the world as midday with midaight, you will soon have it settled where jou can do mest for your Redeomer. Withholding pearis from tbe hoofs and teeth of swine and dags is an in janction as imperitive to-day as eighteen cenbut accept no lower standard than "God man Ifest is the flesh." Conservation and Progresion, if rightly understood, are synomyms. The human organization attains ita highest eapacity and teauty in the conservation of all ite vita forces. So with the Body myatical. Conser vation that excludes any principle, or element or fact embodied in Emmanuel, dwarls the out come of the inner life. Colleges and Sabbath schools are two mighty auxiberies of evangelism, and to oppose them on the ground of their enscatial contrariety to the principles of the Nes Testament, is practically to quench the Spirit in Bis corporate working, and fotter the tands and feet of Jesue. Breause grain is dis diacarding bushandry. That, is no reason for discarding husbandry. That mind has been educated into enmity to God, aud into more
akillful agenoy for the devil, counte nothing skillma agenoy for the devil, counte nothing
against its bighest and widest oulture for nobler ends. Give us Colleges from Dan to Beer sheba, and let all their officere he baptized nith the Holy Ghost, and Clarist be President-in chief. Under the superintendence of men like brother Steib, Religion will lose nothing, but gain incalculably, by collegiate training. Igoo rance and piety are not synonymus, neither are aud philosophy ean unfold no truth, soar to no heigbt, reach no depth, not garnered up io Deity Incarnate. Col. 2:3. The trouble of the church is nof too much education, but too hitthe
godliness. Jesus Christ nanotifies the Alphabot godliness. Jesus Christ sanotifies the Alphabet are the sabstrata of all wisdom. Jesus is Alph and Omega, the One and the Cipher, including all between the extremes. All the narvels and mysteries and wisdoms in mind and matter ar but expressions of Divine thought. To find it and feel it, and live it, is eminently Cbristian Here colleges have their province, and it is on wortby of God. The Universa in God's Seminary, and I cballenge the production of a single truth found in the Bible without a seientifi or natural basis. We are all colleged, ouly not ystematically. He tbat receives Christ, re ceives, potentially, and hy Divine right, all th sciencas, and the germ of all principles and laws and phenomena that lie in all words and atoms. What a commentary on the Bible is pened in the laws of ligbt. Jesus is "tbe true Light." "Godis light and in Him is 20 dark. Dess at all." We are to be "children of light, haviag "on the armor of light," walking in the light as Ee is in the light." Here is work for Christ institations and freside semiuarios.key to the mysteries of nature no less than of crace. The chumb hes yet knowledge is sin bat the knowledge of sin. To apen the volume of natare st the feet of the Godman, is to be instructed in the soiences unto salvation. Five years 1 pored over the Biblt of acience before 1 discovered those character
istics of a "root out of dry ground" which istics of a "root out of dry ground which $53: 2$, The knowledge is a life-study. Natur is God's profice to Revelation, and a grand ex positor of it. Hom. 1: 20.
To millions it is tbe quagmire of pardition but to Jesas it was a dietionary of parables ont of which to construct a Gospel; and wbat H packed into the sacred oracles of natural sym

Unsanctified education is a curse; su is unsame tified ignorance. But "godliness is profitable unto all thinga, having promise of the life that nom is, and of that which is to come" Conservatism is ope-sided and self-destructive if it welndes not in its ideal andeffort what is treas ured and offred in Jesus. Progress also may e bo more than a bume-a mark of rottenues and stonch. Not all is oonserrative that bear the title. Not all is upward and God-confg uring that wears the now appellation. But in Christ Jeaus the torms are interohangeable. This is the oaly solid platform of naion. Tha conservatism that would motilate Emmanuel seeds emendation and supplement. The progress that developes into excrescences, out-croppings of merbid vital setion, requires amputation and extermiuatiou. Jesus is the Fountain of life, end the type of all chriatian exteraalixation. Feresy in this fundamental principle the demolition of the cornerstone of the hristian syatem and iudividaal sanctification. Looking wnto Jesus the author and finisher of aith has a treaendous signification, Our printing presses have no onpitals large enough to hold or express the meaung. Anything that runs contiter to the Lncarnation and the Cross hegins and ende in the llesb, no matter by what bame it is sought to to hullowed.
My reasona for not eontributiog to the Prorresite are severah. 1 am often urged to write, regularly-onls a by meesesity. I do oot get it regulariy-oniy a struy No. Dow and then. But whole piece. The paper is not roony enough whole piece. The paper is not roony enough my progress theirs. So the door is shat by a kind ot uatural law. I write conservatism and mean pregress, and I write progress and mean conservatism, and in both I mean Jesus only, and this is too galling for my liberty that comes not out of erueifixion. Aud so 1 am misapprehended by many ou both sides, and sabjeeted to a cross tive whicb so far as principlo goas, is no more than powder and smoke and smell. Many sre ugly, threateving slug comes tearing and orsshiog along, but coming from devilpointed bowitzers they rattle against my shield without neouring my skin. Trbacco-50ts, mam-won-worshippers, belly-defters, missionaryLaters, and lust-induigers palke me their target. But I bave such unswervering confidence that bave hit the troe idea of lifo by taking Emmaunel as the souree and sun of it all, that I vork on hopefully thongh painfully and sadly, bolieving that a higher day awaits the Brothorhood in the conceptions and exemplirations of a bigher Ideal. It is aimply impossible for me to keep the cross oat of my articles. It is my "boast" as mucb as a "Free rostrum" is the boast of brother H. R. Holsinger. I need it very moment, see to other way of progresa or alvation and am constrained to present it to others in all the heighte and depths of ite sigoificance. Thie offends many, but to this 1 am vedded, and this must be my theme at long as I can hold ny pen. To have the mind of Christ to eashrine tbe Boly Ghost as the regulator of all the mirative of life, enterior and erpressed, is the basis athd fact of all progress owned of God. Cannot Holsinger ombrace me as a brothor in this? Will it pot require modification in some of his views? Ain I his unemy because I tell him the truth? Gal. $4: 16$. It seeme the time has not yet arrived for bis appreciation of love that comes out in the form of caress and andy. Ho finds it hard to master the lesson of 2od Cor. 12: 15 and Rev, 3: 19. His is a lofty, powerful intellect-the church has no greater -but be is reative under authority, not yet aroken to the stiff, chaftiog bit of disciplina, ne froway his beat friends. He has struck and will anticipate that he will rentore my name, and accord me my trae place in his regard before ho is a year older.
Thas you get a glimpse of the hattle 1 an fighting, the motives that anamate me, and the hope that sustains me. Added to this is my bigh-banded, high hearted fight with diesese and death for many yeara. I am a wonder to myself; but God is good, and this is the secret of it all.

Some people talk about hearen as though it were located on come high bluff, so many feet wide and long, walled in with a bigb, strong encs, and ite mansions built with brown stona fronts. But it is rather a blessed atate of heing; its secarity is its boliness, and its location is with Cbrist, wherever that is, and bo ons will be kept out wbo is like Cbrist in apirit and life.

The longer a man continnes a mere hearer cf the Gospel, the less likelibood there is that be will be saved by it.

FROM THE CHURCHES
Avo they that be mise stall abine an the orightrens of the gromament; and they that tary
many to thititeouncess, na the stan forever and -ver:-Dani 12:8.

## VIRGINIA

Lyneh's Station
Since lant I hat this pleasare wo have had mome of the moot intersating meetings I ever attended. Gn 8aturday before the fourth Sonday in last month, met with the brethres and gistere w Bedford Co., at our aew charcb,Bethel, in church council. All passed of pleasantly. Went frow there to a Baptist churel called Stono Rooul, and tried to preach to a very ettentive congragation. Last Saturday and Sunday we met with brother John H. Lemon and David B. Petera of Franklin $\mathrm{Co}_{n}$ is Pittbylvania Co, and am happy to say was deeply interented with the beloved brethren. In Pittsyivania we have ahout forty members; have been preaching in this county a year with encouragnment, and wo believe the good Ope is hlessing their labora. Brethret, shoold we not be encouraged when we nee the Lord is moving on in bisworla? Brethres Lemon and Peter traveled about airty miles on horse-bnck to the place we met with them. Brethren and sisters will you romember old Virginia with your
prayers?
T. C. Woon.

## Cloverdale.

went up to Pleaantht Dale nud found ther generous bearted people. Thvir chureh is in uxion as far ns I know. The home miniatern are Jacob Beery and Marcellus Berkalew and Nowton Slory. They seess to be alive unto etery good worl.
J. C. Moomaw.

## PENNSYLVANIA.

## Duncanaville.

To-day a precious soul came out on the Lord'n side and was buptized in the blue Juniata. She was a deur young friend,-one who seemed uear to mee. She was one of my Sunjoreed I wes to see her forrake tio and Satam joiced $r$ whs to ers her forrake tio and Satan, lowly Sasior Preas lowly savior. Press ouward, and trust wholly in Jesus. May the preeious lambs etill continue to anter the fold of Jesus. We have a very prosperous Sandiy-school at the Dunconsville eharch. We have very fair prospects of a auc cessful echool, 1 atteoded the Sunday-school in Altoona, Aug 2nd, and found it flourshing ander the superintendency of brotber G.W Kephart. Our singing class still continuen and is of great benefit to those who attend and manifest wu interest thereiu. Trust God will abundantly hless the effiorts held forth by the band of believers at Dqucanswille

Eyhy R. Stifler

## NEBRASKA.

Pawnee City.
Crops look well. Corn is better tuan it as been for several years. Brethren coming West rill do well to stop off and look at our country. We have plenty of timber, coal aud water, building rock and good and cbesp lands,

Wh. Pullex.

## MISSOURI.

Alezander
0 , how nuy soulrejoiees this morning when 1 think of the many blessings that I recoive from day to day from a kind and benveoly Fatuer, and Who is so willing to forgive ull of ny misgivings! If it was the Lord's will, I brethres and sisters. When I henr of the good brethres nud aishers. Whan I hent of the good I feel that I must go whero, I cas attend them I feel that I must to where, I cas attend them
too, but the Lord's will be done. I will do the hest I can with the Lord's help. He has prouised to be with ua at all times. Iknow be will not foreake me althongb I nm cast out on life's rough waves to battle with Sitan and the rorld
The lord has visited this little town with great terror: eight have been saatched into eter nity with little warning. I went to see a sick ronalu on the verge of the grave and talked to her of death and eleruity. She masifested a spiteful spirit toward her fauily and friesdo, It heart-randing to seo or hear her. I still bops hat some of the brethree will tre and cowne bere and cast tho Lord's alckel in tho harrest
feld. Mauy have a great desire to hear them feld. Mauy hare a great dexire to hear them
preach. May the Lord bleas his work all over preach. May the Lord bleas his work all over
the land and save simers, is the prayer of his onworthy child.

Mcay E. Rose.
reat Bend.
I am now hore viditing my parenta Aesiskd by Brethren Rarich. Flory and Mcorhend, we beld aseries of mastings. No additions but the ohuroh was encouraged. Wbile bere the charch held a conncil and chose hrother Rarich of the Peahody chorch as their elder. Brother M. Moorhead was advanced to the second degree of the winistry.
E. A. Ons.

## OREGON

alem.
This day'a work is finished an follows: Sun-ay-sehool al $10 \mathrm{a} . \mathrm{m}$., preaching at 11 and one saptized. Next followed the election and ordisaton of broller Michael Basbor to the elderhip at 2 p . m. and preaching to the elderplace at 3 p. In., thence to J. Miller's hon seven miles north is company with Elder I Brower and preached at $6 \mathrm{p} . \mathrm{m}$. Thus close the labors of a warm, dusty Oregon day. I am well. Thank God.

Jobi Fonney,

## MARYLAND.

New Wiadsot.
The member of Pipe Creak church were recently favored by hrother R. ت. Miller, C. G Lint and M. M. Eshelman. On Satorday even ing the 7 th, brother Miller preached in Union Bridge. On Sunday forenoon C. G. Lint preach d at Sam's Creel, and M. M. Eshelman at Meadow Branch. At 8 p . im. R. H. Mille preaebed in New Windsor, and M. M. Eahel was and C. G. Lint at the same place at 8 p. n., while R. H. Miller beld forth the word in Vestminster at the aame hour. On the aftereraoon of the same day, fise precious souls reere buried with Cluriat in baptism; so the memberi of Pipe Creek church were not only built up by the visiting ministers, hut rejoiced in seeing loved ones poming to Jesus.

VIsitol.
Double Pipe Oreek
The mexabers of Monoescy cburch beld their Harvest Meeting on the $\tau$ th inst. Bro H. M. Eabelman was present, and by the grace of God encouraged the members to forther love and labor in God's vineyard. Bro. D. P..Sayor was not present, having heen called to Adatue county. $\mathrm{Pa}_{\mathrm{a}}$, to preach the funeral of a aged brother.

## OHIO.

Carey:
We still feel like working on for the Lord We had a pleasant summer so far. Here in the orth-weatern Ohio we had a good wheat crop and prospect for a lange corn crop and
plenty of frult. God has blessed us with plenty. Let us feel like dividing with those dear brethren and sisters in Kansas who are suffering and thereby let our light shine that the worid may D. W. C. Ran.

## Milford.

## INDIANA.

At two council meetings held is Ellshart , Indiank, brother John Metsker of Cerr Cordo, Illinois, wan present and gave 45 some of bis good sermons. Brother John is seventy. taree years old and has been prenching forty-ax-years. Surely he remembers the old adage 'Better wear out than rast out.
J. H. Milurr.

## HARVEST MEETING,

The members of the Grundy charch, Gruady Co., Iowa, have appointed a barvest meeting on Suturiay, Aug. 21st, at half past 2 ocloch in their meeting-bouse to which we give as invitation to members of adjoining ohurches, and others, and esprcially to ministering brelhren. G. P. Starcelea.

## LITERARY NOTICES.

The September number of the North $A$ merican Reviers will contain an artiele on the ruins of Cestral America, by M. Charway; the leader of the expedition now exploring Central Amerce undor the auspices of the Amorican and reuch Governtuents; also a paper on the trial of Mrs. Sarrath, containing many new facts, written by the only sarviking member of her orusel
We ara indohted to Geo, P. Rowell \& Co New York, for a copy of "American Newspaper
Directory." It is decidedly the best thing Directory" It is decidedly the best thing of the lind that we bare seen. Its arrangeneent. print and biuding are each firat-claes, So far af we have beeo shlo to jodge of its contents, it journolism should hare

## NEWS ITEMS

The exenrsion of the Manaynnk and Indostry Lodges 1. Q. O. to Attantio City on the 7 th inst, nombered $4,090 \mathrm{men}$, women and chit dren. Such exeursions are not ouusual. A hishop of the Methodist Episcopal church receives $\$ 8,000 \mathrm{as}$ salary, and $\$ 1,000$ or $\$ 1,51 \mathrm{~m}$ to pay the rental of a bouse, acoording to whether rents are moderate or bigh in the place whare he is located.
George Ripley, the well-kuown author and jouraalist, died in New Yorh, July 4, at the uge of 7 S . He was the proprietor and principal ditor of the American Cyclopedia, and since 1849 has beea literary editor of the New York Tribane.
Ir is ostimated that more than 10,000 people vent on ateamiont excursiona, and as many to Cape May and Atlantic City on Sunday 8th inat. No acoident reported. A one bundred and thirts mile steamboat ride on the Delawne fiver and hay costs ouly 50 cents.
John Frapcis, an old revident of Stonington, Comn., died a few days ago at the alleged age of 108 years. He was a native of the felsud of St. Helena, and was at one time in Napoleoa'r servico. He emigrated to Stoaington about forty years ago, being thes to all appearance of advanced age.
The netv census will shom our repablic to be the atrongest Caucasian power on the globe and second in popalation omong tha recognized great powers, only to Russia, which counts in her ancivilized hordes of Tartars. We will number about $50,000,000$, and take our place as the most important empire on the globewthe first that has attained nnquestioned pre-ominenco fince the empire of Charlemagne.
Dr. Guillasse, a learned surgeon of the French navy, reporto that in the early stages of the disesse coffee is almost a ppecific againest yphoid fever. He gives to adults two or three table rpoonfuls of strong black caffee every two hours, alternating with one or two tea-spoonfols of claret or Burgundy wiue. The bebeficial effect is immediate. A little lemonado or citrate of magnesia should be giveu dnily, and after a while quinine.
The German Goverament bas seriously curned its attention to the practice of smoking as indulged in by boyn, which is carried to suoh excess by the youth of that nation that it is conkidered to have damaged their constitutions nd incapacitated them for the defenoe of their canntry. In certsin towns of Germany, therefore, the policemen have had orders to forbid all lads under sixteen years of age to smoke in the streets, and to punich the offence by fine and imprisonment.
Bishop McNamara, of the Indepeant Catholic Chrch, bas married, as he had a perfect right to do; but the Catholic [ress are treating the matter as if it were crimioal. Mr. McNamara is no longer a bishop of the Catholic Church, and is, therefore, no loager governed by the rales of a celibate priesthood; and be marries under tha authority of the New Testament (Timothy iii $_{1}$ 2.) -Six thousand milion dollars is the official etatement of the cost, to the National Government, of the late war. But that amount, stupendcus as it is beyond any man's power to form any distiact conception of it, doas only he gitu to measure the cost of the war to the country. Vice-President Alexander Steplens of the Confederacy, and its historian, declares that the war cast the South alone over eleven thousand millions. That maken the cost of the Rebellion over $\$ 7,000,000,000$.
Careful erop-reporte from all parts of the West and Northwext show that the prospects of the wheat harvest are exeellent, hoth in $r e$ spect to quantity and quality. The acreage is much larger than loat year, and the yield, par ticnlariy in the Nortinwest, is better thas last year. The total sield in Minnesots is expeeted to be over forty million buahels. The corn growth in Iown is simply magnificent. The new farms of Dakotn propuise immense yields of wheat and oaks. Western Kousas has suffered severely from lack of rain; Eastero Kansas rejoicea in harsest- meneures hegped and running over. On the whole, the great harvesta of the West never have heen better, in the aggregase neser nearly so great as they promise to be thif year. All the way from the Alleghanies (for there is abont where, according to Eastern estimate, the "West" begus) frou the Alloghanie to the evening shadors of the Rocky monntains, the shrill clangor of a million "reapers" its great harcest-hym

## BIBLE SCHOOL ECHOES

P ${ }^{\text {tBLE School Eebloec' ' in deligned for the }}$ ofsongt in the saveral dapartmanta of ohurch service. It is uesigned to elo
Fate the misic of tho Suuday-school abore the Fate the music of tho Suuday-school above the
frivilous character of many of the Sundayachool soogs in vogae, and while intereating the young, to cultivate their taste is the direction of that which is bigher and purer in poetry and music. The tone of the beok is praiseful and derotionsl,-lins none of the wilitary olement in it. The melodics ate gracufut and cueily learnei, whille the harmonive wa well arranged without any straning after well
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Lanark, Carroll $\mathrm{C}_{3}$
W. U. R. R. TIME TABLE.

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Mllark.

Vol. V
Lanark, III., Tuesday, August 24, 1880.
No. 34

GENERAL IGENTS
THE BRETHREN AT WORE
tract society.


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Sixtn Paoz.-A;Sormonin Rbyme, The ManIy 1 Bos. Interest the Chililien Murmurara and Life. Short Rules for Hoam uba. Our Budget. Sgyentil Pace-Sin and Evil. Silent Influcace From Maple Grove Colony. J C. Young to Green Spring Oangregation, Otio.
Ehontu Phoz, - Doris IndLina. Suleta, Oregoa Duncansville, Ps. Lewistown, Mlanesota. Life is a German Schloss.

## LOVE.

THERE was a certain lawyer at oue time askeel Jesus which was the great connmandsaid, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commaudinent." Aud the second is like unto it "Thou shalt tove thy neighthor as thysulf." On these two conmandinents bang all the law an the prophets." (Matt. 22:37, 38, 39, 40).
Some will aak the question now as they did in the days of Cbrist, Who is wy neighbor? Is it only such as show a neigbborly spirit? Some would say, yes. This is inferred, because the Samaritan is called the anighthor; therefore love those that are litso the Sainaritan as thyself; but thase that are ualike him, love less thun thyself. Did Jesus reason thus? Love them that love you, aud hate your enemy? Nay, verily. This is not the reasoning of our hlessed Rudpemer? "But I say unto you, love your enemine, hless thew that curse you, do good to them that bate you, and pray for them which despitefully use gau and parseeute you, that ye may he the cbildren of your Father which is in Leaveu; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the jast asd on the unjust."
It is no greatevidence of piety to sea any one do good to those who are friendly. It would not have taken a grat amount of grace to have caused that man who fell anong thieses to have him willing to do a favor to the Samaritou. Udder like circumstances what is the priuciplo the world adopts as right? Is it the principle the Sasior adopted? Nay. What is it then? It is to do good to those that do good to us, and evil to thoze who do us avil. Should we as professed Caristians follow thin principle of the world, God forbid. The love of God throngh Jesus Christ our Lord is too high and broud aud deep to be exibroced in any suck narrow boonds as this. I thank God that there in love set forth in the gaspel which is broad enougb to embrace every creature. To do good unto all as re hare opportunity is the great command. It ite true thero ara those we lore as brethren, but all with whow we conse in contset I think are embiraced in the list of aeigh-
bora. Let ua have more Scripture concerning this matter, for this is the only way whereby we can come to the knowledge of the truth as it is in Josue. If ye fulfill the royal law according to the Scriptares, "Thou ehalt Jove thy neigthor as thyeeff," re do well. We should show mercy to the suffering, whether friends or foes, and *o obey the divine injonction, "lore thy neighor as thyself;" but if ge bave respect to persons ye commit sia, and are convisced of the law as traosgressors. James 2: 9. When we attempt to say that we lore any one less than ourselves we are showing that spirit of selfishness which certainly is not the spirit of Christ, for while we were yet sinwers he commended his love toward us in that he died for nx. If we have the love of God sied abroad in our hearts we will love our neighor as ourselves and it will not ntop there, but we will love our enemies, not only in word but in truth and is deed, and we will also love one another; love as hrethree. Jesua loved us in that he gave his life for us. "This is my commandment that ye love one another as I bave loved you; greater love bath no man than this, that a man lay down his life for his friends.
Dear brethren and sisters, let us examine ourselves and see if wo bave that love that characterizsd the true followers of Christ. Our Brothor Paul could any, "though I have the gift of prophecy and understand all nyysteries and all soowledge, and thought 1 hare all faith that I could remove mountains and bave not charity I am nothing, and though I bestow all my goods to feed the poor, and though I gives my body to be barned aud have not charity it profiteth me nothing. 1 Cor. 13: 2,3. "Dearly heloved, iet us not be overcome with evil, kut overcome evil with good; therefore if thine enewy bunger, foed him, if he thirst give him drink, for in so doing thou ahalt keap coala of fire on his head." Hou, 12: 20 There is no fear in love, but perfect love casteth out fear; because fear hath torment; he that feareth i not made perfect in love. 1 John 4: 18. Let ue therefore dearly beloved exchow evil and do good, for the eyes of the Lord are over the righteous and his ears are opan unto their prayers, but the face of the Lord in RgaiDst then
that do evil. that do evil.
If there are any of you, dear ones, who have not the love of God in your hearts we wouls earnestly admonsh you to see to it with out delay, and forever har Satan from your dwelling and ever lodge the Lord of glory. Be faithful in every duty and God will comfort you in all your sorrows. He is a balm for every wound, and above all has shown his infinite rezard for men's salvation in rending his only begottes Son to die. This love masifested by our Fathor in beaven abould induce us to walk in bis conumanderents and bow to his will. May God telp ve to get on the whole Christian armor.

## CHURCE WORK

## by S. T. bosseamant

"Bear ye one another's bircien and so fulin the aw of christ:
THE comund ds of Cbrist are various and whille 10 , is as inpportant to the otber, James $: 10$, ret some go by defauit. When we are commanded by the great Law-giver to ohserve all and esteem all sacred and appropriate them to our salvation, it is strange that in many points we fail. There is pertaps no command in the sacred Volume that is, by many, so much anheeded as the one prefacing this article Americanism is full of hothyiam, bott in the church aud hody politic. But in this article we do not wish to A Americanize but christianizs. To be a Ceristinn is to bo Cbrist like. Chrint was obelient to his Father's will, and we, to have ang assimilation to him must obey him in all things. To make specials of a few things and discard others, is no safe guard.

One makees brood lis phylactery hy hidug bit self behind his benevolevec. Another by his long prayers. One in his great pretemions for church extension, while another io his dress. And in his special work feels he is all right, the rest wrong, aud refuses to assuet in anything flee thus violating the cammand of Chrit, "bear ye one another's burden.". In some instances the charch has an unfaitblul minister and to sustnin hernelf must bear all the burdes In othera a faithful minater hat a careless congraga gion. Whale in another a few active, zzalou earnest workers, and the rest inactive and fualtfinding. Let the minister heover so faithful if haity does not awsist in bearing the burden the cause will sinlr. All therefore shouid labo together in unity in obedience to the counvand of Clrist in all gospel movements in the church without which our lahors cannot be attended with success. The heest means for successful charch work is for each one, who has named the name of Christ, to live up to his profession according to the priveiplea of the goespel, let that he what it may. If we profess to be Bra ble men let as lead Bithe lives. If we profesa implicit obedience to all the commands of Christ let us he consistent and shun none. If we aro nou-conbattsats let us cease in the rain giory of political atrife. If ano-swearing let us nese profabe the name of $\mathbf{G o d}$. If nan-canformed to the world let un be a plain aud unassumioe feople. Make a hol by of nose, hat take the Bible as a whole, oley it all and lite our relig. ion according to our boly profestion, and by this we can bea host within ourselves and bo a nore efficient means in converting the world than all the preaching hy the minietry can efEet. In doing thia the burden of choreh work vou'd be easy, eact heing a part. The minister could help the laity, and the laity the winister and a perfect stronghold could we be again. in. Let us labor for more earuestness and seal in the work. More toliness and purity in ar daily life and show to the world of a truth that we are actuated from a principlo of godijness to this boly ohedience, wnd not, as to them for a priveiple of formaliem.
Dwakirk, Ohio.

## TAKE TIME

HY C. D. HyLTON.

$I^{\mathrm{N}}$
N our haste to he men and women, we ofter omer. The what constitutes unble men aud zery lung. But alas, how many spend those "loag years" in preparing to be a Hlessing to bis or her country. We should rensember that age will not make u6 men sare in stature. Aa our body erowa mo should our intellect, as wo daily take food for our physical nature, even so we should daily feed our minds on such things as are necessary for our growth. We thould prepare for anything we undertake, if it be a physician we must study the nature of diseases and of medicize. If a teacher, we must firs learn what to teach and how to teach it. If it be a preacher we must first study bow and what to preach, and so on in any calling we at tempt to fill.
But how many who desire to he a plysician read a few chapters in same medical worl and then "fop" themselves up as a doctor. Some are sure to place confidence in them and nend for them to relieve a sufferer. The doctor will come with saddie pockets full of quack medicine and apply it to the afticted, and instead of curing it will cherivh the dizense and the re sult will ba a soul launched into eternity, all hecause the physician did not take time and prepare for his work. Another will attempt to train young minds, when te should he baving his own trained, and by some of his or her misapplications may canse a young and tender mind to be forever turned away from education and ran into all the evils of the world, simply

## hecause bis instructor had not prepared for his

 workAgaid, one will want to preach, and before te has learned what the Lord wonld have him preach the is aetting up his owa doctrine and hecomes so inpregnated with it that he will not bear what God would have him preach. Yet he thinhs he is right; "but there is a way that seemeth right unto man and the end thereof is death " Then it is necessary for us to study what to preach, for fear twe may in our unprepared condition cause some to he lant. Oh, the worth of one soul no man can describe! This world was not spolapa into oxiateace in one dsy. Our great mon did not hecoure such in one day. L-t us learn a lesson from the oak of the torest. It was once asmall acom, drops from its shell upon the cold ground; the foliage then falle and covers it until the cold winter blasta are over, then it springs up very small and tender and grown on day after day, awl year after year, alWhys gaining a little; it never thinks of raising its head up to the beight of the magnificent trees that are wreathing their lofty beady over it but grows on and on, Now where is that acorn? It is called the gignutic ondt of the for-

Therefore, young man, I persunde you to tele time and do all thinga wall; do not idle away your tiane, hat improve every pousent and gain little by little.

## SIX SHORT HINTS FOR THE YOUNG.

WEVER neglect daily private prayer, and, I when you pray, remember that God is 5:14. 2. Never neglect daily private Bible reading, and, when you read, remember that God is apraking to yon, und that you are to beliere and act upon whit be eays. All hacksliding begins with the reglect of these two rules. Johs 5: 39.
3 Never let a day pass without doing nome. thisg for Jesue. Every morning reflect on what Jesus has done for you, and then aak youreolf, "What am I doing for him ?"
Matt 5: 13-16
If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesu*, and ask God's blessung upon it. Rus. 14:

Never take your Cbrisisuity from Cbrieians, or argue becsuse such and such people do so and so, that, therefise, you may. 2 Cor. 10: 12 You are to ask yourself, "How would the lard have me act?" Follow him. John 10:

Never trat your feelings, or the opiy ions of men, if they contradict God's word. If anthoritips are pleasted, atill "let Gud be true, bat every maz a liar." Rum. 3: 4-Sel.

## SCRAPS.

BY D. C MOOMAN.
Whenever I hear of a preacher who will not go into a poor community to preach the Gospel breause they cannot pay or feed liberally and makes the hargain before hand, I cannot help thicking of Balasm.
When I bear of a brother or siater who heldly declares his or her purpose never to contrihote scent to the spread of the Goopel, I can oot belp thinking of poor Laodicea

An old clergyman naid; When I come to die I shall have my greatest grief and my grestent joy; my greatest grief that I have done no liutle for my Lord Jesue and my greatent joy that the Lord Jesua has doue so mach for me.

Alwaya speak the trath.-Bille.

THE CHURCH WAALKING WITH THE WORLD.

## BY MRS, MATILDA C. EDWANDS.

$T^{13}$ E charch and the world walked far spart, On the changiog abore of time, And the church a hymn sublime. "Come, give me your hand," cried the merry werld,
"And walk with me this way."
But the good charch bid her swowy hands, And solemnly answered, "Nsy, I will not give gou my hand at all, And I will not walh with yau;
Your way is the way to endlens death; Your words are all untrue.
"Nay, walk with me hut a little space," Said the world with a kiodly air; The road I walk is a pleasant rosd, And the suo shipes always there; Your path is thorny and rough and rade, And mine in broad and plaiz: My road is paved with flowers and dews, And yours with teara and pain: The aky nbove is always blue; No want, no toil, I know;
The nky above you is always dark; Yoar lot in a lot of woes;
My path, you ree, is a hrood, fair one, And my gate it high and wide; There is room eacough for you and for me To travel side by side.

Half sbyly the charch approached the world, And gave him ber hand of swow; The ald world grasped it and walked along, Saying, in ascents low,
Your dress is too siople t? euit my taste: I will meve you pearls ta wear,
Reh velveth aud silke for your graceful form, And dismonds to deek yom bair."
The chureh looked dowa ather plain white rohes Aud theo at the daazling world, And blushed as she saw his bandsome lip With a smile coutemptuous corled, 1 will change my drens for a costlier one", Said the church with a smile of grace;
Then ler pure whitn garments dritted away, And the world gave in their place Besatiful satine snd shining silks. And roses and gems and pesrls; And over her forebead her bright hair fell Crisped is a thousand curls.
Your housp is too plain," snid the proud old world.
"l'll build you one like mine;
Carpete of Brussels aud curtains of Lace, And forniture ever so fine."
So he built her a costly and beautiful house; Splendid it was to be hold:
Her sons and her benutiful daughters dwelt there Gleaning in purple and gold;

## And fairs and shows in the halls were held.

Aud the world and bis childrea were there. And lauglater and masic mud fensts were beard In the ploce that was meant for prayer. She bad caslioned pews for the rich and gration To sit in their pomp and pride; Whule the poor fulks, clad in their shahby suits. Sat meekly down antside.
The angel of M-rey flaw orer the uhareb, Aud whispercd, "I know thy sini." Then the chureh looked back with a sigb, and longed
Togather her chadreain.
But some were off st the miduight ball, Aud some were off at play,
And some were drinkiag in gay saloons; So she quietly went her way. Then the sly world gatlaotly said to her, "Your childres mean no harm, Merely indolging iu inuocent sports." Su she leaned ou his proffered arm, Aud suiled, and chatted, and gathered flow And she walked along with the world, While millions and millions of precions souls To the borrible gulf were hurled.
"Your preachers are all too old and plain," Said the gay world with a sneer, They frightea my ehildreu with dreadful tales,
Which I like them not Which I like them not to bear;
Ther talk of hrimstone and fire and pain, And the horrons of eudless night: They talk of a place which should oot be Meutioned to ears polile.
I will send you some of the better stamp, Brillinnt and gay and fast.
Who will tell them that people may live as they list,
Tha Father is mercifol, great and goad, Tendrr and true and kiud;
Do $y$ an think he would take one Do yad laink he would take one
Ard leare the rest hehwd?"

So he filled her bouse with gay divines, Gifted and great and learned;
And the plain old mon that preached the cross, Were out of her pulpita turned.
"You give too maeh to the poor," said the world "Far more than you ought to do: If the poor need shelfer and food and elothes, Why need it trouble you?
Go take your money mad buy rich robes, And horses and carringen fine,
And pearls and jewels and dainty food. And the rarest and costliest wine:
My childres doto on all such things, And if you their love would win,
You must do as they do and walk io the ways That they are walking in."

## Then the church held tightly the strings of ber

 purse.And gracefally lowered ber head. Aud simpered, "I've given tob much away; ['ll do, nir, a" you haves said"
So the poor was turaed from her door in scorn, And ehe heard not the orphan's cry, And she drew her beantiful robes aside, As the widows went weeping hy, And the sown of the worid and the sons of the chnich
Walked closely band and beart, Aud oulv the Master who knoweth all, Could tell the two apart.
Thens the church sat down at her ease and said, "Iam rich and it goods mereared; I hove weed of nothing and naught to do But to laugh and dasee aod foast; And the aly world heard her and laughed in her sleeve,
And mochingly said aside,
"The church has fallen, the beavifol chures, Aud her shame is her boast and pride."
The angel drew near to the mercy seat,
And whispered in sighs her onme,
And the sainta their anthems of rapture hashed And corered their beads with shame Aud a voice came down through the bunh of

## heaver,

From him who sat on the throne, "I know thy worl and how thou hast agid, I an rich; and hast not hown That thou art noked, none and blind, And wretehed before thy fice: Therefore from ny presence I cast thee out. Therefore from may pressoce I cast the blot thy uane from its pinca." - Bultimore Christion Advocate.

## THY WILL BE DONE.

## BIE. A, ORR.

"And the Spirit of God mored upon the

TfHlS is the firat account we have in the Bible of the workiogs of the Spirit. Thas Spirit was universal; for the Spirit covered the face of the waters: the waters covered the earth, (verse 9): hence the Spirit was over all and universal; apd is still so. But siace the devil was cast out of heaven upon the earth there is another spirit, and this is the spirit that now works in the children of disobedience.

From the time that Adam fell thege two spirits have been workieg in the hearts of the children of mea, sod the effects they have thus produced constitutes the history of the human race aad also of God's dealings with men.
Let it be remembered while these two spirits are as wide 10 their influenca as the human ssee they are not equal in power. The Spirit of God is subject to no power other than its own will, and whether that will is expressed in the creative formula, "Let there be" it is, and no power in heaven, earth, sad hell cansay, "it shall notbe." Bot not so with Satan. While he has a will, it is not absolute. It is fivite, and hence limited, and if limited, it must be limited by and held io subjection to some other power greater that itself; and this is the case. He canoot say, "I will it to be and it is;" but he must say, "If God permit, I will and it is." This is well illustrated in the case of Job. Satan then and there acknowledged God's superiority and his owa inferiority. Satan said, "Doth Job fear God fo
wught." (Job. 1:9). "Put forth thime haod now and touch ali that he hath and he will carse thee to thy fnce." (vs. 11). God replied, "All that he hath is in thy power; ooly opoo himself pot not forth thine haud." (verse 12). The Devil then took all that he had oaly he touched not his persoo, and yet Job did not curse his Maker, but blessed him. (verse 20: 21). Now the Lord gave Satan a little more power. He said "Behold he is io thine haod; but anve his lifo." (Ch. 2:6.) There he was afflicted to the utmost ouly his lite Was spared; yet io allthis, and notwithstand. ing the eatreaties of his wife that he should "curse God and die," (verse 9,) "did not Job sin with his lips." (verse 10). From this we see that however powerful Satau's will may seem to be it is limited by and in subjection to the will of God. It was in the wroug exercise of his will power that made him a devil. He got too proud. He wanted more power than he then had. He did not want his own will subject to another will outside of himself. He was, and all the holy angels now sue subject to the divine will; and right here is the teat of his and our loyalty to the Divioe Law-giver. Job's will was willingly to submit to God's will, though he had to suffer the utroost power of Satau's will to do it; and by willing that God's will should be his owa will, his will be came a greater power to himself than the combitaed wills of his wife, frieads and Satan.
"1 ousay," saysone "that to be subject to the divine will is the test of our loyalty and that Satan is limited by and subject to that will. Why theo is he not holy ?' Certainly that is what I say and it is what I mead. He was and oow is sub. ject to the will of God. But there is this differeace, so long as he was holy he was willingly subject to it; but now he is subject by force--he would not be so if he could be otherwise. He does oot will to do the will of God; but he wills to do his ows will and God will not let him. For ang service to be holy it must be a willing service. "It ye be willing and obedient, ye shall eat the good of the land, "Isa. 1:19' is the tes. timony of holy Writ as well as of sound phlosophy. "You must obey" is not etough to make any act holy; but you must willingly obey if you wonld perform service acceptable to Gird. Aod this is the very thing Sstan does not do. He is subject not willingly but by force.
"But" aays another, "if Satan is sub. ject to God all who are subject to hum muat also be suhject to God." Very fine logic, iadeed! Your premisecootains a false assumption, and that is that every act done io obedience to Gorl is a holy act. This I have proved sot to be so; you make obedience wholly a phys ical or ad iotellectual act. God appeals
to us through the intellect; the iatellect affects the heart; the heart the will; the will the act. Righteonsuess is the obedience of the heart. We first have God's will, theo believe, then feel, theo will, then act. It takes all of this to constitnte holy service.
A man may betio some sedae as Job was, subject to the deril and at the same time to frod; but no mad can at the same time willingly be subject to the will of God and to the will of Satas. It is the will of God that all men should live as he does in holiness; but it is the will of Satas that all should live as he does in wickedoess. A Christian is not only subject to God, but his will is subject to God's will. He is also sabject
or as Panl says, "to the powers that be;"
but he is uever subject to his will. but he is uever subject to his will. Ss an may through humad instrumentality subject the Christinn, as he did Job, to privations and soreat aflictions; and the Christian will williagly and patient. ly submit to it; not because it is the will of Satas but because it is the will of God. Now it is the will of both God and Satan that he ahould thus suffer, and thus far and oo farthor he is in aubjection to two wills. Here the two wills ruo parallel and to obey the one be must obey the other. He obays the will of Satan not williggly but because he must; he obeys the will of God not because be must but hecauee he wills to to so.
But here the parallel ceases. While hoth God and Satan wills that man should thus suffer, they will it for quite different reasons. Satan wills it that he might make max curse bis Maker: God wills it to develop and discipliae man's own soul so that he may avoid the curse that now reats upon Satan. Its the case that I have supposed there is wot only a parallel of two but of three wills-the will of God, of man and of Sata. But here one of the parallela is ost and the others the will of God and mad, must aver ruo on parallel or oth. erwise mav is lost. Mas has the power to keep his will is barmony with (rod or Satao. His will is the moture torce of his conduct-it is his governor. Indeed his will governs his will. It wills will. This, the power to will itself, is he bighest function of the human will. 1 will that I will will, and when I will that I will will, I do will: and that will may beright or it may be wrong. If right ady act resultiag there from will be right; if wroag the act will be wrong. Hedce we see that the responsibility of mas originates io his will. But while the will goveros itself and us, has it no higher govenor than itself? If aot, thea we are not respodsihle beiags; then and there coases to be any virtue or vice in the will-power, sad heace also in action. But oot so. Your will mad my will 18 suhject to one of two other wills. One is iofallibly right; the other is certainly wrong. One is the will of God; the other the will of Satan. Jesus anys I came not to do my own will but the will of him that sent me. Joho 6: 38. As much as to say, I will not my owa will, but the will of my Father, and as I will what I do and do what I will, I do my Father's will.
Remember 1 have said we sre goveraed by our will, sod now if our will is in subjection to the wall of God, theo the prayer, "Thy will be done io earth as io heaven" will have our soswer ia us-in living epistles koown and read of all mea. God's will is revealed in his book-the Bible.
If your will avd my will is to do the will of God as set forth in the Bible then we will will the aame thiogs, We will be brethren in deed and in truth and can all csll Christ our elder brother and wi'l have the miod that was in him for it was this same will that goveroed him. There will theo be no Calvinists, 0 o Armedians, ao Lutherans, for all these wills, however great they may be will be absorhed in that grestest of all wills -the will of God. There will be no isms, no schisms, no sects; but one sect and that whll be that old sect to which Paul belonged and which was every where spoken against. Acts $28 \cdot 22$.
What a consummation this, will be! When all the people and nations and tongues from the East and the West
their own wills 10 subjection to and ab sorbed io ove will and that the will of God. Theo will be peace on earch, is beaveo and betweeo earth and heaven. Then will Cbriat deliver up the king lom to the Father that he might be all in all. There "Thy will be done" will be fully and forever answered.
" 0 the depth of the riches hoth of the wisdom and knowledge of God!" Rom. 2: 38 .
Plattshury, Mo.

## THE EMPTY BOTTLE

## ay C, D. Falsancoh.

To Brother Joln A. Shope, of Paxton, in the Big Swartara Chwrch, Dauph in Co., Penn.
Dear old Father in Christ.

Wwere made by God and for God. Never were two things more exactly dovetailed than God aod the soul. They fit like two halves. Thesoul can no more rest without God, than the lungs can breathe witheut air, or the heart beat without blood. We constantly carry with us a sense of our or igin and destiny. We feel that we are not our own, and that death is not the extioction of beiog. The soul is ever crying out in the language of Philip, "ahew us the Father, and it sufficeth us." Jobo 14:8. And Emmanuel is ever responding, "he that hath seen me hath seen the Father." When man fell he loat the sease of himself. He sinned oot only ohjectively, but first subjectively. He had to place the rudder of his being into the haods of the devil. before be put forth his own hands to grasp what his lust craved. The sense of sin excluded the seuse of God. He could no loager see the Father in himself because the spiritual photograph had been erased, and "the image aod superscription" of Beelzebub impuinted io its stead. One sin destroys the iotegrity of the moral oature as truly as a mill. ion. Had Eve killed Adam, or each committed suicide, the bresch could oot have beed more absolute. When Cain killed Abel he did nothing new, except io form. The same principle that took fruit from the forbiddeo tree, also took life from a brother. Adam and Eve committed sonl-murder, is a most appalling seose, while Cain added physicsl fratricide. Caio's sin was iovolved :a the sio of his parents, elthough sio was as independeatly possible to bim as to them. The power to sio is indate io moral intelligence. Many aogels sinoed with. out an orgauic Head. The rebellious priacipalities of Heavea were not hoked by propagative ties as is the human race. Aod yet they sinned, showing the intrinsic character of sio, and why redemp. tion is possible to us, sad not to them. Christ took not upon Himself the mature of angels, but the seed of $A$ braham, the seed of $A$ dam. We are lost but may be found. We have chosen death and made a covenaat with hell, but God be came man and tasted death for all, and prepared a charter of eteraal wealth and glory and bliss for those who share his cross and bumiliatioo. Between Hell sod Heaven there is an impassable gulf fixed. But between earth aod Heavea stands the Cross. Whoso will be cru eified with Christ, shall have fellowship in his throne and crown and glory. To see the Fatther in the Son is to "read our title clear to massions in the skies,' To koow Jesus in apirit aod in trath, is to know what God knows, that we are in the priciciple that secores eternal rapture sod pesce to eternal being.
Help we need, must bave, and belp
is promised and guaranteed. Jebovah Lsid help oo One who is Mighty. Ps 89: 19. Withnut me 5 - cat do nothing." Juha 15: 3. "I can do nll thiags 'bringh Clurist which str-ugthetieth me." Philipp 4:13 Whea the word becomes thesh, bears our curse, atones for our sin. remaves the sword of the cherubim from the Tree of Life, rises from the dead, "leads ceptivity captive," sits on the Throne of Grace, and calls day sod night writh teo thousaod voices, "come, come, come, all ye that labor and are heavy ladeo and I will give you rest," we may well "thank God and take cour sge." Matt. 11: 28. Acts 28:15. God is in earoest and has taxed His resources to the utmost for our rescue and if sfter all this heavy cost we fail of salpation our damastion will he deep and direful and hopeless iadeed. To spurn or dis regard such an infiaite outlay of Divin ity, is to draw upon ourselves all the fullness of God in unmitigated wrath and endless torment and horror.
What about the eupty bottle? All the foregoing is meaat to fill it. When Hagar went out from the great custp diso of the promise. He gave ber a bottle of water for her atravge juurney through the wilderness of Beersheha. Gen. 21:14-19. Tbat bottle was filled hy faith, emptied by waot, and could be refilled ouly from the primal fount, and by the hsod of faith. Hsgar aoswers to Mount Sioni, aod the Father of the faith-child fills her bottle and sends her where God will fill it afresh. She and her Isbmael get all their sigrificance from their conoection with Abraham and be is a kind of Christ beforehand, giviog the world a Son by a powerwhich means salvation to all who embody it. Gal. 4:32-31. "Frith is the sub. stance of thiogs hoped for:" It is aot all anticipation. Faith re-incarostes God, offers a shrioe to the Holy Choost, and keeps the soul full of the water of life. The Christian does oot exult and revel in the imagination simply that God is io him, but he knows it, even as the fact of his existeoce. The grace. consciouspess is as prooounced, ormay be, as the sio-coosciousoess. Faith is a complete commitmeat to the Cross, and this makes Mary's of usall, infleshiog Deity at the very centre of our beiog, keeping us ever pregaant with the iodwelling Christ, and at the anme tume ever visibly clothed upoo with the righteousness and hesuty of the Godman. God became flesh in the virgin, that through Em. maduel He masy become flesh io us. This is the saving coafession of the Incarnatioo. 1 Johs 4: 2. This practically restores our kiuship witu the Father of spirits. This seminates us with the very life that was boro io Bethlehem, toiled and sweated in Nazareth, waoder ed about Paleatine as the Divioe human Evaogel, sacrificed itself for us oo the cross, and now reigos and pleads for us oo the Throae. Hagar's bottle, and thirst, and flling, and refilling, are re plete with spritual instruetion for us. We too carry a vessel of Divine treasure a bottle of faith oectar, which is apt to get low, as Ishmael masters Isaac.
Faith fills the bottle, and holiness sustains faith. A loose walk kills faith and empties the bottle. We may al ways driok, always draio, sad yet al ways be full. Doubt aod despair never filled an empty bottle from the Crys. tal River. We get empty sometimes, but the cause is in us. God aever shats down the slaices of the Infinite Reser voir arbitrarily. Wheo faith sio ks, the coo teots of the bottlesiok; sod faith siaks when the carnal miod asserts its sway,

Whru the hondwoman and ber son are cast our, l-asc is master of the premises, and beir to the whole estate Tu keep our hottle fall we must keep closely ly thw well of Beer sheba. When Hagni's hotile was empty, and she was dying of thirst, nad her child, God opened ber eyes, and she saw the sparkling fountain. It was close at hand, bot her eyes needed anoioting. The Divine eyesalve is atill in the market. The iovitatioo is, "I counsel thee to buy of $\mathrm{Me}_{\mathrm{c}}$. Rev. 3: 18. "lf any mas thirst, let him come unto Me and drink." "The water that I shall give him shall be in him a well of water springing up into everlastiog life." John 7: 37, and 4: 14. Empty yet full, aod in a sense always emp. ty a ad slways full: thisis the experzence of all who insphere God io the flesh, "born of water aod of the Spirit." Those who ewo the Jerusslem ahove as their mother, want the water that flowe there. Gal. 4: 26. Rev. 21: 10, and 22:1. To drink of Jacob's well is to thrist agaia; but he that driuks of the true Beersheba aever thirsta, and yet always thirsts, al. ways drivks, is always astisfied aod longa for more. "O friends, drink; yes, driak abuadantly, 0 beloved." Sol Soog 5:1. The fountain is the heart of Jesua, and will gush forever.

## THE CITY MISSION SERVICE

## sy d. c. mooyaw.

$I^{\text {P }}$T is gratifying to every lover of the Lord to see the church give its official sametion to an organized eflort to fulfil the last great commandment. Many thousands of prayers have been recorded on high in behalf of uoiversal miasions and thousands have loaged for the day when the ooly church on earth whose doctrine and practice was ideatical with the primitive churches, should likewise illustrate the apostollic idea of mssions.
We rejoice to-day io the fulfillment of their service. The last A. M., gave oo uncertain souad on that subject. She planted ber feet firmly aod squarely oo advaceed grouod and called to the helm veterans true and tried on many a bard fought field.
Very properly the Brethrea's Work of Evaogelism was merged into it. It is oot good to have our work too much disconnected, it disconaents our sims and thwarts our purposes.
I wish now to suhmit the proposition to merge the City Mission Service into that Foreigo aod Donuestic Mission of the General Brotherhood aad tranafer the fuod ioto the treasury to the treas. ury of the Geopral Work. What eays the secretary, Bro. S. T. Bossermao and his associates on the Poard ? aod what sry the donora? Let us have as expression of your views. I do not thiok there is aeed for argumeat to set forth the advaitsges of sach a movement.
There is no mistaking of the signs of the times ss to the attitude the church means to assume on the question of mis. sion. Aggressive and, uot defensive shall be the character of the contlict hereafter. The church has determined seemiogly to regard the last great com mandment in its active and not ils passive sease as heretofore. One of the most encouraging features of this for Fard movement is that it receives its chief impulse aed iospiration from the old lretbree and oot from thoughtless and eothusiastic youtbs, and with the veterans at the front sapported by rig. orous and zealoos youth we may reason. ably expect encouragiog results.

A good word for a bad one is narth mach

## IT MAY NOTBE.

$\int^{T}$ may mat The t. .......t ta wield r-urat..hemat, rp-und field:
The reaper's ssug nimong the -4eavel.
Yet where aur duty'e takk is wrought Ia unison with Got's great theugbt, The near and future blend is one, Aud whatso'er is willed is dote.

And anre the grateful service whence Comes, day by day, the recompense: The bope, the trues, the purpose stayed, The fonntain, and the neonday shade
And were this life the utmost span,
The only ead nud aim of mane.
Better the toil of fields like theso
Thar waking dreams and slathful esse.
But life, though fulling like sur graiu, Like that, revives and spriag again; And early called, how hlest are they Who wait in beaven their harrest day

Selected.

## SILENCE.

by tizziea. delp.

$\mathrm{H}^{+}$OW impresaive is sileuce, oo a warm day iu the forest, in a cool shady recess of the wood, how grand and sol. emn is the sileace when the very leaves cease wrestling, the birds coase twittering, and you gaze in dreamy abstraction at the beautiful scenery spread out before your view, while silence holds absolute sway. As in the gardea of Geth. gemaue at the hour of evea, whea the One above all others was plesdiog with the Father that the hour might pasa from him, wheo in the bitterness of his agooy, his swent was as it were, great drops of blood. Oh, how wonderfully impressive was the silence, hroken only by the sweet sulumissive prayer of Jeaus, "Not my will but thine be done."
Angels must bave listened with droop. iog pinions around the throee of glory. Aod there appeared an angel unto him from heaveo streagtheaing ham. The disciples overcome with sorrow, fell asleep. Jesus anid unto them, could ye not watch with me one hour. One siort hour fraught with temptation, trials and sorrow, was more than the willing spir it of the disciples could hear.

In the silence of the closet which the weary Cbristian enters after the tempta. tion; to pour out his soul to God in pray er, when the adversary has aearly triumphed, when he is faint and yielding to temptation, aod almost in despair, aftor the fierce cooflict between good and evil, how welcome is the silence, where he css calmly meditste upou the past whth a soul felt prayer to God. Aogels Waft the echo back to heaven, and we go forth with reaewed faith and yeal, for God is our refuge and strength, a very present help io trouble. The way is long, my Father, and my soul loags for the rest and ailence of the goal.
While yet I journey through this weary land
Kesp me from wandering. Father, take my band,
And in the way to endleas day,
Lead vafely on thy child.
William R. Williams: Christianity is the true citizenship of the world; and universal pesce, aod the free exchange of all the lands and tribates of their several peculiar goods and gifts, are possihe only as all are grouped around, and aoited hy, the eross of a common Re. deemer, and the bope of a common heavea.
Addirable Far agut sand: As to heing prepared for defeat, 1 am certainly not. Any uran who is prepared for defeat woald be balf defeated before he commenced. I bope for saccess, stall do all ia $m y$ power to seenre it, and truast God for the rest.

## Cue Crefhren at 焦ark. 

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Ahiress inf lumetuley it work
MBETHREN Lanark, Carroll Cor, IU.

## Lavalik. LLL

A1GKST2h, 1580.
Notalso will give tone and sinew to enfees bied pioty like a thorough study of God's word.
A Special district meetiug has been culled to meet in Woostar church, Ohio, Sept. 10th, al $10 \mathrm{n} . \mathrm{m}$, to eonsider the prrject
A. M. a N.
$W_{s}$ are out of Mnnnuecript paper. Have or dered a fresh supply. Exp
1 Tab ( 100 sheeta), post paid, 25 cents
10 Tabs ( 1,000 " ) by express. 1 50.
Serre. lat, is the time for sending out onr regular Bi-monthly vitatemenks. Please be prepared to rempond prouptly, our correct
cheorfully any errors which you may find in cheerfully any errors which with as.
Peorthe whoset traps and snarea and nets for othera very frequantly gut ouught in thee themelvec. The ditch they have dug 80 wide
 selves. Wo, unto ye pit digares!

Whek a hyma bas been andounced, there thould not he the delay in one waiting for anolher to "start is' that there sometimes is TEnre urn only a few who can lead in ninging and theng sbould be prompt to lend off as coou as the typru is ready to be sucg.

Staypina the feet on the floor in church, to kesp time with the music, is altogether out of place. The hall-room or daucing hall is the ooly appropriate place ior foot music. We are not tanght to sing with the fidde or foot, but with the spirit and understanding.

IN spesking of the less of 758 memhers to coneregationalism and the gain of Episcopalanime and Preshyterianisas in Mithois, to Indepandent saye Wo are glad to see that the lors to Congregationatum to Christianity." This confestion from Congergrtionalist, that Congregationalism is ot Chritianity, ougbt to he occepted as salid teituiony that it is not; and we should like to tee the editis of tho Independent make some effort to identify bimself with a body of poople Whose lose would be a loss to Chriatianity.
Treaz is a dipposition on the part of some in apeakiog and mriting, to be silly, trililing, frivolous and conteppytuons. What they see in others that they do not like they try to or. r come by heapiog ridiculs upon them. A cowand is uxless ouly as a tool for the devil, any. where, und he 15 the only one who is afruid dar
being laughed at. A real man looks with dias. dam upon frivolity about any sacred cause or instilution, and for any one to iedulge in it it a maniffstation of $a$ lock of wisdom in him. Let Lord

THE BRETHREN AT WORK.
August 24

Tes Cassel library will be removed to this place ahout Sept. Jat. It will prove to be one of the greatest attractioas that our town could possibly bave secared. So much for the zeal and energy of the present management of the College. The town has not yet respended with the liberality it should io the procureweal of pecesaary for ta recoption, and we bope our citizens will trel disposed to respond lliberally. -Dentocrat, (3II. Morris, Ill.)

A Good lirother wauted to know the other day why some men get along so well teraporally and so poor spiritually. Nothing simpler in the worid. They go about their teatporal affairs in a buxibens way and stody each department with care, and above all are very regular and precise in sterything. In spiritual matters they get op late they forget to pray, only read their Bible furing oid spells-and thowe spell are very odd iadeed. In short they display ability in the management of worldly matters bat mudiocrity in the management of their spiritanl affairs.- Gospel Preacher.

Taere has beed a generous response to Bro. M. M. E's appeal in behalf of the lone edito during the ubsence of the former. We bog pardon of those whume "private" letiers are yet arima-wrred. If God spares our life they sual respite from ellice work. Your kind words of rympathy and apprecintion have encouraged and huoyed us up when despondent,aud cheered and ntrengthened us when wesk. Tbey ara stored away in the heart'o clamber, and sball never he forgotten.
"Kind words can never dic
Cherisbed and blest;
Stored in the breast."
H.

## J. Haryson: <br> dean Brorme

I min glad that you have cuncluded to insert og inatruction to me foum vider ble ehens of dram drawng us into discussuon 10 was tis least of my thougbts, and bere is my hand with my whole hear
to it to tatad by you to keep the $B$ sI W W cteara

 pecan grace to asslist and direct yon in your adhid| thonal |
| :--- |
| AI E. |

1 aball occasomalty semt yon short munuseriph God williag, but dont be ifrand to reject nay or all
that you may bave obpection to: you can toll much that you may baye ebpection to you can toll much
better than your coutributors what is proper to inbetter than your contribut:ars what is pro
sect mud what to reject. God help you.
Thia is what ope of our most active agents
It shows the riglit apirit. What a pleas aut thing it would be if we could alf a ppreciato ach others circumstaras as this brother does. May God bleas bin and may many other atch up his noselfish self-sacrificing apirit. H.

The following from a dear, zealous sister peaks for itself. She lives where there is gether. We take it as a higb compliment to the etigions character of our papers to know that covetous, sensual,worldly minded people find in bem poor company and give them no invito ion to come to their homes. The letter is pri sate and bence we withhold the name,

## Esteemed Brethren:-

1 succeeded in obtaiuigg one more snb. criber to your paper. Am sorry that I cammol whd more names for thare are quite a number
of brethren and sistess that never read a chnruth or brethron and sistets that never read a chare paper. When asemed thave beon to see them all differant times asd tried to perauade thera to and the paper, and letel my papers for them to
read but idid no pood. I saw a brother that
 19 worth between twenty and thirty thousand
iollirs and who takes no church papars. He ollisrs and who takee no church papars. He
said he was geting a county paper und that was said he was gething a arounty paper mad that was ho could not aff rd mora thas one papar. Wav, and their Joughters are drened in all the loolish fielious of the worid. It grieves me to see how soms of our hrethren are raising their cbildren. It scems they would soonar foe them in guy society than in the church. You may more than the truth. My father is an unbeliever. I was raised an monbeliever and was rery near beconing an infidel, hut that tiod I taw my condition in time. Bnt when I see my hretbren and sisters tell their children it it ao nse to dress plain like $I$ do, and there is no more harn in wearing a hat than a plain bon-
n-t 1 ferl hurt for I think differently 1 indiave that it is God's epirit that teaches me be think so. 1 have writter you this to bave yon know the difficnlifis that some agents have to con tend with, that you will not think I mught have
done better in the way of gelting subscriburs I will try to get more names if I passibly can. Your sister in Christ.

Brother Bashor and wife lmided in Sacranento, California, Aug. 4 , at 8 a man and ex pected to land at their destiontion-Ouklandby $1: 30, \mathrm{p}, \mathrm{m}$. To be brief, they were tired dusty, smoky, tanued and glad. Hope to bear Irom them every week.-Gospel Preacher.
People often tell and listen to the narrative of other's had deeds that have just come to ligh with apparent astonisbment, when they, at the same time,are guilty of these very thinge themselves. But when another's sins were rebuked, have we not folt wecretly conderaned ourselves How many of us feel that if the world kuew us God knows us and as we know ourselves that twould hold us in na ligh estimation as it how does?

## IN MARYLAND

$B^{\text {r }}$
the kind providences of God we were Soylor at Double Pipe Greek, on the 6th Bro. S. was not at bome baving been called from Waynesboro to Marob Creek church to preash the funeral of Bro. John Pfoutz. W8 enjoyed the followstip of the Brettren of the Mouocacy church in their harvest meetiog in the forenoon of the 7 th. In the evening went to Union Bridge while Bro. R. H. Miller beld forth the word of life in the evening. The Brethren of Pipe Creek cbarch have a good bouse in the town. On Senday moraing wo went to Westminster on the train, and Bro. C Q. Lint to New Wiudsor. Bro. L. preached at Sam's Creek, and we went to Meadow Brasch; outh houses belong to Pipe Greek charch. Bro. Millor went to Beaver Dam, but wris not permitted to preacb. He, however, announced conncil at that place the 10 th. The Elder no tified bim that the house would bolocked. This certainly looks serious and argued not a good spirit. The report of the committee wlll be given soov, bence we deffr saying anything concorning the difficalties at this time. On Sanday 3 p. m, we-met is Brethren's house in New Wudsor. Bro. R. E. Miller preached the word. Het at sume place in ereniag for public worship. Wbile these things were transpiring Bro, Quinter was dealing out the word of life t Double Pipa Crak.
On Mouday morming the 9th, went to Pipe Creek Mreting-house to council. Part of the difficulty of Eistern Md. had to be onttled hare, or it should be remembered that the whole District bas heen in more or less tronble the past few yeare, the prinecipal difficulty heing among the Eldera. The Eider of Pipa Creek church still refared to receive or bear the committee, hence it became the paiaful duty of the charch to withdraw fellowship from him. Before leaving the lionse be said he thanked God that ho conld leare such peoplo. We think he said thie in bis baste, and that after reflection and serious prayer he will see and feel otherwise. Meting in the evening in Union Bridge. The next moruing many brethren and bisthrs could be seen driving towards Beaver Dam. We arrivel abont 9 a m., and as a child was to bo buried at 10 , the committtee concladed to wait until atter the funeral. The sorvices were concluded at 12: 30 and then Bro. Miller annouuced that aftar dinamer they woald meet in couscil and hase what the members of Bearer Dim ehurch bad to say, and that the committee would give their side of the question so that all rould know it, as the officials last year refused to let them come to investigate and explain. No sooner had Bro. M. so announced than one of the descons ssid that he was autborizyd to losa the house and would, and before the baif of the congregation had time to get out of the house, several parsons bagan to close the blinda. The room thus beiag deprived of light, the committee aud brethren went out, and the doors were locked. The brethren then retired oo thy grove near by, and after a season of prayer for their enemies and for sustsining grace amidst those trials, they gave an account of their work and the reasons for their decisions. The great majority of the members of Beavor Dam were not presint, baving bean warned hy the Elders and ministers not to attend. Some were there, however, and beard the commithe, and will remain with the general Brotberhocd. All the officars bat two were expelled, and a risit sent to ail the members to ascertain how inany will r-maia with tibe chureh. It was an impressive sc-an to behold. A large body of bretbren and sisters shat oot of their own house, and compelled to worship as did onr old fathers in the times of persecation. We were
glad that we were counted worthy to be with them. Oar old fathera bad not the spirit that thrasts people ont of their own bouse. God have mercy upon the erring ones. May the praters of the Brotherbood go op to God for the salvation of those who bave hees led by a wrong apirit! We attended meeting the some erening at Double Pipo Creek; also the two following evenioge. Wo would like to toll you how Bro. Saylor and we went a isishing and the result, hut we fear it woald not be profitsble norv. He says fish is Maryland do not hite for on 1lliooissti. We thooght thay octed about the same towards a Marylandor. We enjoged ourselves amous the Brethren and bope we may meet them ugain in the luture.

## IS IT ORIGINAL?

W
HT difference does it make to ws when we want a machine whether we get it fom the inventor or not? What do we care wheu we are starving whether tbe parsons who gives us bread baked it or whetter be got it from some ouec 1-e? The boast of orig wality ( $\ddagger$ ) is a weakness charactaristic of the ignorant and conceited. As a man's lnowledge is increased, he nees more and more the great things of which he formeno part; and as he compares himself with thase he becomen less and less in bis own eyes, until he would, if be could, bide bimelf bellind what other men do. He is the last man to jump apon the atump and shout, "original" (?).
When articles are general aud equaliy good, ve give the preference to those fresh from the pen, because the beat ideas become stale by being too often repeated in the asme form. It would ruquire less work for us to fill the paper with "original" matter; but the main ohject of the paper is not to give writers a ploce to have their articles obtain publicity bat to print what will edity, comfort and encourage the reader. Tbis shoald be the one distinct purpose of all who write.
It would not bo laborious to clip frome exchanges enough to supply a paper, but to select from seventy-five to a hundred exchanges the very best that is in all of them in no mall task.

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM

Baptiam info the nome of each person of the Holy Trinily.
$A^{S}$ our single immereion friends inssist that sentences avalogous to the baptismal formula, sometimes require only one action, we will now examine the strongest outsids examples which they bare produced. The first I estract from the writing of Bro. R. H. Miller: " $\Delta$ man is naturalizgd by taking an oath of allegiance to the United States, and to the State of Indiana, and to the manicipality of Indianapolis, They say it requires but one oath to make the allogisuce to these three political powers; so it in the wame way requires bat one astion in baptism. Bat they are mistaken in the example they ofler. * " . What is it that makes the allegtance to the United States? It is simply writing the name of the United States in the oath. If that name be wanting there is no allegisnee so far as it is coscorned. Then it is writing the name in the oath that makes he allegiance, and the three names must he written or there is no allegiance, for if obe of the namen is laft ont and not written, the allegiance does aot reach that name. The man takea the oath. Yoo must wrike the name of the United States; tbat makes the allegiance to it. You must also write the name of the State of Indiana, and that makes the allegiance to it. Yoo must in like manner write the name of the manicipality of Indianapolis, and that makes the ailegisnce to it. So you cas aree to leare out one name their is no allegiance no far as that bame is concerned. Here, thea, wo have one oath of allegiance to three powera by writing three names; the action of writing performed for each aame, still but one osth. So it is is the ordinance. We have one baptism by performing a similar action for each name, still bat ona baptism. In the oath we wuat lave the action of writing each name, one after the other. In the ordinance we mant have the action of dipping in the three names one after the other. "Doctrine of the Brethren Dofend-
ed," pp. 163, 16t. In additioo, I remark that the foregoing exomple lacks tho analogy of retation. "To" is a preposition indicating molion tomard. "Isto" denotes the action of en. trance. Taree associated objecte may be easily approacted by one action whereas they coald not beontered by lezs than three. This sentence has been oflered, "Write your name into the hook of the Father, and of the Soa, and of the Foly Spirit." The analogy of construction, of the parts of epeech and their relations here we accept as analogous to the basptismal formula. But unfortonstely for our opponents it is a minnomer. There is no book of that title, neither can there beaccarding to the laws of longruge. The language emploged requires the name to be writsen into three distind books. It is the same by inversion or trnusposition as "Write your name into the Fathor's book, oud the Son's, ood the Holy Spirit's." When the preposition of, joined to a sabatantive can be tranaposed anto the ragular form of the possessive case aud make sense, it is equivalent to tho possessive case. See Fewsmith's Evg. Graus. p. 134, 4, Smithe Eog. Gram. p. 148. 'Posesession is donoted by of, whieh shows the relation of the possessor, to the object possessed as 'the eatate of ny fatbor, - my fathers matate:
Greeue's Analy घin, p. 25,205 . Thas the meaning of sentencen with nours in the genitive cas not only be determiaed by the antecedent terms of their governing prepositions, bat way always he easily and fully ascortutued by trana posing the genitive form into its corresponding possensive case, , rom which we cale accu-
ratoly determine whether one or aore objects are possessed. Gonnel says, "When two or more nouns in the possessive case "are connected hy and the possessive termination "should be anded to each of them." Arh. of Prose composition, p 305, Sec 35t. Fewsuith says "When two or more nouas io tho posessive ara con-
nected, sind denotes separato onners of different things the sign of posesstion is sallixed to each nounizus Tay'or's and Santa Anna's forces Green says, "If different ohjects, having the sion ( a ) should belong to them separately; as "Greenleafs and Emerson's Arithwetic." Abal1ysis of Eng. Lau. p. 78. Covel says, "young denotiog a possessive relation to different objects bare the sign ('s) ammexed to each;sy 'Ad-
ama's and Jackson's administration," i. e., Adan's and Jackson's admioistration, i. e, Adtion. Digest of Eug. Gram. Since therefore "of" cannot here be transposed without its corresponding npostrophe () in the passessive, it Holy Spirit's," (which are equivaleat expressions to "of the Father," and "of the Son," and "of the Holy Spurit") denote a possessive relatiou to dififerent objects" or books. Frous this there is no escape. If there is, language don't wean anythng and the wedium employed by gether anrelisble, and revelation may be pros titated to the disparaging whims and caprices of skepticism and infidelity whenever thay wish to buske language mean jast the oppasite of what it doss. When the governing words
for "Son's and Holy Spirit's," aresupplied, the sentence reads thus: "Write your adae into the Father's hook, and the Son's book, and the Holy Spirit's hook," whieh is equiralent to "Write your name into the hook of the Futher, and (the Sook) of the Son, and (the book)
of the Eloly Spirit," which specifes three books abd hence requires three actions. If our opponeuts wish to describe the Bible as the book of throw persoas of the Godhead, they could bave dooe so by saying "Write your name in the book of the Father, Son, and Holy Spirit," which is equivalent to "Write gour asme in Father, (not Pather's) Sou (oot Sou's) aud Hcly Spirit's book." As "of" oceurs hut once in
the former, so its corresponding tign of posses ssion occurs but once in the latter. The signs of possession should not exceed in zumber the oljects possessed. Fewamith says, "When two or more nouns in the possessive are convected, and denota foint owners of the sawe thing, the sign of the possessive is auffired to the last
boon ouly; as Willina, Joba and James teacher." Eog. Gram. p. 188, 9. Greenesays, "If the object possessed helougs to the two conJointly, the siga of possession strould be applied to the last only; as Little and Brown's store." Aualysis. p. 78. Covel saya "nouns denoting a
possessive relation to the some objoct, have the
sigo () annesed to the last only; as, Marou and Dinon's line ${ }^{+}$Digast of Eing. Gram. It therofore folliows that "Fatber's, Sou and Holy Spiris $s$ " (which is qquiraleatto "of the Father, Sop and Holy Spirit") "denote a posseasive relation to the same object' or book. But suct a seateace yoo pereeive, is not analogous to tho bap. tisma! formula in ite constraction or relations.
We will notice one more similar example to the last noticed. "Patting them (the sheop) into the fold of Peter, and of James and of John." This langasge requires that they be put into three folds. When the ellipses are suplied it reads thas: "Patting them into the fold of Peter, and into the fold of James and into the fold of John," which hy hyperbaton isequivalent to "Puttiag them into Peter's fold, and into James' told, and into John's fold." By substituting proper for common nouns, which will not alter the construction or rolation of rords in any sense, all can see at a glance the point. Thus "Putting them into Mr. Johnons fold, and into Me. Willsm's fold, and in to Mr. O wen's fold," which, trausposed and stridged by ellipses is the same as "Putting them iato the fold of Mr. Jobanon and of Mr. Willians and of Mr. Owen." Butas this example is like the foregoing and may, with all imilac ooes, bo demonstrated by the anme prin phes and rules of laagasge it is noedleas to dwell upon it. "R. H.S "illastrates it thus, "three persous enter iuto and form a copartaership to carry on a business enterprise. The names of the members of the hirm are Peter, Janas and
John. They are three distinct persons, but one, so far as the enterprise in which thoy are ongaged is concorued. Peter furnisben the means and lags the planz, James goes out to solicit ordera and curries them out, while Jobn emaius at the post to transact the businesp Whateret is done iu the name of the firm biad In the members of it. Is traasseting buyivess aran ia iudebted to the firm a bundred dollars. In settling the bill be does not pay Peter a undred doilars, and Jumes a buedred, and John a hundred, us that would be paying the Lebt thre times, but he presents his check for one huadred dollars, and taksas a receipt io the
name of Peter, James snd Joha, and the debt "paid and the firm satisfied." Americiz Cbritisd Review, vol. 21, p. 218. His illastraLion thils io the analogy. There is uothing in it reluiring any one to do anytaing Like he-
lievers are required to in Matt. 28: 19. Chriat cormanded bis apostles to baptize into (eiz)
the name of each of the three Persons of the Godhead That "whatever is doue in the rame of the firm, biods all the membern of it" correct, but "in the name of the form," bere neans "by the authority of the fru" simply It does not mean (ris) into the name of Petor, deitor pays his hundred der ars be don't tale receipt (eis) into the name of Peter, and of Jarees,abd of John, but in (en) the bame, i. e. by
the outhority) of the fro, and if the frms name mads up of the three unmes, piz. "Peter, James and John," thore in no way for his receipt to contain a complete legal assurance eveo of the liquidation of his iudebtedesss to the firm (unleas the firm's name can be altogother divensed with) without each of the (hree names, viz.
-Peter," "James "and "John" being signed to . Can that be done by ore action? I have only one more case arged as a parallel to the Cormula to notics, aud I will be done with these examples.
A friend oase oppasing my views on this sabject supposed a firm consisting of John, aud Heary and William Rrown, to bave a busivess geat to sell a house for them, and all taree wishing to be responsible for the deed, any to them, "Go acl that houpe in the asme of John
Brown, and of Heary Grown, and of William Brown." "Now" be asked "does he sall it three times, or once?" This was hia githraltar. Ianswered once. But in the first place the sentence is uot like the baptismal formula because it lacks the important analogy of relation, It is in (en) the name" and not "into (ein) the name. "In" and "into" are not synonymous or equiv.
alent, and "no grammar nor dictionary in the civilized worid" कs Mr. Campbell pats it, can make tham so. The one refers to authority, the other expresnes eatrazce. The one indicates Leing in a relation, the other transition. Agsin, "name" is idiomatic; as "ealling on the name
of the Lord." 1 Kings $18: 24 ; 2$ Kings $5: 2 ;$ Ps-

118: 4, 13, 16; Ian. 11: t; Acts 22: 18, is the esme as "calling apon the Lord." 1 Kings 18 :
36,37 . To be baptized into the namse of the Father, and of the Son, and of the Holy Spirit, ia in a certain sense to be baptized iuto the Father and the Son and the Huly Soirit, that is joto certain relations to theer not rustained before. Now if the agent coold sell the bouse into the Mesurs. Browne or into each one of their oomes, thie case woald bo analogons. But the he cannot do. He is authorized by them to sell it to another party. Such are the facts in the case. Yet for the sake of argument; suppose the construction to be parallel. Let it be remembered that no legal anle is conaplete without the parment of the purchase money on one hand and the giving of a deed of conveyance on the other. A man may bargaie a sale and you may fores him by law to complete it. Again the law may fuil to discera an act or design of rraud in every case, hut God will not. (The correctness of this position I sm willing to eubmit to the best legal judiciaries in the country, potwithstanding there is a tribuoat of moral rectitude bigher than they.) Now tren let us try the case. Here is an agent who, by virtue of a power of attorney from the three Mesers. Browns proposes to well rae shouse for so much. I hold the parchase money in my haud. He has the one deed of conveyauca to sige and deliver hefore it is consummated. Now it will not do for binn simply to tell me "I make you deed in the name of John Brown." Hat be tunst actually siga Jobn Brown's name as a loone action, bat is the deed coupplete and the sale perfecterl? Hy no means. If be atops there the whole is af fallure. But he anys, "and of Heary Hrown." Well, he must not jost toll me so but he must do it. Hence he signs Henry Brown's name as a logal athistitate. Here than are treo actions. Is the one deed romplete, or the one sale perfectel yet? Certzialy aot. If he stops there I will not have $i$ t, tho law will not rec. gnize it. It is wo sale. But ho coutianes "and ot Willinne Arown." Rut he must not merely ay so. He must achually sign Willime Brown's aume or a legal nubatitata. Here then we have
 deed rud perfecting that one sale evan in ( fm ) the threonames. This then only favora our cgusz though the argument is uncalled for and heace a work of supererogation before it respects a relation of language which is not analogous to the relation it proposes to illuatrate a the commigsion. If it he iusisted that the eed could he erecuted "in the name of Messrs Brown \& $\mathrm{Co}_{0}$, " 1 reply, to make the aaslogy good it wonld bure to be made to appear that baptism could be alministered "in the name of the Father \& $\mathrm{Co}_{0}$." But such are not the intructions of the Master. I here antmit to our oppouents a proposition similar to one mido by Bro. R. H. Miller in debate once on thie point. If they will find one pracheed example in the English language like the baptismal formula, haring the same constraction, with the same parts of speech, consected in the same manner and espresing like reiations, that don't require hree netions, I will give it up. ds long as we bave nathority to baptize into the name of each of the three, viz. "Father," "Son," and "Holy Spirit," contained in the very source wheace the apostles and church derived their authority o preach and baptize, i. en, the great imperative of our Sorereign Legistator and Jwdqe though given but once, we have sulficisat resson to obey, though tan thou*and times
thoussod objections were urged against $i$ it.

## ARE WE READYFOR MIS SIONARY WORK?

$\mathrm{T}_{\mathrm{T} \text { the }}^{\mathrm{H}}$HIS may seem to be a shrange question
to some. Pleaso bear me oa the subliect There is a leating point in this york that hould not be lost sight of, namely; the salva tion of touls. We do not expect oor missionaries to lay down their lives to effect this, as did Cbrist. We expect of them to direct all that waat to ba saved outo Corist, and point Him ont as the only Savior, and Hia Gospel obeyed as the only means of Salvation; and in order to make this a success, csios of sentiment in preaching and writing is ahsolotely, necesary. The Fatter sent the Son to save sinners and to preach. It is said they were one In their aion asa their strength made peefect. If the Father had asid one thing and the Son done an-
other, the salvation we now preach, would not
have beea established. So with the Savior and the Apostles in their uoion was thenir strength. In that hes the strength of our mission work. Then as our success depends on our uxiox of entiment; the quastion, are we ready to go on So the work?, is a proper one.
So far as purpose in thia motter is concerned our late Annaal Meeting bas put us on a fair basis for operation. I thiok I am justulublo in say ing, that, we as a hody of believers bave felt the neceesity of a greater +ffort heing made on our part in having the Gospol, as we neceptof it prearhed every where. One of the thiags connected with missionary work will be, thot they debne onr position as a body of believers, in faith and practice. Diftering as we do from all othor evangelical denomizations in that respect. The utmoot care should be taken in making a proper exposo of what we beliere and praction, and what we do not believe, though others believe and practice it. Here is miere usios of sentment is absolate.
It would not do for one missonary to tewob one thing and anothor something different, though they be stationed in different localitias. Hereio is where tre mast have usion in order If have the enterpriso bso mas a sucesss. Hore Hear we are wationg. Are there not some anang us who publiely aud privately tabor prisciples of our haloved fr.teraity, while others aro upholdiag thera? Lat these thiogs be essential or not, it will ney srtholesa casse discord and dissensions will ariso amoug the converts. If converted under old-orderitaism, the converls will like them; if hy progressioniats, they will bo like thero in faith and practice So when under cobservalism. These three aro not yet one, hence no perfect usion. We may asy we are one while these thinga are among us, yot the world will laugh, while angele weep at such preteaded innions
And how is the following: we are hating half a dezsen or so pariodicals printed among us, all of thems owned, edited, and published by members of our beloved frateruity, said to be published in the intereat of our Grotherhood. I shall not disputs this. Yet at the same time I entertain the idea, that if all of theso papers were sent into localitics where the peenliar and thero read by an intelligent public one year, and then followed by a miesionary (I aupposs of the conservative order, it would tahe hum, to nay at least, quite a long time to got those people to believe that the papere they wore reading are the representative organe of one and the samo hody of believera, and that he is standing between them to keep them from falling apart.
Under existing eircumstances 1 am inclined to the opinion, that it would talie one balf as much (if not nitogether as much) money to make strangers and Coreigueri helieve that with our contentions amoug us we are one, as it would to preach Carist. And unti more fally anited apon tho great pricciples inhas intrusted into our bands, and uoless we can hecome united io seatiment amoag oureelves, Wo had better stav the work. If not, we may he found aowing discord or babelizing the
world in place of Clristionixing it. God haws and we hoow that of the latter thers is too much doue; let us therefore not assist in zo great an evil. Are we ready? If we wish to go before an intelligent public writh our chaotic matter. If the prineiples of our chareb as held hy our fathers shall be carried forth a reformation, a parging, a cleansing would ho proper ainong us. C. G. Lime.

## benabks.

Oor brotber has struck an important tratt ${ }_{3}$ and brought it out into the sunlight where we can all see it. As a worker in new Gelde, wo had to be exceediugly cautione what kind if rading-matter we dintrikute among the deople. To give them papers that contained teschings in oppasition to the principles of the etazch would have been the signal for palling ap the tent and going bome. We must, as editics, agree to talk more alihe on practical life. If we do not we will fail to carry out the missiou of good teachers.
Siscr Bro. Eshelman's announcemeut to viait charches in Redford, Adams, Juniata ard Lancaster counties, other arrangements have been made which will prevent him from doing

## H0ME AND FAJIILY

$\qquad$
 aph but bring them ap In the nurtare and ad-

## A SERMON IN RHYME

It you bave a friend worth loving. Love hima. Yes, and let him know Tinge his brow with sunset glow. Why should gooll words ue'er he sild Of a friend-till he la dead?
If you hear a song that thrilla you, Sung by any child of song, Wait deserved praises long. Why abould cae who thrills your beart Lack the joy gou may lmpart? Ir you bear a prayer that moves yo: By its humble, plasding tone, Join ft. De not let the slager Bow before his Ged alone. Why should nof your brother slare If you sees the hot tears falling From a brother's weeplog ajes, Share them. And, by Elndly sharing Own jour kinstup with the okiea. Why nhould any one te glad

If a sllvery hugh goes rippling Through the annshive on his frice, Share It. 'Tis the wise man's say For both orlef and joy a place. Tbere's benlth and goolness in the mirt gh has birt If your work is made more ea,
By n friendly, helping tund, Say so. Speak out brave nat truly Ere the darkness vell the land. Sbould a brother workman den
Fatter for a word of cheur?
Scattor thine your seeds of kinduess, Lll enriching as you go-Leave thema. Trust the Harvest Giver so, tuntal its happy ent
Your lfo shall never lack af friench.
-Signs of the Times.

## THE MANLY BOY

AMANLY bov is ono wbo sbowe good, manly qualities. We do bot expect him to he as large on a mann, ns strong as a man, or as
wise as a a man. Fut be will be trothful, bonest and well-bebaved. He will never speak of hin fother as "governor" or the "old man," wor will he speali of bis mother as the "old womas." He will not be ashamed to have it known thast be loves both his father and his mother; nor will be be afraid of all the ridicule which sily They may heal thim a "haby," oud say what They nay call him a "hauy, bud say what they please anout being led by his mother's
"apron strings;" he doee not mind that, for he "apron strings;" he
koowe be is right.
He will pever engage in low, mean sport; he loves real sport, hut will do nothiog for fun that he will be afraid to talk ahout at the dinper tahle. He does not torment small baye, hut in rendy to help them when he can. Hia sisters are not careful to bide their work, their books or their toys from him, lest be shoold destroy them; he would verer tbink of that. He is careful not to be greedy at the tahle, or rude in company, hut rememb
Does anybody say tbis is all very well to talk ahout, but that no one ever yet saw such hoys as are here described. We answer, "There are such boys, plenty of them, and we bave seen them." They are as fall of fan as other hoye; they equal noybody st the different sports in which boys delight; they swim, and skate, and play ball, and roll hoop, and yon just lite other hoys; hut their behavior is gentle and lind.
The manly boys, wheo they grow up, will make real men; ther will be in the best sense of the word, gentlemen.

## INTEREST THE CHILDREN

ALaDX gave us a zule, not long sinee, by which she bad succeeded is interestivg her lively fun-loving boys, so they preferred to reriain at bous evenings instand of seeking amusement elsowhere. Otber mothers who are troubled by the frequent requests of their chidren to $g o$ on the atreat or to the stors, ${ }^{3 y}$ so ist it is dark, may like to hear it repeated.
Sbe esid, "I remember that children are children, and mast have amusements. If ear rents $r$ gard why children co away for pleasore. Husband why children go away for pleasare. Husband to read history, and at the eud f each cbapter ask kome questions, requiring

## tbe ans rectly. rectly.

 We follow a similar plan with the children: someter we play oue gane, snd somethime anotber, always planning with books, stories, plays or treats of rome kivd, to make the eveainge at home more attractive than thes cad be made abroud. I should dislike to think tbat any one could make my childrac bappier than I can, so I always try to be at leisures in the arening, and to errange something estertain${ }^{\mathrm{ing}}{ }^{\mathrm{F}} \mathrm{W}$"Wheo there is a good conerrt, lecture or entertsinment, we all go together and enjoy it: for wbatever it wortb the price of admiseion to us older people, isequally valuable to the children, and we let them see that we spars no exprase where it is to their advantage to he out of an evening.
"Bat the grenter number of oor evenings are spent quietly st home. Sometimes it required quite an effort to sit quietly talking and playing with them when my work hasket is filled witb unfivisbed work, nod hooke and papers he unread on the table; hut ds the years go by and I see my hoys and girls growing into homeloving, modest young mea and usidene, 1 aw gled that I made it my rule to give the best of myself to my family."-Sel.

## MURMURERS AND COMPLAINERS

A there are prizons who never seem happy unless they are miverable,so there are some who never seems contented unless they have something to gramble about They are 'cotrary minded, and no mather what subject is up they bave fault to find. Sowe servauts and employees are jealous, suspicious and uncomfortable, and always ready to find some fault. They cannot wait until plaws are mature or arrange mente complete; they do their grumbling first and find their folly afterwards. A little patient waitiog would earry them eutirelv througb many of their troubles; but instend of this they make thermselses and all around them niserable. and at the end find that they rugbt bave saved their breath, as their criticiams and murmar were entirely uncalled for.
The Lerd bias servants who manifest thene ame characteristics. They cannot ullow him to work out hin own plaus in his own way. They
complain of his unfinished work. Tbey do not complain of his unfinished work. Tbey do not
go to bim, and inquire of the Lord concerviag go to bim, and in
his mill, hut they

## Fill their follow creaturer ears

After having enjoyed their esstomary grumhle they find with surprise that the things which they feared, were sot going to huppen, and that the thinge of which they complained were really working for their good; that indeed It things are working togetber for good to Cheru that love God; that no temptation hat befalien them hut sucb as is common to man, and that God witl not suffer them to be teewpted above that which they are able, but will with the tecuptation also make a way of escape, that
they may be able to bear it. They may be able to bear it.
They learn all these things at last. How mach better it would be for them if tbey conld
learn them at the beginning, and save their loarn them at the heginning, and save their children obedient to the Master'n word, end palient to swait his will.-The Safegvard,

## THE GENUINE LADY

$S$ URELY amid the swaying crowde surging along our crowded atreet, coagregating at opers or fric, one needs not the lantera of a Diogeres to discover the beautiful moman, the well-dressed womas, or the intellectual woman, hut somuetimes are we not ohliged to look twice for the genuine lady-the lady whose mannen are the ieterpretars of a true, unselfish soul? We refer to the lady who ever remembers that wherever there ia rooun for a haman being endearors to make life easier for every onewho remembers that the waiting-maid who wakes her wrappings is a human being with a buman heart. The lady who would quietly take a blossom from ber own abondance to adorn some dissatisfied girl frieod who takes a fartive glance in the mirror and suddenly hecomes painfully conseions of plain features and
plaioer costnme.
Tte genuine lady nccepting an invitation to a fote, expects and desires to contribate somithing for the geveral entertainuent, hence when asked by tbe bostess to bing or recite, sbe ocquiesces promptly and willingly. We have frequently noticed downright rodenees and diecourtesy on the part of young ladies and gentlamen, possesesed of slight musical or elocuticlary gifts, to bost or hosteas, when asked for a
ment; and on the other hand we hare knowu the bostess to make undue demands upop artist guesta, at the asme time peglecting the oppor
tuaity of emphasiring thanks by farors of flow ers, or some sligbt, special attention.
The genuine lady will prefer to dress Buore imply, rather tbnn take a hesay cambersome trunk whea vigitung frieads who live in small homes and leep but little beip.
Weglance through the directory of friends who have belonged to this rogal order of true gentle-women, and recall a beaatiful young friend, the only child of wealtby pareats. At ways noted in our little eircle for the oeaut and elegance of her toilet, one seasan a notice ahle eimplicity arrested our thougbt. We thet remembered that a friend, who had passe through a great sorrom, and was still wearing mourning robes, had come to plass the wioter with ber. A slight thing to chronicle, do you ay? These hitte thougbtful attentions speali volumes. And so long as people who are reeognized as social leaders are guilty of selfisb crowding, and of eager baste in feasting, and areless criticiem of the appointments of a home into whose boly of holies they bave enta receised, so long will it he necessary to itter a protest, and hold in reserve our honons fo the genuine lady.-Sel.

## LIFE TOUCHES LIfe.

$0^{\text {N }}$
EE year ago, a brave, tender soal was haid to rest. A young man almont ankaown in our busy city, aiter month
to walk our crowded streets.
Altbough I never clapped his hand, or ealled bim friend, yet I felt his lons, I never passe the lonely window out of which his sad eyes looked in those last daya of his siekuess, without a foeling of loneliness. I never go by the otfice wbere be did his life worls so lravely and well, without a deep sadoess. The world is so much poorer tban when he lived, for it has loot pure, good man.
Loving all that was true and honorable in the world, be hated all that was false and di honorable. He was loyal to his friends, and
loved them vith all the teudertess of his great honorab
loved t
heart.
$W$ With

With a mind ricaly eudowed, lin companionship was a priviloged boob, his talks long temembered, and now missed no sudly. Fromi our best unthors and deepest tbinkers bo galaed treasure from whose store he was always laviah to hestow upon those who knew and!oved bim Among strangers he was shiy and wileut. And 30 to his friends, his loss bas heen irreparable, and to those who were neser numbered with those chosen ones, his loss will sadden our bearts even an it did on that June dyy, when it had gone from the eartil. And no will all trug had gone from the
The poung man, wbo, thougb hit work be ever so humble, yet lives a pure life, and does
his work honeatly and well, is nobly falfiling his mission. Wbat tbough looely bours come and he feele as if there way no place for bim in a world full of show, yot somewhere, some one
is made braver and bettar for hes living. From my quiet mindow, I watch the world What a little part of it is included in my vision! and yet I see enongh of ite nisery and sin! 1 udd
wheneyer I see a brave, lionest Forker, with wheneser I see a hrave, hoonest worker, with and with firm step walling unflinebingly the narrow path of rigbt and duty, then I want to clasp bis hand sidd thint as be journeys and above all neyer to leave the true patb. I waut to tell him how his bravery, bow his steadfastness, how his purity belpp us all.
Although it may seem na, yet none of uas aro living alone, or working alone, however remote we may seem frow others, We eannot lead lonely lives. We are working together, brothers, sianersl Let hope every path, even tbose that
brighten with
 dreariest suffering.-Saturday Eveniny Posto

SHORT RULES FOR HOME USE.
Pat self lat. Wheo others are suffering, drop a word of sympatby. ther:
place for everything and everything in it
place
Hido your own little troubles, but watch to elp others io theirs.
Take hold of the tooh and abut every door behind you without slamming it. Never interrupt any conversation, hut wait atiently your turn to speak. Look for hesaty in everytbing and take Carefully clean the mud and hoota before entering the honse.
If from any canse you feel irritahle, try the barder to do little pleasant tbings.
Do not keep your good manners for comps Wy, bat he egually polite at home and abraad. Wriselves "Have I not done as badly and desired forgiveness? ${ }^{n}$

## OLR BLDGEET.

- Yon will not be sorry
-For bising courteous to all
-For doing good to all med;
-For speaking evil of oc ooe:
-For hearing befors judging;
-For thinking befora speakingi
-For boldiog an angry toogue:
-For being kind to the distresed;
-For nsking pardoo for all wrongr:
-For heing patient towards everybody;
-For stopping the ears to a tale-hearer;
-For disheliering most of the ill-reparts.
-Ta be a servant of the liviog Gol is an a amant of safoty.
-Lies are biltless swords, which cut the ands that wield them.
- Fault finders are io aboodance, aud they ply their roeation induatriously.
-God kuows the eecrets of our liearts, Do well if you want to get to heaven.
-The workers of iniquity rest not day aor ight. The pure and innoceat are their vic. time.
-It is estimated that the aggregate circulaoo of Catholio papers in this country in 228,700 .
-Qificial reports show that Frances sustaina an annual loss of $810,000,000$ from the ravages of the wolves.
-If we have beea made to feel the evil of sim no one ca4 persuade ns that it is oot an ,
-The grand ossentials to humnn happiness ire something to do, samething to hope for, and something to lore.
-Tho darkest hour io the history of aoy roung man in when he sita down to study how to get money without hosestly earning it.
-Why should scientiste padervalue and trive to put out the light of Chriatianitr, while t has built the Univeritios and schools where they received their education; luiit them by the labor of their pious fathers?
-If we deily seek those things which are true, lovely and of good report, the lifo beyond will he the fulfillment of our groudrat plaws, the realization of our highest ambitiona, the completion of all we denired and lived for here.
-Tre children of God should never look upon efflictions as sent to agger, but as merciful risitations, for whom the lerd laveth be clasleneth; "every twig of rod grown in the paradine of his love ; let your afflictions have the andeney to prompt you to prayer. A child of God, in an imprisoned state of afllietion, is far hetter off than sinuers at liberty.

A minintor was questioning hin Sundny school concerning the story of Eutyobun, tbe youdg man wha, lietening to the preaching of the Apostlo Paul, fell asteep and, falling down, was taken up dead. "What," he naid, "do we
learn from this solemu event?" When the relearn from this solems ovent?" When the reply from a little girl came, pat and prompt: Please sir, ministers abould learn not to preacb too long sermons.

The snocere radical is a math of prayer. He toucbes hoth bearen and earth as an agent or good; the ooe by bia faith and the other by his works. The power of the Iufixite is in him, his aong, bis atrength, his all. God gives overy Cbristian the privilege of guaging things by the goapel standard, sud then expecta him to reason, to conclude, to undertake and to exeoute as an aceountable being.
-Lady Berdett-Coutta, whose liberality han given her a world wide name, bow a maiden of aixty-dix summers, is soon to be married to her ecretary, Mr. Athmead Bartlett, aged twentyvine yeara. In order to do tbin sbe has to give up property which bringe ber as ineomo of $8500,000 \mathrm{a}$ year, which was willed to ber ontil she should marry a foreigner. Mr. Bartlett in a native American. Friends have remonstrated very mueh, bot all io raib.

## OUR BIBLE CLASS

"The Worth of Truth no Tongue Can Tellir"
 assigra questions to our contributorn to anawer,
but this does anot exclude nay othera writing upoo
the name tople.

Will some one please explatn Revelations 22
 The verse of the 14th chapter of St Lake

Please explain Geneslsoth Chapter and oth vorse "And it repented the Lord thiat he had made
on the earth, and it grieved titm at his heart."

Willtas II. Go
Is there a baptism of the Hols Ghost?
Wbat if the lestlmony of Jeans Clirist,
What if the Lastmony of Jesas Clirist, an
has that tertimony as defloed in Rev. $18: 10$.
Will you please expla/n how y "And thou (the serpent) whall bruase hile (the Meashat's) beel." Gen.
Wul some brother ur sister please give a deflaite answor on Math. 3:12,especlaily on the word "मlour?
Will some one please give light on Matt. $5 ; 2 \mathrm{si-24}$. WII norne brother please give an explacation of Matt. 2f: 14 , which reade as follows: "When ye poken of by Duniet, the prophet, staod in the holy place. Whoso readeth let him underatand?" Hns
such talen puace in the time that as past, ol is it yet

## the

Will you plense oxplaill how long Nohin whs in bolthtine the ark-at what age be was when he
conmencenf bullding. Also where ltcan be found "Lot no misn serk his own, but every man seek anothers wealth, "-1 Cor. 10:24. Bro. Stein please
inswer.
Ws. T. Sarma. Some one plasese explait Prov. 9: 1. "W istoro luith builded hor houlse, she lath hewn out her
seven pullarin."

## SIN AND EVIL

Is evil an tudependeot, self-exiateat, eternal

I"NSTEAD of the term evil, we will substitute
the term sin; as that term, in our judgthe term sin; as that term, in our judgGod, in ons creation, eadowed as with fac alties hy which we are enabled to distingur-h between right and wroug. So closely are those faculties ingrnined in our organisu that we y feeling the gailt of the wroug we have done The guilt pertaining to wroug we bave done

Sin as an ahstract evil does not exist; nat it is invarially dependent on certain conditious as follows: First, we are ondowed wilh
faculties hy which we are enahled to disern between good and evil. Second. The word of (iod is given unto us to point out what is right and wrong; and by our facultics we lay hold ofcomprehend and fally onderstand, our duties as contrined is the word of God. Were it not for the light contained in the ward of God our facities by which'we discern light from darlmess Would he dormant. Third. We are alvo eddowed with the power of choico. We can
choose the right and reject the wroug; or we esu choose the wrous and reject the right. If ither of the foregoiug conditions are wanting, sin cannot esiat in the very nature of thinge.
This wns precisely the condition of our foreparents in Eden. They were hlessed with the faculty of understanding God's will. Bis will was made known to them through his word, isobedience to that will. If they bad had the faculty of perceiving the right, and God had not told them what was right, they could not hare finned. If they had had the faculty of perceiving, and the lrnowiedga of God's will, and had swued. If they had the power of choice hut had not the faculty of perceiving God's will, they could not have sinued. If they bad had the faculty of perceiving and the power of
choice but bad no knowledge of God's will, choice but had no knowledge of God's will,
they could not have sinned. Hence, sin necersarily implies

1. The faculty of perceiving.
2. A knowledge of God's will declaring right and wroug.

The power of choice; and voluntarily hoosing the wrong
Because of this Christ told the Jews, "If I had uot come and apoken unto then, they had not had sin, hut now they have do cloak for
their $\sin$. "- John 15: 25. Those Jews had the faculty of perceiriug and the power of choice hat ontil Christ came they had not a full hut ontil Christ came they had not a full comerand opoken unto them the words of life
they would not bave been sinners, though they
might haze been corrupt, for it is possible for persons to be corrapt yet not sinners. This was the case with the Ninerites, of whom there were ono bundred and twenty thoossand sool? that did not know their right band from theit left, that is they did not know right from wrong. Douhtess they were very corruph, yet
not simener, from the fact that one of the connot sioners, from the fact that one of the con-
ditionz to constitute them such, was wanting, that is, a knomledge of their duty towards God This was sopplied in the preaching of Jonah. The Ninerites chose the right and were saved. Had they chosen the wrong, after being in formed hy Jonab as to their duty, they would have hecome sctnal sinuers, and God, doubtlees would bave deatrojed them. God eannot coneistently ponish wrong doing where either of the ahore are waoting. Becsuse of this idiote are not regarded as being responsible, from the fact that the fieculty of perocuving is wanting. though they may be corrupt. Infants are not regerded as being responsible frow the fact that in there case about all the conditions of respon-
sibility ere wanting. The beathen world is not sibility are wanting. The beathen world is not regarded as being reaponsible to God as Christians mations are; for while they bave ths faculty of parcairing and the porrer of ehoice, yet the knowledge of God's will is not aforded them, us it is to us.
It may be stid that the power of choice, of itself, implies two thing $h_{\text {, -evil and good; that }}$ if this were not so thero could be nothing out of which to choosf, hence "evil is an independent, self-existent, eteraal principie," and is prov-
en hy the tree of snowledge of good and evil en by the tree of knowledge of good and evil
in the very beginning in Eien. To this, howin tbe very beginning in Eien. To this, how.
ever, it way he answered that, while good nad eril mere undar that eimilitude represonted to our parents in Eien, yotevil only bucomes sach by actual sinning, and good only becomes such by obering God. It seems necessary at times to represent thinge to come under certain pression on the minds of those to greater iminilitude aplies. similitude applies; at the same time auch fig-
ures or similtudes may bave no actual existures or similitudes may bave no actual esist-
once in themsolves. The Revelator represents the church at one time, by a "woman elothe with the sun, and the moon under ber feet, and on her head a cromn of twelve stars." Such a tromon never existed, but the similitude was ased to show the bergetting of many sons and daughters uato glory, and the purity of the church of Jeass Christ.
It is clear then that sin only exists in and knowledge and liherty of choice. The term "ovil" is rather the result of nin than sin itsolf. For example, drunlconness is a great
evil, hut the source of this evil lies in the sin of evil, hut the source of this evil lies is the sin of
indulgiug the appetite for stroug driuk too roely. Fastion is another great evil, funt the acurce of thin oril lies in the sin of gratifying the lust of theeys Profunity is also a great evil, but its origin lies in the sin of an unbri-
died tongue. Tius we might go on add infinitsan. The position we bave taken respecting evil might he okjected to on account of a declaration by the Prophet Issiah where he says, Writing of the works of God, "I formed peace and create evil; 1 the Lord do nll peace and ereate evil; the Lord dongs."-Isaiab $45: 7$. We mast nndertand God as creating evil in the followiog hight: Bemg able to pereeive the right, and neing blessed with the word of God, which cleary definea right and wrong, tre not only sin in willfally doing wrong or disoberying God, hut there is an evil connected with the wrong we bave done that will manifest itsolf sooner or later. For example, it is writtan, "Thou ehalt not commit adultery." If a man commite adatery in a single instance he sins. If he continues in this mamner of sionng he finally contrects one of the most lanthsome diseaser flesh is beir to. This is the evil, or one of the ariss God has planted in our nature in case we violate has word. Suppose there was no sueh
ovil to follow from a licentions. ife when evil to follow from a licentions life, what a apoctacle would the world present! The worla
would he filled with debauchery and licentiousness of the most degrading charneter. Beeause of thie evil resulting from a violation of God's word persona are prompted to lead pure and virtuous lywee to aviid evil, and this in turn prompts them to do right,-obey God from priteciple. It was ahsolutely necessary for God ism, to erievent the hate it in our very organning beadlong to destruction. What is true of the adultens is also true of the drunkard, the miser, the liur, the thief, the marderer, in fact of all crimes committed pertistently. The evils connected with thoss various crimes differ as sthe crimes differ, but they are asvertholeas evis. Suppose all evil consequences were to he
banisbed from wrong doing (if this coold bo so) what force would there be in the word of God?

None at all. When God forbids anything it i not only wrong to do that thing becouse God has forbidden it, bat it is wrong within itw-it and bad consequences sre sure to follow. Hence God did not create evil as an independent prin. aple to effect us in some uccidental $\pi$ ay, but ho rested evil and located it deop in our orgao isu, onlv to be de eloloped in persi.tently disre carding the just principles based apoo his word. It is true, God creates evil in the material world to accomplish great parposes, as in the case of the Egyptians in the days of Moses, and ferred to buat ach erila are almays intended to effect a reformation some where sooner or latar, and to punish vessels of earth alrady fitted for destruction.
J. S. Moezer.

## SILENT INFLUENCE.

## hy mary s. stees.

CONSIDER, if you please, the very beginning of the little lrook that flowa so gen tig on its way to the river where ith mators are
carried on to greater body of water. Deep dowD in the earth, among the rocks, where we can see only with the eye of imangiaation, are little streams of water which eolleet ond form a larger strean which finally reaches the surlace and flows over a hed of pebbles, wasdering on and on until it reaches a larger stream; and this larger streatu, fed hy still other smal! atreams, finds ite way to the grand and awfal ocean.
thy the great deds like our ives. It is not hy the great deeds, like those of the martyrs that much good is done; it is by the daily vir-
tues of life-the Christias temper, the meek forbearance, the spirit of forgivences in the father, the mother, the siater, the hrother, the friend, the neighbor, that we can do rar fellow mortals good and lead thew to exjog the hline of hesven. This influence receives its source at home. But many homes are founded upon cold and dry rocks where these hittie streami never enter. How wnay homes are al milder-
Dess for the soul instead of an Eilen. Hence fathera and mothers, sisters and brothers, friends and veighhors, if you would do moch good, make home happy. It is the risiting pluce for angels. It is the place of that paace which procures a contisual happiness, rich as the quietode of reposing amgele. 1t is not give ness of a home where the fire of pority is continually burniog. You may possess all of tiai world's goode tbat man can possese, yot witb out thess little virtues you cansot be happy. There is, wild the wighty ocean, a great future our little virtues together, asd connt all of this our huid but diruss.
world but

## FROM MAPLE GROVE COLONY.

March 1879 , the first family of the colong landed in this vicinity, and in April and Hay wany more of the brataren and freend cawe, and daring the Summer alarga addition East. All went to work with a will during the Surnmer, hailt a substantial and comfortable houre of worship where regular preaching hat been beld ever since, and op to June 1880 large congregations assembled and they seemed to take great iuterest in the word preached and
near forty embraced the truth sid chose that good part that will not he taken nway from them. During the Summer of 1879 all was done that coald be done in preparing for a erop In'so much breaking was done and a large uumber of acres was somin to fall wheat and rye, und more was sowi in the Spritg, but al atal falure. Still not discouraged, the hreth sa and frends went to planting corn, potatoes tquash and all kinds or vegetable deed, d. lad was gooe. Baviag everything to huy many were out of means early last Fall, bit managed to get through until Spring sad gef out a crop. Many suffered more or less during the Wister. for food but without a marcaur,
boping to get throogh some way till they conld raises erop without neking for belp, but the blessed Lord withbeld the rain from last Octo. ber until the 30th of Juna. Cara and other seeds lay as dry in the ground until Jone 30tn, ar they wers the day they were planted. Since theu everything is growing nicely, bat too late for anything bat feed for stock. When our dear people saw all their lahor and seed gone drouth continuing, means goue and their little seanty stock of provisions almost gone: parent seeing all this aod their ebildren gazing wistfully into their faces as they talked of what to do and what coald b: done for hread, the mothers
and sometimes the fathers, wern onable to hide their tears. Their courage began to fail. Almost simultaneous cry cano from every quarter for resd. Immediately a meeting was called by be Brithren to leara the facts in the case. A harge ropresentation was present and it wac wart-sickening to bear some of those report of snffering and destitution among the poople The Brettren immediatelv organizod an Aid coiety and sont teans to Jowell county for rorisions, 140 miles, as null the sattiementa be weon us and there were comparatively dew. The brethren nad sistere there, with bearts foll of lore and charity, land evorything mide and beaded by that noble hrother, Allen Iver, went into the work with a zeal that none but Christanis know and feel, and in a few bours team ure loaded, sent home and told to come haol gain for wore provisions. Many loads were rought from there and presant wants supplied. In the meantimes an sppeal was mado to the eneral Brotherbood for halp and we have received some belp, bat ouly partly reliered yot. Wo again renow our call fur belp. We have bout one hundred and thrty-five hrethren and intern bere. The Lord bis blossed our labora; the prospeet for a great spiritoal barvest is good, calls for prenchugg come from every quarter; many moro than the hrotkron can fill. The Brethren's doetriur is well received. We want to Lold our organiz tivn together; we do not waut to lase the a lvanitges wo bavegained We wayh to hold our land for wo have a good Wountry. Thas is the birst failare of crops for long time in thin part of the State, but all lopends upou our brethren ond sigters East. Out of your ahandance we oaly ask a fe: rombs. Will you give us the needed help and are us? We wish to suv sotne grain this Fal unt can't get seed without menns to buy with, and nearly all meed clothing as well as food. All are within our reach at reasonahle prices if wo bad the meann to buy with. Every penay reocived by us or our Sxciety will lia receipted dor depaanded by the donorn, Sond by Draft Registered letter. Alduress,
H. M. Blue, Treas

Bell, Norton Co, Kansas.
N. C. Workman

Preacher and Proqrestive please copy.

## J. C. YOUNG TO GREEN SPRING CONGREGATION, OHIO

HAVE now bren absent froto gou eleven meeks. I am glad to heor your Sondayabool is prospering. It is eaid to he the norary of the charch, and when properly conducted, so it is.
Here wo moet with God's children every Sabhath in church and S. S. capacity, and have a weekly Prayer-meeting on Wednesday aven-
ing. At home we can not gather around the ing. At home we can not gather around the congregational wtar, hat we can have oar prayer-meeting there tLo same
I regret to learn that of the large number of young hrethren and sieters witb you, that some are growing cold. The church needa you all. None of you should step out into the world again. Joseph said to bis brethrem, "See that of fill not out hy the way." It seewa he thougbt they would get to quarrelling about heir treasures, to he cautions them againt alling out. We are in a "way" too, and I tront in the narrow one where we must be very
careful or we will fall out. Ab! ponder well careful or we will fall out. Ab! p
It is true, we are not all equally favorably situated so that we can nasociate with our hrethren and sisters, hat oor lot may yet be cast in a more favorable place. We all feel at times as thougb we are forsaken, hut then is when the clonds are over us, and after the cloads the san vill shine. But even if we should have all londs in thia life, if we are faithfol unto desth whe we are ransomed from our graves wo will have nil susshine. Then, too, if we have tasted of the good word of the Lord and the power of the world to come, and fall away, it is hard to he renewed to repoutance again.
Shoold you leave the chureb, true you will treet hretbres and aisters sometimes, bat you cannot ejjoy their wociety 44 you could if yon wers one of them. If on account of your religon your husband is unknd to von, perhape on can min bim with
cittle deeds of riodees.
Which makes this world an Eden,
Like the beaven above
Each Cariatian is a ray of the great light which the ehurch representa in the world. Lat Iy he rarefol that that light be
Lanark, Il. Aug. 14th.
Thefear of the Lord is the beginning of
wisdom-Bille

## THE BRETHREN AT WORK.

Auguast 24

FROM THE CHURCHES.
 many to righteoas

INDIANA.
Dora
On the 1nt inet. one more was added to the Antioch church. May God bless all euch and nable them to bold out faithiul to twe ead hurch coancil of his. ur , and everyctin was beid at Antioch on the 12th. The attendance was not as large as it would have been pleasant to base seen, yet we trust that much good was done and the souls of those.present were made to rejoce in Him who is the houn tiful giver. J. W. Sot tewood.

## OREGON.

Salem.
Eld. John Forney is still with us laboring for the good caune One more added to the church by baptism lant Sunday, and two more lately by letter, wakiog in all for this season seven by baptism and ten by letter. Peopleare very husy cuttiag and threshing grain. Weather fair and pleasant. Crops good. By special request, I made a short vifit to the vory few members in Klickatat $\mathrm{C}_{0}$, W. T. Found all well except one bister. She was anointed and devires to be remembered at a throse of grace by the hrathran. Returned late eveniog. Trapeled about three hundred and fifty miles.

David Rawsn.

## PENNSYLFANLA

Duncansville.
Your invitation to "sead all the good newn I can," encourages me to write for sou. Accordiag to pravious arrangement, Bro. J. W. Smones of Indiana Co., caure to os on the 15 th of March to hold a saries of weetings. In ai Fe bad twelve sermons. The weather way a geueral interest was manifested. The congregationn were rather amall part of the time. Although there were no additions to the church, yet both saint and sinuer received a due portion. May peace and prosperity attend the death may he find a pesceful hom

Evily R. Stieler.

## MINNESOTA.

Lawiston.
I am still in Minnesota. I had quite a plessant boat rido last eveming across a beasthe moon rose in graudeur, and lookige in the water in the direction of the moon, it resembled a hlaze of fire; and with green groven on cither aide it was indeed a grasd eight. We had to thiuk of Onuippotent God. How wonderful are thy worke, $0, Q$ od!
Later I am now in Union Co. Camee ou Satarday. Preached twice ou Sunday. Expect to go from here to St. Louis, then to Illinois Will receive mail at Auburn, Illinois until the 12 th of September. Has been very dry here. but last nighth had a good rain. Health is good. Weather changeable; some days quite coon, then very warm sgain. Gad bless the missionary work. It ia much needed in this sout young stout preachers, strike out for therd you young stout preschers, strike out for bene behind one table in one another's way.

Sayted Mumas.

## LITERARY NOTICES.

In the September Atlantic Riebard Gran White describes a visit to Osford and Cambridge, which will have great interest for many readers. J. T. Trowbridge writes a charming poem on "Twoscore and tea;" and other poems Which will attract all hove1s of poetry, are "Uhe Perpetuity of Souq," by James T. Fields "Un sware," hy Maurice Ttompson, "Eact Side the
Bridge," by A. B. Street, and "West Wind," Bridge," by A. B. Street, and "West Wind,
hy Celin Ttaater. The Washingtor Heminishy Celin Tbaxter. The Washighon Heminisson Administration. There are two political articlee, -one on the "Prograss of the Presidential Canyass," the 'other on the importay subject of the "Politieal Respousibility of the Individual," by R. R. Bowker. Mark Twain e rotributes a characteristic story of ${ }^{2} \mathrm{Mras}$. MeWilliams and the Lightning." T. S. Perrs writes instructively of Sir. Walker Scott. Ellen W. Olues, who bas twritton some adminable short stories, has this month one entitled "A Serieus." Mrs. Kate Gannett Wello discosses Ser.eus." Mrs. Kate Gannet
"Wonan in Orgaizations." Other essays
critieisme of pew books, and a bright "Con tribotor's Club" complete a thoroughly enjo 5 able number of this magazise.

## LIFE IN A GERMAN SCHLOSS

The rontine of life was quiet, even monotonons, hot to an American woman, fresh from the "Giffal fever" of American bonsekeeping. sweat and restfol. The servants were numerone and well trained, and performed their drties with little noise, and at the nght time and in the right manner. It muat be aaid in passing that it took tea men and women to do the work which half that number wonld be required to perform in an Auserican honsehold. Then, on the other hand, it must be atated that they have pot half our conveniences. Their utensile are primitive and cumbrons, and they have moch to "Hetch and curry, ${ }^{\text {H1 }}$ bot looking at re sulte, one can only indulge in an envious and uselesd sigh. The absence of those pests of Ameriena housekeeping, the weekiy washing and irosing days, is one reason why the Garwan servants are sble to about their work with 90 mucb more regularity and thoroughness. In Germany the family wash is done no oftener than once a month,-in many places not oftener than once in three or six monthe,-and then in done by extra hired belp for the occasion. On Mondey the week devoted to this work according to obseryations, the women came ccording to preather etc aod began prepations. Che of the lady's were sorted uader the wood laid ready for mard or tousekeeper, the wood in lighting ander the great bolier in the waslhouse, and every toh, bogatend, eten ahod wiouly water. The water was pumped lahoriously and brought from some distance in cumbrous buckets. The carriers wore upon their shoul ders for this purpose heavy wooder yoked, hit ox-yokes, with a chain and hooks at each end to which the full buckets were attached. The next morning at three o'clock they were at work, busy as lees, and out-chatteriog the swallowa in the iry which grew about the wasir house eaves. Wash-boards, those instruments of deatruction, were auknown, all rubbing be ag dons betwean their horay lcauckles. The rouing is done in Germany by means of wangle, where possible, and the clothes ar beantifully swooth and cleau--Allantic Month | beanti |
| :--- |
| ly. |

## FALLEN ASLEEP

## 

## 

## 

EIVONDEBHY
tion Berris.-In the Cold water Congren Fever, Mertie, daughter of boother Levi and ai ter Susam Eikenberry, aged 5 yesra, 5 month and an days. Faneral oceasion improved by the
brethren from John $8: 52$ N. Trapr. GUMIP.-In Allen Co, Iud. August pth, 1880, sister Adalloe, daughter of hrother Jeremiah and
sister Sarah Gmmp, aged 22 years. 4 montha and sister Sarah Grimp, aged 22 years. 4 montha and 1s days. Disease consumption. Funaral servio
by brotber Sumuel Phields from 2 Cor. $5: 4$.

James Barton.
TUTSMAN--In the Elikhart congregation, Ind, Aydia, wife of brother Benjamia Stntsman, aged 60 years and 4 months. She leaves a kind and faithful husbsod, two children and many kind friends mad fetatives 6 unorr their Coss. Fume Tal dincourse b. H. JoNES

HOMAS - In the Tarkey Crenk chureb, Neb Clara Etta, infant daughter of Nathan and Mar Thomasc aged 3 weeks and 2 days. Funeral set
vices ty the writer.
Fri. Prien. FRaNTZ, -Iv the Wabash church, Wubash Co Ind, July 27 th, 1890 , Bister Leah, wife of Jaco Frantz, aged 40 years, 4 monthe and 11 days. Sbe
ate a bearly supper and went to bed as usoa) abe a bearty supper and went to bed as usoa
and about 1 d'clock sbe woke upand said she was smothering and started for the door. Her hossmothering and started for the door. Her hos-
band lielperd her on to the porch) and is one hour band helped ber on the the porel aza in one hoor panion and eight cirildrea to mourn their great lass. Servees by brother David Nefl and the hame brethrea.
BARNHART-In the Appancose church, Kanas Jnly 23 rd , 1850 , sister Mary, wife of Jasiah Barnhart, nged 20 gears, 8 months and 12 days. Tbn after twelve day's iliness the mother of tive chil drea had to gield to the grim monster. Oh , the motherless cbildren throughout our country She will long be ramembeted for ber kindnesa Ir Brumbangh deceased, and step daughter of Wishliagton Tumer, Funerall serviees by the brethren from 1 Feter 1:4. Jonx Suziry.
(Primitive Ohristian please copy.)

SENBLSE--In the Arnolds Grova congrega tion, Carroll Ca, $111 .$, Ags, 10, 1:\$1, Bra. George Eisenblise, aged a3 years, 2 months and 10 day: On lits way from the deld is the evening diritog where he was struck by lightnime, and, It is sup posed instantly killed. His bereavel wifenoil two daughtera are members of the church, amil would to God that this lond call piay belp that dear soo and daughter that are yet oatside, into tbe fold of Chriet, and way 1 ll who have with nesaed this sad acene resoive to live for the L.ond oo that let denth come ns it wint, they may be pre pared to go. Funeral servicas to as large con from Rev, 22:7. J. 1, Eysurat.

## ANDOUNCEIENTS

SEPT.-3, and 4. Phate Valley church, Butier sth, Silver Creets elourch, Kan.
10th, Limestone ehureh, Jewell Co., Kab. 1, and 12, at Mill Oreek church, Adanis courty, 1 ll .
14, and 15, Arnold's Grove, पLL, at I P. M. 16th and 17 ch at the restidence of $\mathcal{J}, \mathrm{P}$ Hays, 3 miles north-we
Jasper county, Lowa.
7, and 1s, Deep Miver charch, Iowa, 0A. M.
16, Wades Brancl, Maml county Kan. 16, Potato Creek church, Ind.
17, Franklin charct, Decatur county, In 18, Silver Creek church, Cowley Con, Ka, 18, Bethel ebureh, Mo
21, Tippecince church, Ind, at 4 P. M. 22. and 23 , Iowa Piver church. Ls. at $1 \mathrm{P} . \mathrm{M}$. 24, Libertyville church, Jefferson Co., Ioa 25 , in the Beatrice church, Oage county, Neb. nt the house of Noab Brubaker,
Oot.- $\$$, Log Creek, Catdwell connty, Mo., the thouse of J. E, Bosserman , Root River congregation Mion. , Pine Creek, Ogle 111. , Camia elureh, Els, Kunana, . Newton Grove cburch, Micl., at 5 R.M 0, Neosban charch, Kinsas, at the home 5. Malrvew church, A panoose comuty. 10, 1Viehita chureh, Butler Kiosage, at bro John Waringers.
The Brethren at Iudson, Illinois, will bold their Love-feast on the 13th and 14th of Nov. The brethren and sisters of the North Sol mou ehurch, Osborne Co, Kansas, intend, to hold their Love-fesat at the house of D. Q. Brumbaugh, one mile east of Porti,
25 th of Suptember.
D. Shook 5th of Suptember.
D. Su the 9 th We intend holding a Love-feast on the 9t5 Jesse Shick, nine miles north-east of Abilene, Dickineon countr, Kansas. S. A. Sctice.
The Silver Creek church in Cowley $\mathrm{Co}_{n}$ Kansas, will bold their Love-feast on the 4 th of Sept. instesd of the 18th. B. Himadea.
Weexpect to hold our cammunion meeting on the 14th of October, two and three-fuarth miles from Corruuna, Indiana, on the Lake Shore rand. Jayes Babton. Rock Creek ehurct, Whiteside eounty. Sept. 18th and 19th, commencing at 10 clock The brettren of the Oakaw church, Piatt $\mathrm{C}_{0}$ Iliuoie, will hold their Love-feast on the 20th of Oatoher, commepcing at 10 a . II
E. Hzwricks.

The Marion congregation, Indiam, will bold their Lovefeast Seph 30th, at the brick meet ag-house, eight miles north-6ast of Marion, commencing at 3 p. m. J. C. Tisirli. The bretiren of the Claar Creek church, Hantington Co., Iud., have appointed a commupion meeting Oct. 14th, commescing at 10 'clock. Dorsey Honglen.
The Urbana chureb, Champaign Co., Illinoie, will hold their Love-feast the 11th of Sept., commencing at $3 \mathrm{p} . \mathrm{m}$. Meeting to continu ver Sunday. Leyugl Hiflezy.
The Donellg Creek church, Clark Co, Obio will hold its Love-fenst on the 14th of Octster.
The members of Antioch church; Ind., will hold their conmmon Sept. 23rd, commencing t 24 p . m .
D. Legir.

The Silver Creek congregation, Ogle $\mathrm{Co}, \mathrm{Ill}$. fill hold its Lave-feast on the 14 th and 13 th Oetober, commencing ot 10 a . m.
D. E. Parce.

Coon Piver church, near Panora, lown, Oct
15th, at 1 p , m,
J. D. H.

Oar communion will be beld at the bome of onr esteemed hrother Josiah Barnhast, on the 25 th of Sept., to commence at $10 \mathrm{a} . \mathrm{m}$, and contince over Sunday. We invite winisters and othere to he with ne. If any wish to come by rail they will he met at Ottawa if notified My address is Centropolis, Franklin Co., Kan.

We expeet to hold onr commanion in the Tiae Creek ehureh. Indiaua, on the 13th of Oc tober, conarenciog at $40^{\circ}$ eloch, p tu.

Wr have appointed a Love fenst on the 16tb of October pear the Southern Pacific Ruil-road rom St . Louis to Spribgfield. We are seventyive miles from any orgauized church and stand in need of help. If mioistere thiuk of traveling West we would he glad if they would give us all. If any want to come and con't just at that time, we can change the time to suit them I they let us know soon. I will meot them ny time they let me kuow. $\mathrm{M}_{y}$ address i Dixot, Pulaski Co, Mo. Daxtel. Stem:
The Brethren of the Bear Creek cluurch, will hold their Love-feast on the 1st aud 2nd of October, at the house of Bro. John Stutsman, 3 fit miles south-east of Morrisonville, Chrintian Co,s Illinois.

John S. Stutiman.
HTmot atetivos
The District Meeting of the North Missouri diatrict will be held at the mreting-houne in the Wakenda congregation, Ray county on the 14th of Oetober, 1880.
Tbe District Meeting of Sonthern Musonri, will be beld Oct. 14th, with the brethrea in Jasper Co., Mo, sonewhere in the vicinity of Jarther
Co.

## BIBLE SOHOOL ECHOES.

"B"BLE School Echoes" is designed for the service of songs in the soveral depart. meuts of church service. It in desigued to elevate the music of the Sunday-school above tho
frivilous charscter of many of the Sundayrivilous charscter of mony of the Sundayschool songs in vogue, and white interestiag the young, to cultivate their taste iu the direcand musie theok is praisoful and devotional,-bas none of the uilitary element io it. The melodies are graceful and easily learned, while the barmonies are well earranged vilhout any atraining after odd "orig. arranged
inalities."

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 Campold and Owen Dobato Coothining so oxsmiontion
 Will slwsys remain a losiltug work on the orlitences of Cariatian Bapilime

## Csspball Clolle. 11.25

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BRETHREX AT work
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## GENERIL .1GENTS

THE BRETHREN AT WORE
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ren and Sisters of Northera Missouri.

## EVANGELIZING OR MISSIONARY WORK-ITS SUCCESS AND FAILURE.

## ay leyuzl hilteay,

That none of these things move me, neither count I miny hife dear unto myself; so that I might Whish nly conrso with joy, nud the munistry whach gasyel of the grace of Gea." Acts 20:24.

$\mathrm{I}^{8}$the influance of a trawsmitted tender en the tendency hetowards vice or virtue I do not coadown the forming of plans is oriter to systenatize onr work; probably we would all do more and better work did we act frem wise and well matured plans.
Many seen well pleased with the plan lormed for misesionary work by the hate A. M. I bave nothing to say agrinst it. But should any plan bo just right, olen zeal makes people blind and then for tho wat of riglit and proper appropriatiou of the very best plans we may have, failure is the resnilt. Meu for the work now referred to wers set apart by the brethren (the church) with lasting and ministenug (prayiug) unto the Lord, and with the laying on of lands ander the influevee of the Holy Ghost. Aets 13:1,2,3. These must have been very grod men; now as well as then, fastiog, prayer, and the influence of the Holy Spirit will send out foto the field the very best men there are in the churcb. Yet the Lord nust work through his clurch measurably; so at least since then we have in the chureh those who are tenchers themselver, mivistering unto the Lord in fast ing and prayer, set apart by the great Brothtrhood for this work; to look out and ordain or set spart men for the solemn work of evangelizing the children of men. Then I remark the cbureb must bave acted in this way, for if it was and is necessary for these dear hrethren to fast and pray in order to be gaided by the inHuence of the Holy Ghost in setting apart the proper parsoos, it follows that it was necessary for the eborch to fast and pray that she might set apart a proper body of men to look after this work.

Then in order to oarry on this work right which in well begun we need a continuation of fasting, prayer, and the influevee of the Holy Gloost. Then if this, or these things nre con tinowd men with humble boldness, foll of the Haly Ghost, daring to preaci the cross of Chris amid derision, mee who are williog to hazar their lives, their sarthly possession\%; men who wilf "tale jopfully the upoiling of their goods"men will bo sent who bave bitherto heen faith. ful while other's have been sitting at home aud occasionally visiting wealthy congregation add getting their pockets well lined and then writing out what wouders io missionsy life
they bave wrought and ever aud anon cryiug and pleading for syzton, saying. "give us a pla that will make provision for our temporal intorest or we cannot go." During all this clam or for plans, some bave hees toiling io the fiold a very few rich ones, inut many psor oses hav sacrificed home comforts, have left their fami lies with meager supplies, have givea all tiveir thino for many loug weeks, months and exen vears, besides bave given part of their owa money. Some of them are brokea down in theif prime, but they still thank God that they bare done as little or as much as they have. The have planted churehes in gossel order, have in fused into the hearta and lives of tho members a love for the Brotherhood and a respect for her counsels, under the preaching of the "cross" their proud hearts und lives have been changed ad they have labored for general uniformity in plainoess, aud for holiness of life, in sepsrating from the vain course of the world, and ome fleab-pleasing progressive worldling prewhenar comes along and cries "old fogr" and "pripet craft," vou need uot dress that way, th
sisters need not wear the religious covering set spart hy the church; the ststers ated not wear plain bosneta, they can look like other folks-1 wear fashionable hats, but trim them planly as first, and you cas go to shaws, too. Where did you yet tha right? Why from Chiengo-
and Chicago, from Philadel phis, and Phlladeland Chicago, from Philadelphia, and Phimdelaod Paris from the father of that kind of pro gression, the Devil bimelf. 1 have known just about the eatire above to be recommended but they don't like to own their father.
Bat if that right, faitituful, humble course is pursued the right kind of men will be sent ont and the right tandeney will be transmitted in the ehurch for generations to come, and the boIy life of the Redeemer will be reflectod by the call the churob and ber faithful servants home. Wonder bow many preachers there sre among us to-day when it comes to living ont the prindiples of the doctrine and cross of Christ, Paul was bere be could say of them as he did of Demas: "They bave forsaken me, Laving lov ed this preenent world." \&c. Tim. $\{: 10$.

If we become prayerless and surfeit in eating and drinking, smoking and chewing; ribhors and rulles, bats and feathers, flouncess sad ruflies for sisters; dandy lants and kid gloves, ho ow and risband stade broed eloth and all manner of fine and costly array whether fashiona hly or plainly medo for brethren and their preachers, shows and fairs, croquette and otber games, masic and dancivg and geveral desecraton of our bodies, bouses and lands, instead of lasting, then we shall have plenty of preachers who will not only mimie a fow merebants bot will act oot old Satsn himself or ape anything in order to persecuto preachers, editors sud all the faithful whe are not ashamed to show tho line of separation between the cburch and the world in dress as weil as in other thangs. Wherover such men are sent out there is a waint of earnent praser, fasting with a true regard and the want of the indaence of the Holy Ghost, and when sach men are sent out an evil teadency' transmitted, the resalt of which will be both failore and ruin, Where
money becomes scarce, times ure bard mind want minery, famine, vestilence, walednes, nsurd,
beight and depth, thinge preseut nud things, $h$. come, seem to be against ns. These men wio have beea waiting for a plas to suit them that they might have an easy tinve, will alyandue the fold and then bonst of what they have dene The term missionary means barlahip in its. rnctice as much as it means anythiog elor The eausk demsads such men to be seat portions of the west who will sleep in their wan in teits, ou the ground, in sheds and wherwer they cma, mooner than go out of their conrse to ind better nccommodations, at the expease of others; wen who will coonomize, who will fer nore like weeping over cvery dollar they spewd, that nogels have given them to and in huildng up the Master's cause, than laughing. Ob breth ren and sisters 1 bail with joy the uuited inter st our Brotherbood has taken in the spread of the Gospel, and I pray God that a wiee and safe application of the plan adopted, may be made
The applieation of my heading is this; send out such reen as have proven themselves fuithful in the doctrine, in the tellowship of the snints, the order of God's hotse, (the charch), wh have not been depending on plans; send out weh men ard the teadency trausmitted in, and to'the charob, will not be easily broken down; but chauge this and begin to sead out meu who have not proven themselves fnithful in the doe trine, the followship of the sainten, aud the or der of God's house (the chureb), mud it is not ikely that this tendency with its accarsed inGueuce will ever be worked out of the church until Christ comes to oonsign theen self-pleas ing and fest-easiug preaciera to the lower $r$ glons of darkoess.

## FASHION

T seeme to me there can not be too much said
against the goddess, fashion. No beathen of goldess has ever had wore zealour devotoes than fashion, or a more ahsurd and humitiating ritual, or more mortifying and cruel penance. Her lawa, like those of the Medes and Persians, must be implicitly obeyed; but nulike theon, change as eertan as the nooc. They are early founded io reuson, asually in violation of common sense, sometimes comuon decency, and unifuraly common comport. Fashion is the great goddess, Fasbion rules the world and a most tyrannical mistreess ehe ia. She compels people to submit to the wost inconvenjent thinge imacinable for ber sake. She pinehes our feet with tight shoes, or choikes us with 3 tight urektio, or sylueezss the hreath out of our body by tight laciing, she compels peaplat to dress galy, whether apon their own property or that of others, whether agreeable to the divine word or the dietates of pride. Fastion taxes without reason aud collects without mercy. If the requires oblations from the four quarters of the eurth they most be had if wealth, bealth and happiness are the price. If she fancios thin gases or five thicknesses of woolen for dogdays, she speaks and it is done. Ah, do ber worshipers eveer thinuk that disesse laiugho and death grine at the folly of the goddess and zeal of the worshipers? Fashion is the foster-mother of vanity, the offal of pride, and has nursed her pet until it is fat as a sea tertle, is quite as wicked to bite and barder to kill. Bat unlike that in habit out of the berriog-pond, instead of keep. ing in a sbell it is monnted on a shell, adorned mith every plummary intrnding into all the arenues of life, soatterivg misery far and wide, fathless, feurless, uncompromising, and tyrannieal. Then the example of a fashionable woman, how low, bow degrading1 The depth of a flounce, the atyle of a ribbon is of wore im. portance that the strength of virtue, the form of mind or the style of hife. She coasulty the fashion plate oftener than her Bible, she visits
dry gonds shops anil tho millimer oftener thao tho church. She spoaks of fastion ottoure than of virtue, and follows it elnaer than she dons the Savior. Hor isiople, what is it but a hreath of poivou for the young? Oh huw thocking tu be friendiy with au unfastionable ladg, it will neser do in this werld. How soon ose would lose custe, no matber if her mind is a treasary of gems, ond her beart a flower gardon of love, and ther life a hymo of grace nud pruires it would not do to walk on the streets with her, or intimate to any body that you hnow her.
Ah, absed women generadly outlive fashionWhe ones. Crumbed and careworn women see the pampered daugliters of fastion wither and die aronnd them, und wonder why death does notcomeand take theim awny instend. The renson is that fashion kills more wonen than toil and sorrow. It is a sad truth that Jaclionpanpered women are ahaost morthless for all the great euds of human life. They hiave but littlp foree of character; they have still lesy powar of moral will and quite ns littlo phynical energy; thry live for no great parpose in life; they acoomplish no worthy endk, Resder, if you love freedon more that alavery, happinees more than minery, competenee moro than porerty, never bow your kave to the godiess fashion. Remamber the body is the sholl of the soul, aud the dress is the husk of the hody. But the liusk geaerally tells what the kersel is.
Reruementer it is writtan "lyy their fruits ye ahall know them." If you have been howing to the geddess,fashion, repent, because you are atpopting to do what Cluritt tays is impossilhe, to serve two masters, God and mammon. In 2. Cor. 6: 17 , we are told, to come out from the world and be separate. If we live as the world lives and think and act us they do, wherein do we difler? Ia what respect do we difter?
If we say that be abiden in ta, we must walk even sa be waiked, and be not couformed to this world hut be trunsformed hy the renewing of our mindz. Let as not bow down to the world' fushions, but let us come out and be saparate. aud not he entangled with the yoks of hondage,
We are all well doors or evil-doers. None of us liveth to himself. We die, bet leave an ia fuence hebiud us that nurrives. We are all misaiouaries for good or evil, whether we intend at or nok;we many be blote obscuring the sight of the Sun of Righteonsenes, sendiug adark isflosnce outward to the rery circumference of rociety; or we may be a blestiog, sproadiug brpedictions over the length and broalth of the worid. If wo are Christ's then are we the bride, and ber attitude is that of longing expeotnnce, of anxious watching until tha hears the roice of her belovel saying, rise up, my sister, my eap nased, my fuir one and come away. Shall she to whom tione words will one day be adiressed, be foned living for self, the giddy whirl of furhionatle and worldit pleasaces? No, most surely it can not be that the hade is neekiag for and Ginding pleanare in ber lord's ahornco in scenes hike these, or that sbe is living hise that world that duspines and rejects Chrnt. If weare Christ; we shsll ahatain from every appsarance of evil, and withdruw ourzelvee from such as consent not to the words of the Lord Jesus. "I beseech you therefore iny the mercies of God that you present your bodies a liviog ascrifice, holy, acceptable unto God, which is your ressonstle sertice, and abbor that which is evil and cleave tothat whieh is good." God has ssid "because thou hast hept the word of my patience I mill also keep thee frou the hour of temtation wheb shall conse apon all the world to try them that deell on the earth." Wateh and pray lest ge enter into tomptation.
F. W. Robertion well sus s: Fault'es taess is Ficcirable, being merely the cegst on of erit. But perfection is positive, the attainment of 4 conceivahie excellence.

JESUS IN THE UPPER ROOM.
BY ALICE $Y$ TROETLE.

$W^{1}$E are made to weep when we hat think Of Jenns in that apper foom How rad his heart, be knew be would part From leved ones very soon.
With chosen ones from out the world, Tbe prepared "supper" be did ent, But firit he showed bis love for them By "rising" up and wrahing feet.
As an emblem of his body
The bread be theu did break; Thix ye do in remembrance of me, droft as ye partake
"Likeviss" the cup he passed,
It's the emblem of bis blood,
That we mont drink if we would live And dwell with Christ ahove.
M. Morris, Ill.

## EVIL-AS CONSIDERED

0E thing we do all know, that the world is full of evil, marriog contivually the good we are trying to accomplish oa this earth: sud we have evidence in Iloly Writ (Geo. 2: 17 sod $3: 22$.) that evil existed before the creation of man; for tt was slready knowo then to the great Godbead.
The first great evil committed by acy of God's creatures, was perlups that of Satar and the sagels io heaven who caused a rebelliou to take place, which was actuated by pride. But it is im. possible for me to believe that evil al. ways existed co-eternal with the Truth and the eteraal Ose himself. We might rank it with the number of possibilities; for sll thiags sre possible with God except to lie. Heb, 6:18. I believe it to be a fact, that discord broke the geaeral harmony of the divine arrangement or order of things at one time or other; but whether it occurred acciảeutly or otherwise and when it occurred, is not possible for the feeble mind of mall to conceive of.
We can easily imagioe that if oone of Gou's laws which mutually govern all things created, had ever beeo broken, that it would seem impossible for evil to exiat. But the evil of which we gain. ed a koowledge is a result in cousequence of disobedience by our first ps rents, who, by eatiog of the forbiddeo fruit, purchased dearly the koowledge of evil, to which before they were entire straagers.
1 cannot believe that the tree of koowl. edge was created evil, or that its fruit possessed any evil qualities or properties; but that the evil existed io breaking the commandment-"Thou shalt oot eat of it."
The term evil, as used and applied in the Bible, we discover to have several meaniogs; sometimes signifying punishment; io which sense only it can be claimed that God creates evil. Rev. 45:
7. He creates light, darkuess, peave, and punishments. Frequently the term is used syuonymously with sio, the greatest evil man has to conteod with io this world, whicl comes through breakiog of the law.
Again, it is used to denote Satan, who being termel the evil ose, first tempted man to break God's divine commsad. It is very evident to my mind that all the evil to which we are exposed, comes through dieobedieace: aod every aeg. lected duty or disobedient act consequences evil.
Some thiakers claim evil to be a necessity in order to costrast God's swful being, something to which he can display his almighty power and wisdom.

Metaphysiciad may theorize, and other minds idly speculate from now on till doom's day; but what shall such theories and thoughts benefit man's soul salvation? It ahould matter oot to the true devoted Christian, wheo, where, or how evil origioated, or for what purpose it was suffered to come into exist eoce; but it shonld be enough for every rational thiaker to know that God has created mar to do good sod oot evil.
The Christian's entire warfare consists chiefly in battling sgainst evil-evil umagioations, evil thonghts, and evil deeds. The fort of evil is the devil's stronghold which needs to be demoliehed on every havd.
It is our bouodea duty to fightagaiost all manuer of eril, and to show every appearnoce of it. kowing that the promises of God are sure, they that are obedieat shall be rewarded with goodlife eteraal, but the disobedient with evil-"indignation and wrath."

IFaterloo, lowa.

## HE BAPTIZED-WHY?

ay daxien batoht

IT is evident that the motive which construins us to do a thing has much to do in readering it acceptable in the sight of God. Heuce it is veces. sary that we examive our motives in whatever we do. Another's motives it is aot in our place to judge, and it is also a difficult matter to do it. But our owo we can examine and know, and it is our highest duty to do so, since it is possible that we may do aomething from an improper bootive and iveur heavea's displessure upos us, which, if done from a proper motive, it would briog God's blessiog upon ue.

But it is not only necessary that we Watch our motives, but we ought also to exnmine and know to what intent, or purpose we do a thang, and know also that our purpose will is the proper one -the one intended by God. Hence it is very important that every one that is baptized should be constraioed by the proper motives, and have the God-inteaded purpose io view. For otherwise we may oot meet God's approbation.
The question, what shall our motives' bet is plain. It must be love to God. But what our purpose shall be, upon this there is a great difference of opinion. Some of these opicions we will examutae, sod see if we cac find the proper purpose.
(1) Be haptized-why? Some will say, to wash nway the bereditary sios. They will baptize, if we may so call it, little infants. Such who are not ahle to know their motivea, mucb less the purpose. It is oot the work of the first person, of him that is baptized, but of second person. Here it ought to read "have them baptized." But so it does not read. It is an act unto which every individual must be coastraioed by his or her owo motives, if it shall be performed according to the will and pur. pose of God.
As regards the Adamic sin, it 19 evideat that that is aot the purpose for which it is istended. The Adamic or hereditary sio, is not a real sin. It is cot a sin that is to be wrashed nway. Nor is it a sin for which we must ohtan God's forgiveness. But it is the sin that is to be conquered, through the grace and help of God. For it is nothing else, but the siaful incliontions of our osture, which we ioherit from Adam our first pareat, aod this is not forgiven or washed away, neither is
it takea away from us whea we are truly courerted to God. Paul the apostle, was truly converted, and baptizad and washed away his sios, but this beredi ary siaful ioclination he still had to fight against Rom. 7: 14-95.
(2) Why be baptixed? Some wil) say; "So that you have fulfilled the cora mand. When I read the New Testa mentafter I was converted, I alway came across this command, and so 1 re solved to be haptized, so that this com mavd shonld oo more stand against me. It was to me like a atove on the public highway, against which I always came when I was on the rosd with my tearu So taking the sledge I weat and remov ed the stone, and oow I can pass freely oo after I was buptized when I read the Bible this comorad stood sgainst m do more." To such a purpose fod has not iotended a single commsnd.
(3) Why be baptized? Some will answer, "To show to the world that we have been buried in Christ's death and are riseo with him." They teach that baptism is a figure, showing what has taken place. As they are buried io the water, so have they beea presioush buried in Christ's denth; and as they rise out of the water, so have they been previously raised in Christ to a newness of life. This is changing the lew of teach iog by types and figures. Types and figures were used to foreshadow certain thing. But when the antetyps and that which was foreshadowed appeared, then types aud figures ceased. Wheo the sun arises in ite splendor, then the shadow, moonlight, disappears, So wheu Christ, the great antetype, in whom are ceotered all the types and fig. ares of the Mosaic law, appeared,then the latter all disappeared. When we have substance we peed no more shadow; and if a person is buried and risen in Christ before be is baptized, theo haptism is so vain an iostitution that God oever would have instituted 1t. He never iostituted a Dob-ebseatinlity. Every kernel has its shell; but if we could get the keroel without first cracking the sheil, then it were vaia to care shout the shell. Aud if we will receive the baptism of the Ho ly Ghost before we coveannt with God in water baptism, then have the Frieads or Quakers a right to repudiate water baptism. For it would then be as useleas as the slaying of the Jewish paschal lamb would be.
(4) Why be baptized? Some say, to "receive the remission of our sine." Thi is part of the truth. For so teaches the immediate successors of Christ-the apostles. "Be baptized every one of you in the oame of Jesus Christ for the remission of sins." Acts 2: 38, "Arise and be baptized and wash away your sios." Acts $22: 16$. Aud the promise was they shall then "receive the gift of the Holy Ghost." But whea we think this is the whole of the truth then we make a fatal error. We may think when we are weary and heavy ladeo burdened down with a grievous load of sin, and are baptized, sod the load or "hody of sia" is buried in Christ's denth, then all is well. When we are converted, wheo we pray nad with fioods of pebitentinl tears streamiog dowa our cheeks, supplicate the Lord; and are baptized in the oame of Jesus for the re mission of our sins, only, theo our whole work may prove a failure. There 18 a more aublime and lasting purpose required than merely the forgiveness of our sins. We then ask a final: Why be haptized?

The parpose of our beart ahould be
to ohtsinf a apecial favor, bat it must be a universal purpose. It can be wothing less than thereby to coreanat wi fo Go tor time and eteraity. That benceforth our body, soul, and spirit; our time and talents, and our all that he has entrusted unto us, shall be bis now and forever. That we will never more lay olaim to auy thing as our own, it is the Lord's sod is sanctified unto his service. That his will is our will. That whether we live we live unto the Lord, and wheth. er we die we die unto the Lord; so that whether we live or die we are the Lord's. In the lapguage of Ruth of eld this pur. pose of heart is thus expressed: "Whithor thou goest, I will go; thy peopleshall be my people, and thou, $O$, God! shall be my God; thou didst die for me, and I will die for thee." The sonl that comes to Jesus and covenants with him in baptism with this purpose of heart, sgaiast bim the gates of hell shall not prevail. Nothiog thall be able to sep. arate him from the love of Christ which is shed abroad it his heart through the Holy Ghoat which is given unto him. All back sliders have inmediately fail. cd to come with this parpose.

## ONE MINUTE TOO Late

ABEAUTIFUL young woman was coademoed to die on the ecaffold. Her youth, her lovelisess and reputed innocence, kindled in the hearts of mul. titudes the keenest 'sensibility for her melancholy fate. The throne had heeo besieged with earnest supplication for her pardon-but still without success; while hope yet whispered that at the ast moment the heart of royalty might melt and grant the boon. The appoint. ed day has come-crowds gather on the atal apot-the hour whea she must die draws near: The last ray of hope ex. pires, wheo afar in the distance a mes. senger comes-he ridet like lightaing over the p'sio. He comes-he corpes. But the fatal hour comes before him the fatal blow is atruck-her life blood mingles with the sand, when lo! thest messeoger arrived,the pardon is at hand; but it came one mixute too late.
Sinner! you are under sentence of death. He that belreveth oot is concondemned already. The hour of exe cution is rapidly drawing near. Each day that passes, hrings that set time one day uearer. It will soon opea your eyee, The king has pardon in his heart, aod in hie hand. But be will he inquired of to graot this hoon for you. While you live perhaps the day of grace liD. gers. Perhaps it is just cloniog, nad the oight of despair setting in. Your auit pressed now, msy prevail. The psrdon may be granted. Your soul may be saved. Butsoon the fatal hour, the hour of death must come. You arestretched on a bed of pain. Disease has laid his iron hand upon yov, nad aow is feeling for your heart-striag. A moment more and you are oot of mercy's reach. The vorce of frendahip shouts io your ear, beseeching you to prsy. You tura a dylog eye to beaven. You raise av expiriog voice to God. But the eyelid falls-the voice chokes-the life-blood atops. ©Sis is one minute too late.
Oh! sianer, aow is the accepted time. To-day is the day of salration.
"Re wise to-day.
Selected by Hiasy B. Meyers.
Bible religion improves good man aers. It tesches what it commands: "Be courteous."

## CLEAR THE WAY.

II
EN of thonglit, be up and stirnons night nud dar, way!
Men of action, sill and cheer them as ye may. There'n a fount ahout to Atream,
There's a light ahout to beam,
Thers's a warm th about to glow
Towre's a flower about to blow:
There's a tndnight darkness chauging into grav. Man of thought, and man of action, clear the

Once the welcome light has hroken, who whall say
What the unimagioed glories of the day? What the eqil that vall perigh in ita wave Aid tho dawniug tongoe and pen;
Aid it, hopes of hovest men;
idd it, paper, aid it type:
Aid it, for the hour is nigh,
A ad opr carnest must oot slacken into play. Men of thought, and meu of action, clear th was;
Lt, a elond'e sbout to vanisb from the day, And a brayen wrang to crumhis jato day. Lo, the Right's abont to conquer; clear the way With the Right sball mauy more Winh be inght at the door:
Entar smiling at wreag shall fall
Many othera great aud amall.
That for ages long have held us for their prey Men of thought, and men of action clear the say.
Selocted by Joun L. Snavery.

## PERPLEXED

HY C. H. BALSTAGOM
To a Suint in a North western Wilderness.
CWEETER thao howey aad the boaey missive. I aeed cot wholly imagine how you feel io your moral solitude, haviog myself experienced the bit. ter yet salutary disceplioe of isolation. 'Aloae, yet oot alone, for the Father is with rue," is the most sublime attaioment io the Cbristian life. We grow gray with years and trisls and sufferings and sorrows, before we come into full conteatmeat with (fod aloae. To over. cone our shyness of the All-holy, aod our aversecess to close fellowship with Him, maey a sonl-wreach, aod bodytwioge, and disciplioary earthquake are needed. Through tears and groasas we often cry ont with the bereaved patri. arch, "all these thiogs are agaiost me," while provideace is slowly apelling out the coatrary verdict. Eleveo years of bond-service, and two years cruel inprisonueat, do not look much like stepping stones to the throce of Egypt. But these periods of oppression and sol itude and heartache were necessary to prepare Joseph to be a kiog and aavior. Kioghood aod priesthood are the digaities God inteods for sll his beils, and to reach the exaltation we waot a crucible of which the Cross with its heavea. sod earth spaaning mysteries is the type. We need suffering to preveat suffering, sod to eurich us with the treasures of God's own character, as truly as the day oeeds the night, and summer needs wioter. The soul wants God, and it is by sorrow and disappointment He struggles

I read your letter with warm affection aod gratitude, and yet oot without sadness. It seems to me you are burdening your mind, and disturbing your peace, without adequate occasion. That you are a sincere sod noble-hearted Ohristian I do oot question. I love your simplicity rad iotegrity, and admire Your meek aod steadfast fidelity to conviction. But you maoifestly misconceive the evangelic record relative to what transpired io the oight of the betrayal. Christ was a Jew and more than a Jew, subject and obedieat to Jewish
rule, so far as Divinely appoioted. He chme to fulfill and not to lestroy, and yet to neatroy in fulfilliag. Jhe wascir ronociond at the lrgal ng ". wrent to the temple with his pareots in accordance with established cu-tom, and no douht fulfilled the Iaw in the matter of the anoual passover from his twelfth yenr to the opeaing of bis ministry. The pregoant record that he "was subject to his parents," justifies such a conclusion. They knew their obligations to the al tar ritual, and they could oot look up. oo bim as no exception. They were pious aud puactual, and expected him to he. To besubject to bis psrents and yet aeglect their worship and disregard their wishes, is ao ioconsistency which will not for a moment bear the test of reasoo. There wss no eecessity that his mission shonld take him away from the dispensation noder wheh be was born watil be formally eatered into the work of "establishiog a better coveoant." The Jews had constant fanlt to find with his violation of their tradition. sl rites and devices, but oo least hiat is given of remissoess io Diviaely authorized institutions. The iden that Christ partook of the legal passover io its primary intent as a farewell meal, "is order to fulfill the law," as you claim, is wholly gratuitous. Its participation on that particular occasion for the reason assigned, would make him a gross offeader of Jewish law whileyet prop. erly uoder. the Levitical jurisdiction. That Christ slouid be "made of a womao uoder the law," and have his training neder and by the law, spending thirty gears uoder its economy, aod yet not honor its sacred nitual, is a notion so umreasoaable that we ahould not for a moment eotertaic it. If it could be demoostrated that Christ but once shared the passover, and that after he had set up his claims as the founder of a aew dispeasation, it wonld reveal an el. emeat of inconsisteacy which would be a serious drawback to the iaspired authenticity of the Gospel oarratives. It would make his life oot only a riddle, but an incoagruity.

But apart from all this occult aod iohereat evideace, the literal oarrative confutes the idea that Christ partook the paschal iastitute on the oight of his agooy. The words in Matt. 26: 26, "And as they voere eating, Jesus took bread," (de., fix a coatiouity and imme. diateaess between that meal and the eucharist, which demoostrate beyoud the possibility of refutation that either there is no supper conoected with the communion, or that the meal aamed psssover has a Christian inteat. From this there is oo escape. There is oot a particle of room io the record for two meals in the same oight.

Beloved fellow-pilgrim, take it not nokiodly that I write so plaialy and let oot your love for poor, uoworthy me grow less because I am faithful eanugh to help yoo to a clearer apprehension of the truth. Be too too positive in your averment. There are teo thousand puzzles in the ascred oracles which we must defer for elucidation to the postmortem apocalypse. There is oothing fully koowo. The simplest sarface facts have their profuodities nad mysteries. Etervity has its eaigmas as well as time. Faithis needed thereas wellas here. There the appareotly impossible may tax our trust to a degree that would pluage us into confusion and despax io our present minority. Io the meao time let us live Jesus, aod be what is symbolized instead of resting io the symbols. The passover before Christ, was as truly

Chri-tinn in spirit and purpirt ns the supper n'ter Christ. Botin hal one olfject, dusigted to impress the sampe truth. viz: a Disinn bumano atonenaeut for oun sinv, and our lirotherhood in ther Gad. mus. This is the great lesson given for our study aril exemplication io sll the economies of grace: ooe Father, obe family, one paraclete, one redemptions, one joy forever and forever.

## PERSECUTION.

my.s D. bacohtritn.
"All that will lire godly in Cbrat Jeaus shail snffer persecutiou. 2 Tim. 3: 12 .
$\mathbb{W H E}^{\text {HE righteous of the preseat day io }}$ this free land know hut little of persecution as compared with those of other lands in former times.
It is worthy of aotice that persecution gecerally comes from professors of re ligion. Paul was as religious while persecutiog the Christisas as he was nfter his coaveraioo. Who caused our Savior to be appreheoded and crucified? A very religious people.
At Lystra the heatheo were ready to worship Paul and Baroabas, but the Jews of Aatioch and Tcoaiom followed them up and as Paul was the chief apeaker they stooed him aod drsgged him ont of the city like a dead dog.
All the horrors of the Iuquisition are locked-yes caused by a people who professed to be the chosea of God.
"The childrea of this world (noo professors) are 10 their geaeration wiser than the childrea of light." Lake 16 : Bob. Ingersoll, "The Truth Seeker" and other iadustrious workers io the infidel canse do not make half ss much effort to overthrow those who "live god ly in Christ Jesus" as they do to parade and bold up before a gaxiug world those who have already falleo or dose sorae norighteous act lhat hriogs disgrace up oo the boly cause they have espoused; but let some humble "ambassador of Cbrist" "exnouod the way of God more perfectly" thereby some who had al ready beca united to a body professiog the religion of Jesus Christ, sad oh, how the porsoned darts do fly after him!
My beloved brethreo, let us keep oar selves above aoy such muholy set! I have sometimes thought that if we had to suffer more persecution we would be more Ohrist like. Persecution, is is some respects to religioa, what fire is to gold - though it does not make pure gold any prrer it reoouoces much that is not gold. It is said that the refioer of gold keeps it in the fire uatil the fire removes everything else so that he cao see his owo image reflected io the pure gold.
If we were placed in the crucible, would oot there have to be many thiags destroyed or yemoved from us ere we would reflect the image of the refiner Jesas Clurist?

But the iospired writer tells us of a better way to be I rurified than by the refioers fire. Hence it is, "seeiag ye have purified your souls io ohcying the truth, through the spirit to nofeigued love of the brethrea, see that ye love one another with a pure heart ferveatly.' 1 Pet. 1. 22. This esa be accomplished by "Beiog boro agaia, not of corrupt ible seed but of iacorruptible, by the word of God, which liveth and abideth foreser." Let us mske that word tho man of our coussel and oot hearken to sny thiog differeat or compose ourselves to our fellow-men or measure ourselves by them. "For all flesh is as grass, aod all the glory of msu as the flower of grass. The grass withereth and the flower thereof falleth away; but the

## THE INEVITABLE "BUT"

I AM curtainly w. ry of beariog it, nod 1 anm nshamen thet I have used it so mach myself. Cisa we wut learo to commend the good we see in others, without at aceompany mentina of their defects? Wheo thesermon is under lis. cussion-a sermou that has helped in by its spirituality-why add to our comneents upon it, "but it was too logg," or "it lacked methol," or "it was not sufficieatly studied," or something thee that did oot exaetly suit it.

Wheo the sclivol is talked niont, why Qegative the good by a meation of some thiag else that possibly might be improvel. "Yes, she tenches a good school, but they sny she punishes too severely." "Yes, she is a competeat teacher, but she is ootstrict ebough.

An absent persoa is mentioned: "Ye4, he does pretty well, but don't you thisk he might," etc. "The choir siag weil, but drsg too much." "The meeting was iaterestiog, but it was too loag." "It was a nice eotertaioment, but not quite cake enough." "The day is fair, but it is too wiody." This is too dry, that is too wet. This is too short, that is too long. This is too slow, that is too fast. Ote is too stingy aud another is too generous. This man is too conceited, aod that man is too reserved. Thislady 18 too dressy, and that lady in oot stylish enough in appearacace--S. S. Times

## WRANGLING MINISTERS

T
HERE are too many petty jealous. ies constantly cropping out smong our mioisters for their owa peace of miod or the welfare of the symagogue. It is impossible for a Jewish paper to say a word io commeadation of one mioister without some other minister immediately comiag to the frout to decry the merits of his collergue. These reverend geatlemea, or many of thum, sre at cootinusl warfare, none the less bitter heeause it is often waged io secret, rod they set ao example of puerile quernlousoess aod silly wreogling that is al together iccompatible with the dignity of the prestly office.
These reflectione are true of the ministry all ovec the country. Io New York our miaisters mingle very little in commuaal gatheriags and when they are oot together they may frequeatly bo hesrd criticisiog each other io the sever est terms. Outside of New York, disappointed caadidates for metropolitan pulpits oever tire of decrying the abili ties and characters of their more fortuate competitors and not iofrequently they are at daggers drawn annoog themeelves. There seems to be something io the air of the Americas cootiaent which makes men, amiable enough is Europe, quarrelsome enough aud spite ful to a degree that we canoot sccount for.
This quarrelaome disposition on the part of many of our clergy works havoc with their position among their coogre. gutions, destroys the respect io which they shoold be held and, by loweriag the,n to the level of the most ordinary mortals, rohs them of the influence that they shoald wield and which they sometimes complaio of oot possesxing. Breth. reo, remember it is beautiful to dwall together io unity and peace.-S'el.
Thomas a Kempie wrote: God walks with the simple: he revealy himself to the lowly; he gives uoderstandiog to little ooes; he discloses his meaniog to pure minds, and hides his grsee from the coriocs and proud.


## plblasuez weekly

| Cabdisal princtiplen. <br>  <br>  ant routice <br>  <br>  <br>  <br>  <br> Fwrd, it Chitolian Deplem <br>  <br>  <br>  <br>  <br>  <br>  prisetyle of the rolliog at Semachirat <br>  <br>  <br>  <br>  The cemo nhe bent <br>  <br>  <br> tsenemby wis <br>  <br>  enty <br>  <br>  <br>  <br>  <br>  <br>  athentchation <br> Addresa all communleationg, <br> BRETARET AT WORK, Lanark, Carrell Ca., I1. |
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## LAXABE, HL...

Hor days and eool uights in the East.
Tuo parsons were baptix d at Eliklick Pa , on Sunday 22ud of Auguot
Buofugr Howard Miller hus moved from Elk Lick to Lawisburg, Po.
Politics are ruming ligh in some parts of the cooutry. Brethren keep hands off, if you would be happy.
Beothen E. and wile orrived at Elk Lick Pa, the 25 th. They expeet to reach Astlinul, Ohio about Sopt. 1st.
TEIs week brotter J. H. M ore euters the difie to begin work on the Burerhacs at Wons$\mathrm{H}_{3}$ introductory article will appeas in next issue.
Tuy hrethren of the Hone Mirror, Long mout, Colorado, wayt a printor. Will pay gon

Bro. Enoch Eby informs us that six have recently heen baptized iu Waddamis Grove burch. More are bopeful.

Bro. S. C. Kena's son and daughiter Lizzie of Eilk Lielk Pa , starthed to Huntimydou tha 25 th to attend school. Tary stopped iu Bedford county to visit frieads.
Onk ellircth in Ohto (Dounld's Creek) bay raised 8160.50 for the Cassel Library. The work still moves on.

Bro. Howard Flory bna jmaed his fatber as co-editor of the IIonir Mirror. The last number reflects credit upon both pablisher and editor, aud denotes ixp provement.
A freigbt train was wrecked on the B. nud $O$. road east of Cumberland, Mid. the 25th. Almust twenty cars wers torn to aplinters, aud tho freight scattered inevery durection.
Wx hopo the realers of the B AT W. arn
giviog Bro. Steni's articless on "Desigu atd giviug Bro. Steñ's urtholes on "Design and
Form of Bastism," a rarefal regding, Tuey are cartaiuly rich in trath well stated.
It betrays a "stop-theet" character to rail againct raling or to retaligte against retaliscqudennest thyself; for thou that judgest doont the sawe thiugs. * * Thinkest thoun * * the sawo thalt excape libe judgreeut of Gcd ${ }^{\prime \prime}$

Tas second edition of A. M. Report is not yet out. Our hrethren are very wuch cut of ps tience, aud we cannot hlame them. They bave now waited nbout three mestiss and still hare Ho ieport. Homever, tbe trethren at Huntingdon were equally unfortumate io nct getting nut a al li ;innt lange edition at ferst

## THE DEHATE

Ondres are coming in for the debate. Let all who will act as agent in their congregations ardresa me at once. Ageots get good reniuteratioux for their labor. Wheo all expenses are paid the pries of the books for one thousand copies will hardly pay ue to handle,so that orr hrethren may nee that $I$ am not apeculating ou the
book.
We were pained on learnivg of the deatb of our beloved young brothor D. E. Longeneeker, of the Mahoning thurch, Ohio He was o brigbt young man, fall of promise for futare usefalness to the charch; but the Lord's will be done, not ours. He fell asiepp in Jesus Aug, 11 tih, aged 29 yeari, 11 mouths as d one day. God bless and comufort his dear mife and children.

Tas hrethren of Lamark and viciuity bave tome suppliet which they desire to send to the Kansas sulferers as soon as they can recoive inatructions for shipping. We wroto to Bro. Blue for instructions ahout ten dayg ago, and at this dste lave received no reply. We expeet to hear from them soon, with full instruotions ahout how to uhip from bere, which will
be mude known in the paper as soou as reecived.

Ax wo know absolutely nothicy of the future, That me ur any thing elsen shall do or he,ought we not he viry carstal not to conur st oarselves ia npeaking about it in too positive ternis? 'To appear to ber certuix abont whit the future will
develop when it is whilly beyond our porter to develop when it is whelly beyond our porter to Enow does not seem to us to be wise. It is a withont den to mauy of un wns treasire np tor pureol los due retection, nua chas rreasure uppor caution might havsenabled us to aroid.
Oun editors and preachers are doing a great deal of adruonishiug to "fortear," to "love one mother," to "be bumble," . Se, which is all very good; lut whit will their precepts do unless they eufurce them by example? What pood doen it do fir a man to prench against the vain wifo and his ehildren airess its the lakete and wifo and his ehldaren dress, it the lakest and
mest expensive styles? Why should he ask mest expemive styles? Why should he adi
otheru to do what ho nor hiv wifo mor childron will not do. Ged save us from being of that number who say and do not.
If me thought it were "profitable for doctrine, for reproof, for eorrection, for instruction in rightwousness," to toll of the good apples, ei-
der, plums and grapea left at B. AT W. ofice by der, plums and grapes left at B, AT W. office by
opeu hearted frijends, it would affurd us muct pleasure to do so, bat we doubt pery mach whether our subscribera paid their $\$ 1.5 \theta$ to know what we have to eat or who should dine with the editor. If we thought they did, we woold chearfully tell it, but because we csmuot see how auch news could parfect the tuan of God and thoroughly furnind bim usto every that work, we try us much as pesibile to leave that kind of information out of our colamus.
Is the investigation of the quation of whethot the comnission feaches three immersions or Sou aud Holy Ghost are three tif the Father, Sou and Holy Ghost are three reparatn exist-
enees diatinct from each otber that three acences diatinet from each otber that three ac-
tions will ba required to perform the act Script urally. All eur efforts to prove that the conlmission requires thrce acts in set avide at one
$n$ wrep of the asiertion that Father, Son and Wrep of the anertion that Father, Son and anve identicul being correaponding to the dif. ernat offiees which be fills. Thrreflore to prove tbat trine immerion only is Scribtural baptism do not fail first to prova that Futher, Son and Holy Gboat are three reparate exinteuces distinct from each other, and that the namien Father, Son and Holy Gbeat are unanen of these eparate exintencan-that they are not one $+x$ stence and that the three bammara aerer ap. phed to the same axistence.
Tus time appropriated by numisters to a as r mon diliters in objpect. One has sis messaqe mbich takes an hour to deliver, while the other beema
to think he has an bour to occupy with some to think he has an bour to oceupy with sonue-
thing. With one the time is a necessity; with the other the message. When a man needs time it is generally gratefully alloned, hut whan he takee time which he has no ase for, it is not unfrequentily begrudged to hma. No spenker should "take ap" the time, only a message bas a right ta do that. For $n$ wan to teke wbat does not belong to him is really stealing. Let us remember, too, that thieves are not only unpopular to the burch but to the world also,
Whit tis here said of speakers is also true of writers. One man lans a thought to express,
to do which requires space, while the other
serms to think bo has "space" and most write something to fill it op.
We have urged oar contrihutors to write "short artieles," because often, it seemed to us, they thought an essay most.hare a certain length or it wonld not be an articie. Really ten mitutes is longer for a sermon when the preacher "takes up" the time, than two hours is when the message takes it up. We would rather sit two hours listening to a man who had to have the time to express his thooghte than ten minutes to a man who had the time but uo thoughts to oceupy it. And so we would ratber give a page of the paper to a writer whose thoughts required it than one eighth of a colmin to some one to "fill in

## EASTERN MARYLAND HRIEFS.

-D. P. Saylor and R. H. Miller started for Uunterdou county, N. J. the 18th.
-There are five churches in Eutern Maryland, aggregating about 1,000 menbers
-C. G. List preached in the Town Hall in Jobnssille, Sunday morning the 15 th inst.and d. H. Miller is the evening.
-Tbe coupeil in the Buab Creek ehurch, the 12th inst, passed off pleasantly. Peace reigns there now.
-Six Bretiren visited the merabera of tho Besper Data congregation and found a large number of taithful members willing to romain with the church,
-The Pipe Creek church has a Meetinghouse in Union Bridge, auother in New Wiodsor, and one in Westminster. That looke like eity work. They also have three good houses is the country.
-Tbe crumittee to this Distriet will give report of their work.
-We have been informed that the Beaver Dam secerders iatend to publish their "say" in pamplet form. Is it not a sin to uso the preva?
-There je a Sunday-school in Meadow Branch Meeting-bouse. This house belongs to Pipe Creek ehureh.
-The Monocaey Chureb bas a Meeting houss in Double Pipe Creek, the home of D. P. Saylor.
-The Bush Creek elureb bas two Meeting houses where the people meot to praine God.That is a good place for a Bible-school.

The "Mary" of New Windsor is eister Hetty Engel. She spares neither time nor money to build up tbe cause of Chrigt ta her
urbb. God give us more such devoted hearts!
-We had lhe pleasure ot mureting the children of God in worghip in the Town Hall in Johusrille Monday evening the 1fith. Would have been pleased to atiay a week if time had permitted.

- A proposition will likely soon be made to make two congregations out of the Pipe Creek clurch. There are abont 400 enembers.
- We met for public worahip in New Windsor on the ereuing of the 17 th. The Lord blessed us.
-When you hear an elder, or a proacher from the pulpit detounce the Bretbren's periodicals white be bimself is paying for severa political papers, then pray that he may be raved from falling. He is in daager of worldjyism.
-There is a place out here where the great majority of the nuerabera never read the Brethren's papers, the Report, nor attead A. M. nor vinit among the churcbes generally, and the result is they bave gone out from us, thun sbowing that they were not of us.
-When a man will not read, kut listens to the reports putin eircolation by wicked men, he soon loves the power of a nound mind.
-The Baltinore Sua ssys that Miss Tillie Mateer of MI. Joy. Pa, was malking with a young man when a spark from his cigar vet fire to her dress, harning her to deatb. And still tobacco mast be deiended! The Lord help all of us to put nway atery usslens thing from these temples of the Holy Ghost.
-Tha Beaver Dana Meeting-house was hoilt by Brother Samuel Garver in 1823 and precented to the Charch of the Bretbren. It is a atone structure, and beautifulls located at the edge of a pleasant grove.
-iro. Solomon Stonar tisited Baltimore Sunday the 15 th and reccired a precious sool into the church by baptinm. There are about ten membera within a fow wilhs of the city. The Brethrail of Pipe Creek church beld maetings with them.
-Bra. D. P. Saylor returned from New Jer-
sey the 19th. He reports that;'the!! Moore

Brathren who wers expolled thrity-oue years ago have heen restored to fellowhip with the General Brotherhord. The committee found that they had ieen illegally dinoried. Thirtyone geare is a long time to stand out without cause. The Lord hless them on their returu. -It mas with feelinge of joy that we assembled with somo precioss souls ia publio woribip to Westminster on the evening of the 18th On account of rain, the attendance was uol large. The Brethrea have a good, substantial house in the city.

## THE DESIGN AND FORM OF CHRISTIAN HAPTISM. xvit.

Baptism into the name of each persoa of the Holy Trinity.
"Proutuce your cause, saith the Lord; briog forth your Strong reasons, salth the king of Jucob." IE1. 41:21.

## obseotioss Answeued

COME object that more than one action bad ) beeo designed in the commistion, the Sa fior would have employed the word "threce" of "trine." Jost nas the numeral "seren" deaoted the uumber of times Nasano lad to dip himeilf in Jordan, and some have gote so far as to assert that "where there is a ropetition of ac tion a numeral is always used." Numerals, bowever, are needed to express renetition only where other words fail to do no. If other words oxpress it, the use of a numeral would rather multiply it,or bo as senseless as bringing double comparatives and superlatives together. It wes proper for the numesal "seren" to be used in describing the dipping of Namman, since no other words in the connection could be so. But bad the prophet sxid, "go dip thyself in the Jordan, and tho Tiher, azd the Pison, and the Euphrates, and the Hidde kel, and the Ahana, and the Pharpar," wonld be not bave commanded him to dip himalelf seren times without sing the nameral? Had lie uned the above angnge with the expression "seven times" beIore the phrase "is the fortan," would he no hate eommanded him to dip himeelf forty nine fimes? seven times in each stream? Had the inscription on the cross beta written three time: in Greels and Latin and Hebrew, would it not have been nine timen?-three times in each languagn? Had Chriat commanded tho apps thes to happtize three times in the name of th Father, and of the Soo, and of the Holy Spirit would he not bave commanded nime actions? three in each name? Lan gunge abouuds in intances of repested ac tions without numerals. "Reador unto Ceasar the things that are Ceasar's and unto God the thinga that are God's." Matt. 22:21. Here is a repeated rendering, with only one active verl expressed, snd no numeral is used. "Oftines ha falleth iato the fire, and oft into the water. Matt. 22: 15. Here in a reperated falliag and no numeral in used to expresa it. John reap bis rye and wheat and barley. The smith sharp ens the plow and hoe and ax. Williarn stodien Geography, grammar and arithmetic. I need rot insult your intelligance by dwelliug longer on this atrain. Other words not only express repetition of action as elearly and coneisely a nomeraln, but often iuclude in that conciseness an securate deseription of the dexign and cir camstatices of the action 1 believe the literati of the world might he safely challenged to deecribe an action into the name of each of three persons, more plainly, concisaly and forebbly than the Savier has done in the bsptismal formula

Ix the last No. of the Gorpel Preacher Bro Bashor tries to make out that be and R. H, Miller are the only editors anong the hretbren bo favor "ndiformity in dress." We alway batthought that Bro. B. was bardly in sympatby with the ckurch ou dress, and especially so rom it indeed affords us mach pleasare to make
hut public and put on record our young hrother'f annonncorpent to the coatrary. We hope be may by hoth preespt and example wage a war against the sin of gay dressing hy both men and women wherever he may be or go.
As to whether the editors of the R. AT W fayor aniformity or not, we leave for those to decide who know our conversation, what we speak, write and practice, at howe and abrond, in pable and in prirate. Oar motto is, Het another man praise thee, and not thine own motuth; a stranger, and not thine own lips."

## OBSERVATIONS

RUSHING from place to place in rapid succeasion, brioga tbinga to oneses view with fueh rapidity that it seems difificolt to see tbrough them as we could wish. And then, ton, we come acrosa the rocky part of man's netore; and we bombly confess it alway, has been heyond our ability to look through stones. We had scarcoly become settled apon the fact that the Beaver Dam purty bud gone out from us, when our cars told onr minds that some of the mombers of the Antietam chureb, Pa, were so dissatusied with the committee's work that they contemplated working alone. This made us feel very norrowfol; for we thiak that course not wise. The trouble is of a local nature; bence it is certainly not prudent to take rash ateps. There is no complaint concerning doctriue All semem to feel that so far as principle is concerned thero is nodifference; but the whole difficulty arises io the application of the principles. We bope all the members will carefolly conaider wherein thess troubles base arisen. We may learn aome lessons for vur profit from some other people. There are the Menuonites. On account of poliey, or the method of apply. ing their principles, have beea cat into sisteen factions. They bave separated from each otber in sowe cases for very trivial mattera; and the question is, Have they as a people beon made better by the disagreement? It vill bo the ancue with nsunless a better spirit sball pervado the whole Brotherthood. If a spirit to be the greatest should take bold of us, we mas then look for s falling away. If it once becomen a in the meeting-bonse, then look out for the atpirant. He will lead some innoceut soula away from gospal simplicity, and tura them into a channel for his own base purposes. But sad indeed, when such things arise, and hotb par-
ties call for a comerittee to adjuat the difficulty, ties call for a committee to adjust the difficulty,
and then when it is done, those who are foumd in the wroug refase to anbuit, hut atill set up therr judgment ogainst the conmiltee wbom they called to make pence. Whenever that is dove, there will be no peace; for it ut ouce reeognizas rebellion as superior to submission. Sometimes nations agree to arbitrate; but wbea the arhiters declart their decision, ovie party refuses to comply and then war eneues. Of such we say they are un wise, for they make the innocont sufter. Well is it auy different if we a cliristian upirit, to those who have been choson to help us towards peace? The Seriptures re very hard against thoss who cause divisions. Gol will avenge his elect.
We hope, therefore, that those of the AntietWeluurch, who feal aggrieved, will cheerfully sabmit. It is a quastion of eternal lifo. This should be uppernest, whether we occupy tigh $r$ low positions.
Now, dear brethreu and sisters, is there not too mucb seeking of howor one from another among us? Jesua rebuked the Jews for this, and asked how they could beliave under such circumstances. Yes, bow can trae faith possess the toul that is seeking honor from men and brethren? Sutan knows how to seatter a congregation. If he bannot do it any other way,
he will come with a spirit of lordlysisn--- a ppirit of,first in power for selfish purposes. Ttis will never meet $G$ od's Favor; and such spirits may go out a million of timess and set up for themselves, and it will be ruin in the end, for the foundation is too saody. We entreat the earwent, sincere follower of Christ, not to be led by suob spirits. "Love the brotherhood." Stand on the good old Jerunsalen platiorm, and let no mata deceave you, for God is your leader. There is but one head of the chareh, Jesus Cbrist our Savior. Mark the wan who talks abont "heals of the church." He will not do to follow. He cannot be a good head of angtbing, unless it be strife aud contention, aud that is not the way you want to go.
We were present two days during the comsmittee work in the Autietam churcb, and we do not see bow they could have done better than tle; did according tofthe evidences-The sore was an old one-thirteen years, old and it required etrong medicine to benl it; but no amputitions seemed xecessary. We werz glad of this; and we think all the membera should rejoies that no members of the body were lost. and endeavor to leave the "ploster" stick as put on by committee, for if you tear it off the ugly wound will neser heal, theret will he no
real enjoyment. We heliore your eoumittee
gave each of you the best medicine mithin their reach; and now do gou tbink you can give youraelven a better remedy? Were yon not al too much agitated-too mnch aroased in your feelings to aive yourselves the bet medicine for peace? We think gou were; hence shonld all cheerfully submit, aud mork in peace. Let each one try to do all be can to make the other lore him, and then there will he power to praise God and work in the unity of the spirit. Brethren pray for the datietam cburcb. She needs Gid's grace as well as all othere, and we desire to tee ber a migbty power for good in the land. God oless her with pence!

## AMONG THE BRETHREN.

${ }^{\text {r }}$write be ap our visite to tbe dear the reader, and how to heep out self. To many a simple letter giving ancouragement to the toilers it the vineyard where we visit, there is joy and streugth; hut bow to necure these hest is cortainly a matter for prayer and study on our part. Many rich gems bave beep covered up with the claff of self-eraltation. Many "love ty" things bare heen bespotted with "gosb" and "blow," hence we always go about the work of writing upon travels in a apirit of prayer for grace to do all to the glory sad hou$r$ of God.
The Buall Creak chureh is presided over by Eid. J. D. Trostle, who is assisted by brethren Jesse Roop, Utz and Browa. Bro. Trostle is blessed with a lovely fomily, and wo were pleased to see bis danghters earneet and active Horkers in God's bonse. The Lord bas blessed Bro. T. with a large portion of kindvess and
geutleness, and we would like to say some good tbings about the love in this family, but space snys "nasy." Aud there in the familv of Bro Roop-himaelf, wifo sud four daughtere, all wembers of the church. They all take quite at interest in Tract work, believing that every good means shonld be used to exligiten the people. Wbat a mighty work migbt be dome to disseminating gospel trath if 1,000 families were to lend a belping fand to the Tract Society! Let us awake to the importance of tbis work, and do zomethiag nowe.

Ou Sunday morning we inet for worahip in Locuat Grove Meeting-Lhoose. Large nadieoce and good attention. In the afternoon visited our offlicted nister Dayhoff nud bad a season of prayer. Sister D. caunot attend publie meetings, hence her soul was refreahed by a visit and worsbippig the Lord in her buoble eottaga. The day Lufore Bro. Trostle and I rie ited Sister Watson, who was recently bereft of a kivd hushand. The Lord bless the widow and the orpbsus in their loneliness. God hlessed us in our prayers in the home of our beloved 0
Oa the 15tb, Bro. Solomon Longenecker took us to the hoone of bis mother near Jobnaville. Here we met io public worship that evening in the Town Hall. We trost the labors there may result in doitg good. The next day we tarried at the bome of sister Hetty Eogel, लंbo, by the way, is one of the actite laborere in Pipe Creek ohurch. No labor neems too great for sister Hetty, and her ment and ber drink is to do her Master's will. She is too well grounded in the truth to be paffes up by the etatement of facts. Meeting in New Windsor the same pight. On the 1sth, we visited Westminster, the county teat of Carroli county, and laboted mith the brethren the same evening in publio worebip. The Bretbren of the Pipe Creek church have heen richly bleso $\circ$ d. The Lord has proopered them in mauy ways. They bave six Heetiug-houses, a large membership made op of the best material in the conntry. This ehuroh was organized more than one hundred year ago, aud the firat Meeting-house wns built is 1806.

The 19th found us amoog the Brethren of the Monoeacy chureb. Bro. Samuel Weybright kindly took us in charge, made us feel bappy at this home, and then took as to Bro. John Weyluight's home in Keysville. Here is where noe lived Francis S. Key, tbe anthor of that famous national soag. "The Star Spangled Banner." The rillage is small; set it is on one the finest locations we saw un Maryland. From this point the hill whereon the Gettys. horg battle was fougbt, is p'ainly visible eighsen miles away. To the west about six miles
one has a grond view of the Blue Ridge mono tains, while the eye beholds in their eateas o for aboot sevents-five miles portb and south St. Mary's College over against the mouutwin ir miles away is plainly visible, while Enumets. barg ten miles distant leoms up to greet the eye witb "How do you do." We erjoyed this grand aceaery very mucb, wid the arest thivg we enjoyed was Brother Jobri's delicions peach e9. But above all we were mede glad by the company and associatioss of the dear old
brotber aed sister, who saow how to lose. God brother and sister, who koow how to love. God hless the dear old fatbers who give us such grod
counsel. Brother W, does not believe in "bloffing" people becanae they are young. We dmire men who show the apirit of Chriatwho are aot seeking to lord it over God's bertage because they possess a little "brief autbor ity.
We apent the oight with Bro. D. P. Saylor and wife. Bro. Saylor had just retaraed from committee work in N. J. We are glad to hear that all was satisfactorily adjusted. Brotber Saylor is nearly tbree scora aud ten, yet he ie about as active as most persoas at twenty-five or the past forty gears be bas been toiling for the Master, and has spent days and months and reare ia telling the story of the eross. All over Eastern District of Maryland are evidenees of hin defatigable labore; for in the days of borso back traveling the gospel bod to be dealt out slowly. Brotber Daniel mas exceedingly yeal ous in trose dsye, and never failed to apend and ha spent for the good of precious souls. We on't want to forget sucb worthy workers; and bite we gounger ones are is our primal zeal may be well to cousult some of these old oueere a little on the "how" to do missionary vorls. Some of us might tahe a few lessons to de profit of pure principles, and not hurt our honor a particle. We left Bro. Saytor on the
20 th, feeling that our visit among the Brethren f Eastern Maryland was for our spiritual good The Lord hless them with love, peace and heavenly fellowship.

## MONOCACY CHURCH, MD

## 1

 E territory of the Honocacy church was a part of the Beaver Dam cburcb, but was 1835. There were at the time of organization twenty-six brethren and fifty-tbrie sistera. These lived at mome distance from eacb other, being scattered over a territory thirty milen loug and from eight to ten wide. When they covenanted together to work in the fear of the sil me soll, nmong whom imwertion wis regardno non-essential to true evangelicalobedrence. In the midst of those the little flook, by God'sgrace, ineessaztly toiled to instract their neigibore the way of tho Lord in rigttenaness and pease.
At the organization D. P. Saylor was tbe Elder, Daniel Boyer, minitter in second degree, and Jobn Weybright, deacon. To these bretbren the care of the members was committed, and they were taught to watch over the mem. bera in the fear of $G$ od. Seotisin heing predominant in the district, the progress in membership was of the slow order, hence the firet hapLism was admipistered August 31, 1856, in the beautiful Mouocaey hy D. P. Saylor to Peter Fogle. Since then 160 persons have been bap tized in this ehureh.
From the time of organization to the present the following named persons have been called to the ministry: Daniel Harp, Isaae Renuer, D R. Saglor, G. A. Hoover, and T. J. Kolh. Of the ministers, Daniel Harp, Isase Rebuer, and Daniel Bojer have gone to rest in Jeans, learing D. P. Saylor and D. R. Saylor, G. A. Hoovor and T. J. Kolh to nerve the church. These are good and faithfal workers as a visit to the burch hroken the peace of the cburchies have any hrother either is or out of the ministry adroested a departure from tbe order or form of the hrethren. Nor has whiskey or atrong drinksever eatropped its members, no case of this kind ever appearing hefore the ebureh. Prastical temperance in the Monoeacy cburch, for whioh we bless 0 ol and take courage.
And we want to sagy in juatice to thise cbureh that the committes sppointol by A. M. of 1879 to set ia order things in Eawlern Mary'and, rid not find it necessary to F sit this congregation for that purpose, for the membere were in gos-
pel order, and in fellowship and anion with the
senernl Brotberhood. The command, "Lose che lrotherhood" was foaud to prevail among ctere members of this cburch; and we thope it may erer cootinue to prevail,
The church bas two meetiog-bouses-one at Rocky Ridgo, the other io Double Ppon Creek there are at preseat aboot oae hundred and trenty- five members, who seom to be alive to the cause of Cbrist.
Oor visit to them wan very pleasnant. Our unly regrets are that we could not stay looger ad visit all the members, for wa love them all God has hlessed them with maug good thinge and if thoy are not happy it is oot God's fault Pence abtio with them.

## ANTIETAM CHURCH, PA

TRE territory now ewbraced by this church, was formerly a part of the Couocheaugue district out of which have been organized Welsh Rua, Back Creek, Manor, Beaver Creek, Ridge aud Falling Spring. The original, or Conocheaugue Charch was organized in 1752 and its first mioisters were Willam Stover and George Alam Martia. Tie latter was an intelligeat, ctive young mon, but wirs indaced to joia the Serentb day Baptist-, or Caurad Beisel Society. He was the first to natroduce the reading of Math. 18 to applizants lior haptism, tbe custom then prevailing was to resd Lako 10 .
The ainiaisters chosen since are as followsi Daniel Stover, Jobn Roger, Jacob Holainger, Herry Strickler, Daniel Ksifor, William Rojer, Daniel Fogleeaager, Jacob Price, David Buck, Inase Renuer, Abrahaun Stamy, Josepb F Rohrer, Josoph Garher, Dantel Holsinger, J. F. Oller D. V. Good, Abraham Golly, Jac. Suydor, D. M Baker, J. D. Bzoedict. J scob Price, J. F. Oller D. F. Good, Jacoh Saydur, and D. M. Baker, are the minigtern of the Autiotau charcb. A part of the territory lies in Mf. The church was orgamized Sept. 19tb 1866, and at present has a memberebip of about four hundred and Seventy five. The firat meeting-house in the oldcburch was built in 1798. There are now five meetioghouses in this congregation, one of them beiag ia the city of Wayneshoro, where aboot one
bundred mem bers reaide. The Bretbren have a flourishing Sunday School in the city and oght to bave one in every meeting-houve. Boys and girls, old people, and young, hetter be atuding the Bible anstead of doing things less proftable.
Among the firat families here we name the Prices, Stoaers, Holsingers, Friedly, Snowhergra, abd Royers. The chareh is now in care of Eld. D. P. Saylor,of Monocacy church Md. May pence prevail among this dear people. Tbe bureh juat now is heing soroly tried. Breth rea pray for the Aatietam church. I. M. Z.
-A teacher that ean not keep up with his class is not fit to teacb: and if he must study hard beweea times to beap etsen with his clasa, the class will poos find out the fact and, as a onsequence cease to learn. A good, competent as his scholars "ketcb op" to bim they may take his place. By parity of reasoning, we may take his place. By parity of reasoning, we may say, that eldere, as instructors in the "achools
of Chrits," in knowledge and wisdom, abould lways keep in advance of the congregation.
Tbis can only be done by severe application and hard stodv. The elder who lays bebind the congregation in Bible knowledge and gen ral information, or who ban to struggle bard o heep up to the wants of the congregation, or ho allows the congregation to shoot shead of has will have a sorry time of it. He who take the office of tas elder, wist take the reoponsibilitien of the position; and if he finds himself heumpetent, aud thereby fails to commsnd the respeet of his hitte fook, lat him bend himself down to hard study, let bim take a small ehare of time out of bis worldly time; let bim collect a few books of reference and inveatigate; lat bim patronize one or more of our cburch periodicala, and seep even with the advance of ar people. In a word be should study to mak imself intelligent in thi Scriptores, convers aut with human nators, a good diciplinarian, and, with all a sympathetic and generons-beart ed man.

Mr. Monars College has convened with fall school, having more than donble the namber to begin with this year that it bad last. We purpose sayin; somtthing sh of the school in next issue.

## H0ME AND FAMILY

##   

## WHAT MAKES A WOMAN

## Not costiy lress nor queenly alr; Not jowelod band complexion Not jowelod band. complexion fal Yut grweefl form nor loftytread

 Not graceful form nor lofty tread:Xot puint. not curit, nor aplendid head Not paint. noo curis, bor splendad he
Not peariy teeth nor rpparkiling esee, Not vores that nightingale outric,
Not treath as aweet as eglantine, Not gundy grpos nor fatures pive; Not gand gipa nor fretrics fibe;
Not ail the stores of foshion's mart, Nor yet the Glandiebments of art:
 Can make one woman true, refine
-Tis not the casket that we prize, Bat that which in the eazket lies, These outward clarms thist please thes sigto Are nuaght unless the beart be right. She, to futint hier destined end, Must muke It hor incessatt care To deck herself nith Jewels rare;
Of priceless gems muat be possean Of priceless gems must be posseneed
Io rotes of richest bexuty drased; In rotes of richest beauty drased;
Yat theso must clotho the ioward mind In purity the mont refintid

She who doth all these goods combinc, Can matis rough nature well relive Hath all ste nceds in this fraul hife To ot for mother, slster, wiffe; Ho who possesses suclia rrieta, Wommn, in in ine, the miste stonld be, Womma, in ine, the mate stond
To sail with than der lifes rourbb sen; And, when tho sormy cruise it obe: Atteve tim to fair Cazaan's share.
-Zion'v Walchman

## THE FAMILY PHYSICIAN

IN esses of gickness, all mattars concernivg the physician suld the medical treatment to be used should be left to the one who is sick
or to those of the immediate mambers of the famity oircle who are responsible for calling the phymician. Every person, or every family hns a perfect right to choose what physician be pleazes, and po oue eise should interfere. This is a point upon which mauy have had trying experiences. It is a sud fsot that there are comparatively few casces of severe sickuess3 Which are more or less protracted, where the anxiety ond safferiug of those who arc nearest and dencest are not and the difioulty is all the barder to meet and overoome becuuse, in many, perhaps most instances, friends whom we lov and hozor ate the canse of all the trouble.
Attachments to the family payaician are usually very strong. Tha more strongly we are attached to ours, the more strougly our to theirs. It is becoming and right, is certainly to the wato thers as we would hare others do doing unto others as we woul that wo be as careful of what we say of our friend's physician as we wish our friend to be of what he says of our physician. If we esill our froend'e physician an igzoramus; if we east sil sorts of reflections upon bia charscter or his practice, we have oo right to complain if the compliments are returned with compound interest. But such reflections and insinuations are yot often returned in kind. The thrust. It is ntrange bow wounds ara too deep ficm even good people will heap upon the pbysician who is not the man of their choice, without any thought that they sra committing a crael tuokindness, or even that they are goilty of any discourtery, as they speak their opinions freel in the presence of thove who love and bonor the sobject of remark.
Suppose there is a casa of severe sickness in aky home. Those who are most deeply interested, those who are responsible for the treatment of the case, call the physicias of their he doss not alredy hays ho hask physician? He at once goess on to tell soun of a bow skillfullylDr. A. trested it. A little loter another friend calls. He, too, knows a case ex actly like the oue in hand, thougb be is as ig. norant of this as was the friend who has just norant of this as was the friend who hss Just
left. Dr.fB. traated that with woiderful socleft. Dr.B. treated that wita worderfal noc-
cess, and he is sure that if we will only call bim, the result will be farorable. We ssk him if he knows anything about Dr. A., and sav that a friend bas stroogly recommonded bim. The response is, "Don't coll bim, better bave a stick than DrenA." But is he not of the same chool of practice as Dr. B.? "Yes; but 1
would not hare him any way." Othera follom und if the sick one has known of the gratu
tous sdrica, be bas become nervons and wor fed by the che has become nill he does not knou shat he does wish. Other friends do not rec muend a change of physicians, but ench doE arge, almost insist, upon some apecific remied vhich he knows will be just the thing. If th. volunteer counsel of friends was followed in Hes of sovere siclouss, in almost evory in tance there woold be as many different pre criptions osed at the same time as there ar ours in the day
Bat nuppose we are over-persuaded and change physicians. This is not unfrequently the cane where the first plysician is so howest Ind bovorable man, and has fromkly said that tho caso was donblful, but thast, ot the oamu ame, he will do the iosest he can; the next will oot directly sas that he can cure the patient, but o will aay things that will make you believ that be thioks he oan. The case proves fatal. He then says be did not tell you it rould be otherwise. Not unfrequently the responsi ility is thrown hack npon the physician wh ras first oalled. Very many in a comumusity thua pay a bounty mpon double dealing and prevarication on the part of physicians whose
moral interrity is not of the staunchest kind, moral integrity is not of the ataunchest kind and who may act from mere motives of pobicy, while he who will frauldy and bonestly tell you the truth, as every right-minded physicina count. It should also bo remembered that when a change of physicians is nade and the patient recovers, it by no means follows that here would not have been the saice resalt in be change had not been mate. Every one hould thoughtfiuly and carefolly select hi physicia, sud then eling to him through evil
report and througb good report, nutil he bas report and througb good repork, nutil he bas
had reason to have Lis confidence alaken jo his ad reason to have his confidence shaken io his noral character, or his medical elsill, and he
ought to be willing to grant the same liberty Devery one else.-The Alwance.

## TATTLERS

"Ohat could there in this world be found
Some lithe apot of happy ground,
Without the village tattllig. go round How doubly blest tsits spot wo Whero all might dwell in hiverty,
Fiee from the bitter misery
VVERY commuless pratuing
L. of a clamunity is cursed by the preseate business to attend to everybody's businest but their own. Such people are the mendest specimens of depraved hamanity which all-wise Providenee permits to exist ou this earth. It F well known that almost every persion tid tattliog is a bin from which very few can claim to be entirely exempt. But the object of our to be entirely exempt. But the object of our
resent article is to apesk of that distioct elass f tattlers who make tale-bearing the constan business of their lives. They pry into the pri-
rate sffairs of evary family in the neigthorhood vate sffisis of evary family in the neigthorhood, they know the exact state or one beighbor: reelings toward another; they understand everybudy'd faults," and no little blunder or misdemeazor aver escapes their nigiant watebfulverything connected with courtahip and matrimony, know who are goiug to marry whom and con guess the exact time when it will take place. They watch every movement of parties arapected of matrimonial inteotions, and if there is the slightest chance to create a diaturb ace, excite jealousy, or "break up a match," they take immediate advanagge of it, and do all in their power to keep people in a constant gentieman to ladis, from zoother to daugtter, from futher to son, and in the ears of all they pour thair dark, bitter wbispers of siander and abuse, and at the same time pretend to he the most wixcere friend of those they talle to. Their bleck and rauseous pills of mallecious slander are
words of ar. coated
wriendship.
Tattlers are confined to no particular class of sociaty. They belong to all claseese, and oper-
ate in all. We find them with the rich and the poor-"upper" and the "lower million," in the church and out of it. They are people who
have no higber ambition than to be well informed in regard to otber people's private ons exult in fieadish triumph over the pounded feelinge nud bruised hearts of their innocent victims. Our contempt for such graceless creatures knots no boondy, and we cat find no
words to express its infamy. What ponishment thoy deserve we cannot trnow; but God knows, und Ess sare as his elernal justice reigns thay will recoire or retribution propartioned to
the manuitade of their offences again the laws of God and the interests of hamanity.-
Zion's ITatchuan.

## INDEPENDENT PEOPLE.

[ ${ }^{\text {n }}$AAVE ofteo been sorily tried hy heario it said of some one who wha alwoys burtio thers' feelings by rude and unkind spseche "1 like-, the is so independent! Always sav ight out just what she thinks! No decerit aboul ter!" and the speakez evidently feels that uty hise benc performed by the implied repro dministered to the victims of the aforesa lain speaking, who do oot say what they thin of such independence. Do these plain-spoke people and their admirers ever thiak what th state of society would he, if all indulged in th perfent indepeldence of upech? Can they ac be made to onderstand that forbersing to ex press one's opinion is often as commentable it is nectasary? If is not deceit which lend polite prople to speak tome kindly word praise where the "independent" would expres disapproral. Something worthy of praise almost always to be fourd if looked for, and encoaragement is often more improving than criticiam; and why not heatow these freely? There are many hearts to-day growing end and bitter for the want of them. The best inde pendeoce in to become "independent" of the
mischierious babit of "apeaking oues mind miscbierious habit of "apeaking oues mind witbout consideration of the feelings of others -Selected by W. A. Clarke.

## CALAMITIES OF GENIUS

$\mathrm{H}^{\prime}$OMER was a bergar; P!autius turned mill; Terrence was a lave; Boethins dimi al; Paul Borgheese had fourteen trudes, an starved with them all. Traso was often ditressed for a fow shillings; Bentivoglio wa
refused admuittanoe to an hospital he had hia refused admittuane to an hospital he had hime self erected; Carvaotes died of hunger; Camoen doys in body to the surgeons to pay his debts of far as it would go; Bacon lived a life of meanness and dietress; Sir Walter Rateigh died on the scaffold; the charming Spenser died forss the scaffold; the charming spenser died forss-
ken and io want; aud the death of Collins came through neglect, first csasing mental derange. throngh neglech , irst csosng mintal derange.
ment: Miiton oold his copyright or Paradise ment: Mitton 0 id his copyright or Paradige
Lost for fifteen pounde, at three payments and fnished his life in obsearity; Dryden lived poverty and diatress; Otway died prematureiv and through bunger; Lee died in the street: Eteel lived a life of perfect warlare with bailifes: Goldswith's Viear of Waketield was cold for trille, to nave him from the grip of the law Fielding lies in the burving-ground of the English factory at Lishon, without a stone to gliah the spot; Sarage died in prison ot Brintol, where be was confined for a deht of eight pounds; Buther lived in penary, and died poot Chatterdon, the cliild of geniue snd misfortane destroyed himself.

## A WORD FOR BOYS.

$T^{\text {RUTH }}$ is one of the rarest gens Many 1 youth has heen lost to wociety by allowing loolintly throwiog it away. If this gem otill hines in torowiog it away. Hothing to diepla or dimiaish its lutre.
Profanty is a mark of low breeding. Show ua the man that comm ande the heat respeet: ain oath never trembles on, his tongue. Read the catelogue of crime. Inquire the eharacter of those who depart from virtue. Without ongle exception, yon will find them to be pro Goe. Think of this, and dont't let a rile wor disgrace you.
Honesty, franknesi,generosity, virtoe, blessed ruits! he those yonrs, my boya, and we shal not fear. You are watched by your elders.ten who are looking for clerks and apprem tes bave their eyes on you. If you are will find good places, kind masters, and the respeot of a useful life before yoo.

## ALPHABETIC.

W
HaT every Cbristian ought to be A miable, benerolent, charitable, dotiful, carnest, friendly, gratefal, honest, industrions odicious, kind, loving, manderly, noble, obedient, pationt, quiet, resolute, saiguine, thought-
ful, waiforns, virtuous, worshipful, ex-emplary, vieldivg, zealous.
What every Christinn ought not to be.
Angry, boastful, careless, disagreeable, Envious, fretful, greedy, hateful, indolent, jealous, knavish, lazy, morose, nanghty, obstinate, pee viah, quarrelsome, ruthess, sulled, thought
less, ungratefal, vicious, wastefut, ex.traragant. vielding to sin, zigzagging.-Zion's Watchmand

## OUR BUDGET

## The German Governmeut, it is rumored

 has "spelled the Mormon miviouarios from that empire-I have read the Bible tbroagh matar timnes (t is a book of all others for lawjens, nud t pity the man who canuot find in it a nich supply of thougte and rule for couduct- Wroter
-Those who look for civiliation without Curistianity are likened by the Occideat to hoss "who avk for the light of tim moon without the sub
-Ail the judges, hichopg, and othor oflicinis wao shared in the coremony of (Ueen Xictoria's coronation, are now dead. The terewh alone rives

- Au Artasizo well at Davenport, Jowa, hu beeu suuk to the depth of 930 fout. It flows 400 gailons a miuste, and poart up tweyty-five fret above the nurface

There is to ben hotel on the top of Momt Vesuvius. Work os it bas conmenced; and is a fow monthn rivitors who zo encily ascend on the new railway may epend the night ou the mountain, and see the sus rive
-Cardinal McCloskey is to bave a nen home on Mndison avanue, New York, near the great cathedral. The foumdations are haid, and the ber, 1881 . It will cost occupaney by DecemTe there any aigui 875,000
-Ie there any siguificance to thas utterance? The now Goverbor General of Iodia in a Rooan Catholicp Aod of has appointments, the Rov. J. L. Philips, of the Orisso mission, iu that conitry, Enys, "I should prefer a Clariatian Roruanist to a godless Protestast for our chief ruler."

Tbere are now 350 Cbriation claurches in Burmah, and oine-tenthe of the work of evungeuld Mr Judzon hands of bative teachers. Could Mr. Judson and his fellow-laborern have secu thin day, how their hearts would rejoice at the bountiful har rest from the good seed nown -An sged couplo residing on an intlated in the Baltic Sea, lately celabrated their crowndiumond wedding, having been warried sixtyfive years. The husband still works dsily st his carpenter's bencb, supporting his family ay he has for two thirds of a centary.
-The largest bars in Illinois was succers. fully raised lately ou the larm of Jodgy Caston, a few miles went of Jolist. The bara is fiftyfour feet wide, 220 feet long and took a force of 150to raise it. It is built on the mont approved plan, and is watered by su artenian well 2,150 feet deep.
-The aadness of regret with which the an. tire conutry receivas the tidings of the probabiv fatal illmess of the renerable and beluved Peter do good with their money. He hes this season,
dither at the age of rinety, befn personslly isterestod and active in putting a uew story ou Cooper' Inatitate, and only gives up bis care and work for the henefit of otbers, with his life.

- good and wholesone harvest drink is prepared by aixing oat-meal io water, io the proportion of three or four outwees of the meal to the gallon of water. Oat meal possesses a peculiar aroma, and actr as a a stimulant, and is trengtheaing to the aystem. Water slone of ten induces additional perapiration, passing through the pores as through a colonder. Very cold water should not be drank except very moderataly, if the body is very warim.

The Eryptias Obelisk, known as Cleopatra's Needle, bas safely arrived at New York. It is an obelisk erected in the days of Julios Casar and betore the days of Chrint, in the aorthern part of Egypt. It in sevelity feet three inches square at the top; it weighed two hundred tons. The pedestal weighs forty three tons, and the streps ieventy-four tons. It was reenated to the United Statea by the fate Kbedive jost as te had to leave the country; hat remaibed io its former place for some time
until Mr. Vanderhilt offered to meet the expease of recroving it. The coast thas far has been ahont 860,003. It will be placed in Ced. tral Park, New Yorls.
-The notorions Bender fanily whose mardera in wouth western Kansse a few years ago ade sach a sansation, hase been found st last The old man and his wife have been captured Nebratiks and bave told somethiog as to the

0t R BIBLE CLASS.
"The Worth of Truth no Tongue Can Tell"
Thif departwent in designed for aking and an-
 but this dots no

Will some one please explatin Revelations 22
1??
Will some hrother or niter plesse expl
RILEY Stuap.
Pease explain Genesin oth Chapter and oth verse. "And it repented the Lord that he hud made
on the earth, sod th grieved hime at his beat."
Is thero a buptism of the Holy Ohast? What is the testimony of Jesas Chish,
Wha you pleaw bxplutin how $?$-Avd thou (the

Will somp brother or nister plenae give a delinite
 Will some oua plenso give light on Matt. $0: 25-24$.
D. W. W. Row. Whil sonno brolher please give ani explanation of thersfore shall mee the uthomienthon of desolation, spoken of by Daviel, the prophet, atand is the holy
pilice. Wiuso realeth jet hime understand $r^{-1}$ Has pluch taken plice in tho time that le pastor in it yet in the time lo evere?
Will yous piesse eyplain tow leog Noalh was in
buldidine the ark-at what age he wis when he commenced bulldivg. Also where it can be found, "Let no man seek hils ows, but evers, man sevk
spothers wealth." -1 Cor. 10. 21. Bro. Steio pleaso $\begin{array}{ll}\text { saothers wealth." }-1 \text { Car. 10.21. } & \begin{array}{l}\text { Bro. Stein pleas } \\ \text { answer. }\end{array} \\ \text { Wu. T. Suisn. }\end{array}$
Somo ons plonse explann Prov, 9: L. "Wisdonn lath bulided her house, she hath hewn ont her
sever pillars."
Fnaskin RoyEh.

## THE BIBLE "BY HEART.

Wknow a dear Cluristiad woman, for many
yeare an invalid and great anfere years an iavalid and great sufterer, to
wany sleepless pights are appointed, who many yeara ago, "get by beart" the book of Paalmss and so she caul say, with the Panlm:ist, "In the wight his song shall be with wef" "My soal shall be satisfied as with namrow aud
fituest, sud my unouth shall praise thee with joyfullips, when I remeuber thee upon my bed, and meditate on thee is the night-wastchesf" "Mupe eyes prevent the night-watches,
that I might pieditate on thy word." How that I might nueditate on thy word." How
would she spend her darh vighls without this would she apend hor dirt yighis well for that boy, of Romish pareats, but trught in a Protostant Sunday-school, whose Nev Testament be was able to say, "Thask God! I have seven no was able to say, Matther that be could not burn."-Selected.

## JUST TWO MORE THOUGHTS.

## dx mLD. c. w. stong.

$\mathrm{J}^{15}$UST two more thoughts," sald the preachhad not occurred to me that we were very near spoken but forty nuinutes, and 1 was prepured to listen a fall hour. Moreover, the sermon had been quite interesting, and my mind had not been lod out to think of anything else. But as thure is in the mind a natural inclination at
tinges to loug for the foture and desire that coming events should approach more rapidily, 30 then, as soou ns the preachor had spoken of
the pad of his discoarse, I looked at my watch the pad of his discoarse, I looked at my wateh
and began to oslculate what tiese it would be when he should fuish. The sermon did not seem to interest me so nuch for a few moments, and it was only sfter saying to nuyself, "Weil, bo is nearly done," that I was able to graagain the hroken thread of the discourse
Twesty minutes passed uway, and I had forgotton the announcement of the "two thoughts his closing words, when he 'said, "The other thought is-" and away bo sped with a lease of breath, white 1 ngain cousolted the time, and began to wish that he would oot go far over the usoal hour. Io $\ell=$ n minutes the closing words of the "second thought" were
reached, and everybody bagan to move a littl as we had been encourgged by the prescher', words to look for the omega at that paint. Thirty prinntes wo had been expectivg it, avd our dissppoiotment was considersble when the
prescher said, "Thete is jast one mors thought that seems to he applicable bere:"

With seeming patience we listened, onr confidence in the spatiker's "just one more" a little shaken. Tho "thought" was soon before us ment, sod 1 nill pleaded, "Bear with $\mathrm{hy}^{2}$-such a text The with an lapa sugge now was the prescher's, of violated promises to stop. His closing idea lost half its force by stop. His closing idea lost half its forco by
meannof this, and when it was out, and the spenker said, "A few more worde, and I will relieve your patience," my mind was in a poor condition to recive a good impression from cren the best of worde. I conld think of nothing. I hoped the man would find a period soon. But it seemed as if be could not fiod nue. No sentence semmed to eod just to suit finally closed at the end of an hour aod twentyfive minutes.
Theu I asked myself why the time hed eemed so long. I had ofteo listened to sermons as long as this, sod longer too, and the preschor would wivd up with $\overline{\text { i }}$ round sestence that nounded just like any other sentence, that completed the expression of an iden, and without settiug me thinking of the close by any reference to it heforeinand, suddeuly the preachor stopped,
If a guide, in takiog me over a new route, shoold say, Juth around the next tarn you will obtaio a most beuutifol view of Mt. Washington, 1 should bo all intent upoa the prospect. Roundiug the turn, the guide remarks, We have to pass aroand this little hilt; and after an whe says, Just one little turn more an lio " when I have lout the basaty of objects
passed because I have heeo peeriag around evpassed because 1 have heeo peering around ev-
ery turn to catch the first glimpse of Mt. Washery torn to catch the frst ghimpse of Mf. Wash-
ington, he unfeelingly says, After a atraight run of about five miles, we shall come in fair aigbt of it. How much pleasauter would have been my trip bad he interested me with passing objectr, avd not tried to show me Mt. Washjagtoa so long betore I could possibly have the pleasure of seeing it
So is a discourse. It is far better to hold che attention fust to the present point, than to intimate at every turn that the end is coming, might bo the period most devired by his hearers. Don't mention it, at least till you are close upon ; better not mention it at all. Of course there may be excoptions to this rale; but if the
end be promised after "just one more idea," let and be promised after "just obt more idea," let
the ond come at that place.- Revire and Heradd.

TWO WAYS OF READING THE Bible.

"WOULD you like another chapter Lilian dear?" asked Kats Everard of the invalid cousin, to natize whom she had lately come
from Hampshire.
"Not now, thanks: my head is tired," was
the feeble repls.
Kate closed her Bible with a feeling of diapppaintmeat. She knew that Liliso was alowly sioking under incurabie disease, and what could be more suitable to the dyiug than to be constantly hearing the Bible read? Llimn migh self. Kate was never eaty in miod unlesa she perused two or tluras chaptora dnily, besidrasa portiou of the Pasluse, nad she had seferal times gone through the whole Bible from beginning to eod. Aod here was Lllian, whose days on arth might be few, tived with one short chaptor!
"There must bo something wrong bere," thooght Kate, who had never during life kept her bed for one day through sickness. "It is a ard thing when the dying don't prixa the Word of God." Such was the bard thought that pessod through the mind of Kate, and ahe fell it ber duty to speak on the subject to Lilian, though be scarcely kngw how to begin. "Liliso," said Kate trying to soften her natorally 'qaick, sharp tones to gentleness,"I should have thonght that now, when you are so ill, you'twould have found special comfart in the Scriptures." Litian's languideyes had closed, but she opend them. and with a soft. earnest gas, on her cousin, -re plied, "I do-they are my suppart; I have been felding on one verse all the moruing."
"And what is that varse?" asked Kate.
"Whom I shall see for myself," " becaan L an, slowly; but Kate cut her shortII know that verse perfectly-it is in Job ${ }_{\text {i }}$ it
comes just alter ' f know mp Redem comes just atter "I know mp Redeemer liveth?"
the verso is "Whom I the verse is "Whom I shall see for myself, and mine eyes shall behold, and aot another. What do you understand by the expression, not another' 'p asked Lallian.
Why of courss it means-well,it jast means, (suppose that we shallsee the $\mathbf{L}$ ard oursel ves, ${ }^{\text {? }}$ replied Kate, a little puzzled by the question:
'er though she had read the text a buodrect
times, she had nerer once dwelt on the mena ing, "Do yoo think," said Lilian, tonsing he: a repetition of whom I shall see for mysell?
Really, I have never no particularly conand ared those words" answered Kata. "Have you found oat any remarkable meaning in that 'uol another?" "They were a difticulty to me, re pled the invalid, thll I happooed to read that it the German Bible they are rendered a little dif ferently: and then I searched my owa Bible. and found that the word in the margin of it in like that in the German transiation.
"I oever look at the marginal references," aaid Kath, chough mine is a large Bible and hae them. I fiod them such a help io comparing Scripture with Scripture, observed Lilian.
Kate was silent for sevoral seconds. She had beed carefal daily to read a large portion uroha the Bible; bat to mark, learn, and inwardly dı gest it, ste hod never even thought of trying to do. In a more hamble tone she now asked her cousin, "What is the word which is put in the margin of the Bible iostead of another, in that diticuit text?" "A stranger," replied Lil-
and then elasping her thin wasted hands, ehe and then olasping her thin wasted hands, she
repeated the whole paseage on which her soal repeated the whole paseage on which ber boul
had bsen feediug with silout dalight, "Whou I shall see for mysell, and aot a stranger." Ot Kate contiatued the dying girl, while unbidden tanars rose to her eyes,"if you ouly knew what sweetoess 1 have found in that verse all this no8rning wbile 1 have been in great bodily pain! Iam in the valley of shadow-I shall soon cross the daris river; $\mathbf{I}$ know it; but $H$ will be with me and not a stranger. He is the Good would 1 oot in nuother porld, And when I open my eyes in aucther worla, it is the Lord Jesas whom I
shall behold my own Saviour, my own true friend and not a stranger; 1 shall at last see him whon oot having seen, I have loved." Lilian cloeed her eyes again, and the large drops, overflowing. bell down. her pailid cheek; she had spoken tod long for her strength. But the feeble sufferer words had not heen spoken in vain.
"Lilian has dramn more comfort and prohe from one verse-nay from three words in the Bible, thau I hare drawu from the whole boole, reflected Kate. "I have but read the Script like one finas searoted them. I have beea like one floating carelessly over the aurface of deep and made the trensure her own."
Lat me carvestly recommend the hahit of choosing from our moruitg partion of the Bible some fem words to meditate over during the day. At a mother's meeting which 1 sttend, each of the women in her turn gaves a text to be remenabered daily by all during the week; and in every family sueb a custom might be lound helpfal. It is hy praying over, restlog on, feeding on Gods word, that we fiod
that it is indeed spirit aud life, and to the humhe conarite hear, ameler than bogey aod the honeycomb."-Sel.

## FROM SHARON, MINN.

I HAVE studied the paga of the B. at W, for about two years and am not tired of its teachings, It has helped me often out of de. spair, and has, by the hessing of God, unlocked the truths of God'a word to my understanding which has enabled me to be settled in bope of the gospel, and though separated from those with whom I used to meet, 1 still wish to bo nambered with and remembersd by all my tried and terapted brethren and misters in Christ. I do not enjog the privilsges that some of youdo of assembliag in the prayer-meeting and epjoying its beuefits, hat I can traly nay, the Lord is wy abepherd sodfteacher, und I am trying daily to walk with him and the pare and holy for no others can anter the kingdom. 0 , how many trials and temptations we come in cootsct with every day, but Ood's grace has heen sufficient for me in the midat of a crooked and perverse peoplo, but I have to struggle hard. Many times the way neems dark as he leads malalang, but following Jesus I cannot
go astray. D far bretaren and sisters, it is ooe thing to lire where you can go to church every Sunday and bear the gospel preacted in its primitive purity and membera all sround you to aid you in the work of the Master, and quite another to live whure you have not thoos privileges, and where oll sympsthy is withbeld. where the tide is againat them. My prayer is, "O Gcd, increase oor faith"' Pray for me, dear brethren and eisters, that I may be kept by the power of Ood nato salvation. It will not be long aotil be that is to come will come and will oot tarry. May God save us now is the
prayer of your meak sister in Christ. Maby C. Nozmas.

## WHISTLING.-ONB THING AT A

 TIME.D N T whistle 10 the house. Some people could as soon sit in a room with a tobaco co splatteror as with a whistler. Oue is anaoyngy to the Dose; the other to the ear. Persooss who wonld otherwise be pleasaut assoefiates hy Who wonld otherwise be pleasant associates hy
1odulgenee in some careless habit. Avoid rodugenee in some careless hahit. Aroid
thoughtless siogiog. It, too, is painful to those bo mast listen to it. "What is worth doing tall, is worth doing wril." If you sing try to Whatever yon do so the nidorstanding. Whatever you da, do with all your might. Kever divide your attention betwees two or wore differsat thinge at the same moment. We bave seen men who would sing and ehop at the asme tinue, bat we zever anw the best ohoppars do il. We dever saw the least uod most skilliful in any trade try to do two thiugs at once.
S. J. H.

The skeptical Mr. Brodlaugh was once lecturing io $n$ village in the oorth of England, and at the close chatlenged discuassion. Who ahould nocept the challenge hut nu old, bent woman, in the most antiquated attire, who weat op to the leetarer and said, "Sir, I have a question to put to yoa." "Well, my good woman, what is it?" "Ten yeana ago," she anid, "I was left a widow, with eight chlldron utterly unprovided for, and aothing to call miy owa but this Bihle.
 I have heen euabled to feed myself and my Thave been exabled to feed myself and my
famils. I am now totteriug to the grave; hut I am perfectly happy, boenuse 1 look for ward
Iam to to a life of iamortalaty with Jesus in heaven Thast's what my reilgios has done for me What has your way of thinking donefor you? Well, my good lady." rejoined the lectarer, I don't want to disturl, your comfort; but-" Oh! but that's not the question," intarposed the woman; "keep to the point sir. What has your way of thinkiog done for you f" Tho in fidel eodearored to shick the matter agoia. the feeling of the meating gave vent in uproarious applanee, and Mr. Bradlaugh had to go lous applause, and Mtr. Bradlaugh had to go
away discomfitted by an old woman.-The away discomfitted by an old moman.-The
Lutheran.

## GRUMBLERS.

$G^{\text {RUMBLINO Is rarely done by aay one who }}$ Those who are thew of reason for grumbling. likely to comphin of their condition. Wheaever you hear a perion tell of the hard lot be has, you cau feel pretty sure that he in better off than most his fellows-so well off that be bas time to grumble. Here, for example, while the mercury is in the niaeties, a aeet of meas jost across the atreet from ur, in a close uppor room with ita low celling and its poor draght, aro at work on metal soldering with how-pipea over blazing gns-jota, with never a thooght about the weather. They hwagh merrily, and take things easy. In the restauraot on the lower floor or a neighhoring huildiog a stout geotleman of leisure sity in a wicker chair, with bis ahirt collar unbuttoned, and swings heavily a large palwo-leaf fan, while he sips an iced lemo onade, and groans after each sip that thin tarribie weather is intolerahle, and will be the death of him if it lasta two days more. And ao it i all the way along in life. The more comfort the more gramhling. That is the way of the
world.-S. S. Times.
-Love, oor bate, nor zelh, ever wasto their force by use of involved or long-winded phrases. Short worda are not vague sounds which loll us as they fall upon the ear. Thay bave a clear They best $w \operatorname{ll}^{2}$ unids or toaches our hearks thee best tell us of joy or grisf, of rage frice, of live or death. They ara felt by all, for Weir terns mean the ssme thing to all meo ips through all days, and we utter them down ips througn al days, and we utter them down
to the elosy of life. Tbry are the apt terma with which we speak of thinge which are high or great or moble.

Saro a good lady to the preacher as he came out of the palpit, "you preached an able sarmoo to-night:" "What is your standard of good serrmoa P" Wheo a sermon makea you feel that you ought to do better. and that you can do better, I call it a good sermon." It wonld be hard to find a heitor definition than
As
As the firc-lly only shines whee on the wing. a) it is with the hamas mind-when at rest it darken.
Blesed are the pure in heart, for they shall

## FROM THE CHURCHES.

And they that be wise mail , hine as thi
 OTer:-Dan. 12: :

## VIRGINIA.

Hyltoo.
In oar last report we anid there were somu in the congregation who asid they would resis। the apirit no longer, and on last Sundny thit 15th, they verifed their worde. Bro. H. P. Hy) ton led foar couverts into the atream and baf tized them. We are rejoiced to see peopicoming into Ctrist's eburch when wo remamber it in joy to the angels. We are amade to believe that othera will soon foilow. May the Lord beld them.

## PENNSYLVANIA.

Whlte Oak haroh.
Yesterday, Augost 22nd, was our regular meeting, and Bro. George Bueier from Cornwall addressed us from 1 Poter, 1 ebapter and part of the last verse. Services io the afternoon ot another place. Both meetings were largely attanded. This part of the conntry bas been blessed with good erops. Fruit is plenty May the Lord help us to ose part of these blessings for the promotion of his eause and the benelit of the Lord's poor.

Annie E. Lisht.

## OHIO.

## Dayton.

The brethren and sisters of Beaver Creek cturch met in council yesterday, August 27 th. Bv 2 oelock the meeting closed. There being two applicants for haptisur ail thea nerformed. The acene was a rery imprestive one. One of the applicante was eighty-two years old and they were father and son. May that peace that passeth all underetanding be theirs. Communion Oct. 6th.
H. J. Kurtz.

Aubura.

## ILLINOIS.

I closed my lahora and visit in Minnesota on Sunday ereniog the 22 nd of this month Had a meeting of one week with the brethren Suaday and of erenisgs during the week. At firsitue congregations were small but at the close the bouse ras full of attentive bearer One was baptized. C. F. Wirt is their elder, do think these frontier churches are neglected.
They need belp. They are very kind. BrothThey need help. They are very kind. Broth-
ren, stop with them. May the Lord bleas them for their kindness and eharity to me. May the Lord belp our Missionary Board to remember Minzesota as one of the places to send men to preach, May the Lord prompt every brother and sistor to give freely to the missoonary casas that many can be seat out to preach the don't con fine yourselves to the otrong churches.

Samuer. Muhaty.

## WISCONSIN.

River Falls,
Bro. W. H. Roby's healtin is quite poortardly able to walk about. The cancer is stil! esting his face. Secnus to be much infermed.
We kave no preaching bere by the Brethreu. We have no preaching bere by the Brethreu.
Crops of all kinds are good except wheat,which is scarcely half a crop. R. A. Patteison.

## MISTAKES.

In my articie on the Lord's Supper there are such grievous blunders that I must ask you to correct them. No. 42, page 7 , column 2 and 1tth line from top, instesd of "relying" read placing. Again, 12th line from bottom in
M. Moorhead

## A fraud.

A MaN representing himself as a hrother having with him forged recommendations with hrethren's names attached to it, is traveling among the Missouri charches soliciting sid rapresenting having his houke burd, is sout aboat thirty or thirty-Gve years old, low voice, grejeyes and assomes differint obmes. Saya he was haptized at Lauark, Illineis by a brother by the name of Burss. Wears rouatache and whem advised to cut them off, said be wore them on aceount of weak eyes. Look out for the impostor.
S. S. Mobler,

## please read it again.

y the perusal of No. 33, F shoutd oot wondes if "Jesus Only" reminded the reader i" the ling asl confation of Babel. I sappose th faalt is all witb me, as 1 am toru with nerrouhorrors, and mach of my writing has a decid. edly Chinese look.
Page 7, column 3rd, 96 th line from bottom for tronde resd rearld?.
In th colome, Stb line from top, for murr rend mask.
Sarne column, \&1st line from top, for my read ny. Im 49th line from top substitote scoring for scouring.

## In 26th line

The read minntia.
come and out insert not
C. H. Balabacon.

TO THE BRETHREN AND SISTERS OF NORTHERN MISSOURI.

WE hope in a few wecks to make our home among the Brethren in Carroll county and lobor in the ministry in that district Atont four years ago we preseked the gospel is that region, althorgh we were not thea converted to the Brethren. We then advocated the order of the gospel and many beard us set forth the way of life. Our bome was then in Esstern Virginia, where we were laboring to build up as organization outside of the Brethreb. Our objections to the Brethren were the power of A. M. and they, double mode of feetwashiag. We had been informed that they cast out of the chareh all who believed is the single mode, and knowing that Jesus both washed and wiped feet, we looked apoo them as rejectors of Christ: E-Btt a better acquaintance with them convinced us of our mistake We found out thatę. M. was not a legishotive couneil at all; that ite object was not to frame articies of faith, creeds, orIIdiseiplines, but to sdvise or arbitrate concerning questions not expressly stated in the gospel. We came to Nice Chalcedon oritue Vatician which dech Nice Chalcedon oritiee Vatician which decided the faith of the church under beavy penalties, and a meeting of official tbrethren to settle questions growing. out of express precepts and therehy prevent schism and promota peace, union and uniforcrity.
Then with respect to feet-washing we were wrongly informed. We found that no one was dinowned for believing in the siogle mode, but for disturbing the peace of the charch with it The siogle mode, in our humble judgment, nearer to the example of Jesue than the doubl hat why should we rend the church by incisting that it only is obering. Jesus. Either mode obeys Jesus, then to make a schism by insisting on either mode to the excluxion of the otter is heretical and subjecta as to censure. At the time referred to we sympathized with W.C. Thurman and regarded him as one unjustly treated by the church, He claimed grest exaetness in oheying Christ, but we found he did not believe in non-conformity and encouraged fashion in dress, rejected the covering for the head, which suited somesisters very well. Laat fall be introduced \& new haptism, which he has since improved. He puts water on the head to represent the crowa of thoms. He then sprinkles the palus ol the hands to reprenent the
bleading hands of the Savior. He then imbleading hands of the Savior. He then im-
merses the candidate forward kneeling. Next meries the candidate forward kneeling. Next outstretched to forma cross; and lastly be immerses him bsekwards to bury him in Joseph's tomb. This innovation of Thurman's helped to liresk down our dislike to the Brethren. We Galaly resolved to unite with those whom he had misropresented so mnch, and after our union with the church and installation into the ministry we were invited to remove to North ern Missouri,which is to be our field of labor,or ot least a portion of it
We erpect to be in our new home some time in September. We see that the Districk Merting in Ray Ca , will be held on the 1.th of Oc tober. We rould be much gratifed to be present if it it not too far from the Grand River church in Carroll connts. We anticipate much pleasure in meeting the friends of Jesus and forming their seqnaintance. We love thone for whom Jesns died and who have obeyed him and are walking in his commandments.
Dear hrethreo and sisters, let your prayers scend to the throse of grace for us. We have no greater desire than to see oor Father's children walking in the truth. We will labor for this, and are willing to spend and be spent for this end. Walk m love toward each other and live for eterna! things. When we do this we are the light and ealt of the earth. We
radiate the life and salvation of 0 od into thr larkness around, and rich blessings tlow bew larkness around, and rich blessiags thaw
Dis onr own soals.
JAYES Evas.

Brethren's papers, please copy.

## FALLEN ASLEEP.

##    

ROOp-In the Seneca church, Ohfo, Auge Hst

 vices by Eld. J. Brillhant, L. Dicky muld othorst,
from Job $10: / 2$,
KATE MoMAAA.
 All, 2atb, 1800 , ot diptheria, Wm. Ross, nou of
friend William and pistar Canthrinc Rell 1 year, 7 months nod it days, Services lyy Eit David Nell from Matt, 10: 14
BUPTERBATGH.-Killed by Hightsing on the night of the nts inst, In Roans. Ind, friemil
Samuel Putherbangh, aged 20 years, 1 mouth und 20 diya Funetal services by Eld. David Nei froms Cor, 15: 22. He lesves a wife and tbrved childiren.
ZIMMERMAN: - Ia the sume cluurch district, of heart dispass, August 21 1st, sister Murgaret, wift
of Brother John Zimmerrain. aged of yaver of Brother Joann Zimmerraan. aged of years, 2 months and 24 dasa. Funeral servlces by Davld Nefli and Datiel S whort from Rav, $14=1$ th.
BOSE - Near Menomate, Win, Aus, 1tth, friend Geo D. Ross, nged 84 yeark, 8 monstis and
days. Funeral discourse hy Jotn pluen JODAN $\rightarrow$ in Fillmanse bo Jotn Pleppenger
 18w, Annie R, wife of friend Daniel Jordat, int
dauphter of brother and sister Wismer aged 21 daughter or brother and sister Wiamer, aged a1 years, wouths and iedays. Funeral services ket frow 1 Peter, $1 ; 24.2$.

## ANNOUNCEMENTS.

## Loveneasts.

SEPT- -3 , and $4_{3}$ Platte Valiey charch, Batler county, Neb., at the house of J. Kinzer. ith, Silver Creek clitrel, Kan. 11, and 12, at Mul Creek Jewell $\mathrm{CO}, \mathrm{Kan}$. county, 11. county,
10th and 17th at the residence of J. M. P loth and lith at the residence of J, P
Hays, 5 milesa north-weat of Greencastle, Jasper coanty, Iown.

## 17 , and $10 \mathrm{~A} . \mathrm{M}$.

 2r, 16, Potato Creek church, Ind. 17. Framklis cburch, Decatur county, In, is, Silver Creet church, Cowlyy Co, Kar. 18, Nishus Valley. Fremont Co., Iowis, 18, Bethel chureb, Mo.2, and es, Ioser Biver ind., Bt 4 P. H . 24, Libertyville church, Jeflersan Co P. Io 25, in the Beatrice Church, Gage county, miles south-east of Beatrice at 2 P. M.
$00 \mathrm{z},-\mathrm{B}$,
the bouse of J. E. Bosserman. 9, Root River congregation Minn. 0, Pine Creek, Ogle III.
0, Caus church, RJk, Kansas.
B, Newton Grove chureh, Mieb, at 5 1: M g. Neonlaa church, Kinasa, at toe bome of
brother O. P. Travice is, Montlicello church 15, Manticello church. Ind., at \& P. M. 10, Wirchita church, Batler Kasosins, int in John Waringer's.
The brethren living near the Maple Rive unction, Carroll Co., Iowa, will bold their Lave feast on the 18th and 19th of September.
D. W. Shтик.

The Grasshopper Valley charch, Jeffersou county, Kansas, will hold its communion meating on the 9th and 10th of October
J. A. Root.

The MaCoupin Creek eharch, Montgomery Co., III., will hold a Love-feast on the fith of October, at the house of brother Samael F
Brubaker, six miles north-west of Rayroond. to commence at \& oclock p. m.
D. B. Stemadakea.

The mewhers of the Wayman Valley church Clayton county, lowa, will bold their Love feart on the 11th and 12th of September, commencing at 2 p. m.

Wx. S. Lahmaber
The communion mieting in the Falls City chareh, Nobrasks, will be held in the Brethren's new Mleeting-house fonr miles aorth of Fails City, Octoher 9th and 10th, commencing at $10 \mathrm{a} . \mathrm{m}$. Ministerial aid is ruch desired.

Love feast at Tearenat Meeting-house, Hamp. shire Co., W. Va, Oet. 16th. Beaver Dasm, Mineral Co, Oct e3rd. D. B. Anxoza, The bretaren of Central Illinois will hotd their Lovefeast on the IVth of Septomber in a tant eight miles west und trree miles south of Heary. Any one coming on the Pnorin branch will stop off at Hemry where they will be not with coureyance by writing to me in time.
There will he a Love feact in the Whahington Creek chureh, Dongluss Co., Kumsas, eight riles south of Laurence, on the 1 th of October, commencing at $5 \mathrm{p} . \mathrm{m}$.
J. C. Mstbench.

Th $n$ Dorchester ehureh, Nebrasha, will hold its Love feast September 18th, commencing at 4 p. mu, one and cone-balf mile southr-ant of
Dorchester. Dorclester. J. R2. Cuirt.
Our commanion in the Rome District will be held at the Oals frove chorch, five and onehalf miles north-west of Carey, Wyandott Co. Ohio, Oetober 16th, at $10 \mathrm{a}+\mathrm{mi}$

## S. W. Lividower.

The brethret of the Ninescal church, Niekarson Co., Kansea, will hold their Love-feast on the 18th of Septsmber. JAc. W. Besk.
Love-fesat in the Clear Oreek church, Christian Co., Illincis, September 25th.

BF.NJ. Whitmell.
The brethren of Dallas Ceatre, Dalliss Co, Iowa, will hold their Love-feast on the 9th of October, commencing at 1 p. m. H. Stitast.
The Brethren of the Bear Creck ehareh, will hold their Love feast on the 1at and 2nd of October, at the boase of Bro. John Stutsrana, 31 miles sonth-east of Morrisoaville, Christian $\mathrm{Co}_{0}$ Illinois.

Johm S. Stursman.
The brethren of Worreils Grove, Stary Co, Iown, will hold their Love-feast nt the resudeace of Bro, Courad Keitz, four miles nouth-west of Ontario, on the 11th of September. Those coming on the care will stop off at Ontario.

Wr. J. Thomas.
The brethren of the Vermillion chureh, ItL, expect to hold a communion meeting at the home of Bro. S. T. Swibart, two miles from Cornell, September 18 th, at 10 o'clook a. m.
A. E. Kingisiy

The Peabody church, Kausay, will hold it Love-feast on the 25 th of September. The meeting to commence at $2 \mathrm{p} . \mathrm{m}$. on Saturday and continue over Sunday. Those cotring by rail will be met at Peahody, if notigied.
D. P. Stoner.

DISTRICT MEETINOS,
The Distrie: Meeting of the North Missouri diatrict will be held st the meeting honse in the Wakeada congregation, Rsy county on the 14th of October, 1850.
The Distriet Meetivg of Soathern Missoari, will be beld Oct. 14th, with the bretbren in Jasper $\mathrm{Con}_{n}, \mathrm{Mo}_{\mathrm{a}}$ somewhere in the vicinity of Carthage.

## BIBLE SCHOOL ECHOES

'B'1BLE School Echoes' ${ }^{19}$ is devigued for the service of songs in the several departmenta of church service. It is designed to eleTate the music of the Sunday-school above the rivilous character of many of the Sundaychool tong in vogue, and while joterenting the young to cuitivate their tion of that whioh is higher and purer in poetry and music. The tone of the book is praiseful ad devotional,- has none of the military element in it. The melodies aro gracefal and easily learned, while the harmonies are well arranged without any straining atter odd "origiaalities."
Slagle cops, PAFER COVEA
Sagle copy, postpaid.
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aper coven.
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Vol V
Lanark, Ill., Tuesday, September, 71880.
No. 36

## GENERAL AGENTS

THE BRETHREN AT WORE
tract society.


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A Visit to un Grpana Asylum
Eioatr Pabe-Mansfield, DI. Milford, Virginia Blue Hil, Kansas, Modesto, Californin, Notice Money Roport, Pawnes City, Nebraski-

## CURRENT TOPICS.

Native Christians on the islands of New Herbrides recently shipped to London some 3,700 ponids of arrow root to pay for an edition of the Oid Testaneat now being printed for them in their astive tou gue.

Dr. T. .. Cooant, who has been at work on a trauslation of the Old Testament for tha last tweuty years, but was interrupted by the fivancial dittlculties of the society for whieh he lebored, will now he ensbled to finish the work, Captain Ebebezer Morgaz, s wealthy and liber-al-minded citizen of Groton, Counecticut, having given the sum of 855,000 to defray sil expenses.

A large Cbinesa henthen tomple has lately been terned into a Christion place of worsiip in the aorth of Chins. At a place called Shih-chie-tang the missionaries, Stanley and Smith, looked at the gully where, at the dead of night, the gods were hustled iv. The Summer rain hisd caused a lit of a large god to crumble off. The men called it "divine mad!" as the missionarici took up a handful of the montened clay, and threw it down, saying, "Dust to dust, mud to urnd"' The temple looks very pleasant in its clinuged character. The two large bells now call the people to workhip the living God, instend of calling the idel, as they supposed. from his reasts and slombers.

In the town of Nahlus, or Shechem, where Jaooh bongkt the parcel of gronnd on which his well is still to he seen, there are now living sinout 140 descendants of the original Samaritans. The temple which was kuilt affer the captivity on the top of a monvtain near Nablus bas disappeared, tut the old obeervances laid down in the Pentatench are still kept up. A correspondent of The Methodist, who was there at the last feast of the Passover, says te saw the ceremonies carried out just as they were arrang ed by Moses. A few moments hefore sunses the congregation assembled with the chief priests and elders far the saorifice. They repested portions of Scripture, and then seven
rams were led out and examined ty the bigh prieas to see that they were without blemishes, and exactly ax the sun ssuk behiad the sat their throsta were cut. The blood of one ww colleeted im a baviu, and one of the ellers, with a bauch of byason, marked the doors of the tents.

According to reports, received from Mr. Stanlep, the central portion of Africa is densely populated, contsining many large cities with nest, well huilt honses. It is said to be larger than North and South Ameriea, and its central regious, where missions ore now heing planted, to have twice the population in the Onited States. Lake Victoris Nyanza is reDorted to be larger than the whole State of New York; and the African trade, in ivory alone, to be worth more than $87,000,000$ s year.

## NEW THINGS.

\#y Juge mians.
$\mathrm{F}^{\text {URST. A new creature. "If auy man be iv }}$ Clirist he is a new creature, created in Christ unto good works." Eph. 2: 10. No good works can he perfomed exeept hy new creatares. We are renewed in the spirit of our minds, hy putting on the new man, The uew man loves righteousness and true holiness. The old man delights to work out the nind of the flesh. Modarn religion seeke amalganation, a blending of the old and new. But they will not bend. The wew man means death to the old corrupt man fulf of deceitful lusts. The old man needs cracifixion and not indulgence. He ploads for the greater. Only spore me a few lusts. The new man has no eye to pity the grievings of the old man. Sometimee the nem man reems uritaleuting and exacting. He will take away Ir tat the old mau his dream cards, badgos, places of amusements, and many times even hin cigars 1. pes and quials. But a new man complete your work. Keep the old man on the cross watil he dies, until the body of sin is destroyed. Second. A neve commandment is given to all who are the worehispers of God. Why do not many observe this new precept? They are not new creatores. How can man in his nat ural state love those hagotten of God? Love in the dwelliug-place of those who live in God, Those who dwell in Sslau are frozeu, chilled to death with hatred, varimace and atrife. How happy to dwell in God whose unme ig lovs.
Third. Bat as none hut new crentares dwell in God, we see that unless a mane be boru again he canoot see the kingdom of God, that is comprehend righteonsuess, peace and joy io the Holy Giost. Hence a new birth is essen tial to the possersion of the divine natare. The old man is horn of the flesh. the new man of the Spirit The new birth introduces as into a new, heavenly and loving family of heirs to silluation with eternal glory. How do we lbow that we are horn aguin? When we feel that we live breathe and perform the functions of When we live that we are born of the flem When we live and breathe in the atmosphere
of divine lope and delight to do God's will, theo of divine love and delight to do God's will, theo
we know we are hora agaio. God's Spirit and oure agree and bear the same testimony. When our hearts are ia aweet accord with the will of God, then peace rules ns and twe know that wu have pased from desth outo life.
Fourth. When made new creatares, horn again, the law of God is in oor mind, and written in our bearts. We are under a new covenant. The laws of God are not merely externas to us, bat internal, graven ia our hearta. Uader the old corenant Israel were only servants; under the new, we hecome sons of God. We are Jews in wardly, and living branches of the New Vine, not of the old vine which is out ward in the flesh. The bonse of servants, pr Ierael after the flesh served God in the oldness of the letters the house of sont atrve bim io nemeness of spirit.

Finh. They are promised a new name. Je ous is now in possession of thie new name. Rev. 3: 12. He reccived this wonderfal aume when b- nterd within the rail. Gud has giyen him a nume above every nsme* Phill.2:9. Ho is oar forernmer into incorruptible life. We too shall follow him within the vail and eat of the bidden wanub, receive the white stone and be celled by the nele name. The old name was mortality, weakness, iufirmity, dishonor and desth. Tho Nuw Namo rediems as irom every traee of sia. It invests ue with deathless bouore, and lits ns to dwell forever in the city of eternal love.
Sixth. Thie brings us to contemplate a new city, wheavenly Jerusalem, an orer enduring truetare, reared up by eternal powor and wisdom, fortified and adorned by the giories of the Deity. What must it be to be there? The old Jerusalem was a spleodid city, elthough now in ruins, will again be the joy of the ewhole earth. But the New Jernasalem will be the joy of the oniverse. No created sun will give her light. The uncreated light of God and the Lamb will oulighten her and cauec her blessed iahsbitants to stine like the sun.
Seventh. Those who in the days of their flesh twere made new creatures and entered the aew born family of God, and continned to serve God in newhess of spirit, followed the Lamb in Il of his appointed ways, were fathal unto drath, and received the crown of life, were seen by John singing the new song. They will ning a song that angels canoot ving. When redeemod from death and the grave, they will sing Christ's power to eave in nobler and sweeter
strains than mortal tongues lisve ever done. When these poor linplog stammeriag tongues are ransomed from the urave, will they not sing aweeter song and pour forth a diviner melody them poor mortalscan do now? Who will sing the Dew song? The rirgia company, the undeflied.
Eighth. When God makes all things new we thall have new hearens and a uew earth. The tabernacle of God shall be with men. His asme shall be in his servant's forehesd. Nota trace of old thivgs sball be found. Sin and death will flee away. Like the mists on the mountain top or in the water, the effecta of sio will disappear before the bright beams of eternal day. Jesus will see of the travail of his youl and he satisfied. Tho long night of sin ind desth vill be amoug the old things of the puast. Earth'shall old and be folded up and be changed into an eternal residenco of the divine resebce, when siekness, paia and death will be felt aud feared no niore.

## HOW TO GET BETTER <br> ну Mahy $J$ STEEs.

DID yon ever hear aa expressióa made simitlar to this one: "I wish we could hav," bettor preaching?" Dear reader, did yon ever
say it? If you did not ayy it, you thourht it: for good preaching is alvasy desirable, add When it ia uninstractive,oninteresting it is vatural that the demand choold he for better preach ing. Do you know how this better preaching eau be ohtainedp It is generally supposed that good preaching depeods entirely on the preacher, 加t nilow me to $83 y$, that nill who think so
are mistalen, uniess he is a preacher who pegare migtaken, unless he is a preacher who neg-
lects hiy closet and hooks, aud becomes involvlects bix closet and hooks, aud becomes involvin ratio with bis diminished zeal. But a preseber may stody, pray, he talented, deroted to his ealliog. deeply pions and zoalona, bave his mind free from worldiy carse, and yet not intereet his bearers. Now, who is to blame in this cese? The hearex, of coorse. If you waut better preachiog, yon mast he a better hearer, First consider your heart the garden, in, which he wishes to sow the seed. Be sure you have the
ground well tilld, throw out evory atoue you ean find, pall up every thorn nud thistle or the seed wsy ber the best iu the wurld, hut if it fall on atouy and thoruy gronnd it will do no more good than if it were the poorest seed to bo found. Second, Be a doer of the word and you will be eazer to hear the new thought or compari son preseuted in his discourse. Yet no one suks you to nccept all the preacher says as undeniable as the gospal trath-for presclerea, like other meas, may err. But the errors of good preachers aro few, and may reailly be detected hy comparison with the indallible word of God.
God has endowed us with faculties by which we can think and reason for ourselves, and whatever the preacher tells us, that agrees with God's word, we should reduce to practiee. Better preaching will invariahly he the result; for the preacher seeing his seed growing will take cew courage and try to do still better.
Methinks I hear some one say, "The preachar himself don't practice what he teashes." Indeed? Well, Ill sdmit it is an indisputable fact, but, "If to do were bs essy as to koow what were good to do, chaspels had beeu charches, and poor men's exttages princes' palaces. It is a good diviee that follows his owa instructions. I can easier teach tweaty what were good to tha done thas to be one of the twenty to follow mine own teachivg." Shak: A prescher certainly kuows his circumstances hest, and he alone, not you, will have to be responable for his acts.
Third, Pray with a heart full of sympathy for him, in his anduous snd responsihle work. If he has faults and if you wiah to speuls of them, go to bim priystelv, and to others speak only of his good qualities, Don't be a hypoerite by telling others what you consider bis duty while you hiswe uot manliness enongh to Lell him in a kindly spirit that which does not

## meet your approval.

## ANCIENT AMERICAN GLANTS.

THE Rov. Stephea Bowers nokes, in the Kinsazs City Roriese of Science, the openug of on interenting monud in Brask Creek Townstip; Ohia. The mound was opened by the Historical Society of the towaship, under immediste sapervision of Dr. J. F. Everhart, of Zasesille. It measared sixty-four by thirty firs feet at the summit, gradually wloping in every direction, and wus eight feet in height. There was lound in it a sort of clay coffio inelosing the skelatou of a nowan menauring ejgbt feot in length. Within this eoffin was also foond the skeleton of a clild about three and a half reet in length, and an iunge that crumbled when exposed to the atmouphere. In another grave way fonnd the sbeleton of a man and womon, the former measuriog nine and the latter eight feet in leagth. La a third grave occarred two other skeletons, masle atid female, measuring $\mathrm{rt-p}$ pectively nine feet four inches mad aight foet. Seven other akeletons were found in the mound, the swallest of which mearared eight fett while othern reached the enornoos length of tex feet. They were buried siogly, or each in weparale graves. Restiog against one of the eoffins was so exgraved stone tablet (now in Caciunati), from the charasters on which Dr. Everhart and Mr. Rowere are leil to conelade that this gisut race were sab-worehiprese-Scient fit Anericon.

Prop. C E. Stein, of Memphis, Texnesce,and Saperintevdent of the public schools onteite the city, bes been visiting him bruther, J. W. Stein, st Mt. Morris. He reportu things in a propperons condition in that pari of the South here he resides, and suys the general health of the constry is good this season. In Mem-
 whicb, it is thought, will nerenitur greatiy relisse the city from the scourge of yeliow fever
that has heretofore been so annoying.

## IVeligiums Iffems.

If you do out wish to trade with the devil, keep out of his shop.
Good thoughts, like rose-leaves, give out a swect perfume if inid up in the jar of nemory.

Some meo are exposed to piety every day in the year, and never catch it even in the mildest form.

If we could read thesecret history of our eoemies, we should fiod io each man's life sorrow and auffering eoough to disarm nill hostility.

The iofluence of female society upon the manoers aod coeduct of young men cannot be overestimated. A virtuous and utelligent siater is of inualculable value to a youth aurrouoded by tempta. tione.
"Is his purse converted?" is the seareb. iog question Joho Wesley was accus. toored to ask about those who sought membership in his church.
"Do you thiok," asked Mrs. Pepper, "that temper is a bad thingio a womae ?" "Certsioly wot, ma'au," replied a gal. lant philospher. "It is a good thing, aud she ought never to lose it."

A Christian prays not that be may bead the will of God accordiug to his owo will, but io order that he may
ahape his will according to God's will.
High Preshyterianism! Just think of it! What an aoomaly. Yet there is
a High Preshyterina Church. It is sit. uated at Fairplay, on the Rocky Mountains, just 9,700 feet above the level of the sea.
Moses How, s Methodiat Episcopal clergymsa of Portsinouth, N. H., is said to be the oldest preacher of any deaomination in New Eogland. He is minety years old, sod began to preach sixty-five years ago.

A temperance lecturer was ooce asked, "What should we do with all the graiu that is now required for distilliog?" "Feed the drunkard's wife and childreu with it; they have goue hungry long eoough," was the prompt re ply.

Wheo you attempt aoything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to aloth and sleep nod hekleuess. To resist all these will uot he easy; but you will feel that you have done right when your uodertakiog is finished.

The cost of the liquor traffic in the United States is equal to over thirteen Chicago fires io a year-over one Chicago fire a month. The liquor traffic, therefore, is in conflagration which every year buros up thirteeo Chicagos, and from forty to fifty thoussad lives, besides burning out the health sod happiness of huudreds of thousands of men, women and children.

The doctrine taught by Solomon is foued to be true io experience, "train up a child io the way he should go, and when he is old he will not depart from it." The pareot or guardian should remember that the ehild is tobe brought up-led by the hand by proper teach.
iog aod good example. The pareot may not teach the child to tell the truth. while he bets the example of falsehood, or keep the Sabhath boly, while he himself violates its eanchty io ridiag aod visitiog.

## TO A BEREAVED MOTHER.

## fyo ar. malsantar.

SINCE I have occupied io my voiceless ministry at large, thousands of hearts have beea poured iato mine io terms of eommendation and good will whicb ooly profound gratitude eas io. spire. From sick chambera sod from death-beds have issued voices that ahrilled my soul. But never has a lower depth been reached iu my nature by a fellow heiog, or a finer fibre touched, than hy your Heaveu scented miss. ive hearing the acoount of your dsughter's cooversion, her illoess and tramation, and hes desth-message nod dyiug gift to poor un worthyme. Through her struggles with indwelling siu, nod the allumements of the world, especially the hat which as auch a soml nlayer to some of oursisters, and such an objert of veneration to some of our preachers aod writera, she was held so close to the cross by Giod's ministry through my pen, that she "carne off more thas conqueror." Her death chamber rang with the halleluia of victory, and she weot down and through the dark vallcy, coupliog may vame with the Crose and salvation in expressions of grateful love for the support and inspiration she derived from my Gethsemaner groaninga, and Golgotha outcries and exaltations. Ia such close proximity and so indissolubly connected are the "lama sabachethani," and "It is finished." Such fruits of my brokeo iodustry are "sweeter to me than hoeey sod the honey comb." Nod such wafts of celestial fragrance from Beutah are not rare. In the inbresthiog of such heavenly aroma 1 become inseusible to the fetid atmosphere of caroal, pride begottea, belligerent criticism with which cross hurt sonls perpetuslly berate me. The coosciousvess of working for Jesus in his own Spirit and by his owo matas, and the testimony of souls more than half way over Jordau to our jostrumen tality in their salvation, is a cost of mail, which all the legioas of bell caooot pierce. All these wrestlings and pray. ers and triumpls and love-utterances and death throes of this young saint, ${ }^{4}$ rsospirel without my knowledge save io the silent, viewless answers that have come into my feeling through the invis. ible ministration of the Spirit. The love token which she ordered to be seot me wheo her spirit was hovering before the crystal threshold of the City of Eteroal Gladness, I will not expend for statiouary or say form of physical beoefit, but will convert it ioto some memorial to keep by me as in iocitement to bigh spiritual luxury while I remaio to the spirit
flesh.

That you feel lonely and crushed un. der your bereavement, is a matter of course. Tbat you live io the sense of as upper-world noction aod power nod beatitude, is equally so. The dear, Christreflectiog daughter is gone, and your heart bleeds atevery pore. Sbe is with Jesus, and in Him present with you still, which supplies your consciousoess with the animating, heaven-drawing stimulons of ber fellowship. She is there and here. Dead, yet occupying a higher tier of life avd a wider range of liberty than when in her mortal taber. nacle. Christ is hers, heaven is bers,
the free sweep of the spirit is hers. Time and space are aouihilated, every thought, desire, porpose, impulse, movemeot are wholiy io the Dirice end aud euergy What God wills, she wills,eveo willingall bis will without a seose of will.Thedeep est,purest,strongest will is that which hes deeper thao consciouspess. so "bid with Christ io God," that bis lifese io very deed ours, filling and actuating us as oaturally aod freely as gravitation rules the spheres. Such is the life of the glo rified, sod such, it measure, and ever growing volume, the life of the saiots oo earth. Such is the import of the potition: "Thy kingdom come, Thy will be done on earth as it is in Meaven." Viewing the Christian life as a veritable
God life, deriviog all its reality aod quality and expression from Emmanuel, the mearnation of very God, with whit show of religion or common seuse cho any one plead for indulgences so eviJeotly the outgrowth adod gratification of depraved humato oature. No wooder that your daughter felt that the re teotioo of the bat was the vietory of the devil, the eathronement of the flesh, the erncifixion of Jesos. The question is not how plaic is it, or bow cheap, but what is its relation to the life which God exbibited io Mina who was "despised and rejected of mea," who was in deadly antagonism with the world in every element of degeoerste bumsoity. There is no mortal on earth who will veuture to sffirm, iotelligently, and conscientiously, that the gewgawe and trappinge of fashion are expressions of the indwelljog God, fruits of the Holy Ghost. Here is a solemo verity iodeed, and one that will count in the Day of Judgment. We do not in genersl bulf consider it. It comprises the whole circle of human as. ture. How ofteo is a member disciplined for this or that aberation by those who are stained by far deeper sod gross. er deflements. Miniaters aud elders, combine their suthority to expel a pride-worshipper, while their mouths reek with unoatural, Christ acandaliz. iog iodulgeoce, aod their private chambera teatify to the body-and-soul-ruin og licentiouaness of nobridled lust. The table is not goveroed by law except the law of iodulgeace, sod labor and revenue are rated only by the atandard of self satisfaction sod exaltation. Let aister's hats go to their place, but let a huvdred other allowed and idolized abomioations go aloog. God will bring us to rigid judgment, and our eteronl destioy will hinge on the word LIFE, and the soul standard will be Giod's own life as rasnifested in Jesus the Christ. Membera may quarrel and debate about progress and liberty wheh God devied his owo Soo, but they must remember they quarrel with the Almighty, and some day He will triumphaotly aod forever viodicate his authority. If we have oot light enough to discero the character and import of the Iocarantion, it is because "the light that is io us is darkoess;" sod Christ knew the profound and solemo sigaification of these eteroity shudderiog words, "how great is that darkness." it is the foregloom of "the blackuess of darkness forever." The calmoess nod rapture of your daughter's death was simply the astural outcome of the triumpb of the cross io her life. Where Jesus reigns io the death of sio, there "peace flows like a river, and righteousness like the waves of the sea."
"Blessed are the dead that die io the Lord." How sweet it souvds, and bow noutterably sweet it is. But what is it? Not aomething by itself, ont of vital con-
oection with congevial notecedents. The beatitude is not for those not prepared for it hy familiarity with God. Oaly those will fiod the dark valley illumzed by the presence of Jehovah-Jesus who here "walk in the light as he is io the light." To "die is the Lord" is to die as the Lord. Apart from the fact of Atocement J-sus is the Pattero of death for ull christians evet as He is the Mudel of life. No ove will fod death the gateway to glory uoless he dies as Jesus died; nod thia hlessedvess is attained only by liviog as He lived. "I aun the way, the truth, aud the life," all through life, through death, and througb Eternity. This settles every qurstion that now agitates the church, sad sets every doctrise ad practice in its proper place. "Looking unto Jesus." "Learn of me." "Who of God is rusde uoto us of wisdom, and nghteousness, and mactitication, and redeoptior." Ilere is the sumaation of theology, given by Christ and the IIoly Ghost. Who will dare to add thereto? Who to subtract? It allows us just as much freedom aod scope as (tod arked for Himeelf it the flesh. Do we demand more! Theo we are not bora of God; His life is not io us, and we cannot "rend our title clear to manslons in the skies." The prayer, thy kingdom come," and the iovitation, "come unto $m a$, , do not lose their pertinence for the christiao as long so he is io his militant atate, and io a certaio sense not forever. Our death beds nre not made when we die, but in onr daily life. "The sting of death is sin," and the work of life aslvation from sin. I have knowo cot a few who boldly persiated io the reten. tion and defeoce of fashionable head. gear, sud other et cetera,when in health, but when the rider of the pale horse got them noder his hoofs, their wardrohes had to be cummitted to the flames, and their souls were writhng in firee which all the oceave and rivers and tearson earth could not queuch. "God is not mocked." The bohon upas will not bear the fruits of the Trce of Life. "The friendship of the world is eomity with God." He that learoo of Jeaus, and ebjoys bis persooal aequabtace will iofaliblly learo the aature and exteot of bis liberty. This sweetens life, traosforms desth, and glorifies Eteroity.

## PUTTY AND PAINT

$I^{\mathrm{T}}$
Is rather common to fiod out wheo a machice breaks that the timber was dosed, crscked, or worm-eaten, and that by a copiousapplication of putty and paint the defecta were neatly covered up. But when the machioe was put to a test it was to weak aod broke down and the swiadler's trick exposed. Puty will make a smooth surface nod paint a beautiful fioish, but neither will make up for defective material. As long as such material is allowed to stand idle it looks pretry eoough and strong, for that matter, but will oot staod the strain of uas without exposiog the bad material of which it was built.
It is a good deal that way with a great many people. As loog as they are allowed to dictate and are petted and flattered they look so sweet and smile affiably, aod to the uninitisted they appear simply charming; but cross their path, ask a favor, argue on the other side, and see how much putty and paint eaters ints their composition. From a wealth of smiles they emerge, covered with frowns. As long as it costs nothing they look aweet and pretty, but put on the brakes and the cloven-foot is plainly visible. Tbey waot all the favors, all the hooors, aod all the atten tion, but put them dowa to a practica! test and they are only galvacized with pleasantoess and withía are made of very poor material.-Gospel Preachgr

## ON PROBATION.

IIBILE we are upon probation, But we kuow we canoot atry Ve are here to gaio alization, Brought by Cbrist the living way. Wh have takeo timely warniag. Flesiog the wrath to come, By formaking aln, and turning To the Lord to heaved our nome.
He:- we are upos probatiun,
Ana we koow not whance we came
Neither do we know the station
We will reach to end the amme. But wo know that we are bearing Nowaward on the tide of time, That our fragilo barli is acaring To nome country more aublime

All mankind are on prohation in this world of good and ill; All have offers of salvation, Free to chcose it if they will. There are many ways of error Learing to the buroiog lake, midnight darkness, daye of terror Making zuilts sinners quake.

Many Waste their whole probation, And befquander all their time. Beiag led isto ten.ptation, In the way of sin add crime. Till they reach the awfol entrauce To perditioo, down to hell, With the devi! aud bis angels, There eteraally to dwell.

God has put us on probation. And has given ua command, Strongly to resist temptation, And imprope the time at hand And That we need to gair the prize He has offered free admittance To the mansions ia the shies

Some, it eeems, have no prohation, For they ouly come and go; Toey experience no teroptation Nerther good nor evil know. Multitudes of them are over On the uareturniug shore, Where the little nogels hover Round their Savior evarmore.

THE POWER OF THE CHURCH.
by Jons Mabsheabarm.

Ithe New Testament the law of God? We say it is. Is it God's Law, giv. en by divine authority to govera us as bis people, and members of the church of Clurist? We say it is. Are the chureh. es, ss represented in the New Testament, independent of esch other? or are they dependent upon and subjects of each other te be governed by the same law? We say they are not independent, but must be governed by one and the same rule. We ask, Has Ged given this law by inspiration, threstening the puaishment of its infraction to his pee. ple withont authority to execute it? We answer, bo. Theo to whom has the Savier given this authority or power? We say to the church, to each individual congregation, as well ss to the whole combined churcb; notwithstanding we bave many advocates of this kiud, who seeru to think that the power of executing the law is confined to a local part of the charch, or to an individual cen. gregatneu, avd that the combined church at A. M. has po right to arraigo any of its disorderly members or congregations and execute that part of the law as recorded in Matt. 18: 17-18; "Whatsoev. er ye ahall bind oo earth, shall be beund in beaven." This applies to the whole church as well as to the individual church; though it is thought the church, as a body, is merely advisory aud not an executive body. Theo we ask, How is the combioed church, as a body, to sustain herself if she bas oot the power to execote the law relative to that part of the church which may bave beceme corrupted and gangrened, if she bas no
execotive autherity, and canoet exercise the right of amputation in such a case? It would est ns doth a coaker, and would evideatly result ia destroyng the whole life and vitality of the body:. Thas the meanes, as contrined is the New Testa. ment, woukd prove insufficient to sustaio the charch. We say agaiv, that the individual cburches or congregations sre not aadependent of the body, but are dependent upon each other, and are all subject to the law of Christ and to the general Brotherhood, and when thus combined, will coastitate the church.

Suppose an individual member should manifest s disposition not to hear tbe courch, or indiridual congregation in which be has his membership, io rela. tion to sdvocating certaio principles and vindicatiog certsin dectrines, to his own understanding aod perhaps to his owa peculiar interest, governed by his selfish motives: nad when the cburch would make ao effort to subject bim to the body he would persist in his course, speak very lightly of the church and its tenets, rail out and express in slmest every manoer so ss to bring reprosch upon ber, claiming that the church has ne right to counsel in bis cast, or to hold jurisdiction over him, and that he is willing to be governed by the Bible aod thed exchim, "Is not the New Testament sufficient any more that you breth. ren must legislate for me? Now I be lieve we weuld all agree that if sucb were willing to be governed by the gos. pel they would sise be willing to hesr the church, and if such weuld not hear the church they should be dealt with accerding to the Law of Christ in Matt. 18.

As I believe we allagreeon this peint, we will carry the illustration s little farther. Suppose such were not brought to terms, but sie allowed to run oo in their course, and to vindicate their plausible doctrine, so congenial to usture, teaching that the church shall have on jurisdiction over its members, that esch individual shall have the privilege of his owo interpretation of the ges. pel, and outside of that the church shall have no right to restrict any one, only that be be required to mavifest a willingoess to be goveraed by his own interpretation of the Scriptures, and in that way obey the gospel. It would require but a few years until that iodividual church would become wholly saturated with that kind of faith, besides a great many proselytes being made tbroughout the geaeral Brotherbood; theo in eur illustration,we will suppose, that congregation to contioue the werk, being assisted by those of like faith, sdvescing such things as would be the natural result iv such cases. Ooe of the first considerations, no doubt, would be the view of a fine progress; having rid themselves, they would tell us of the traditions of the elders, the restrictions of A. M., the grave discussions about bats, white caps, coats and this nbemiasble cloth religion, de, dc. Aod ne doubt they would tell us that this is a mere pribciple of bypocrisy atuong the brethren, and the adrocates for a general church restriction, a mere work at the outside to be seep of meo, teaching the traditions of men in preference to the Law of God. They would vo deubt exclaim, "Be it knows to all men that we wadt no traditions of the elders, ne outside work to be seen of men; are we not seatenced and condemned just becanse we reverence the law of God according to our interpretation of the Scriptures mere than those elders and the costume of the church?" Sup-
pose they would tell us there is a better day coming, wheo the fearless tongue sed the daring baud susli finally prevail and our cal" a prosper. There is to uea talkisj abeut the old order or oospel order at this date, in thrs progressive age, the world has coanged; men change custom dress,thanner, speech sad all change; $w$ by you foelish, ignersat brethren; you whe interpret the gospel so foolishly, you make it sppear repugnsot to one's feelings and conderin the world, thereby making us a peenliar people transformed from the world; yeu had better drop all these foolisb items sad go with ns fer it is better wheo the risiog breeze drifts our ship away from the barreo island of igoornuce, to get aboard then to remsin with such an un popular interpretation of the Scriptures to de ne good to any bedy. Were they to ask, how long can the Brethrea church preserve ber existeace and still have as her code sa abselute sad conflicting lot of laws? Now if the A. M., would make sn effert to subject such an individusl 'eongregation to the body, and they were to bid definace to the combined church, and rail out sod ridicule and publish artic'es io almost every conceivable form to expose the proceedings of the general Brotherhood, and thus bring repreach upon her; and would declare that they would not be goverved by the body or $\mathrm{A} . \mathrm{M}_{\text {, }}$, but are willing to be goverved by the word of God, they weuld agnit involve aself-ev. ident truth, that they were willing to be governed by the werd of God, they would also be willing to hear the church, and to be governed by the decisions of A. M. Aad if net, they should be dealt with according to Matt. 18.1 will again, repeat, that if the combined church, as represented in Anoual cenacil, bas no executive power, how could she sustain herself in such a case? As I said before, it would ouly eat as doth a canker to the destroying of the whole body, bring down the displeasure of God, and ere long a spiritual death would ensue and the Lord's Christ should be revealed frem besven sud make a short work upon the esrth
Good's Mill, Vd.

## PRIDE IN THE CHURCH.

F
LEELING very much ioterested in the welfare of our dear young members, I feel it my duty to write a few words io behalf of them conceroing uniformity of dress, seeing there is so much difference in the dress of our yeung and old members of the church. Why is it se? Is it becsuse they thiok they have se much s broader road than the eld, or is it because they have not been instructed in the nsrrow way? We bope net. Surely we think it the duty of every bishop who has charge of a cburch to set the example himeelf, aod properly instruct the young in this cemmand and see tbat it is carried out. If they tbink they have a broader road, where do they find it? Surely not io the lids of thst blessed Book, but from Satan's knogdom, and with bis kingdom it shall perish.
Oh, dear brethrea and sistere, have we fergotten that solemo promise that we made before God and many witnesses the day we coveoanted to live faithful We all, in our bsptism, have promised to rebounce Satan with all his pervicions ways, and all the sinfol pleasures of this world? Have we net covenated with

God in Christ Jesus to eanthful uotil death: Ire wetrying to fulfill those promises as much as in us lies? or are we trying to see how far we can live from them and still cling to the church? $O$, pitiable condition indeed, after pre fessing to have Fecome enlighterd that we will cliag to so many of these evil thugg of this werld, in se much of the pride and fashions when we know that wh shall perish with the using thereet? We are sorry to say, pride is increas. ing in the cburch from year to year Do we not see it even displayed to a great extent when we surround the commuaion table! There we behold these seated to partake of the sacred eniblems of our dear Lord and Master, with their bodies adorned with the fashions of the werld.
Dear young sisters, this sheuld net be. Do you pet know that you are grueving your dear Master whe has done so mucb for you? We sometimes meet sisters that we would net knew to be sisters if they did not have the coverigg on, and even that must be marked with a part of Satan's kiogdom. I for my part cannot see why the road seems so much broader for the young than for the old. It is surely a self-made rosd, and we fear it will not lead us where we would like to find ourselves in that grest and notable day. Why caanet we be as we are tsught in that blessed Book? We sre commanded to be all of one mind, and not to be nnequally yoked together with unbelievers. Dear sisters, think of thas work as a sacred workwork that will pet ooly last througb this life, but through all nges of eternity. The few pleasures those tritlion things afford us bere are not to he compared with the everlasting joye that awsit those that do the Master's will. The promise is only to those that do bis comraadments. We sometimes bear wemberssay this little ribboe or lace does net do any harm, or a little trim. ming oo the edge of our garments: it makes them wear well. $O$, de not for the love of Jesus make such poor mis. erable excuses as these. "God is not mocked." Does he not see into the very recesses of our hearts. We bad better he hooest and coofess that it is pride which is not of the Father, but of the world. Why eanoot we deoy ourselves of these sinful lusts, as they ooly last during this life? There is a time coming when we must leave them. Why can we not before we must, ss then it will be too late, they will stand against us in that great and coming day, when We must givesn accouat for the deeds done in the body. OL , havy important that we ahould work while it is called to day, for the night cometh whep no mas caa work! As death fiads us eter vity will harvest us, whether prepared or uoprepared. Dear young soldiers of the cress, do you suppose tbat when the Sisvier comes he wall expect to find his saints mungling with the fashionable world, with their bodies aderned with the fashions of the day? Oline, but he will expect to find them down in the valley of humility. Let ns all try to he of the lowly ones; that we may be of these happy oues that we cas hear that welcome plavdit, "Well dene grod and faithfol servast, enter ye into the joys of thy Lord.'

Jerean Collier: Those in bo despise fame seldom deserve it. We are apt to undervalue the purchase we esorot reach, to cevceal ourpoveity the better. It is a apark which kiodles npen the best foel.

## She 务refhren at 3ark.

 publass Campinal peixaples.

## GK Birtnams $\alpha \tau$ woin it an membit

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## Addesas all commonieations

BHETHREN AT worg
Lanark, Carroll Co.,

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| :---: |

Etn. Murtin Meyers will leave Lanark this week, for Adatua Co., III, expecting to be absent prewhing nome three weeks

Sisty one dollara were raized by the churcb at Coventry, Pa, for Bro. Hope und the Kansas Brathren.
Eld. John Forney of Kansas, waen last heurd from, was still preaching for the Brethren in Oregon.

Brotukt Andew Emmert, who has bewn quite sick for several weeke is improving slowIy a and rill woou be able for regular duty again.

Dr S M Evy, of this place, has been quite siek for sonte tome, and at this writiug bis wifo is very low with the typloid fover.
Tre Callegent Mt. Morria takes ono hundred copies of the Bible School Echoes for ube in the college and Sendar-school.
Sisma Reeqe, elerk in tho Primitite Chris tian office, sad duaghter of Bro. Alax herse of Warrensbarg, Mo, will soon return to her bome.
Bkothea J P. Hetrick was to have been 7. th the Brethren at M-yersdale, Pd , over last Suaday, iutending to spend five days of more preaching for them.
AT their harvest tueatings a number of churches took ap collectionq for missionary and other charitable parpostr. This was a come mendahle feetare.

Tas brethren who visited the menabers in Nem Jersey epenk well of the penple in that
State, commending them for their kiednens and bospitality.
Bro. D. B. Gibsun writes that the Love feast at Blue Ridge, Patt Co, thiwois, wat weil at tendod. Three persous were addoll to the church by confestion and baptism.
Tage Cuscutry congregation, Penneglvaula, is buidiug a Chater conity. We hope all rill be harmony in that hases.
"Prove all trings." Then be sure to go to the Bible for your witneeves. $U_{g}$ in heavan what God has written shall decide whether you shal $\mathrm{go} \circ$ in througb the gates ioto the holy cits.
Bro Landun Weat bas bean spending sooue time proaching aunong the Brethren in North Misanari. 11 -sprake well of the prople and catent of the Geld of labur.

Ota meeting in Lauark, last Sonday ereuing. wav nel attewded and the interest wanifisted g wd. Herrafler the erening meeting will

BLD. John Kuisley of Indianz expects to fisit the East soon on a preaching toor.
Wies last beard from, Bro. Eahelman was in A-bland, Otio. He is expetet home some time during the month.
We atill bave on hand a foll mopply of Miathes of tho late Anvoal Meeting; price 10 centa ber copr, or 75 cents per dozen.
Theag is sone probability of Bro. R H. Mil er zetting into another oral discussion with Aaron Walker, a Campbellite minister of Indiana.
It is a righteous thing vith God to recompease tritulation to them who tronble the be-li-vers in Clirist, but God himself dous the recompensing.
Elin. Insac Price, of Pedreylounia, has been apeading some monthr at $\mathrm{Dr}_{r}$. Walter's Heaith Institute, and prononncea himself in a greatly aproved condition.

Bro. Isaac Rowland, on whose farm the late A. M. was beld, has been futfering for three weeks with a dangerously influmed hand, cause by ruaning into it a large pine splintor.
Buo, R. H. Miller is expected to mover Ashland, Ohio, aboat the Gist of November, and will tiven be prepared to enthr upou hio dutiet as Prexdinat of the A-hland Colloge.

VSistif Luttie Kotring, of Pennaslyama, Werry Cluarch jexterday, Ang in the 'Wondvies olosed a young sister was added to the fuid. Wu have had several sdiditions duriag the jear."
The Mt. Merris Demarrat says, "Matters in snd about tho College buildngs are assuming a brisk appearsace. Stodents are arriving in arge nombers and even the town out-ide is be ing tazed thes."

Bno. Slay Hoover, of Perayylvazin, is expected to be at the Love frast in Milledgeville, inn heph 16 and 15. We hepe 10 linke While be is in this nartot the State.
Tas hrethrea at Mt. Morris want a man and his wife to tske clarge of the Boarding Dagarlment of the 3it. Morri* College, members pre* erred; they must be economical and not afraid wager and a permanent tome will he given. For further particolars address D. L. Miller, Mt. Moric, III.
Fitezne, when before your familes, what do you talk most ahont, religion or politics? Which paper do you read Srat,your religious or por, Garfeld, Hancock or Jesus Christ?
for

Bua. David E. Cripe, of Dunhary, Neh, uader date of Ang. 26, says: "There are only a fere of ns liere and no minitur. The droath has been bere and our crape are a failure. The bettlers bave mostly leff the conntry asd thinga This weelh Bro. S. T. Borsprean sanetions the moore made hy Bro. D. C. Moomaw, two weeks ago, to turn the City Miwinn fand over to the Foreign and Domestic Board. It is hoped that this move will receive the approval of all who are interested io thast fund.
On the moroiag of Aug. 27h, as Elder Kelso of Eik Lick, Pa , was harnessing one of his hores, another hit Bro. K. on the left side of his face, tearing out a pieco of flesh niboat three
ioches long and one wide. Bro. S. C. Keim and M M. Ethelman arrived about the time of the accident, and acted the part of the good Sauaritaus, bindiug on the mound.
Bro. John Harshbarger, in his article this werk, bring out some plain pnibts. The ressonnug is a little tedlous but the conclusion is logical, an ) warthy the atlention of the entire Brotherhood. Men who aro willing to hear the goapel are always willing to hear the church we may rest nosured that they bave but little symnatby for the goapel or ans thing else shat in divine.
Bro. W. C. Teetar, of Mt. Morris, is eanvaseing this past of the coustry in the interest of the Cissed Library. It in hoped that his eflorts aill be crowned with succ $* 3$, for the enterprise is one that sboold be eucouraged, and. we are coufident that if procured it will prove a valuable addition to the educational and Jiterary facilities of Mt . Morris and norroanding coun-

## MOORE'S INTRODUCTORY

Gentle reader:-

$A^{F}$me accerst an invitation to retura to the olouns of the Brtakes at Woak beping thet Tre may be an inntrument in the bands of the Lord for the accomplishing of soare good. We bave hat a season of rest and now teel as if we could stand a good deal of hard work, sach as is senerally required on a paper of this kind
Oar eatire attention mant be devoted to the interests of the paper, selection and correctivg copy, reading proof, writing editorials, and looking after the make up and literary character of the paper generally. Tbis is the worl of an"Office Editor and Manager", and I hope to he able to do my work in a manner that will by satissactory to both the readers and the present pro. netors of the Bagtrak at Wora.
Oar writings have heen before the Brotherbood lang enough for them to know where we tand, and about what may be expected of ar
We are set for the defensen of tha truth, and waut our writings to give out an uncertain sound, heliaving that the day bas come when men and wowes nbould nay whether they are for God or for Baal. The newspaper is acknowledged to be the great educator of the nineventh century. There is no force to sompare with it. It is finding its way into every family in the laud, wielding an infloence greater than the palpit, the school and all other educational and literary facilities comblined. It is the great moider of hyman minds, forming them for weal or woe. He who ignores the press, rejects the greatest power for good in the land, avd will be unable to maintain his priscipies alougside of those who resort to the press
The press to-day is, however, greatly abused. Men of perverse minds are permitted to puhlish newspapers in the name of religion; they are percritted to send into the church and the world, matler that is a disarace to the cause, matter that tends to corrupt minds, diminish revereace for the church and ber regulationa and prodace rebellious bearts in men who othrrise migbt be bright and usefal monumenta o the cense. We believe that a papar published hy ruembers af in church , in the nane of relig ion, thould be salfyect to tho rules and regulations of that charch and labor in every lavfal way that may be for the good of the body, to promote its bermony, and that members should he accountable to the church for what thery write and publish, the same as a minister is re--ponsible to the body for what be preachers. Wo helieve in proper religions freedom, bet do not believe in that kind of freedow which permits a few rehollions men to help the devil tear down and destroy the good it took noble Learted.pions men goass to build up. We believe in a free press, but not that tind of freedom which permito writers and editora to atuse the caurch, ridicule her doctrine, and speak disrespectfully and shamefolly of her sacred rites and divinely established pricciples.
We believe in a religions freelom that allows Ctristians to worship God according to the Gospel, and permits them to do all the good in the rorld they have the power to accomplish; a religions freedom that will make man and women willing to he srtbe charch, mabmit to its reg* alations and adopted principles. We believe in that lind of a freedom of the press which operates in harmony with the Gospel and establishei principles of the charch; a freedom that allows the press a world-wide field in which to work in epreading the trath and building op tho canse; freedom that permita well dispored memhers of the chareb to express their views in a christian like manber; a freedom that will prompt writers and editors to maintain the ese tablished principles and regulations of the church.
We further believe that the day has come when special efforts shonld be put forth in defense of our docrtine and distinctive cluims; that which is worth believing and practicing is also worth defending. When our ancient brethren inaugerated their grand reformatory movement they assarted that the Scriptares stontd he their only role of faith and practice, and by it should all their regalations and decisions be governed. To this d-claration they adbered mith Christian fidehty, conaseling together that they, regarding their practice, might be of one miad and all spatk tha same thing. Cantion and Cliristian forbearancet characterzied theic
movernenta. Many thinga canne before them for which they had wo thus saith the Lord, nether for nor agaiont. If the thing had abont it the least appearauce of evil their united counel was for the mealera to abstaia from it: and if there were doubts, to awatt further deselop. menta. We would to God that sach a spirit still pervaded the Brotherhood. These are some of the prineiples that we desire to kolp maintain, and trust that our efforts in this direction may prove a hlessing to the cause. - 3 . i an.

## THE JEW.

$T$
HE tore Jew helongs to a member of the kingdom of Juda afur a separatiou of the ton tribes. After retarning from Babylon al the members of the new state wero tormed Jews.
Until their deliverance from Egyplian hondage, they did uot constitute a dustinct nation. They bad customs, but not lawn; religiou, hut not a churcb, Eac' houstho'd way an is le. pendent commanity and the father was the sole priest. He was succeeded at his death by his oldest son.
Moses recogniaed the prineiple that religion is the foondstion of the state. Henco the laws he promulgated were hased upon the dutien of mankind to God as well as to one another This inclndes the purest procepts of morality No nation has sver stood long apou aay other basis. The failure of the Grecian, flonan and French repablice bave taught as this, A pure government can only coras from a pure society anda pure society can only come from pure families. The family is the soarce of evoiety and society the coarce of the goveramant. No fonntain can rise bigher than its source. So no grvernment can be hetter than the society from which it obtains its power, and no society cau be better than the faumilion which constitat it. Consequently wherever there aro good faniliex there sill ho good sehoole good eburelies good aciety, and gooid governament.
The law of Moses recoguix ${ }^{d}$ the equality and liberty of the peoplo as splf-evident trathe. His government was submilted to the decision of the people. The constitution proposed for their goverument ras submitted to their rote; the Ten Commandmenta were solemoly necepted as a law in mass-meeting; and God wns acknowl edged wa their sapreme civil ruler by a solomn and pablic assent of the entire astion. Al though Moses allottel the people independent ternitory and the right to elect their own local officers, he nevertheless relained them ss ore nation. He taught tbem that they all had the same God, and therefore they all had the same worship, rites, ceremonies, and prosthood; thus he held the people togother no less by their commos laws and worstip than by their ties of rilationsbip. What a lesson to wa! An necessary as it was for Jews under Moses to have the sathe worship, riten, coremoniee, priesthood kc , so necessary it is for as. Would to God that we were tanght more of that divine wisdoan that we conld live together more in union and love; that we conld appreciato the power for good of a samenese of worahip and living througbout the length and hreaith of the broth erhood. Wid we obey thia privciple, and lathor to spread the pure prisciples of the goopel antil "ull nations" were taoght "to observe all thungs" Cluist has commanded, moch of the bickering andetrife and sedtion that now darkens the moral and religious heavens would at once b dispersed and the effulgent rays of righteonaness would hreak forth antil there woold be xuch an illumisstion in the religious world that sin would wilt and wither away as does the morning glory hefore the hot summer sun.
Another grasd principle recognived in the Mossical law was that general edcoation is etsential to the maintenance of a nation or charch Parents rased their children in the laws and principles of the nation or church, for they were one. A Levitical order was estalished, whose daty it was to educate preople on great state occasions. This parental institution is a feature which merita special attention. If our church is to be suatained at all, it must he done through the yontb. If the youth do not receire the proper parental teaching, they will either leare the charch entirely, or if they unite with it, will corrapt it and drag its fair banner in the doas and filth of worldiness. If parents did not neglect their doty in this mstter there would be no troable arise to the charcb from the work of "fast" prechecers. Bnt heve
is where the difficuity lion, Children are not properily instructed on religionn queations by their parenta, and therefore the childreo damasil just sucb praaching ofentimes as is detrinental to the geod of tbe cburch. If there was no de mand for worldly preaching, rest as ared there would be bat very little of it. We do not, ia one nense, blame the preachere as much as the pareate, lor it is the fanle of the parenta that the children wast that kind of preachisg, and it in becsase the chitdren wast it that there are penons to presech that way.
The uational lum providedagainst land mon opolies; God maa preclained the owner of the land, the people his tonantas every man was u land bolder; and for fear that in futuro ages this equal dietrihution of wealth should the destroy$d_{1}$ provision was made that evnry fifty years the heira migbt redeem the estate whioh their fatber hod sold. Lev. 25: 10, 13, 23-98. Numb. 33: 34.

Although the Jews were never completely apceessful in driving the inhahitnnte out of the and of which they sought po-sension, they Fore mevertheless evabied to control the bill comutry of central Pslestine. With this saccons they forgot that one worship, whicb wiode them a unit, and were therelore soon shorn of their greateat blessings "Thore was no kiog in Irreel and every mau did that which was right in bin own eyes." When they bad no coommon foe to fight thens thry funght among
themsenves How much, this is like the hitory of local churches to day. These who fight no comon foe are so frequently found "biting and devouriog one nnother." Where a church is wealk and nurrounded by opposing infueaces, how warmly and affection stely attached to ench other the members seem to be, but when the congregation ha* growa in numbers, wealth and influmee, - has var quibthed and subdued of outsido opposition, thea cause internat resist.

Earthquakes nad volcanoes finke the place of tornadoes and floods.
Tbo tribe of Benjamin was almost obliteratel. Crime went unpunished. Here in a paiod of time filled with violence aud cruelty and dark lected asd his isstructions are loat in oblivion. Ged is aluost furgoten. Oaly here and there is any referenee made to bris holy nawe. His divine claracter is not comprehended, and his the religioas by which they were surfounded. arges 17. Ob, bow similur is then to the
church to day! First, is a urglect of the law; and thea, cloze by followiog this, an interuingling with the eerenoties of the religious surrounding. "This intermingliog" is broaght about largely by misconducted Sunday Seboots and missionary work. In some schools even hon professons are chosen as officere sad teachore! Ob! what a shame and wockery to our the world to administer unto ua the holy thivgs of God? Deat thou who art uarepented and uubuptiznd say to we, "repest and bo baptizedp" "Thou therefore whicb teachest another, tenchest thou not thysolf?" Rom. 2: 21. But furtber, the work of the S. S., is represented to be the work of the Lord. If this be the case, bow cau wo subuit his work to his enemies? "He that is not for me is agaiast mee" The danger of submitting the work of the S. S., into the
bauds of unconvected meo we regard as even bauds of unconverted mee we regard as even
grester thas tbat of submitting the work of the church; for the attendants of a S. S., are buore plastic in their zature than thase who eompose the church. Consequenty the enil If mpressed, irradicaily fixed upou the mindof youth than they would on men and wosen whose charactors are formed.
Moses perceiving the time would come when King would be demanded provided restraiuts. Dent. 17: 14-90. Saul was the first king of the Jews. At first be labored solemply and zealously to ratify the laws of the nation; but his sudden elevation soon turned his modestr aod bumavity to pride, arrogancy and viedictiveness. The atieution he sboald have given to defending his people from outside foes mus wisdirected to destroy one of his most nseful cilizuns, who was then already snointed to sacceed him to the throne. 'Tbe dijastrous defeat of this coure bas been repeated in aluost every age since the world began. Tbe world', greatest benefactors bave bees bunted dowa like the wild beasts. Many of the great re
formers in the religions world ded in shame and wers baried in such obstanity tbat it was hoped, 68 would forver mitbbold their nowen from the notive and admiration of mankind.
But man eannot resint God. What was of But man eannot reenint God. What was of
God stoed. The gates of hell aeter did and never can prevail against the Lord. Right alwayn has and always will altimately triumph over all opposition. Altboagh Davy Crockett has the honor of being the first to nay, "Be sure you ore right aod then go aiked," the fact that right onis ever will nitimately prevail is horn of tbe providence of $\Theta$ od. Following the reign of Suul was the more successful govermment of David. His wars with foreiga powers gave domestic peace with the exception of the rebell ion of his zon Absalom. The order and metbod of government and worhhip has never been rivalliod in tbe modern world. The "swect singre" is the fountan of our preseat most in apiring churcb masic. David was aucceeded by bis eon Solomon who bardened the people with a tax to support the graudest wordly king that ever sat upen a tbrone. The
people submitted to this under Solomon's reign bat rebelled under the reign of hif son wb possessed his fathers vices hat not his virtues, The rebellion caused a divivion of the nation. Siuce that time the Jewish nation has divided tike the waters of a river from its mouth to its

Jeroboam was beth ambitious and dishonest. The Juleans retaired the Holy City, tbe Temple and tbe priesthood. To separate the Igraelites fruan these, Jeroboam introduced into hic kiegdom the sacred calves of Egypt. This idolatry was never banished. Following close
the worahip of the sasred ealves to the sacrifies of Bbal were the licentious rites of Astarte and the iefernal Molock. Notwithstanding s mighty effort was afterwards made by Jehu and Jeroboara II the corruption increased until after two and uhalf centuries its degenoracs brought the liogdom to vought. The people were carried away captives and their country raperpled by Assyriaas. Ouly two trber now remuined. These ratained the Temple and the the flactuating opinious of their ruler's until they san't lower in the slime pits of vice and copption that their bister lstae. The at tempted r forms of Joask, Jotham, Hezekinh and Jesiab, did uot surrive the life of the monarch by whom it was fintroduced. Nebuohad-
nezraat finelly cut down Judab, besieged, captured and pilluged Jerusalen, and carried its people to Babylon as caphtives.
The Jews were kept as captives seventy years During their captivty they did not forget their nataral land, theic father's religion uor their God; lut by the subjugation of Babylon by Cyrus they wero restored to Palestine; the vice restablished by Exra
The captivity of tbe Jews chnaged their religion into bigotry and their nationality into arrognice. Tbe propbets became seriben, the saints Pbarizes, and the king was superreded by the high priest who became civil rule: as well as religious leader. Alexander the great soon ofter got possessiun of this country, but his unorganized empire did not long survive bis premature deatht Scarcely were tbe funeral rites at his grave finished until a series of
wara broke out. Notbing but blood, carnage, wara broke out. Notbing but blood, carnage,
religious hate and political envy between Sndducees and Pbarisees until Rome fioally set Herod upon the throne
Christ was now born into the world and hi system of grace aod truth eetablisbed. From this time until quite recently the history of the Jow is an aconust of the trost pitiable lifu knoma to the world. He could own no land, belong to no gaild of mechanies, enter no universitv, engnge in no form of art, and employ
no christian serrice, was placed under the wost degradiag and servile restrictions, and at the same time his property and life threateaed. Even Lutber proposed to burn tbeir prayer-bookp, eage tben in stables, and forbid theas tho uss of public highways. But may we bless God thet this spirit of civil and religious persecation and
intolerapce does not exiot in this laud of the intolerabae does not exint in this
ireedoun and boare of the hrave. Their tervices vill form a ch

THE District Meeting for Soatbern Illinoi onnty, commeneing Oct. 12, 1850, Forlter articulars next week.

## THE DESION AND FORM OF CHRISTIAN BAPTISM six.

Baptism into the name of each persen of the

## Holy Trinity.

Froduce yourcause, saith the Lord; briog fortin 41:21.

YOME aak bow we would express one action in three namen? We answer. If the ac Wen had to be performed (eis) into them, as wi are conmmanded to haptize into each name of he Holy Trinity, we would not express it a all, beesasse it could not be done, but if asked how we would express one action in (in) i. e., by the outhority of three names, it could be easily done. In the Sumaver of 1875 an adminiatra tor near Carthage, Mo., took a person into th rater and ssid, "By the authority of the Futh er, and of the Son, and of the Holy Spurit, baptizo you for the remission of your sins, in the name of Jeras Cbrist," and gave bim on dip. Bat this is not what the commission teaches. Again, I can easily express one acion associated with three names in one firn as, "I bought goode of Measres. Jones \& Co, " or I bought goods of Messrs. Jones, Brown, and Smitb," but sbould 1say, "I bought goods of Mr. Jones, and of Mr. Brown, nod of Mr Smith," it would he the same, by expressing tbe ellipses, as "I bought goeds of Mr Joue and I bougtt goods of Mr. Brown, and I hougb goods of Mr. Swith," wbich describes thres purchases, not one. Agaia, I migbt represent one purchase by saying, "I bought goods at the house of Mears. Jopes \& $\mathrm{Co}_{0}$, or at the house of Messra Jones, Brown, and Smith." \&o sen, bat if I say, "I bought goods at the hous of Mr. Jones, and of Mr. Brown, and of Mr Smith," it is the same, expressing the elliptes as I 1 bought goodn at the house of Mr. Jones, and 1 bought goods at the house of Mr. Browu ad I bought goeds at the house of Mf. Smith, or hy transpositiov, the same, us "I hough E Brown's hoave, and I hought goods at Mmith's bouse," whela representa a purchase at wh of the three houses.

## TWO DAYS AT MT. MORRIS. COLLEGE.

S
NDAY afternooo and Monday, 29ib and 30th ult, we spent with the brethren in he Mit. Morris College.
At 3. $30 \mathrm{r} \cdot \mathrm{y}$, Sunday, the Bible School was reorganizod with Bro. Teeter as Sup't. J. E Young, of Green Spriag, Ohio, and L. H. Eby on of Bro Euocb Ehy, Ass't. Sup'ts.
The school was classified and tachers ap pointed as follows: All aqder fourteea year of age were divided into three classes. Eacb chass has a room to itelf. Br'n. A. W. Veni-
gisn, Emmert Esbelman, of Fulton Con, and nd bister Aagie Yarger, of Staphenisu Co bave charge of tbese classes. All over fourteen years of age belong to the Bible Class which is couducted hy Bro. Stein, the President of the Colioge. This elarsdoes not nse the Lesson Leai at he selects lessony for biscloss,and tbua take be best method to inpress the most importai Bible traths.
With tbe efficient corps of officers and teach rs, the excellant facilities in rooks, the larg pumber of young mes and ladies in the full tigor and zusl of life belonging to the school, cortaioly give us reasona to expect good result: Mas God impress upoa the hearts of all conected with the school-the officers, teachers and students-3 sassible appreciation of their pportuaitien to do good. May the teacher drink deep from the fountain of trath that tboy asy be able to inspire their pajinis with a love and zaal to know the principles reveald in the wared Scriptares. May tbe young men and women and all who attead the school appreciate their superior advantagns in teachers, as sosiation and locutios. Your iastractons are those consecrated to the work, with both brad od b-art. In theas poa hase the chotee from large district of conatry. Your asociations, oo, are helpfal to yon. Those surrrounding you hare tho same higb ofject in life as your wifi. Thos you hare mutual benefter whicb there bave not. Nowbere in the cburcb ean 4 place be tound where so many of the same mind, with the same aspirations dwell together mind, with the same aspirationsdwel together.
Chen, too, you are so corveniently patuated.

Yru can bid defiance to the rains and storme wud numdy roads which prevent many uthers from aseomblugg in a similar capacity. When we wero younger manay timee did we long for the adruntsgee which you p ossess and, we hope, sajoy.
On Sunday evening we were iustructed in the way of holiness by Bro. Stsin from tho toxt What wilt thou have me to dop" Acts 96. Monday moraing at $6: 50$ with ahont oae bundred atudents we dined in the Collego Boardlag Ball. This room is not large enough to board all the studente, consequently a pumber of tbem have found cowfortable quartsra in other parts of the town. All of the sisters mear the plaia white cap durng weals, chapel and all other religions exercies. We woodered if the sisters ars thught aud do the same thing ot Huatingdon and Asbland. Will their presideats plense inform us? This we know is more than aome sistory do at homp, and we wondered if the colleges at Huntivgeon and Asthand have the same rule. It is ensy to sce whether a cellege cas use its inlluyuce to eatablisb conformity to the regulations of the ohareb on dress or not. Never before in our life bad we so felt the flower of a selioal for good, felt wbat a grant help it may be to the church in pleading and maintaning ber cause. Ita power is subordinate to notbing in the world but the "press." At tbe college ure repretentatives from nearly vary distriet of the Brotherhood. These young men and women, we have reasons to believe, are leaders of their bome society. They are workers and ou whatever side they cast their inAneace on many questions, that way they will be deonded. Through these young men and vomen-stadeuts-the sehool dissemiantea in ibe outire church whatserer principles it may adopt. But all these fucilitien for duing good are equally potent for doing evil. Instead of the young men sud ladiex from dilforent and distant parts of the country being neediums threagb wbick the pure priaciples of the doctrize of Cbnst may bedr-eminatel with skill, they can, on tbe other hand, be vaed with equal offect to disseminato princoples of pride, vauty, rank, chate and iufdelity. $A_{0}$ the prontiog press that printed the mort of early infidel literature was afterwardn used for printing the Bible, so anything that cas be used for a cood purpose can also he ased for an evil purpese, and the meacure of its strength in one cause is the meazure of its utrengih is the othEvery man is capahle of doing as much vil as good, and, rice versa. So is every school. It is therefure of greatest importance that the eburch ksep a craffal watch oyer the achoole conducted in her name. If ohe aeg-
lect her duty in this reapect, iostead of the churcb ruling the scbool the school will rule the church. The cburch should make the achool her seryaut; but it sbenegleatto do this, tbe schoul will be master sad the church will be made "eerysut," iostend of the schiool being hel pto the chareb it will be a hindrance to it. Feeligg the great inportance of our colleges heing used to farther the interests of the charch, we rejoice to know our brethren at Mt Morrie conduct the colloge there in soch away as to promote true Christiazity. Tbe cause of lasatruction, the superior class of profesors, the
excellent rooms and boarding at low rates will ive this school an iafluence second to none in the country.
For the universal kindness and reapect shown us by officerrs, teachers, professors and ato deats whenever we bave been with them, we return wur beartfelt thanks. May you all seels to glonfy God in the flesh and purify your sools in the hilood of his Son and meet os in the "realue f the bleat" is the sincere desire of your ham-
B. J. H.

Unider dats of Augast 9, in his letter to the Preacher. Bro. David Brower, of Salen, OreOne more udded to the fold, the first of the nonto, by baptsisn, ard two more lately by letar, makiog iu all Cor thin year neven hy bap-
unm and twa by lettor. Ao orduztion wis proMasd, aud tiue lot lell upon oar dear brother I, Mushor. Tbe ebureb bern neetas to be
w th a few exceptions. Crops good geni rialy.
A thoripa, wbove heart is wridently filled "rth the desire to do good, say, "I concloded iv luthor is, two laviliey are now reading yonr "per that beretofore did not" This manifegts
ervght epitit. How many will fat ow his canpleand thessud our frevilities for doing

HOME AND FAMILY.


THE WEARY MOTHER.
In the duaky inden of the evening.
In the disky hadenor the even
At the niet twill wit hor,
fell the volce of a weary mother
elt the volce of a weary mother
With tis gratlo, spochlog power.
Il through the long, thet day time
sh liad tolied for her litur boek.
And now, with one to the craille
And now, with noe ta the cralle,
And one in heer armat to rock.
Ehe sits by the foor at evening,
slinglag the olla, old lay.
Aud the gratie hroath of ohmorer
Jhears llacroas the way.
 Sir littlo moubs to be fed;
sic litue ones to poultess now, Forr to send of to beet,
Wo lume batker to rock to nity
Oue lituo -lick crippica bot: Wisthing, now wag nad feeding. -Ind a thousandt things to umpoy nder its shublowy wing spe her sili in the $t w l l i g h t$ And breetly I hear her sing. Tears fill my cyerns I listen; C. bow can the eling so sweet; Joss stio think of the day gone
And mootber of toil mod Leat? arely that lay of thankssiving Thut he bubies wro able to rest, From the werry mother's livenst. Touclung the beatt of Jesus. The mect and the lowily One Siving atrength to the aluges
Poor, weary-hearted zoother,
There in one that knows yon are preased oweary and heary ladeno
-1 ho Chetutian

## TRUE HEROES.

$T^{1 \times}$HERE are no herobs in this world who are pelisih and mean. Meanness aud selishrest are no elements of beroism. True herosm Gieo for otberg-that is true heroism, All the world's heroes may proclaia their greatuess; but He who spaka aa never moan spake, tells us, "I came to seok aud to save that which was lost." Ruvtrently we nsh, By what means? By giving himself a sscrifice for them. Corupetitors for haroism, fix your eyes there; and take your rank according to the most magnificent
standard of beroism the universe has ever gared standard of beroism the universe has ever gazed
upos. We are ready to acknowledge such beroism.
When I was in Cornwall, mony years ago, 1 was shown a mine in which two nuan were ouce engaged in sinking a kbaft. It was rather a damgerous business that they had to do-it was to tiast a piece of rock. Their custom wos to
cut tuse witt a knifo. Ope uan then got juto the bucket and made a sigual to be hauled up. When the bucket again descended the other man got into it, and, - with one hand on the sigual ropes and the other holding the firehe touched the fune, made the sigual, and was xapidly drawn op before the explotion took they left their lcnife up ahove, and rather than azcead to procure it they cut the fuse with a sharp stone. It took fire. "The fuse is on the: Botb lesped iuto the bncket and made the signal; but the wiudlase wonla haul up hut man instantly leaped out, and said, "Up with man instantly leaped out, and said, "p with
ye; $\Gamma$ Ill be in heaven in a minute." With lightning speed the bucket was drawn up and the one man whas sared.
The explosion took place. Men descended, expecting to find the mangled body of the other miner; hut the charge had loosemed a mass of rock, and it hay diagonally across him; so that, with the exception of a few bruises and a little scorching, the man was unhurt. When asked why he arged the other man to escape Le gave a reason that skeptics would laugh at. It thers is any beiog on the face of the earth I pity, it is a skeptic. 1 would not he what we call a "skeptic" to-day for all this universe
They may oall it supentitions and fanaticalbut what did he say? "Why did you insiet on this other man's ascending?" In his hrond dialect he, ssid: "Because I knew my soul was safe, for $T$ ve given it into the honds of hime of whom it is suid that 'faithfulneess is the girdle
of his Joinz;and I knowed that what I gied binsthe'd perer gie np. But t'otber chap was as awfol wicked lod, and I wauted to gie him aoothor chasce." all the infidelity in the world cannot prodaces sach a siagle act of ieroism as that.--John B. Gought,

## THE BEAUTY OF GOODNESS.

$T^{13}$difRE are nome Christiaes who make very little noise in thie world, bat whose lives are so aweet and timple and loving that it seems a very natural thing for them to go to beaven. In a modest, unassuming way, they go about doing good. We have all known such people -gentle, retiring, sbrinking from notoriety and patiently and humbly doing the will of the Mater. Most of these loving souls are women -let us framkly acknowledge it. Not many of wood and stublle," in our spiritual building wood and stubhle," in oor apiritual building
that wn can be properiy nombered among the that wn can be properly numbered amo
gentle ministers of sweetness and light.
To tuose wno are yousg in Chriation expefirnce, such simple, unassumitg lives appear less attractive than thore who are more conspicuons ond aggreasive. As we crow in years we are quite likely to find a benoty in simple, unassuming goodness with which no force of character or splendor of intellect can emmpare. "For humaan natare's duily food," there iano trait of character that so keeps its sweetness and Yeisan, that so bustanas us in sickness and in adyersity, that goes so deeply down into the
very foundation springs of our spiritual life. Iu the wearlionge days of our pilgrimage bere we nay tire of "hrilliant" people abd "grand" peoplo aud "rich" people. With the prencher
we may exclains, "Vaaity of vanities, all is vanWe may exclain, "Yanity of vauities, all is van-
ityl" But who ever grew weary of smple, onassuming gooduess?
We have known faces that have little claims
to beanty, that perhaps in themsolves, were plain even to ugliness, and yet we have learned to look upon them with a feeling of admiration to
akin to worship. Soul beauty has set its hearenly halo socthrightiy there that-the pbysical is forgotteniin the spiritual. So too with faces that are beautifui in form, but that tell of no corresponding qualities wilthí. We cannot choose but look behind the charming cartain. The conallest grows repulsive when awe know it is ouly a mask for an unloving and unlovely soul. The life of Corrist was the most besutiful life that the earth bas seen. The beanty of goodness found its parfect type in him. He was "alitogether lovely." The religion that be preached places not greatness, not power, not intellectual gifts, but simple goodness as the crowning excellence in character. In heaven, if we ever get there, we shall find that wuch
that we have vained in this life is counted as dross and chaff. But goodness will be exalted to the tighest ploce. "One star differeth from another in glory," and the brightest in that heavenly galaxy will not be the "great men
and nohle," the wise ones of earth or the luadand noble," the wise ones of earth or the leadand loringly served the Master, and like bim gone about doing good.-Wentern Recorder.

## THE TRUE GIRL.

THERE are girls of simple tastes, mode9t mien, industrious habits and unselfash bearks. You will not find them in the highways or in conspicuons places. They make the hest wives in the worla. Look for them at home, iot in societr, that fizzling, bubbling caldrou, where pride, vanity, and vapididity, sessoned with rice, sputter into assimilation. Find tbem helping is nursery, paatry or kitchen; not ssuutering witb brazen stare on a frequented proweuade or
Don't say there are no such girls as I decribe. I know better. 1 don't blame you for thinking so, when you judge from the articla that lies aronad loose in the city of New Iork. Bot change your sphere of observation, Go futo quieter paihs. Don't he dazzled by mere plumage. Parrots and peacocks are not nightngales. The true girl has to be sought for. She does not parade herseif as show-grods. She is not fashionsble. Gemerally she is not rieb. But, 0 ! what a heart she has when yon find her: so large, and pure, and nomanly! When
you see it, you wonder if those showy thinga outside were mally somen. If yon gain her love, you guin a millian. Sbe'll not ask you for a carriage nor a first-class bonse. She?l1 wear siwple dresses, and turn them when neccessary, whth ne vulgar magnificat to frown apon her economy. Sbell keep everything neat and nice in your sky-parlor, and give yoo such awelcome when you come home, that yon'll think your parlor highe home, that yonll
estertuin trae friend on a dollar, aud astonivi ynu with the new thought, how very little happiases depends on muney. Sbelll make fon love homa and teach you bow to pits, while you keorn a poor fushionable society that thiuks
itelf rich, and vainis tries to think itelf hap.


## THE FIRST FAMILY PRAYER.

A GENTLEMAN whom I knew perfoually for masoy gears, cast off fear and restrained prsyer. He had no love for religion, nor re spect for the Christian. He miarried a lady who was a professed Cluristinu; but they agreed, on the subject of religion to disagree. Alter some years he became a hopeful convert to the cross of Cbrist. He felt, as every child of God will feel, that he ought to erect a family allar, and and gather his houshold around it, morning aud evening. It was a solemn occasion; the hushand. once stout-hearted and rehellious, hut now penitent and subdned: the wife, weeping for joy at the mercy of God that visited ber house, and at the snamer which at length tud heen given to prayer long continued, and the children wondering at the stranga sight. Al were together. As the husband and father touts in his hand the book of God, to be the minister of his own bonse, he tumed to his wife and said: "I ean not begin solemin service, and erect an altar here, without first ac knowledging bow much $I$ an indebled to you, 2 $3 a$ instrument in the hands of Goob of my con-
version. On the day of my marriage I had no confideuce in religion; I was a mocher at the truths of God. I said, wy wife profeses to lee a Christian; I will see in ber conduct what retigion is; I willyfnow if there is any religion in the Cluristian profestion. From that moment I havo bad my eye upon you. I bave watched you in every position in which you tave been placed. I have scen you ia moments of joy and grief; in your relations to the family and to the church: in these bours of relaxation in which the miud is unbeot; in those semons of commukion with your Savior, when with a firm voico and ferrent spirit, yous have proyed for
my salvation, my sinvation, and when you lonew not that rov
ears heard your petitiou. 1 bave seen your joy as you bave clasped the new-born babe to your borom; and I have witnessed your anguish as you have linid that babe in the cold and silent
grave. I inecame satislied that your religion was real; that yous were actuated by a principle that 1 did not posseas; that you were sustaine? by a power to which I was a stranger. To your Loly walk, consistent life and godly couversation, I owe my salvation."

## SILENT INFLUENCE

$\left[\begin{array}{c}\text { HAVE no iofluenco," ssid } \\ \text { her friend, Miss Tomasin. Lee to }\end{array}\right.$ har friend, Miss Tomasin. "Why, I am yeyes, or open my lips.
"That may be," replied the older lady, "and yet you are alwaysexerting an inflowece whereever you go, Xou cannot help yourself. An Gernuan fower girl, and I net them on youder shelf, beside my dear mother's picture. It is a very ting bunch, and a person enterixg the ronm would very likely not aotice them, for they do not challenge asteation. But every nooh and apartment feels their preseace, for their fragrance ia pervading the atnosphere. So it is with you, my dear. You love your Savior, and you try to sene him. You think you cannot spenk for him, hot if you live for him, sad with him, in gentleness, patience, and self-denial, that is botter than talking. It does more good. The other evening Jerry Halcomb, who is thooghtless and giddy, made a jest of a verse of Scripture in your hearing. You wished to protest against his act, and tried to do so, but the words would not come. Yet your pained loof, your quick blash, your instinctive adiguant jature spoke for you, and the young man turned sod said, II beg your pardon, Miss Elske.' Was not this a proof thast he sam and felt your condemnation?"
Silent influence is atronger than we some times think for good and for eril. Let us not onder estimate it ,-Christian at Worl.

Husband lore your wife. When you led ber oo the altar you registered a row in bearen to love, honor, and protect her, and now to intentionally outrage ber feelings meass porjary to your soul. It is the most damnable sin yon cas perpetrato, and every tear wrong from that confiding heart will prove a millstone to your
the villain in diaguive, or the poltated wreteh, wears cleaner parments than such a pejiurer. But tiere is a day coming whea the gizs of an offended God shall strip off the false rote of Christian prateation by probugg its limesy gauza and bruging to light the wolt skin bennath. Hearcu help the man who hudea bis home frowns bonealh society smiles, thus udding bypocrisy to perjury and cruelty. When praying for the debased, remember such hushourds, who blight not only the flowor of love hut plant the bitter seeds that bloom iu strife and ripen in Frron.-Gospel Preacher,

## OUR BUDGET.

- A 'river was recently fined 820 in Ithaca, Now York, for shaviug two customers on Sunday.
-Two iron tanke of oil, exch holding 25,000 ear Bradford, Pa fire by lightning, tho 19th, Bradiora, Pa.
- A man who tirmly helieves that a second food will come next November, to cover the Thole face of the earth, is building an arl at Holeus, Tosas.
-Thers was frost in the interior river counties of New York on the night of the 16th. At Samfork, Delaware county, ice formed. Temperature, 62.
-1 t is efsimated that there are four buudred thousand more persons augaged in tha various branches of the lipuor traficic in this country, than in preaching the goefpel.
- A tornado or water spout receutly swept across the southera part of Cass county, Dakota, damaging all the buildings mithin a range of two miles, destroying a great deal of grain, and serionsly injuring several persons.
-There are about vighty emploges in the Dead Letter office at Waslington, and ahout Gight thousand letters are daily received there, In generah, the mosit valashle inclosures are found in lettere which are not directed at all.
If you sow a handful, you will reap a buhel; if you sow the wind, you shall reap the whirlInemble for those young men who yog wild oats" Y Y way and say, " ain kowing by hats. Wou have got to them. urred io Halifan county, Va, lately. The vind blew a terrificg gale and there wan also a heavy fall of rain. On planter bad 100,000 vills of tobacco destroyed, and otber plantors had large quantities ruized.
-Eighty-five Rusaiaus, consisting of fittena men, thirty womes and forty children, arrived at New Yorl from Braxil on Saturday and are now quartered in Castle (iarden a waiting sach disposition as the commissioners of emigration may he able to make of them. They are a part of the three hundred and fifty who were in. duced by fake representations, four years ago,
to emigrate to Brazil, aud are complietely destito emigrate to Braxil, aud are compitely desti-
-The Adams Express Company bas the daiIy ase of 21,216 miles of raitroad, operated by 279 emploges, who make 911 daily trips, amounting to fit,469 milee daily and $19,884,420$ siles anoually for s compenation amounting to $81,568,412$ annually, and at an expense for transportation paid the railrosd companies of 52,098,412 annually.
$-A$ hail atorm visited certain sections of Lacestor county, Pa, lately with divastrous results to the tohacco crop, of which there are at present shout 12,000 acrea in that county In Manor, East Hempfeld and other townships hail of the sizen of hickory nuts fell in great quantities. It is eatimated that fully tro thousand acres of the weed bave been cut hy the hail-some of it quite seriously-and the loss is varionsly estimated at from 88,000 to \$ 10,000 . Much of this loss is covered by insarance.
-An official statoment compiled at the Post Ollice Department showa that the isoues of poatage stamps, stamped euvelopes and postal cards, during the fiscal year juat closed, foot ap on aggregate of $31,132,519$, being an increase of searly three and a half million dollars over the preceding year. The greatest proportional the preceding year. The greatest proportional
incresse was in the item of postal cards, the incrense was in the item of postal cards, the
issues of which amounted to $82, \overline{i j 3}, \pm i 0$. The isspes of postage stamps aggregated $\approx 22,414$,328.
-The crown of Williani Penn's hat whieh in to adora his thirty-six foot statue sarrounding the lofty tower of the aew Philadelphia public boildivgs, will be just five hundred and thirty-five feet from the pavement. The highest towers which have yet been constructed are est towers which have yet been constructed are
those of the Cologne eathedral, which base ai present a height of bive !handred and treentyfour feet, eleven inches.

OUR BIBLE CLASS.
"The Warth of Truth no Tongue Can Tell""
This department to detgraed for aking mod and



Is there a boptism of the Ifoly Gboat?
What to the bentimiony of Jesis Christ, and who bas that testhonoay as delmed in Rev. 1 o
Whl you please explain how y "A nd thou (the

 Will norae brocher pleaserive sin explanation ef
 apeken of by Dumel, tho prophet, stand in the holy place. Wheso reideth let him understand $y^{\prime \prime}$ Has
 in the time to come?

Will youplease eyplain bow long Noah was in bullding the ark -nt what age los was when he
commenead bulhing Aho whero it can be found A. E, Kingality. "Let wo num soek hifs own, but, evory man seeh
unothers wealto."-1 Cor. 10:24. Bro. Stese plened anewer. Some one pleaso explatu Prov. 3: 1. Wisdou bath tullded hei loonse, she lath bewn out he
seven pullares. Win 13ro. 1. D. Hanghtells plesse explain hon the whin coold encipe washing the saibt't feet
notio the age of aixty years, ( IIm. $5: 10)$ if every thme we acomane eacl member stiould wash and
each wipe teoty
II. B. Lauaik. Measo explinin Geness ath chapter and oth versa "And at ropented the Lord that lie hat mivie min on the earth. and it grieved blon at his heart"
We accopt thin as the record of a fact. The Scripturallauguage seenes to us to be clear and explicit, and wo doubt much af commont upo Will sume biother or aister plense give a dednit auswer on Math $\mathrm{3}: 12$, especislly on the word "tloor

Tdes scripure ereferes to reats."Whane fan purge bis floor and gather his wheat inlo the gorner, but we will burn up the chst with ut Gueachable fire. Whose fan (tho word of God) purge (cleanse) his floor (his kingdom) and gother his wheat (his followers) into his parner (heaven) but he will burn up the chall' (those that did not follow hiw) with unquencliable fire.
N. S. Hazs

## REVELATIONS, $22:$ : 2 .

Will sonse one please Explailu And, beliold, I come quickly, wid my reward


N this verse we find refetence made to the following points.
The time of Cluist') eoming.
His reward io with him.
3. The basis on which rewards will be dis. tributed.

1. The time referred to it the evd of tho worid, when men shall remain just as they are formed. The unjuit, filtby, righteous and holy will forever reauio so.
2. Hin reward is with hinn.
whiting. The time is at haud.
3. The reward shall be aco work has heen. Btch one mast give an act pount for the deeds done in his own body. Sisuffering for other's sins and wrong doing will then have forever cesed. In this worid it frequently happens the ionocent mave suffer for the guilty, Innocent children suflar the guilt and siu of their parants. Inaocent subjects of fied rulers.

## THE HINDRANCE OF A WIFE.

Will some brother or sister plense oxplaiu "Abd nother sad. I bave married a wife and therefore

$\mathrm{H}^{+}$VING taken a wifo is offered as the third and last excluse for uot atteuding the supper of a certan mso. The way it is is said seems to indicate that all that was necessary for bim to do to be exconed was to announce the fact that he had warried a wife. This exease, too, of all the others, weemed the best. It was a privilege to which a mewly married man was entitled. "When a man bath taken a wife, he shall not go out to war, meither shall be be
raghed with any husiaess; but be shall he free
at bomo one sear, nei sinll cheer up his w-t t could not bate been demanded of this youis it could not bate beon dromanded of this youtb ever, it may be observed that whic tbe marruga bond set the bushaad "freo from war asd bunness, "It did not free bim trom social intercoarse.
In case of need be might bave talken bis wife In case of need be might have taken bis wife
with him to the supper, but if ste woald have with him to the aupper, but if ste woold have
dectured going, there should be an applieation dechued goiDg, there should be an applieation
of Mat. 10:3T: "He that loveth tither or mother more than me is yot worthy of me: an he that loveth son or daughter more thas $m$ not worthy of me." This exeuae embodies the whole of the socinl question. Thousaund are puttung off au occeplance of Jesna with no ther excuse. This doea not belong to the roung men and lodies, and tbe newly married lont: bot it applies to a large portion of the giddle aged and old, wibo hate a place, a rank in wociety which they seero to preter to health Wealkh, comfort, religion, or anything else They mock the life they profess to live. Thes re some of those who seeing, see not, hearing, hear not. Tais sin in wholiy inexeusable-ia axevashle aven if an scceptance of Christ deprived us of all earthly sympathy ond pleasure but this it does not. True friendship can exis between true characters only. The friends (?)we would lose for doing right woonld he such ns are fricuds (?) ouly for the advancement of their ellish purposes. Every evidenoe an honest slaa sees in his friend of piety aud virtae (esnentials of Caristianty) increases his attochment to that froad. No young man or young ndy, husband or wife, ever need fear losing the devotion of the other if it be genuare.
May God help the young, the middle-aged, the old-ull classes-to see the folly of neglect ing his laws, add the dignity and beauty of following Jesus through evil as well as throuph gooid report.

## MANNERS-PUTTING SELF LAST

 OR FIRST
## en daniel vasimas

11NNERS.- General way of iffe, custonary oondact."-Worcetter cod manners is the art of making thove with whow we converse frel eass. "-Suift. The sayiog of Jesus, "Whatsoever ye would that mea ybould do to you, do ye even so to them,
manders.
and
and
B. bas long made determined efforto always to put self last. Frouk kiud words, ned little acts of allowtion, seekng the ease and comfort
of others, he has already reapei a rich barveast of precions rewards.

1. La conrersation he is modest, pever wes Larshl nor very positive lauguage.
2. He would rather speak of his owu feulte than the faults of othere
3. He spealks more readily of the virtues and good doeds of otbers than his own.
$\mathrm{S}_{1}$ He prefers the best seat for others io the house, is the carriage or the car

He carefully removes the mad from his
boes befort entering the house.
6. He puts things in place before leasing thew lest some one be anoored by finding them out of place.

He etudies much how he can make hiosal.
him.
\&.
.
.
8. He does not reserve his good manders for seleot compsay, but is equally polite hoth at howe wad aboosd, and by repeated efforts he
has thas learced ruch of the art of caking has thus learved much of the
ottera feel easy in his presence.
C, on the eoatrary, puts self first.

1. In coaversation he speaks much of what be has dowe or ean do. Uses very positive lan. guage, as if what he says must settle every thing as be goes.
2. He restily spraks of the foults of others but does not eren seem to see kis own.
3. Ho secures for bimself, if possible, the best seat in the louse, on the carriage and in the car.
4. He smokes wheo he wanta to, no matte who will be annoyed or made sick by the poisonons smoke he malkes.

He chews tobacoo and spits on the floor, either.
6. He thinks it too muoh trouble to elean the wud from his shoes belore entering the house.
T. He frequontly leaves things out of place no matter who will be annoged by findiag then
8. He will not go to the trouble to etady how

## to makn biment uneful or agrevable to these

around ham.
Hu does not reserve his genetal way un
ife for select company, but his bad manyera lor wo and read both at home wat mbowel.

## THE HUMAN WANT.

$I^{0}$OU want contentnent, and yoo waut rest, Yon want somethiag to 1 lill you aud mukn on feel that it is well with you. Mozey won't do it: prasso from frirnds wou't do it: bigh tauding wou't do it. There will be a turning and a suluening of the soul, aud ut you do not ieel it this oveaing it will come. It stands to the lav of truth that mana made like God cas not be satistied with less thas God. And at every heart of the poorest man and the riebe-4 mao, God is ataudug knooking and asking to
he takea in, that it may be well with him, so that the u, that way bo shall be wude glo. rious lyy child of the Father may beeome, throaghout the world, the sharer of the glory of the Most High. Wbat a ccheme of salvation! Less thao this, will not do. Less than this will uot tuke you to glory.-Selected.

## CITY MISSION SERVICE.

To Brosther D. C. Moomatic

$I^{N}$what 3 B. AT W., you havc expressed and frequantly thought of makang the same propoaition through the paper 1 am reads to accept your proposition, and would love to aee the City Mission service uurged into the Foreiga aud Donestic Mission of oar Fratornity, and as soou as we recave yaus sufficient I un ready to transfer the balanee of funds in my hands to the Treazurer of the Geyerul Mission. Shonld like to hear from tey associste on City Missioo Board, also the donors. The object of the City Mistion can bereached as well througb the Foreiga aud Domestic Mission as it could through its own or anuization, and then, we woutd have but the one to labor in,'and'to sup port.
Hoping your proposition may reccive a hearIy approval, and that the Masion effurt may receive from the Brotherbood such a support is to etiter the filld at once, sud move ou ward, in obediencu to tha great commission 'Go ye.'
and become initrumeutal in wruming!the errang to Chrish, I an yours anxiously for the pruperity of Zion. S. T. Bossermax.

## FROM LIME STONE CHURCH,

 KANSAS$0^{\prime}$
UR Love-feast will soon take place and the charch is looking forward to the time with happy expectations, I saw two of the
visiing brethreu last aight. They? were just retarning from the visit, and from she expres sion on their faces I kuew all was well flefore
they told mue. We have had! some troulle-a they cold me. We have hady some troulle-a taw small, dark elouds, but thanksy be to the
Giver of ail A fery precious sonla have fallentont of the was of the good old Apostolio chureh, and have taitea up with one more fashionable. While we are sorry to have those we love leave un, wr rejoice that others have cast their lot with ue May tbey be kept by the good Spirit. Broth en, pray for as that the Lord may give us at east some of our friends and neighlors to help us labor in this great beld duning our Lovowith the yoke of hondage wherens we in our Grst love were made wulling' to lay axide the foolish lashions of the;world. We prasy and aak your prayers that we way not believe every pirit that sags these things are not necessary, uut try every spirit whether it be of God. रow brethrea, there are many spirits bere, sip hut the poor, despised Dunkardes, as tho world calls us, and for this God-given prineiple we are epurned by all. We ueed some able bretbren, tbore who teach hy example and preeept, as their ie great danger of the chureh losing her 6delity to plaindess nad non-conformity as they hare in some pleces in the Eist. Non enflornity fo the world is a God-
jiven prineiple that we ruust hold. All othr churcher have lost the priboiple. We see them go to worship God with gold and silver and costly array. Oh, ranity! I look back with ronder to the time wheu I was one of them, roing to a fasbionabie church, and once a month going in seoret (not to pray), no, but to place where those wonderful obligationy and aths were taken conirary to the teachiogs of our Lord and Mastar, and I am led to thank tiod that I wa led to see my errors. I man ful ly convinced and copverted to the deatrine of
the weupnt as underatood by the old Bratar -.
 to this eud.

## A VISIT TO AN ORPHAN <br> ASYLUM

ACORDING to previous arrangment, Bro A 8. W. Lipdower aud the wriker, on the Loth ot Aug. started for the howie of Elder S. Loose of Green Spriagz cougregution, Seneca Co., Onio, where, atter a plamad drive of sevral hours, we wennd aud put of for hue wight. Here we also mot Eilder Noah'Hemdic und wite, who were also on therr way to the Orphan Howe. Saturday morniug, soon atier brealikfast there was coaveyance provided for our entire company, consiatuyg now of eight souls On our way to the "lloun" we pussed througb Greon Spriag $\%$ a plearnat villuze, of about ioll or 800 huydred inhubilsunts; situnted ou the C S. and C.1..12. Tho vilage derived ite numo from the beantifut spriags of purc, greeu wation iu the inmeinate vicnity. Here we stopped sbort time while some of out compauy veited the springs and took a druk of the refreshing Watery. These springs are notes for their suedicinal properties, Thehe is erected, near tho springs, a very large buidiag, as a health institate and pleasure resort. From this place wo again resumed our journey, through a very beautifal nud ferthio country, and at eleven A M. we urrived nt the pleasant home of Bro Loos, father of Elder Loon; lure we agniu stopped tor some refresbments. After dinter wo all proceeded to the Orphas Home. The homa s under the control of the Evaugelical Churs aid is situnted uear Flat Roek Senecs Co , Ohio The home consiats of liv acres of choice land, ad a commodious bouse, 50 by 65, two stores high. We were kindly shown through tho puiding and premisee, and muat say that every bing appeared us spievdrd order. Alter we liai sea the home, we, of cours, were anxions to ee the fanily, which at present consists of about 0 children, which wers now called into tho chocl-rooa, add alter singing a lew pieces, by request several of our compsay delivered ehort addresess to tie children. We heartily wished chat some of our dear Irethrea who opposed the idea of the brethron of North Western Ohio Eoing into a similar untarprise, could havo been bildrew have But we we gled to know that he ides is growing in favor, eyen with those who have hitherto appoed the move, and wi opa the time will toon come when the brethren of North Westera Obio will have a com ortable howe for their poor and orphan elay dren.
L. H. Dickey

It is a great gain to the cause of Christ, whon his profeaned followers carry their devotion to him and his sorvice loto all their seasons recreation, und are earcful when among strang ers as weil as when at home to let their light hine. Some Christians deem it prudent to wait before proclaimiog thewselves, until the character of their nssoctatus and surroondings is fally dinclosed, to them, and then they so adapt thenselves and themr opiaions to the surrounding atmoaphere as not to secm to differ from the eumpany in wbich they are found. In this way they often allow the worldly ind the wioked to givy tone aod charincter to the the anelion ol' their presence and ble gee zaoction os ther priblo for that whell aently become reaponsible for that which both he spirit and the letter of the goapel forbid.
We do not believe in noedless or ostontations display of religious zaal io places of public refort. We have no sympathy with that noisy and obtrusive type of plety waioh feeds upon the diaturbance occastoned is public places by rexation discunsions casuistic questions and eotarian dogm3s. Bat there is a measure of alf-reapect and loyalty to truth and righteouraess which esery Coristian should axhibit in wond and act, whenever religion is assailed in ite doctrines or duties. We fear that many Christians anid the indalgencies and temptaLions of this vacation sesurn taffor lots in peronal eharacter, and bong reproach upon religion by not mantasing an independent integrity.- Keliyious Horuld,
"Opportunity," said Kabeliais, "has all $h=r$ hair un ter torebead; when ahe is pussed, yeu can not lay hold on her, or call ber back." The te ucher's opportunity is that prespons half-hour with his class, when he is to rupress the lesson of the day upon the hearts of those before bim. It is worth the fallifal atudy and praver of is Wes, to be able to use that opportunity so visely, that it shall not be looked hack upon with vain regrete

## FROM THE CHURCHES．




## VIRGINIA．

Mulford．
I have jast returned home from North Maochestor，where wi bid the plizeure of meeting with the brethren of the Ogans Greek engreyation at their thankegiving servicue．－ Surely the Lord ought to be praired for th booutitul harvest we have reaped．The breth rea of Ogane Creek aro utot forgelfal to hell hear the borden of thone that are in distrem． They contributed 88.78 for tho Maple Grove Colony．How good and Chrintian－like it is to the brnerolent and give to those who are in need．May other congregations do likewine On Sonday evening had meeting in the Man－ thester distruct，and had the plessure of meel－ ing Bro，John Metsker ot Clinton county．Iu parts of the State it had been dry，but of lait hare had good rains．The Lord be praised．

J．H．Mifuek．

## ilLINOIS．

Madsifield．
or feast ie past and we truly had a good mesting．Three made the good confession of deacon．Brethreu Metsger，Gish Hillery Baily and Bowers were our andard bearena

> J. Bahnhart.

## NEBRASKA．

Pawaes City
Elder Pullen preschen every Sunday at different school－bouses and the chureh ja quito apidly groving in numbers
The weather for the past week had beea very had．It has rained every day for a week．Op would hardly＇recognize this an the desent that Nebratka a few years ago was represented to he．Perlasps the hrethred have aiready bear that Bro．H．II．Percival，the converted monk， aive and well，prasulung for a congregation There hardiy ever was a bettor hare at There hardiy ever was a bettor harvest．
Belle Vans．

## KANSAS．

Bine Fill．
1 have leen realiag in the B．AT W．of harvest meetivgs beiog held among the Breth－ the necessarles of life．That is more than we cau bay．Our crops are almost a failure．Last year a very small cropt this year in a manger pothing．Theremay be s little cora of the last planting，which was doae is July．I planted seveaty acres and it is just tasseling．For the last week plenty of rain but no grass yat to make bay．About two fifths of the people lave left and had to，could not live．Those who ex－ pect to stay will havo to sacrifice a great deal． We enjoy good health which is a blessing of God．Thera are only a few membera in this neighborhood．Thone whe are blessed with hountiful harveats this year will please remem－ her those who have to sulfor for the necessaries of life．

Michael Prenningerb．

## ALIFORNIA．

## odesto

Enelosed fad 8135 for paper ordered about month sgo．The man for whose paper this money pays subscribed uuder the following ircunistances：On reoeiving ny mail I sent anto his ofice（Notary Public）and read him an artiele from Bro．C．H．B．When through reading he inquired，＂How ofteu does that pur per conve $?^{\prime \prime}$ I replied，weekly．He theo asked the price，aud said，＂Put nuy uame dowu for non year，＂I did so，he is getting the paper and told me a fow days ago that a single article nanuing it，was worth the price of the paper to
P．S．GAnvis． biw．

P．S．Gabrax．

## Notice．

To the Brethren of Norlhern Indiana．
NASMUCR as Cuery No． 3 of Minutes of our lats District Meeting，tonching Hone Missioa work，is not fully answerea，afo he individoally，and bavine beeno informed that all nhe torritory nuocecupied（by the hrethren）ly－ the tarritory acoecopied（hy the bretiren）ly－ ing west and soath of our church would fall to as，we therefora decided to appoin a mission－ ary meeting to be beld at our Meeting－uouse porte，Laporte Con，Indiana，knuwn as the Ross

Meetivg－house，on Saturday，S－ptember 95t 1850 ，eommencing at $100^{\circ}$ ciock $A$ M，for 17 purpose of orgaaizivig，\＆ce，nad bereby earver y requeskany of our dear hrethren who a villivg to assist us vith their counsel，to me ith as apio that oceavion
Brethren and sisters，we feel the weight the reepozstibility，and consequently a delica： is raoring in this great and good work withou rour counsel．Come orer and help as．
Those coming ly rail will come to Laporte he early roorning train，either from the eal in nonth，reaching there about $90^{\circ}$ elceck，an rom there coureyed to place of meeting

Theratom Milleb．

## BRETHREN ALMANAC AND

 ANNUAL REGISTER．$\mathrm{P}^{\text {EADER，is your church reported for the }}$ dext Alyanac and Reolstra？If yot will you tot be the first to act？Please sear parae abd address on postal card and say you will act as agent sud crreular aud blanke win bo bent you．Thanks to the manny who bave responded to the former call．
didress
H．J．Kuatz．
Duyton， 0

## REPORT OF MONEY

The following was recerived by the Maple Grave Ald Sosiety，Norton county，Kansal Dabiel Rutile，Pine Creek chureb，Indiana， \＄27，00：Lewis Kinser，Nettle Creek church Iud， 822.51 ；W．R．Miller，and J．S．Liae，Pane Sreek chorch，1It， 872 is．

F．M．Blue．

## FALLEN ASLEEP

## 





Gr．ABILL－In Wilismatown，Ohie，Auguat $28 t h, 1250$, Lithe May，daugbter of B50，Jobn and an daye．Funeral services by the writer． 8．T．Bosseryar AVIIS－In the West Branch charch，Ogle Co Ithois，of Cholorn Iofatuan，Defa，anfunt of aud $2+$ days．Servicen by Bro．Belward Forney． Iosntra Sulfen． ISAOONER－Bra．Beojamin Wagoner of Jed Cloud，Nobrask，died Aug．27th，aged al years， 6 moenths and $3 s$ dings．He was a thithful mem－ her for the last teu years aineo with us．Ite uni－ ted with the peophe of Ged in his soth year and
was a faithful dressur in bin Master＇s yineyard wis a faithful dressar in this slaster＇s vineyard
over forty．yeats．Fuberal sarvices by Jacab Amsburger and the writor frour Job， 17 ．
ANGUS．－In Bottetourt Co．．Va．August 26 hh 1890 ，brothel Daniel Mangans，aged 45 years，and days．
The subject of this notico carae to lis death by oe nocidental dischaige of bis gun．He walked too yards crom lis house in passiog a clifet ococks by some means the load was disclarged entering the left breast，rangiog mpwards．The family bearing the xeport of the gan and his groans at the sanc trime，ran to where bo was，Thoy found birm sitting up rad only able to say，＂I sm gose．＂He died before they gotpian to the bouse．He was a bright light in the churelo and loved by all who knew bum．Foneral services by brather Jobat
Graybill，from Rey． 4 ： 13 ，
S．I．SuAvet． ANDES．Jnly 21 ．Henry，aged $\Omega$ years， 9 modths and 27 days．July 27 th，Joans，aged 5 years， 0 months athe one day．July 2014 ，Luzrie．aged 12 feyp， 4 matthe and 15 days．July that，Morris Jda．aged 7 years， 1 month stad 19 days．The werd chaluren of triend Henry $\mathrm{K}_{\text {，}}$ ，tha Ell／a Landia，near Harleysville， Pa ．All died of diph tweria．

## ANOOCNCEMENIS

11，and 12，at Mill Creek ehurch，Adams county，III．
12，and Io，Arsolde＇s Grove，Ill．，at I P．M． 18th and 17 th at the resideace of J．P Hiss， 4 wiles uorth wesk or Gencastle Jasper coanty，Iown．

## 17，and 38，Deep Biver cburcb，10wn，at

 $10 \mathrm{~A} . \mathrm{M}$ ．10．Wedes Branch，Miami county Kan， 16，Potsto Creek eburob．Ind． 17．Cantral Mlineis，in a tent efontt，mis． from Heary． 18，Sllver Creels cburch，Cowley $\mathrm{CO}_{4}$ Kan 15，Nishua Valley，Fremont $\mathrm{Co}_{\text {，}}$ ，Jowns 18，Bethet，charelt，Mo．

18，Maple Rtver，fowa．
is．Vermilion eburch，1ll，at tho house
\＆ $\mathrm{r}, \mathrm{s}$ witiart．
24，Tippecanoe churel，Ind．at + P．M， 22，and 22，Iowa River church，It，at 1 P． 23，Antioch elhureb 1nd．
24，Lillerts ville ehurch，Jeilenen Co， 1 25，in the Beatrice Clurch，Gage count
 Neb，at the house of Noat Brubaker 25，at the lioase of Jusiah Bamhart
Centropoly，Fraokiln Co．，Kanam． ${ }^{25,}$ Prabudy chureh，Kilusis，
miles sooth－east of Bentrice at a P．M． S）Marien congriegntion，rlgat miles en of Marion．mal nt R，p．m．
Oct－s，Log Crenk，Culawell county，Mo， the house of J．E．Bosserman
1，Bear Creek church，Ill．，at the bonse of hruther Jobn Statsin rin
，s rother Sarle，Minots，at the bout of brother Sumulel F．Brabiker，
9，Orasshopper Valley，Jelterson，
0，Root River cogregation Minn． 9，Pine Creek，Oale 111 ．
0，Cana chureb，Elk．Kansas．
0．Newton Grove charch，Mich，at 5 P．M． 0，Neosba church，Kinosis，at the bome of brother O．P．Travice
B．Falls City，Nebrask ${ }^{2}$ ．
Dallas Centre，Lowa，at $1 \mathrm{p}, \mathrm{m}$ ．
2，at the residence of Jesme sbicic，Abilene Dlckebhoa．Kabsas．
11．Pine Creek charch，Indlani
14，Corrmna，Indiana，
14．Cear Creek church．Ind．at 10 a ．w． 14，Donaella Creek，Ohio．
14，SiJver Creek．Ogth，III
15，Montrceilo churet，Ind．，at I P．M． 15，Coon Hiver church，Iowa．
10．Tearcont，Hampshire，IV．
10．Fairvew ehurch，Appanoos county，is 10．Fairnew elurch，near the Southern Panific R．R．Dixa Pulaski，Mos Pulaski，Mos
John Waringer＇s．
29，Beaver Dam，Mineral，W．Va，
The Brethren of the Pony Creek coagrega－ tion，Brown Co．，Kisusar，will hold their Love－ Lichty＇s four milen 1tth of Outo ber，st J．J．

J．J．Meyens． ctober 15th．
The Brethrea of the Somersat District，Wa－ bash countr，Ind．，will hold tbeir Love－feast at Mt ．
M.

W．D．Lawliges．
The lorethren of the Grundy eharch，Grandy county lowa，will hold their Love－feast on the 15 th and 16 th of October，at $1 \mathrm{p} . \mathrm{m}$ ．Metivg to continue over Sunday．

H．P．Stateklen．
The brethren in the Wakendah congregation Kay county，Mo，will hold their Lore－fesst ou the 13th of October，day before Distriet Meet－ ing．

S．B．Satbrey．
The brethren of the Spriug Creek congrega－ tion，Korclusco Co．，Ind，will bold their com muniout on the $22 n d$ of Octoher，commeacing at half－past $20^{\circ}$ clook．Daniel Mielza．
We the members of the Panther Crets church，Weodford couoty，Ill，will hold our Love－feast on the 15 th of October，eonswencing
$10 \mathrm{a} . \mathrm{m}$ ．J．B．Tauxer．
The Cottonwood church，Lyou ${ }^{\mathrm{Co}}$ ，Kansas， will hold its Love－feast ou the 2ad and Sid of October，Reven aud one－balf miles south－wes of Emporia，at Bro．Philip Kivgery＇

C．A．Yearover．
Elk Creek church，Johneon county，Neh will bold uts Lave feast ou the 2 ad of Octaber， a！hrother Jacoh Graft＇s，three milez west of Elk Creek station on the Atchison and Nel．IR R．G．M．Millek．
The brethren of the Pigeon River church Stubas county，led．，will hold their Love－feant on the 9th and loth of October，commencing at 2 p ．m．Isaf N．Sxomaerger
The brethren of Marion coonty Iown，will hold their love－feast on the 16 th at hrother John Erbs，four miles soath of Pleasantville， commencing at balf－past 10 o clack 2 m ．Those coming by rail will be met at Plessavtrille ly notifyigg Bro．Erb

D．L．Bоwmas．
The Mahoning charch，Ohio，will have Love－feast ou the 9 th of October，beginning at 10 is m．A cur
precious faith
The hrethren of the Exeter church，Fillmor conoty，Nehraska，wil hold their communion meeting Oct，1sth，commencing at $2 \mathrm{p} . \mathrm{m} ., 12$ miles north－west of Exeter，and 10 miles morth east of Fairmount，and brethren comiag to either place will be cooveyed to the meeting．

D．K．Нодмтго．
Clear Creek church，Christian $\mathrm{Co}_{7} \mathrm{IIl}^{2}$ ，at house of hrother Peter Reishes，Sept．23rd．
There wrill be a Lovefenst in the Fall Rive
churcb．Wibon county，Kansan，the Sthand eth of Octohor，at the bonee of Bri，Itacob Ma－ Horveys，four mules soath of Neodesha stition．

## J，E．Hesi，

The District M－eting of aorthern Missour will he held at the meetivg－bonse in tha Wa－ ketda consregutioo，Ray county，on the 14th of Octobier， 1880
The District Meeting of $\mathbf{S}$ uththeru $\mathbb{K}_{\text {insonri，}}$ will be held Oot．14th，with the brethren io Jasper county，it the vicinity of Cartliage．

## BIBLE SCHOOL ECHOES．

＂B＇
IBLE Schnol Evhoes＂iv disigued for the wryiee of ennes in the several depart mesta of church srrvice．It is designed to ele frivilous ebaracter of many of the Sundey school songs iu rogne，and while interestiog the soung to cultivate their tante in the dine tion of that which is higher and purer is poetry and muric．The tode of the hook is prajeeful and devotiousl，－has none of the military ele－ ment in it．The melodies are graceful and assly learned，while the harnomien ara well arranged withont any strainug after odd＂orig－ inalities．＂

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##  





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Errthras＇r Hywe Soike，－shoroeco，tisgle oopy，pon






 should be rewd by overy
oende： 12 coples， 8.00 ．












 otedant＇s Now Tentament Histary－－Kith as isiroy


## W．U．A．．R．TIME TABLE．



## 

筑敦菭



# I <br> Petbren 

## GENERAL .AGENTS

THE BRETHREN AT WORE
TRACT SOCIETY.


## TABLE OF CONTENTS.

Finat PAoE,-Dothey all Preach the Word? Car rent Topples
second Paoz-Free Commanion.
Tarm Paoz-Aspirations. Onr Iniluence. Dr. Tansers Greab Fast
Firfin Paca,-The Desigo and form of Christans Brptism Are we Reaty for Mesaionary Work TxTa Paor,-Ont Stap Mare Fittoon Yena ago Descisen of Charactir. Father and Soma As Enenest Muther. Oar Mother,

Sevevan Paos--Parge hit Floor. Blool and Lifo. Mombera in Isolatios, From Fredonia, Kmssa. The Sleeping Preacher . A sertwon Withoul a Word. The Stein and Ray Debate. Eigutu Page-Mara; Elk Lick, Pa Coyloo, Brothren in Suuthera III. Holn to your Claims

## CURRENT TOPICS.

School has bagun! There are no more imporlant topics of time, thin week, then that. The mrin and women, wbo in fifceen and twenty years from now will be wielding the destinies of the Auprican continent and church are junt How off for achool. God bless them! and their teachers tool

It may be considered a aiugular coincidence, bat it is nevertheloss a faet, that in New Haven, Conn, the Medieal College is on the road to the cemetary; the Divinity Callege on the road to the alms-house, and the Lav School on the road to the juil.

It is uow 20 years siace the Mormons commeaced their temple, upon which they have already pxpended $\$ 4,000,000$, sod $\$ 28,000,000$, will ho required for its completion. It is bailt of Utah granite, sud when finished will be the largent church edifice in Americe.
The now bishong of Cmomasti has thrown his flock into ooustorontion by declariag that nwomea with banged tair will not be allowed in his congregation." On which the Inter Otean comments: "It may seem somewhat dict"torial'; 'ut it shows that Bishop Elder has a good eje,whioh is not pleased with sach nbsurd and ridiculous fashious."
J E Clough, Kaptist miseiapary at Ongole, Indin, writes that during a recent preaching tour of tero wonthe be haptized in twentyeight dillternt places 1,068 persons. He never had sucin a lyoring by all classes before; is some oasts an many ra 1,000 came out aud listened to lime attentively for an bour.
So rapid is the progress of Cleristianity in China, 'that $D_{r}$. Legge, the piofessor of Chinese at Oxford, Eugland, says if the preseut rate of conversions of the Chimese to Cbristianity con tiones, hy the year 1913 there will be twentssix million of professing Clurstians in the Chinese Empire.

Some Scandinarian arcbrealogist, in exploring mound in Norway, a mile from the sees, have discovered a Viking war-vessel, 74 feet long, 16 feet broad amidships, drawing 5 feet, and with twenty ribs, in which an old chief tain had been entombed. There is no doubt that it has been there at least a thousand pears,

The custom of extravagant fonerals is uselops and should be avoided. No need for unnecez sairy expense and display. The Cathohes in portions of Eugland, and in a ferr places in this coontry, are making strennous efforts to re form the evil, and if properly seconded by Proteatante, as it abould be, the practioe would opeedily abate.
Forty five yeare ago there wav nempely Fronch Protestant to he fouud in Canada: todisy there are thousandy. The Romaniats are beginuing to inquire why taey cannot ptosper as the Protestante do, and why they are iguorant while the latter olatain the rediments of a gond education. Dissatiatiaction with the choreb of Rame is everywhere manifesting itsalf.

The Holyoke Gazetle tells of a woman in that vicinity who has huilt a house from money made by selling liquor to bor own husband. It seevas she regarded bis ref rmation as hopsless, and so concloded that if he would drink he skonld huy his liquor of ber. She bought at wholesale and sold to bim at retail, and the fund for huildng was not long in accumulating. Not many wives, we venture to say, onuid bring themselves to do sneh a thing, but if more wires had the liquor selling for the
famity in their own lando we stould see some cheering resulta.
Is it not singular that the name of God should be spelled with four letters in so many different lsagoages? In Latin is is Deas; French, Diem; Old Greek, Zeus; German, Gott; Old German, Odin; Swedish, Gode; Bebrew, Aden; Dutch, Herr; Syrino, Adan; Persian, Sy-
ra; Tartariau, Edga; Solavouian, Belg or Boog; Spanish, Dias; Hindoo, Dagi or Zoni; Turkish, Al.1; Esyptian, Aduun ro Zant; Japnnese, Z ia; Peruvian, Lisa; Wallachiau, Z ae; Etrwiau, Ghur; Tyrrheinian, Eser; Iriah, Dieb; Ir oation, Dabs; Margarian, Oesc; Arabian, AlI; Duialtana, Bogt. There are several other
langugges in which the world is marked with the ssme peculiarity.

Potter County, Pa, is a rare ex umple of what temperance will do for any community. For many gears thesale of hiquor has beeu prohibited in the comity. At a recent term of the Quarter Session Court, the District Attorney informed the court that be had no indictoments or bills ta present to the grand jury; the she riff also stated that he had no criminals in prison; the directors of the poor reported that they had no one to keep at the county's eharge or

The following effecting story- $6 s$ beautiful a its simplicity as it is illuatrative of a noble trait of Irish ohsraoler-twe quote frons a New Fork psper:
A poor Irisb woman went to a venerable priest in Boaton the othrr day, says the Pilot and asked him to forward to Ireland ber help for the famine sufferers, "How mach can yon epare? asked the priess. "I have 8100 saved," she said, "aod cab spare that," The priest realsooed with her, saying that her gift was too great for her meang; but she was firm to her purpose. It wonld do her good to Enow that she had helped. She could rest bappier thinking of the poor fumilies she had saved from buoger and death. The priest received her money with moistened eyes. "Now, what is your name?" be asked, "that I may have it published." "My name?" snid the brave soel, connting over ber money; "dou't mind that, sir. Juat send them the belp-and God will khuw my name."

The rebuilding of Jerusalent seems to be now arionsiy contemplated. Sir Moses Matefiore has repeatedly journeyed to Palestine that he migbt improve the condition of the resident Jews, on whom he bas lavished large sams, and
the Jews at Jerusaleas, and with that view has recommended the reboilding of that city. B r has recrntly given orders to prepare for cultivation all the land in front of the Judah Torah houses in Jernsalem. The rooks will b- removed, terraces built all aloug ns it ased to be in the time of King Solomon, and divided into twenty-two partitions, so that every inminte of the Torab houses may cultivate the necessary regetablen, eto, for himself nad family. Sir MCseq has also ciused a very large cistern to
be oonstructed in the center of the field, which will secure a foll sapply of wetor for all o them. There will be a beantifal veranda it the fromet of the house, so us to protect the inmatea from the glare and light of a burniog sun. The varands was sent direct from Lou-
don. Tho Jews in Jorusalem, on the whole,arm very poor, and just now ate sufforing great telals and privations; but many of them ure be. ginning to lift up their beade, beliaving that their redemption draweth nigh.-Lonalon Chris lian Herald.
Of the awlal entalogue of disastera upon the whiter this summer, nothiog bat rquated the lose of the stemmer Fera Crnz. She ssled from Nem York, Angust 25, for Havaua and Ver Crux There were on hoard 28 pavapigers and 49 officers and seamen. There ss no hiut of unseaworthineas. The vessel was all unusually stroug vooden steamer. Tho gale came on about noon on Saturday. A remarkjble fall of the baroweter had caused apprebeation, and bosrd his deck load, consisting of cars, oil caske, vegetable, eto. But the storm became ao in tense before midnight that nothing could keep the ship on its course. At 2 A 3 . a heavy rea put out the fiers, and at $6 \mathrm{~A}, \mathrm{x}$. the passel part ed amidships. Eight seamen and three passengers are all that were cast msore alive on thi Florida const. The aocount by Mr. OneD of the terrific scenes and of the anguish of the sufferers is beart-rending.

## DOTHEY ALL PREACH THE WORD?

## by mary ra mobean.

II elarge thee therefore before (ion und the Lord Jesns Chirist, who stall judge the quick and Whe dend at his appsating asd kingdom, preaclo th ptove, rebuke, exhort, with all longsufferng and doctrint." 2 Tim. $4: 1,2$,
DiUL knew that it was not long before he would depart out of this world, therefore Le thought it necersary to exhort Timathy to
do his duty with all eare and diligence. Preneh the word. Is it not jost as necesaary to preach the prord to-day as it was then? Do you not think of Pual was here among ua to-day that be would exhort you to preach the word just the same as he did Trmothy? I perceive that he wonld. And I think be would find it more nee esfary to stir up the minds of those who claim to greach the word in the day and age of the world than he did in his day. For it is undoubtedly true that too many of our miniters than to declare tho whole counsel of God. They haro pride and fasbion io their hearts which is the very root of all evil io our churchis. Thry oreach it and hold it up as being no harw. And if they don't preach it they will not say anything shout it; thextfore it is all one as if they preached it. It is no use holding up feetwashing, as commanded by our Savior, to the people, thiaking that they will hamble thencselves to wash one another's feet, clad in their Abiniog silks and ornaroented with gemgawa. Fect washing, pride and fashion cannot go hand in band. It is impossihle. You just let pride and fushion have ite way sud a portion of the commauds of our Savior will be set aside, and fishion will rule. Away with such ministers as preach thus. We have no use for yoa
out here on the froutien, have enongh of sach ministers here already. We need a misistry whose heart 4 filled with love for the nalration of poor souls. Not with a desire for fine dress and gandy show. We want a minaty whose style and cosazer of preachoug is plammess and simplicity like Christ, ahows more of humility and meeknesa than it doen of pomp nud disploy? Give us such on humble miniotry, od samething can bedone toward bribling up the cause of Clurist in its priaitive pority. But a proad and stylish miuistry, adoreed in the beight of fashion, aud pragehing is the grawdent style will nevor do mach pronching the gospel to the pooc. Profesying mintistore are as bumeroce as sparrows, but alae! they have adopted the haif way theory, bowog thei ahoulders to the warld's burdeus without a unurmur. We havo thousaude to day comformed to the world, waile we have thousuada of poor in sulf-ring and want who are kept out of the cluarch by pride and fashion of the world gettiag control of its aeoblons. This in why we arg contending for plainuess and bumble neas. Wu want no fine glittering gewgaws to waste the lord's money, no expansirn j-welry sud extravagent dress to udoru this mortal hody; no weariag of plain bath, fur that is one tep toward conforming to the worid. Aud if gou are allowed to trike one stop yon will want anotker, and so oa until yon are past coastrolling, therfore we want none of the world'a fitah-in-nis conlormity to the world in soul, bods or spirit-but meelneas and bumility trans formed by the apirit to the innge of Christ.
Lat ve look around us for a moment and nee the great ansount of monay thut is spent for foolish, vain, and unnecessary nhow that ought to be npent for the henefis of unakkind-to re. heve the wants of the poor and needy and sprpad the gospel. I think when you have weighed this sulojet properly gos will not wonder why we are so bitter sgainat fastrion. Neither will you wonder why we want mionters that will preach the word. Oh, that we bad more Paula that would presch the word in its primutire purity.
My prayer is that those who have heen call: ed of God to preach the word may be faithful to their calling, and not joia haula with the world in their ungodly fivbions, habits and custome but heartily repent if they bavs beeo drawn aveay that Ichabod roav not be writton os our walls God forbid thut thoas who bear the good news of the gospal he shorn of their strength by mining with the paople of the world. Heaven can only tell the rich reward of those who preach the goapl to a dying world with simplicity and planaess, and with a dexire of rencuing poor sionara from anstate of condemandion; it is a treasure laid up in heasen, a crown of stars is the spirit world. The bleasiags of such work of faith aud labor of love will not pariah on earth or fude in heaven. Oht, may tre all like our blessed Eavior, work for the mivation of the poor and needy, that when our leburs are done, then Sovioy may say, "Well done thou good and faithfol servant, enter into the joys of the Lord." The spiniual nature and endless blrasiugy of such a lubar abould nerve us to energy and zal in preaching the gospel in ita primitive puritv and plainnews My priver is that we have no lot nor part in balf way christimity, but endure faithfally and whole beartedly to the end, that we may nhase in the lingdom of God av stara firerer and erer. Amen.

Etery girl who passes throngb the Booton absola bow, recrives three jeara insiraction in varions kinde of needle worl, and is capables of being an expert seamstress. It is said that the benefits resulting from this ivstraction are seen in the improved appearance of the children's clothing in the sebools and are felt in thonsands of homes.

## Uifligious (6ems.

-Mead sonie, like mean pictures, are oftes found in good looking frames.
-No ote ever looked for the dark side of life without fioding it.
-If we are at peace withio, exteroal things wobld bave but little power to hurt us.
-How can we expect to live with God in heavea, if we love oot to live with him oe earth?
-If the dieposition is good, the acts will be so too, though a man may not be able to do as he desires.
-It is atraage bow often it accurs that the person who thoks he knows most about a business is one who has sever beeo engaged io it.
-If we were all permitted to put our own valuation on ourselves there would not be a low priced man in the world.
-He is below bimself who is not above as injury, Plato said that when so ipjunons speech wes offered to him, he placed himselt so high that it could not reach him.
-Wheo we have dose a wrong act we should never rest satisfied uatil we have doae all in our power to make as much reparation for the wroog as is pos. sible.
-It 18 oot notil we have passed through the furnace that we are made to know how much dross was io our composition.
-Do the beat you can where you are, and when tbat is dune you will see an opening for something better. This is good ndrice for oumberless uoquit iodividuals. The band of the diligent maketh rich.
-There are three kinds of people in the world-the wills, the woa'ts sod the cao'ts. The first accomplish every* thing; the second oppose everything; the third fail in everything.
-Frow the California Chvist an Ad vocate: "Our exchnoges are poking fun at our last General Confreace for re. quiring young ministers to shatain from tobaceo, but allowing old ones to contione in its use. The Geoeral Coofereace was right, and *criptural, for the Bible says, 'Avd he which is flithy let bim be filthy still.'
-Rev. Dr. West, of New Bedford, ooce heard that his choir would refuse to sing on the aext Sunday. When the day eame he gave out the hymo, "Come ye who love the Lord." After reading it through he looked up very emphat. ically at the choir, and said, "You will begin at the secoed verse, 'Let those refuse to sing who never knew our God.' ${ }^{\prime}$
-In the discussion of a clerical association, some one suggested that our Lord's declaration to the penitent thief shonld be so punctuated as to read, " 1 say unto thee to-day, shalt thou be with me in Paradise." Dr. Bnshnell alid in thesly tnery, "I wonder if be looked a $a^{2}$ his wateh!" This "reductio ad absurdwiu" l, rought domo a roar of laughter, and the iogenous theory of the brother with it.
-The stroog argument for the truth of Cbristiaoity is the true Christian; the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from him who hath overcome death. Before such arguments, sacient Rome berself, the wighti-st empire of the world, and the most hastile to Christianity, could not atned.

## FREE COMMUNION.

## ty a. н. nimre.

HE common idea of freedom, is meas. ured by political and socisl righta, makiog no distioction between the rights given in the gospel and those giveo in political and socisl goveroment. Maoy cisim in religion, all the rights given 10 politicsl and social liberty, judging divine sad religious freedom by bumao law. Social and politioal governmeut, gives liberty to manufac. ture and sell liquor as a beverage; it may give liberty to regulardram driok. iog, aod card playiog, and it may give liberty to meo to advocate polygamy, free love, infidelity, and any other error they choose to propagate. But the diviac law gives no right oor freedon to any mao, to advocate or practice error of aby kied; an semblance of sia, not even its appearsoce is allowed in the perfect law of God. Still many hold religious tedets, or priaciples, that are only a wodification or a royal submes. ion to the political and social law, jula. ing all their rights and liberties io religion, from this civil standpoint, claimiog the right to bold and advocate any opioion, or faith, therr uwa conscience may dictate, thus making their conscience the umpire in religious freedom, that it is in civil government. Such religion will be controlled by the power of social law and custom.

Error in the rights and liberties of political and social custom, such as advoeatiog the use of liquor, free love or infidelity, claims equal hoaor, "par exceileace" in civil governmant. Error io religion demande as much, aud more. There is pot es error io religion but its votaries claim all that is graated and promised in blessiogs divipe, hence the demnod that conscience shall be free and have full fellowship.
It is a question then, how much error must be tolerated in the communion, fellowship, whether in the church or out of it. If mea's conscience shall be the umpire, either in the chureh or out of it, then indeed it is very free. But if the word of God, the primitive fath and practice is to be the judge, it is oot free. Freedora of couscieace will admat of all errorsmen believe in religion; orthedoxy will reject some on the ground of baptism or some peculiar church tevet. But if conscieace is to determice who shall commune, there can be no exception to any: but freedom to all who have a conscieace to do so, Morruons, Catholics, Fres-thinkers of every easte. We do oot believe such freedom of conscience is any more admissible in communion than it is for the whole of allvation. God's truth gives a right to communion, as it does to beaven.
The communion is free to those who accept it as it was instituted; witn the same faith it was then accepted, but it is oot free to be given in any other way, or to any other people. To illustrate the truth: The Presideat issues his proc. lamation. All the officers and citizeus are tree to obey its provisions, but not free to change or disobey them. Lib erty of conscience is limited to its provisions. A man may believe omething else, but he has no liberty to follow his conseieace; he must fullow the procla mation though be claim freedom of conscience. The President has a court to decide on all its provistons. It would be a weak, futile proclamation or law that every ooe could have his own consciegce, and decide as he clooses. The
proclasuation of God is of far more importance and atrictness; all must be judged by its provisions, and all are free io Christ who are inside of its teach.
iog. These provisions were given and iog. These provisions were given and
their faith and practice proclaimed by precept and example. Perfect law gives perfect freedom, iaside of the law, bat it gives oo liberty outside of its provis ioas. Nan may want to change it,may have a conscience unlike its precepts add example; but it gives bim oo freedom except to be converted to them, ao liberty of conscieace to helieve or do something else. The church is judge of whose conscience has lead them to walk disorderly.

Io the apostolic age the conmuaion was free to those who submitted to feetwashing, to those who bad a supper with it, to those who saluted one another with the holy kiss, The Lord's supper may be free to those who, in faith used it as he instituted, but oo treedom was given to use it any other way; no freedom to use it for any other faith or practice, than the precepts sad example iospiration gave. We make the communion oo more free to-day thau it was theo. All who believe aod practice as they did in the apostolic sge, are free to commune on gospel suthority; but all who commune in a differeot way, or change doctrine or faith, are oo more free to commune thas se slieo is free to vote. The only freedom the goap. 1 gives to anything outside of it, is to be converted iato it.

The communion is just as free, and oo more so, than noy other ordinsnce of the church. Just as well preach free baptism as free comnuaioo. If bap. tism may be administered without asking any prerequisites, as faith, and repentance, then the commuaioo may be free oas the same priaciple. Let every mao have his own conscieuce, and be his owa judge io haptism, its antecedents and consequents, theo it is free; so with commuaiod. Why not make the clurch itself free, ou the same principle without asking say prerequiaites? Let all have its privileges and fellowship, without asking any qualifications for roembership, except for a man to use his own consciencs; just as well make the chorch,baptism and all other ordinauces free, to everybody, as to make the communion free without asking any quali. fications for it. Just as well cootend that every foreiguer, alien, or rebel should hold office and vote in political goveroment. It requires the oath of allegrance as a prerequisite, but aot any more than God requires a gospel faith and repentance, and baptism, as oeces sary to church privileges. It is just as well to let every mana have bis owa conscrence in all of it, and carry oat the priaciples of free conscience fully.
But this priaciple on which free conscience is based, will go farther. The conscience will demand a free pulpit, free press, free speech, free discossion, free rostrum, a free church, or the political dogma let error be free, and let truth be free to combat it; with free conscience as king, to advocate or reject polygamy or free fove, as it has done. There is the ultimatum of free conscience, which means free from the control of the brotherhood, free from the jadgment of Anuual Meeting. Independent of its counsel unles approv. ed by conscerece. This principle converts the church iato the vortex of politics, sfter which it is patteroed. We ooly need look at its picture written on the wall, Mene, Lene, Tekel, Uphab-

The gospel does not base christian commonion on fellowabip, or free conacievce, but free in Christ is ite priaciple, frue inaide of its teaching, but all out of it is coodemned. It doesont fellowatup error io acy of its forms. It laty no free baptism, free commonion," free pul. pit, free press, free faith, or practice, or any thjog save inside of Christ and bie gospel. There is freedom enough tor all truth. The grad, glorions freedom from sio, and death and error. It is freedom icdeed and in truth the oneoess with Cbrist and his saiots. When all are of "ooe mind, one judgment,and all speak the same thing," it is the glorious liherty of the children of God be. gun on earth. Freedom noited by church goveroment to sdvocate any thing conscience may dictate or design is slavery to sin, conteation, strife, disseusion, and death to pesce, to prosperity, and to bappiness to the church. It kills fellowship in aoything where it is admitted, as well as in the communion, and is as foreige from the gospel as the political goverament of ours is from the kiugdom of Cbrist. Liberty of coasereace opens the door as wide as all the way from Christ down to Brigham Young, or free communioo, or free any. thiog else, adnits all the sins in that vast space cloaked under the name of religion.
Free commuvion is claymed from lauguage, "Let a man examine himself." This language was sddressed to those alone who had all the prerequisites. It included those alose who had the faith and practice of the apostolic church. It was not made to the sevee hundred sects of modera times; they did not exist then. 'Let a man examine himself" to see if be has the proper cqualifications, the prerequisites. If oot he sins, eating and drioking oondemnation to himself. This excludes all error from the communion whether it be in the chureh or out of it, putting coodemeation upoo it, a at rong restriction that would debar all who lack io faith or practice. But the language, "let a man examine himself," dote aot is any sense debar or exempt the church from judging of his christine charracter, both in faith aod practice; it bss io this as well as in all other ouatters of fellowship, the implicit duty to see that his life is in harnony with God's word. The laoguage only adds to that a self-examioation, to his own heart, of thioge the church canoot see.
It 18 clsimed by some that close communioa unchristianizes all other deaominstions. That may seem true in a limited seose, but.oot any more so than to object to them uoiting with us io baptiam. Shonld the Baptists refuse to let a Methodiat minister baptize one of their applicants into the Baptist church, he might on the same ground say they unchristianized bim. The ouly way to avoid thes appearsace of unchristianiz. ing others who differ with us, is to admit that they are right in every thing and give them equal privileges in the church with ourselves. Would those who blame as for not admitting all to commonion think it a cooviucing argument, if we suy to them that they uochristianize other churcies because they will not allow their ministry to officiate for them at communion, or in baptism. But whether this be considered an argument in favor of free communion or not it has no bearing on the principle of truth, for rejectiog error does not unchristianize it,for it never was such, and it conld not unchristianize trath for that is more than man ean do.

## ASPIRATIONS

IAN is an sapiring being, and we mutet aecrasarily consider bim such. This seems to be so inherent quality of his natare. Eodowed as be is with mental powers far surpassing those of any other workn of ereation, he is ever found lougiog to better his condition, and iqnerer mntented with his preseat nttsinuents. Thin is noticesble ever aince the creation of that being called mat.

Our forepareats, aurrounded, as they wrre, with the heatitudes of Elen, es gerly desired to hetter their coodition in that they noould become wiser. And, bowever great was the gorrow cansed by their aspirations, their wisdom was iacreased so much so that they became as "gods knowing good sad evil," and implanted, ss it were is their very being they traormitted :t to their posterity who moulded the character of generations that were to follow. Thus it bas descended from parent to child until the nations of the earth are all striving to gain supremacy. Whatever evils may have arisen from this rivalry, goot has also beea one of its results. Nations have becone more intelligeat; improve. meots are oearer to a perfection; the gospet is berog spread more and more ; education is receiviag more atteotion ; iodustries of all kinds are being pushed forward with greater success; iaveations the most useful and complicated have been made, sll the result of aspiriog geaius.
Geoius paexerted will scarcely raise its posessor above the brute creation,
while genusexerted will becomestrong. while geans exerted will becomestrong. er and atroager, aad, wed, will become brighter sud brighter, by coming in contact with others witb which it is striviag. This continued upward aiming is what raised all of our ooted men to their higher positions. Their marks being high they, with steady aim a $_{1}$ and step by step, as; ceaded the pipaacle of fame and there stood io apparect victory over those of their fellows at the foot, who at last, have arisen and seem to excel those who bad gone before. Thus this life may be considered as one great dama in which all are takiog ao active part, or at least all have a chanes to become an setive participant. We would like to see more of this rivalry until, if necessary, it became emulation. We would, though, this ewulation be influenced by a christino spirit and good will toward all riv. als, alwsys maoitesting that "brotherly kindness" that should characterize every individual.

While we are succeediog we ahould also desire that others may bave their latura crowaed with success. We shoald aever be prompted by a selfisb feeling toward our rivals, but should exercise the kiaclust regards for thera and lesire their prosperity. Then with this view we would take it iato the shop, the saactum, in short, iato every department of life, sod especially we desire more of it in the school-room, and be assured thst mach good may be accomplished by the same. Students stimpisted by pure filial aspirations, will always suc ceed better tbac those who are not so prompted. They are more earnest, more eager; in fact, they bave more vim about them and they will succeed if success is attaiasble. While thost who care but little how the tide turns will evertually fied that the ebb has carried them off and tbey are, at last,
io the vortex of degeneracy which mas soon sink their frail hark benpath the fusaliog waven mever more to riae from its ditmal depth-
Thuare whose liver have twon charac 4 rized by true aspirations will be en abled to outride the wawr of tims, and as the surges rise higber sed higher they, will be plerated in propertion, and wil! be coatiaually aimivg at something higher, graspiog for things more elevat og and noble, not in the least stooping to countemance the gross sod groveling things below them. Thus it is with us. Though we may not be the best, we can aspire to be equal; and though we then should fail there would be the ast isfaction yet remaioing that we had done the best we could.
Then let us all strive to elevate our elves more and more, for he wbo is at the top of the mountaic first sees the rising sun sad beholds the beauties with whict he is arrounded. So he who clevates himself shove the things of time and seose will behold with gladuess the spleador of the Sun of Righteouspess when he sball appear in the clouds to reward all for the labors they have bere performed.
Then with your markset for the right aim higher and bigher that all may call you blessed, and witb pure purposes iu vew you masy tbrill with joy fatare geaerations as they pasi slong io the same glorious path.

## Mt. Morris, Ill.

## OUR INFLUENCE

0UR actious that spring forth in our every day lite are that which gives iufluesce to our surroundiags either for good or evil. Therefore it becomes the duty of each brother and sister to look w. 11 to himself, and gaard every avenue of life, lest we lose our iofluence for grod io the church and io the world, where we are required to be shoing lights, that mea may see our good works and glorify our Father io besven Let us carefully examine ourselves and sec if our epeech is always sessoned with alt: doth it muister grace to the hearer? Do we always mess to carry out what ve say sud promise, in the church and in the world, and to one another? Are we led by the Spirit of God? If so, the good frait will follow wherever we go, which is love, joy, peace, loagsufferiag, geatleness, goodness, faith, meekoess, tempersoce, and we will raise a standard of a godly life wherever we be, at home and abroad, our iofluence will be great for good. Are we all liviog epis tles of Christ, knows and read of all mead 2 Cor. 3: 2-3. Do we love our oeighbor as ourselvea? Do we love oun enemies? Do we bless them that curse a3, and do good to them that bate us, and pray for there which despitefully use us? Or do we neglect to pray fol ourselves ard our children and for the charch, as well as for all men? Lake 18;1 Tim. 2:1. Or 18 it the reverse with some of us? Do we rather enjoy the time with our neighbors in talking of adle aod vsia thiags of the world, and do a little jesting and jokiog? Eph. 5:

Brethrea and sistera, let me say to ou, we are watehed oo every side, the world and the nominal christian will not ouly watch us, but the faithful part of the chureh of Christ will watch over us; and last, but not least, God watches all our doings: yee, for every idle word we speak wa mast give as sccount.

Matr 12:3-6. God will surels beldd us respowatile fur oar ioflumen, adi will reward us accordingly. Fewe git, it to +ulighten men, and rdyabce the of $C_{-}^{-}$, the reward will twe glori to segleat oner duty to the family, and cease to pray at home, we do wut valy lose our ,ufluence at home for good, but eveo ia the oeighborhood we live; and more so, If this should be the case with one thst professes to be a minister of the gospel. How often has it been told me by the outride world, "Some of your preachers make long and oice prayers away from home and at meetiog, but they do not pray as home with their families, except by chance, wheo some members make tbem a visit; and we hear them use so may idle words, and they do so much jestiog that their preaching bas no influence over as," I must coufess that oothing stops my mouth sooner than to have non-profess. ors ray something of this kiodtruthfolly to me, of any brother or sister. Es. pecially we the mioistry should be very careful that we lose not our influeace for good. The Lond did not say io vain 'ye shall keow them by their fruits;' and agaia, "wherefore by their fruits y hasll know them." Matt. 7: 16-80. Let us lay aside every evil with every ap pesrance of it, and let us be full of goed fraits that oar iufluence may be for good also, wherever we come io contact with our fellow heings, and to this end we mast watch and pray lest we fall ioto temptation.

## DR. TANNER S GREAT FAST

IT should not be lost sight of that this case is very different from enses wheres fast is held by aecessity, suet as being compelled by disease, by ship wreck, by being lost in a wilderoess or forest, being buried in a mine, or lost io a cave. Dr. Tataser had evormons advantages over all these cases, and heoce be could indulge at oace in hearty mesla, as his digestive apparatus was oot impaired by disease, nor bis nervons system shattered by aoxiety; io such cases it would be very daogeroun, if not fatsl, at once to iodulge immediately io such abuodaace of food. In the case of sbipwreck, the exposure of the aurvivors, resulting in a total wast of sny comfort, bat to the endaring aud affering from other distressing discomforts, and exposure to the elements, con tributes as much if not more to the fa al results than the need of nourishment. To this must be added the anxiety aod uncertainty which keeps the nervous system upoo an exhausting strain. It is the same witb those being lost in the wilderness or forest. Of these the forest gives the lest chances of survisal; but in case of burial in a mive, the atter want of light and the gloom surrouading the victim, combiced with the extreme aoxiety, make a fast uoder such circum stapces the niest deatructive to the nervous system. Persons who, for instaace, were lost in caves, such as frequeatiy happened in the Mammoth case, were after caly a few days search, found to be nearly insane, so much so thast they hid themselves fro, a the searchers.

It is evident tbat Dr. Tapner had an ensy time, if his fast is compared with that of any of the fasters for cuases mentioned above. If he had beea locked up uoder the tbreat that no food wonld be given him for forty days, be surel. would uot have atood it so Fell, as the mere coascioumatsa of the constramel aituation would have affected his mud,
aod all ease and momfort would have heen at an enal f. ithe contrary, bis wibl was kept ne yraw lin canse be bad pletry of nir and watr r. the comforts of good shelter, and all the muswoievces of civilized life; be coutd read his papers and kaep up bis usual carrmepotabuten walk, ride, or stay at home, converse with congeaisl friends, and, best of all, he koew that if he wanted foond it wonld coat bim only a word to obtain what he desired at ouce. Fiating under anch eircumstsnces can, of course, be much long. ar prolonged than if it is doae by necessity.
These fscts were averlooked by those who from the first declared a forty (lapa' fast ao impossibility, and ataked mobsy oa it. They were not well informed about actual fasts for so long a period, of which there are instances on record, they did not believe the truth of sach records. They judged oaly from the results of many well know o coustraiaed fasts which eoded fatsilly withintwenty, thirty, and even ten days, and were kept uader unfavorable conditions, often by delicate girls of coroparatively tender age and of s feeble constitution, perhaps of consumptive tendency to begis with; therefore they declared all claims of those who preteaded to be able to fast as long so forty or even only thirty days as fraudulent and impossible without the deception of secretly taking food. Haviog this as a fixed ides io their minda, they expected that a careful watch would surely cause the death of any man who pretended to be able wo fast for so long a neriod, and bpace the clamor of defective arrveillance.
It must be a astisfaction to Dr. Tan ner that hisuprightoess and honesty in regard to keepiog sutictly to the conditives of bisself-imposed trial are now geaerally granted even by his former most violent opponent, who acknowleges freely that bis behavior as a geatlemso has proved bin to be far shove surreptitiously taking food while he was pre. bendiog to fast.
They have had their eyes opened to the fact that Dr. Tsener's case was very differeat from most other real or pretended fastiogs; that in him we have a man of a strong, tough, and को iry constitution, at an age betweeu forty and fify, which, for surb s constitation, is that of the greatent resiatauce. a ma provided with a copious layor of ndipose tinsue or fat round his hody, and uf a weight of ooe handred and fifty-seren and a half pounds, which is far abore tho avorage for his peight, which 15 rather below tha wellium, to thist be mast be classed amone the neall men. is tall man of thst weight nurely would not atand it 48 well. Even a tall man of greater weight would possess no adrantuges, as arne atatistice prove that large mex, whio mas bo atronzer io regard to muscolar powser, are les3 atroag in regard to their powers of endurarice thas emalles men, who, as is well praved by tony experinnce, tand various sorts of privation and fatigue betar than large men, who are usuully the firstto ir ak down under ach circumatancea.
Dr. Tanner way not bave proved that eyeryboly esn fast forty daya, but if he hase ouly proved that man ran fayt logger thas has getierally been zupposed, that we are all eating too mucb, and that for a family ramids, fasting af. ferds a better, safer, and mora cconomical cure than the taking of all zorta of patent medicine, to which many people are so much aldicted, be has done a really good work.-Scientife Asterісан.

Little acts of kindarss bear a harreat of gold. Every little attentioa the children reckive from parents, or a holidar now aed thea. or a book, is as bread cast upon the wakers that will come bsck to bless the donur. Eiery time one of these presents are seen or thauzbt of in aiter sears, a deeper feeling of lore w ll be regintarod to its acoosidt.

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| CABBIMAL PBINCIPLES. <br>  <br>  sos proectos, <br>  adal te tha esily woptre af poestar, the <br>  mip phan of mivertion <br>  enest be ber riatialos af ther <br>  <br> eved, ic furtatian thegem, <br>  starredil bo cerst <br>  <br>  <br>  spou Bi Wolume of Carim <br>  <br>  <br> That a Xin-Copermity to tor wnidic dras, cusposh, tatig wela, <br>  <br>  <br>  <br>  - the neme of the $t$ - <br>  <br>  po itiofinity mbs. <br>  <br>  stary inationat of 四w whice. <br>  <br>  <br>  <br>  <br>  <br>  <br>  <br>  slahsel oloatges <br> Address all commanications, <br> MRETHILEA AT THORE, Luaark, Carroll Con, 13. |
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Tue Ashland Callege oppried Septamber 8th with athout oue huadred si udents,
Buorier Soln Barnlart, of Minosfield, IIL. reports uno more alded
place sioce thair feast.
Buetanks Hagh MoCOy, Obad White anil Frank White, of Fayethe Co.. Obio, were elected deacons August 15 th.
Bnorusa Hope reports sixty members and otin applicant now in Demmark. Thas we see thit the good work is prospering,
Wuse a mad altrmpls to ruh yon of your
guen name, whom do you think will sutfer guol name, whom do you thit
noost ibe rubbed or the rotbert?
The articio irmon J. H. Miler, in lest jesur, hould bove beeu hended, Jroun Inliana, iastend of I'mgintir. It was our wietako.
Ix Gerunny there is a mehool teacher one huudred and four yearn old, who has just conpleted lus sixtorth year of active trachingBeorner Ennelh Eoy is ia Ohio attending to as Avhluad with the Brallireh.
Bizo 8.J Peck, of this place, is preparing to mave West, and will leave Lanaik
braske about the middle of the month.
Ir is very wuh-comng for religious papers to sprak lighuly of sacred thinge. It tenda to cause
Sosen tione in October a discussion will likely take place between Bro Amsey Puterhaugh, of Warsaw, Ind, and Rev. Reed. Subject, Feetwashiog.
Tae Fuirview Chureb, Fajette Co., Ohio embences a membership of about eighty five, aud bas Bro. Wim. Mullow as the ouly minister reading in the church.
Bhetmam Brown aud Calvert, during their late rivit to Sinushern Ohio, ealled on our es. teemed and talented sistar, Sarali Majuc. They found her in somewhat feeb'e bea'th.
Tue Adrocate says that Eld D. P. Stouffer, of the Beaver Creels church, Md., will start on a Western trip on the 20 th of this month. Will he absent, ahout three mouths.

In the last feom weolss much rain has falken in this part of the Stste, replenishing empty ci-terns, dry streans and refreshing veg. etatiou and crops jenera!
a Baxpist ohureh in Pliuadeliphin, numbera ansong its teschers a lady who has beeu in the
ectool ever since it wat orgenix, s, sixty-five ecbool aver sibce it was orgniud, sixty-6ife
years ago. Sho mas then in the ithant class.

Elo. Martio Meyer left Lanarle for Adams county, Ill., last Tbursday evening. Hope he nuy have a plearant trip and he of wuch ser vice among the Brethren.
Bho. Harper is expected to visat and prracb considerably for the churches in Northern $111 /$ nois the present fall and eoming ninter. RII D. D. Selh, of Plattebarg, Missouri is to accumpaoy him.
Tue Bush. Creek church, Ohio, is letge, having about 350 members scattered over abont 20 piles +quare of rough, billy country. The church wav organized about seventy five year ago.
Tre simple fuct that an autzor ie "dead" is no proof that his arguments ure "dead." The arguments and words of an untbur muy live and burn thousonde of years after be is desd and gone.
Byrar coandent man will tolezate an act that is in prifict harmony with the example set hy himeolf. If not nilliug to tolorale such
acta he should ceasu, netting expmples of that characier.
Wax doat thou set at nanght thy broiher? Rom. 13: 10. Very true. rhhy? For an advantaser will God will some time pull down your honse with the work of vengrance.
Oter naartarly councel meeting, last Widars. 4. passid oif very quretly. We commencord
 hushmas The rhurch reams to be in a pence aule coadin
and work.
In the skelch given of the Antietam church, we unintentionally omitted the baue of Jacob Fahroey, who was elected in that cbureh and was fur many geara a bishop thereof. We glad Iy make the correction
Mi. B. Seiber, a Jew baving bneu refused adnisson to a hotel just Lecauae he was a Jew is about to tedt the natter in the comite. He wants to see whether hin race is to be set at naugbt in this way.
Etshwfere, in thas 1snue, is can be scen that the Bretbren in Kanaw will riquire more ay-
distarice to emable them to juass the wiuter without aultaring. Brother M. Lichtg gives gome instructions on hust page.
When you eome to sound thean, you will find cating liberality in church discipline wre themselves about as varros-minded in regard to what
dema.
If there ever wan a time in the hastory of the Brethren's Chureh in Auserics, that she peeded to fost and pruy now is the time. When sore trials appear and men of perverse minds anse,
God mutt he invoked to help the ship to ride safely over the storm.
Tue lord has no use for six months men it his arny: be wants thens to eulist for life or uot at all. The person who will enfist six
mouths, to see whether bo likes it, is not to he mouths, to see whether ho likes it, is not to he
depended on fur the strugith needed to sustan a great aod good enuse.
As Bro. Bastor and tea others were going home from meeting one night in a wagon the team ran away inturing several, Brotber
B, uasone the number. He sustamed slight internal jojuries. We hope this may not interfere with his work in Cshfornia.
Din wou ever worshap your Sarior with mony? The three wise men from the Eist did, 'wheo they opesed their treasures they gave gifts, gold, frakkincense and wark." Try ut
aud ere of you caonot in this way kelp preach the gospel to others.
Bno. M. M. Esbelman aud whfo returned home last Frddy morning feeling and lookrug quite well. We are glad to have them in our midst nguid, for we never like to be separated from those nlom we love. It is thought that Bro Eshelman's trip East bas improved his h-alth vary mach.
${ }^{\text {"Tue phrase one frequently meets with in }}$ obbituary nolices and a certain class of biogr. Mrs. B. "joiseed the church." is infelicitous and insccurate. The church ought not thus, even by implication, to be pat on a level with a fire Company, a debating oociety, or a reading club. When a persin is reenived into the eongre-
gatiou of Chrixts flock, sureiy sometting more is implied in the act than that he joiued the church. There is a better, becsuse a more ac-
curste word. Why not use it?"

Ax old brother who has mors thas a seore of thousands of dollars ut interest, on being naked to donale 85. to the Brethren's Tract Soceety, said. "Lot the goung brethren give." Now, looh here, when the sounger ones give and do the work, then they are told they are too fast. Bettor all give.-all do a littlo. This looka like union.

Tus Annual Meeting Committer of Arraugements are uot ready to makin in fall report of the Cote of the meeting, but we are safe in saying that the meeting lacked about one thousabd dollara of paying expenses. The nutire cost was not far from thirty foor hundred dollars. We may hare cometting to asy aftor awhile in regard to mproving the present plan asd aloo reducing the expenses
A czatalax gretlema in this town stepped up to a physician, and said; "Sce bere sir; the beet doctor in this town has been kept away from that sich man." "Whop" ingqired the hyssician. "Dr. Suadine," respoaded the gentlemuan. When gour friend get wick do
not fail to call in Dr. Sunshine; his chargea are rery ressoonable aod bo generally calls every day.

To call a mac dishonest, ignormut or prejudiced, just because he does not happen to beeve as you do on a diaputed point aboat which unen of intelligroce and piety differ, is a plain
iudication of a lack of Christian eourtasy. He who dors no, should never set himself ap as a
tractier of othera tull he learns to know what it takes to constitute intelligence of a high orde

Soms of the eattern phoors are lahoring hard to prove thut Roger Wilinams was never imaersed. The logic, if logic wo dare call it rans thus: Roger W, Wliams wey baptized in Harch 1039, lat the Bapthats did not eommence pructiciug inmersion lif two years afterwards Trefore Raght Williaus was not imwersei The nime pspers even assert that up to $16+1$ as the wode of baptism." What next?
Tr those mininters who want to display much eem riag by preaching long sermons, would de rote a part of their tatent to condensing their nater the prople couid then begin to appre brevity, and the sooner uiniters aud writers Sod it out the better. Learn the art of lelling thiog poiteledly sud understandiogly, and then t will uot take haif so long to tell what you esive to impart.
Sirimr Martha Eoy, wile of Dr. S. M. Eby of Lanark, died at 9 o'elock P. M Suptember T, of cyphoid fever. Aged 41 gears 1 noontb and 9 days, She leasen a kind humbaod, one daughter and many relatives and irieuds to mourn he
loss. Sister Eby was truly a "nother iu Israel, nd will be mussed loth by the chureh and conimuanty. She was not only a hind mother and fithral wrfe, hut also au exemplary Christian nister, who has leat vacant a place that win to bard to hill. She was interred in the Oherry Grove cemelery, Septemher 9 .
If tue labdel is golag to compare the world Tht the church, we shall infist on bim taking he beat to ha found in both bodies and compar he good Christian lad ing ion, he shown th the worldily wan as good as he is On tha olber hand, we find that the izeonsistent nembers in the church aro worldiv people not filly eonverted. So all the bad in the ehureb comes from the worlo, whie the good in the world comes from the church.
Last week we wore told of an old man, not a member, who touk sick and lingered fur quite while. The mewbers of his own church vist led him aud prayed very much for his reesvery
and welfare, but nut one wonld ofise to tak and welfare, but nut one woold olfor to take did not make many lond prayers in bis presence hut took grest pains to sit ap and talke care of him, especialls of nights. When the old man he churct mase appieation to unite a church composed of Cbristians.

Tuz report is sometimes brought to ns, that cortain ministers and eldersi in the church have no family worebip, sud some of them do 101 ven retura thauks at the table. How can such family? What kind of a light ia that to place hetore the chureh and the world? No ponde sume of the churches are getting worldly, -no family prayer a nons the officials, anil of course the laity will be nkewne Wher people stop
prayug they brall 1 lanang, and
 ton. May God help us to set up family altard
all orer the land.

Soys of the Japaneve think that Christians are too narruw. They will admit that Christ is divive, and Christiansty is true, but want the missionaries in turn to admit that Jopaneso gods are divine, sod their religion also trua This is much after the funhion of "liberal chris. tinoity" in thas country and jnat aboat as logical.
If brathren must tillk polities, and think they catnot live writtont doing to, they will please argtand on the street, in public places and to the world, and to dabble in then in their present state of corroption, is a very pror way for Christians to show their light to the world. Cbristianity onght to elevate us so far aliove the world that we would not be, in any way, affeeted by the exciting noverimeds going ou among a cormut set of excited politicians.
Lex pareats labor to make home cheerful and the surroundiogs inviting. Homas should be regarded as something more than a placs to eat, drink and sloep. Young people, like the

lambs of the flock, mant have something to lambs of the flock, mast have something to cheer then, and if they do mot find it nt home they will likely seek it thewhere, and in this way ure not unfrequentir led astray. If nuore roundings pleasant, and not so much io adding farm to farm, the world would be mueh better | farm |
| :--- |
| oti. |

Laxdyarks, if secording to the Bible, should ho adbered to regardess of who reproduced and ant then up. Truth is truth wherever found. Ia the final judgment no attentiou will he pard to who happens to set op the old goxpel landmarks in our time, but we will be cartally oxamiued to see whether we bave lived up to them. Thore who repadiate certinin thingo uat because a man, whom they did not like, bappesed to teseh them, way one day be badly decerved when the great Judge of the auiverse shall deelare them guilty of opea nad wilful
$\Delta$ ynoxafen on belug arked to dobate some money to the Brethrea's Tract Society, said; I will put in 85.00 for may daughtors and let them distribate the tracts nanally." This is right; put your childres to work spreading the
goopat.
We are giad to koppl. We are glad to nay tbat this brother
bas foor brigbt duaghterc, all of whoun are in the charch. The interest of $\$ 500$ will annually purchase 100 four-page tracts, which, when judieiously diatributed, may bring precious souls to xtody the Bible aud he saved by neepting the terma of the Lord.
The late Rov. Phineas Ricr, wheu taken to taak for preachas agnainst the Prebbytarians, sald he had been entirely misunderatood; to Oved tise Preshytorians and would not hart thero for the world. What be wiss after was the devil. Bat it sometiues liappened that when he was maling, bis hest licks at the devil the Preshyterians got in between and took the blow. This contains a good hint tor those, who oo often get their feeliogs burt by hearing a ound bermon, or reading some good article that kandles sin without gloves.

Bashor says:
"If we were to come Weat sain, we mould take our blabkets, pillows, sad funch havket, cofles pot and coffee or tea (water ou the plains valkalied and drinky much beltor when well colleed), aud ride in an emigrast train. The hure is 845 leas to the passenger from Omaha to Sanfraseiseo; mode of traveling ahont as comfortable, and then you have a muck berter view of the country. It will take you only three days loaget to croas thia way than on an ex. press, and besides saviog 855 in three day ${ }^{2}$, you can bave a bed at night, hy briogiog your oan blanketr, without estra charge.
Spraking of his lata trip to Southern Ohio, Bro P. J. Browa, in the Gospel Preacher, 8 yy: Fail Creel chureh is located in the northern portion of Highland Co. The memberahip about seventy-five. Had a good audience, cossidering the shortness of the notice. On the woraing of the 19th of Angust we went into sincil with important labora hefore ers of every grade were aeeded, and by the uni ted voice of the chorch, and we trast the help of the Lord, the wants were nl! supplied.
Brethren George Kipzer and Allen Ocherman were chosen to the diason hip: Brethiez Linly Daris and Jacob Clasnes to tne fint dearee in the rialstry; Bra. Ellwood Davis was advanced to the accond degres in the min-try, and Bro.
A. J. Hixoa was ordaiged to the elderabip of A. Hyxoa mas ordained to the ellerabip of the Fall Creek and Fairriew churches, and we hation wot ont of place to pay that this orditoth chareless, with one exception, and that was his own daughter, who said "no," from motives of modety, as we supposed."

## ARE WE READY FOR MIS- SIONARY WORK?

WE nay, yes. The charch of Jesas Cbrist has Iwsyn been ready to preach the Glospel. Wesay that we are resdy for miswooary work for the nimple amacin that the Manter nays "go"; and we are in favor of going till tho hook saya stop. "Go into all the world and preach the gospel to overy creature," has heen a atanding invitation to workers it every ago of the charch, and will remain moll perfected. \#ork of the gospel on earth is fally perfected. I know that in some parts of the brotherbood matters may not be in a very good condition, but I nevor coold nee any uss in stopping all the mehooln io the Strite jast becsuwn onesion is that nothing wonld pleare the devil bet ter than to get our people to stop spreading the frath. He does oot baliave in the "gn," but would prefer the slop. Were we to stop misnionary work every time we chanced to haven little trouble on hand we would nover bp In former yeara our ancient Brethren bai roables to contend with, and at times the fo ture looked dark and ancertain; did thoy stop ravelung and preaching oa that nceonat? Nay verily. See what troubles they nometimes had in the days of the apostles. Men of perveree nioda taught corrapt docirines $\mathrm{San}_{3}$ what condenfied somsta of the churcling. Slaces with false teachers. Did the aposiles stop preachiog ond spreading the truth on this nccount? Certamly oot. They carried out the grat comthatik God for it
Tostop miksionary work is to invite idle. eess, and ideness is the devil's worlshop. He wants nothing better. Stop missionary work and we become ataguant, and will thereby brees disease for the churelh and ber people. If the charch wanta to be knpt pare we naist put her atreagth. We want is declare war agaiast the dorill med sian in all its forns, draw the sword of the Spirit and plunge into battin. A strong rffirt in the right direction will do more to unte and strengthen than anything we can in troduce. Henca we are tor the work, want to ses
the 'go" fally carried out ond suls put to flight. the 'go" fully cartied out and sult pat that there
It is, however, to be regretted that arn some among us laboring to maske
Irnubie. Our doctrine and practice are sufli cieutly clear and harmonions to reuder mis. sionary work, successful if alt ming anisters just. My impression is that we oltem pay too fouch attention to men who make all noise and
do no work; men who oppose the doctrine of the elinrech and isbor to retard her progress. The doctrine and distinctive features of our people are not only scriptaral hut logicsi, and abould bo defended and masitaund by every
minister snd especially by missiouries. Suc cessful miskionaries, whose hearte are in the tyork, find no difficulty, more than ordinary, in building up churches accordi.
lished order of the fraternity
lished order of the fraternity.
Care slould be taken regarding the kind of nen seut out iu mistionary felds. The preach ing of the word should be commilted to none but those who are "faithful and able to teach otheri also." No man shoald be seat out to do missiunary work who is not in full aympathy with the faith and practice of the general Brothertood. He should be not only comptteut but faidhful to his charge; a wan who loves the cause and is willing to do the bidestablisted rules snd regulations. I see no use in having a church if her regulations are not to Cbrist, nuinistere ought to lahor for its barmoCbrist, nuinisters ought to lahor for its barwoChrist what io the name of reston do they want in it?
Should we get time we may after
awhle prepare a serise of articles on the Dec trine and Distinctive principles of orr people, for it doea seen to me ilhey are sutticientl/s clear for the use of any missioaary who helieves that for the use of any missioanry who believec toat
the Bretiren Chareb is the church of Christ. We are in a goot organized condition, laveing rules and regulations, well understood, and they ought to be corried out, especially in ontailing and iustructing ministers who wre ot this confusion that is now agitating certain parts of our beloved ziou.

We are elad for the missionary step taken by oor late Anonal Meeking, beliaring it to bave heen jant the right thing at the right time. We aro glad for the sound men at the heod of it. They ate men sound in the faith and willing to work in harmong with the rales of the cburch and thns be a credit to the cause. We believe they will do the right thing for the apreading of the trath and pat men in the field who are in fall aympthy with the churcb and ber doctrine. With such men to saperintend the work; with the glorioan gospel we have to
preach and the sanction of Jesua Christ, I eay preach and the ennction of Jesus Christ, I eay
we are seady for missiouary work, and hope that every brother and sister in the land feels not only rendy but willing to belp the good work along.

## DR. TANNER'S FAST

f LSEWHERE in thia ineue we give an ably aritten article which presents socue very in turesting hacts in regard to Dr. Tanner's forty diays fust. We are of the impression that the fast was kept in good faith, and that the Dr actutlly abslained from food of any kind during the forty lays. The circumatance cansed much excitement, and
In our judgment the fust should not be treat d lightly, as it is likely to revolutionizs some thearies heretsfora eutertained by the learoed and in varions wiys may ald in treatiog certsia disensen to botter adrantage. Plyyicians, a rule, have tangbt that man could not live forty days without food, but Dr. Tennant hus demoustrated the fact to the contrary and now otber casea are comine to light inowing that it
is possible for soms wea to live a great length of time withost the uso of food. When asked what was the olject of his fasting the Dr. said, It was to prore the correctuess of his report that he bad fasted forty days in 1877 , to show
the power of tha human will, and to prove to materialists that there is socrething beside oxygen, hydrozeo, and earhon in the brain." He also said. "Oas of the most important benefita to be gained will be in the treatuent of diseases Thirty or forty years ag) phymiciang prac ticed hleeding, purging and the using of a lon diet. But now this mode of treatment han goue out and a nutrilive dieb is rmployed. Now doctors fill their patients with beof tea and gonp in inflaustory dieaces. My experience ought to leach medicsal men to lower their pa
tients diet aud appoug them fre-ly with eold water Bihiestadeuts look at it indifferebt ltghts. One ingesious preacter (a Carmp bellite) rear bons tons: "Science is proven wrong again: it teachen tost it is impossible for any buman beigg to abstain from tha use of food forly day and live, yet tho Bible declares that Masas Elijub and Christ fasted forty days, which make and the Bible; nud as rience is accepted as truth the Bille, by the infidel, is said to be false. But hero cones Dr. Tanner, who demon strates that man ean fast forty days, thus prov. ing seience wrong and the Bible correct." The Hight with his owa weapon. The cases of fusting forty days referred to in the Scripturen, wera diffirent from Dr. Tanner's fast in more than one particalar: Moses, during forty day and uights "did oeither eat bread, nor driak watet." Ex. 3t:28. Dr. Tunner abothined from food, but drank pretty frealy of water. Elijah, aring his forty dnys fast traveled across the desert to Mt. Horeb, a distance of about 200 miles. 1 Kings 19: 8. Christ was alone in the desert, exposed to the weather, sucb ns it misy hase been. When he bad completed his fast we find hin folly prejured for a confluct with Satan, and ready for setive preaching. There was something wore than buman to sustain these holy mea in their fasting, while Dr. Tanner was snstaiaed solely hy bis physical and will power. It was in the intereste of science and in no war interferes with a proper interlants of Mose Flioin and Christ.

Tus North Esteru District of Ohio hes decilted to take the next Annual Mrechna, whico
will be held on the College groand at Ashland will be held on the Coltere groand at Ashland
The C Comititee of Arang ients is compased of the following brethren: H F. Myert, D. N A. I Dicbey. Worming, Wm. Seal confident that these and brefbrea will be able to do their put toward naking a zood meeting, and hope to have the
plecsure of enjoying their bospitality ot thi pleesare of enjoying their bospitality ot the
west Annal sfeetugg.

## BROTHER JAMES EVANS

B ROTHER James Evans' article, pablithed B on tha last page of B at W two week ga, is worthy of a careful reading. If you have not already done so, pleaso read it yet. The article shows the feoliogs of many ont iders who bave never beeo properly influenced agarding the faith and practice of oar people There are some miruly persona gone out from mong us, who never had that sympathy or the cbarch they shoald have manifested Their disposition was to rale or ruin, and inding they coald not rale they undertook or ruio, and, as can be plainly oeen by all, they soon came to vaught. It was from this clas tant Bro. Evans obtained bis information regarding the Brethren. We believe there are thonsands onsside of the chureb in the same condition he then was in: they would like to onite witb the church, bellering that abo bas the rue doctrine, but bearing so many strange re porth ther conclude that all is not woll?
We are glad to koow that our Bro, is in full ympathy with the faith and practice of tive hurch, eapecizlly on the doctrine of nonconFormity, for over this God-appointe1 principle Io be a hard fougbt battlo; it is to be rettled whather the charch and reasou are to eubmit to the world, or whether the world will sultuit the charch and reason. If he comes wes dvocatiog that doctrine it will bea great help to the Brethren io North Missouri, for so far as we can lears they are in full sympatby witt the cburch reapecting the general rule and practice of the brotberbood. We hope Bro. Evans will be pleased with his new hone in Carroll county, Misoori, for it is a fine county, ood land, good climate, and batter than nil, a oood bearted set of membern.
We learned to know him yeses ago, when be was editing to - Apostolic Baplist, in which be et forth some grod priciciplos in parfect harnony with our teachings, and we are now glad to know that he bas fully dismissed Thurman with bis ever varying doctriue, and will work harmoniously with the Brethran.

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM XX

Boptism info the nane of each person of the Haly Trinity
rivatue your caise, salth the Lord; bring for

COME nsk what the respective names of the Father, Son, and Holy Spirit, into which Va baptize are? We auswer, "Father," "Son," and IFuly "Spirit." "Name" is idiomatic and sina dy represents toe person or thing to which 3 pplies. The names "Faither," "Son" and "Holy Spirit" represent the three ?ersoas of the Godread to which thay are applied. The author of trine immetaion Weigited In the Bulance and Found Wanting," anks: "Does trine immersion reach that the Father's name is Father, aod that Jesus name is Son, and that the Holy Spitit'a name 15 Holy Spirit? It does so teach. at the Scriptares saith not so, (what book? ehapter? verse?) Trine immersionists should plaindy stats the Father, San, ond Holy Spint's Dames, since they profess to euter then in haptism; is the absence of stuch statement, there no dame present to be entered. If the name are not pronounced the candidate essasying to
enter them in left in profound ignorace of the дampe. For instance we will suypose the Fotbera name to be Jehrach, the Son's Jesus, no the Holy Spirit's Confforter. Then Jehovah frsus aud Canforter, are the dames to he pro menher Fatber. is not the nsme of the Father.

B -member Holy Spirit ie not the Holy Spirits nawe." " "If in ou** vaio search Hplied to names wher not bastily conclude that we have found their anues, not take it for granted becsase we hav ound an sppellation which describes their at ribates or perfeolions, but prosecute the in quiry until we find Scriptaral so To pro mine for eaxh nf the lime of the three, in is porance of those names, and virtually baptize in no narne, into thrice falsify" Pp. $31,32$.
Men sometimes dig pits and fall into them When Baptists,whomehis anthor represents, ialDerse candidate, they use the same form of worda
we do, and profesa to "baptizs into the name of the Fsther, and of than Sin, and of the Holy ppirit Bot if Father, Son, and Holy Spinit ure not the respoctive namea to ba entored, in baptasm. (all the otber names hy which $\mathrm{G}_{\mathrm{od}}$ bas serede himself are lik+wise descriptive sisther of hie attribates, perfections, or relations) and the administrator fails to munation the name, or names of the three to be entored; according to this author"s position, "no name is present to be ontere f," the osadidate is uniniated because of ignorance, and the administrator is guilty of falsehood. Terrible charge! It crimmates, if true, oot only himself and his entire fraternity, but the clarittian world for eighteen centuries. That Father, Sou, and Holy Spirit are names, no perion of ordinary intelligencen will taink of danying. But if "Father, is not the name of the Fatber," nad "Holy Spirit is not the Eoly Spirit's namis," whose namen are they? When wo find an "appellation," i. e., a name applied to Father, Sua, or Holy Spirit, in the Siriptures, if we cunt boliave sach names, ("appellations") to be the numes of those to whom they apply, how rcan we believe that "Peter" is Petar's name? or "Paul" is Paul's anme? or "John" is John's dame? What in the Scriptures elanll w, balieve? What linapired statenseatdare we stempt toiwreat from the flat contralictions of opma prafidelity? On what principle of comas anication between man and man dare we louker rely? Suroly thas insportant, recent di-curery, thial new-fangled learniag based upua ubtariitiea sand self-cootradictions sbould have confronted tithe litercthre of at leate eigbtion ceataries past, and reecued christianity from such fatat ignorance and falsebood. It should hivo shopped forth from ita simple nonantity and arrested the langaage of the Messiah oas the Gallilemn mountaier and taught Jehorab "Jesus Soriptural) authority for a uame * * for each of thay (inueffable) three," when be ensbrined the relation mode of the divine existesce into bis own, world-wide and world-lasting vvangellical conatitution by the three endeariag ntues, "Esther," "Sou" and "Hois Spirit:

## turuge xx:

T' is objected that $G$ ad's name is ons. Weoh.
It: 9. The prophet evidently alludiog to the triumphant atata of the redeomed mentions this, in contrast with the present state of the world, which has nasuy lords; and leven whera Chriat is knowa, ho is called by diffrent namea Hence he says, "In that day tbere shall he one Lord (Christ) and brs name onf." There are, howevor, cerisin, single, generic azmen thot repreenent the one Divinity; as "t Am " "Lord, ${ }^{n}$ "Jehovah" "God" \&s. Hisd the Savior commanded laptisa to bo porformod in "the name of God" or "of the Lard" or any other suggle generic appellation belonging to the our Di vinity, the ditficulty in the way of thls objectron by anogle immuraionists would bave been neasárably obviated, since the Fatherd in hotb "Lard" and "God." Pa.2:7, 110: 1 ; the Son ia both "Lord" and "God" Pa, 9: 6. John I: 1,Pe. 45: 6; Lam. 5: 19; Heb. 1:8; Pa. 110: 1, and the Eoly Spirit is bota "L urd" and "Gal" Gen. 1:2. Aets $5: 3,4: 2$ Cor. $3: 17$, hat suech is not the case. Instead of finding one generic term or all, we fiad the threa distinct oames, viz: "Father," "Son," and "Holy Spirit," into each of which believers are to be haptized.

Mararro, Seph. t. 1830, by Alex. W. Reese, Sister Lizzie D (eldert doughter of the officisting
Maister) to Wm Mobler, all of Johnson Co . $\mathrm{Mo}_{\mathrm{o}}$

At present the Mt. Morris College has over on $h$ handred and fitty students, with prapects for many more.

Bno. Silas Hoover, of Somereet, Pa, reached weark last Sanday morning, and preached in uur meetinghonas at ten oclock. Sonday eveud will continue daring the week.

Hpreaptra Bro. S. J. Peok's addresa will be Falls City, Neh, ineteal of Lanark. He requests he papars to note the change.
Dn S.M.Eby is still sery low with the typhoid ver; his condition is yet uncertoin. Only a -w weeks ago he followed a daughter to the rave, and now while he himself in prostrated, 4 beloved wifa is carrial to her resting place he hand of a'fliction rests hearily upon this aily.

HOME AND FAMILY.

## ONE STEP MORE.

What though before me it is aark, Too dark for me to ste TIis qualte enough for me. Each Iftle barmble ntep I take, But though 'tha very dark beyond, I never ain perplexed.
And if sometimes the miet hangs close, So cleye I fear to atrays And then it clesre away.
I woald not see my fature path, My present steps milgh Did I the fatare know
And so I do not wish to sue,
Mty fourney in Sta length Assursd that through ny Futber's care

Thus step by step I enwaid
Not looking far hefore?
Trosting that I shall ulwaye

## FIFTEEN YEARS AGO.

IREDEMBER so well the weddug; a fair girlist bride with winsome monsers, wed member of the churels; the bushand somewbat older, dignified and manly in beanog, a college graduate, but with oo Constian principlo. not rooted and grounded in the faitt, but they said, be is fond of her, nnd wbo knows but she may win him to a different life? They were glad when the young man came with her to the ehurch Sunday after Sunday, and they put aside their prejodice sbont being untqually yobed togetber with imbelievers.
By-and-by the teat at the cburob was vacant Were tbe young people ill? When virited, it was found that Mr. Harvey teought be ebould like a charol broader in doctrine tban ours, aod thither both had gone. Cbildrea oame to to Sunday-scbool but finally, as Suuday was the ouly day the father had to visit with his fanuly and take a drive, it was deemed prudent to take the ebildren out of achool. It was confining mough to be in the dey schoul for a week, and they need the bracing nir.
After a time Mr. Harvey said the family atteaded yervices oo little that it hardiy seemed Wortb while to pay for a seat in a faghionsble their cirele were Christiens, so theis cooinl powor was not grently lensened.
Fifteen years have come and gone. I was in the home a short time age, a heautiful bowe that wealth and travel, pud taste have mode very attractive, but the Cbristionity seems to have departed. Not one of tbe family ever goes to church. Some of the chaldred are openty er beard. Tbellines hare gathered in the face that once was "girlinh and suony fiften short years ago; gatbered somehow io such a way that tbe sweet, indercriltable look that the gos pel of, Cbrist gives, ibas faded out. There erre faces tbit never becone old, eyes that never grow dim, bearts that never get weary, becans
tbey hava drauk at the spring of eternal life. Whose fault was it that this home was not Obristias bome? Sbould the wife bave gone contrary to the will of her busband aud brought discord into the famuly? Did Mr. Harvey lore his wife better for? yielding to him in nasters of conscience? Assaredly not. Men believe in and aduire Cbristias womanbood. I sbull gever forget what a promident luwger paid me of a lady whom he loved in foath. Cbristian woman for a wife," and he was not Christian man bioself.
Love gives dominion, and wise is the who holds and uses it praserfully., If woman be seaker than man, physically, the bolds a power the greatness of whicb she bat usually hat compretends. Tberejare compensations in life that equalize great differences.
Again I remember another young couple married about the same time. Tbe bride was a graluate of a Western college, as geztle and refined as the one above mentioned. She wed ded the man of her cboice, agrecable, interesl-
as thousands more have hoped, to see bitu
change his coorse in life. The veare weatby, bot no change came. She was always in her blacs in charch, always iu the preyer meeting placa in charch, always in the prayer meeting Sometimes abe came miles in the darknes. alone. She always knelt by the bedside anc
prsyed in bis presence, and be conld not bell prayed in bis presence, and be conld not bel never consest to bave wina npon her table thougb ber busband assd it alsewhere. Ther were no cards, thoogh he played at otber plec es. Somehow be respected consistent living and made no opposition to her wisbee.

- Five or six yesre agu, io one of tbose myste rious ways in wbich the Spirit works, th heart of the profane, irreligions tusband witomoled, broken in contrition and saved. Tix-11 the beroic wife was the strong tower on which next to God, he leaned. Her life had corre sponded with laer prayers, and ber conosel war sure.
I bave known them intimately for seara. A more earnest, active Christhan, ona who speaks for Cbrist, and jadicioosly too, in borse cars or railroad trains, from the platform, anywhere 1 redeem the yeara he lias lost, I thiok I bave
ever met.
The mife ntood by her priveiples and sat ber husband saved. It is a mistake to auppose that a gentle wotnan ean have no strength, or strong womin so getatleness, The world needs both combined in its beat and truest wotunnbood. The doing of oue's duty is no sex lim-itation-Coagregationalist.


## DECISION OF CHARACTER

## ny *. ч. zeeksole.

$Y^{0}$
Remed it, young man and young woman. Remember this, and as you start out in como vbea you nuat decide for yourself. The irat thing yoa mant to do is to fx upon sonic jebaite object in life and then bend all your mergies to meet it. The reason why so mans persons fo throagh life with a mare nominal xistence is due to the faet that they have no bject in view, and make no effort to leave th world better for them baring lived in it. A man does not need to be porsessed of great
wealth or tigh station in life to scocuplish nucb good. Many of the bright luminaries in be grand coustellation of reformera were mea of bumble statinns in life, possessed with the requisita degree of entbusiasm and decision of fiments and ideas becomu rich and honorable, hut go to worl There is were bope of future good sod useful. ness in young people, who start out in the world, in bome-spus garments and houest bearts witb a good slare of the religion of Jens in them, than there is of toose who atart in
 full of gold and a vain heart.
There is something to be sdmired in the foung wouan, who bas the moral cotrage to throw aside the curling and erinping irons and asbion magazines, heonuse she realizes that ood looks are bot no much in demand as gocd hebavior and simplicity of mannere. Have the decision of ebaracter to say, bo, when anything thrown in your way to divert you from the patb of ducy, and atand aloof from the snarea and satouic delosionsthat are wrapped op in the latest styles importud from London or Parie, introduced by ebarneters, such as would cause ad thame at the thought thet their sons an daaghtera एere the sommon associatea of tbose who wonld barter soull aud body for the gratification of their seasual desire.
The cbarch stauds in need of men sud wo mes, who can bear the contempt and ridicnle of the infidelity and akopticinm of oor moder wisescres, wbe look upon tbe nutward adorniD ${ }^{2}$ as being of but little consequence if the bear Is all right, forgettion that bamility aud modcaty are the trae exponents of he diviue and higber life tbat reigus witbin. It these pritciples were herylded forth from every pulpit in the land and enforced, then woald our cburches resonnd with the ecloing tread of millone of men and womea made donhly free; freed from the bondage of tin by the blood of Jesns, and reed from tbe soul-destroying workhip tbat is offered st the slirine of vanity-fair, in the nama prophet Iasiab, in the tbird chapter of tbe boot of bin Hace, ins he bira thet the book of bis propbecies, declares that the Lord will smite with a senin tbe crowd of the bead of the
daogbter of Zion. Young man and yonng woman, the religion of Jeaus mill belp you form bat decision of cbaracter yon so nanch stand in need of in thia life.

## FATHER AND SONS.

"Iyou wish to train up your cbild in th way he sboold go, juat skirmisb aten on that lne yonmelf," paid wise Josh Billing and if be was not addressing fathers, or tbinkio of beys, be ought to bave beed. The wntz was preasent once at a social religions'meation when a very large man with a very large noz and no donbt a very large beart, also, arose and abed bia space of time to tell what a good moth: or be had, and bow her infioence had guider tim, and finished with an exbortation to crothers to make geod men of their boye.
The divines followed in a similar strain, s onded with the name exhortation, and all th aded min the the bertbren setled tbe aselves more eomfortabl. into their seuta, and all the sistors bowed the beeds with meek faccs, as if sweetly tahing the beary bardon thus flatteringly laid upo their frail shoulders. No, not at all; for on sat bolt upright, too indiguant for speech, see thase great broad shouldered men thiealmily shirhing the greatest responsilility 0 evrr calied tbem to hear.
Lecaass soms motbers, hlesed with mighls faith aud powerful will, bave boroe their sontriamphantly over the quiclssands of youthful temptations, and planted their feet fruly-or the pleasnnt upland of righteousmanhoud, hhal it be demanded of every frail woman to whom God has giveo a eon, that shie do the same? N witb equal justice it miebt bo demanded o
every woman that oha arits books like Mry every woman that she arits books like Mrp
Stowe, entertain large ondioncea like Miss WiiStowe, entertain large ondiences like Miss Wil lard and Auna Dickingon, or be a brillian What wright lian a mother's cord wher weighed against a father's example? The mother says, "My son, do not smoke; it is hed for your bealth, had for the parer, bad for the mor. als, and the pleasure it affords is trifing cornparedito the evil it works."
"What does mother know, about smoking?" reasons the boy: "she nevar smokes; father mokes, and I am going to, too."
"Don't apend your eveninga ahout tbo barroom and village store," pleads the troubled mother; "the conversation there is not sucb as I wish you to listen to.
${ }^{n}$ Wbut doss mother know shout bar-room talk?" questions the boy; "she is at home rooking tbe bahy, or darning stoekings; fatber is there, and I'm goug.
One out-spoken, ton year-old boy said, "I hike!my mother well enougb; but I think fatbris a great deal smarter:" and be expressed be fooling of the average boy whea be onters his teens. Now, whieb parent is likely to bave
the wost influence in forming tbe character of the wost
that son?
"YII take what fathor tukes," eaid the hoy at
the botel dinner-table; and boys are taking
what their fathera take all the world over.

## AN EARNEST MOTHER.

$A^{\mathrm{N}}$ account of a remarkable Christian wuman appears in the Boston Transcript. Mrss. Drusilles Lahas wes born in Welliteot,
Maes, Sept. 13, 1887 , aud at eigbteen years of Maes, Sept. 13, 1887, aud at eigbten years of
age was married, ber hani and being then in uge was married, ber hashand being then in
command of a veyel. After baving been married sis years, she being but twenty-iour gears of age, and having two children, a boy of four and one of two, her busbegad was bronght bome to her an invalid for life, baring been taken from tbe side of bis wreched vessel after four tays' exposure to the wind and the wash of the waters. Then it was that he became disteart ened agd nav notbing but destitution staring bim and his fanaily in the face. But to ber things looked different. She started a store swall at first, of course, but for fify-nine
years she made mouthly vieits to Boston io years she made mouthly vieits to Boston io
owall vail-hoats, replevi-bing ber stock, etc, and she says many and many a time bbe bas taken over $\$ 100$ a day over ber counter. For
fifty yeara sbe took care of ber invalid bnahand Gify years sbe took care of ber in valid bashand, who was never able even to dress limeelf. She educated her two boys and started them in bus iness. Sbe also edopted, clothed, fed, edocated and placed in good positions in the world twenty orphan bosb and girls, bevides visiting and teking care of the sick at all hours day and night. Sbe will be niuty-tbree years old in September.

It is seldom wise to exter isto a discansion witb a skeptical man on the doctrines of relig. ion. The best thing is to bave sneb a life hack of your words that yon can say "Come and see for yourself whether religion is not a blased thiog to bave.'
$\Delta$ manfltst is at peace witb God will be of ten foand ia God'a company.

## OUR BUDGET.

Rbode Island has a fund of ahout $\mathrm{ss,ane}$ for the relief of indigent ministert and their famities.
Ter crown of Victoria, Queen of England Feigbs 19 ounces : tbat of Georgs the 3nd weighed soven pounds.
Or thirty-five vessels nipped in the ice of the Arctic ocoun very recently, uot a vestigo of one of them bas been discorend.
-In most quarrels there is a fault ou both sides. A yuarrel may be compared to a apark whicb cannot be produced withont a finat mo well as steel.
-The success or fasiture to be agood and trua man depends largely apon one's ohedienen ur disoledience to the eanvictions of duty whieb every man at times feels.
-In obedience to a requirement of the Seaate of the United States, the Secretary of tbe Treanary has roported tho eatire axpense of the late war, as abowu by tbe records iu his office as folluys:
The stat-ment of expeoses growiag out of the war from Jaly 1, 1861, to June 30,1879 inclugive, amounta in gross expeoditures to 86 706,792,508; ordinary expenditures, 8 fin9.549 123,63: apecific expabditures of the war, \$0, 187 243,383

Mind what gou run after. Never he content with n babule tbat will burst, nor with a fire-work that will ond in emoke and durkness, Gat sometbing that in worth leeping and that you can keep.
-It ia man'e relatione to hie God tbut must adjust and detormine his relations to bis fellow creatores. The syminotrical points in the circumference arises from their common relation to a common coater. Set a man right with God, and he will certamiv be net rigbt with bi neigh bors.
-The shortest and sorest way to live with honor in the world is to be in reality wbat we would appear to be; and if me observe, we eball find that all humsn virtues increase and atrengluan themselves by the practico and ex perience of tham.

This, it is to be remembered, is exelueive of State, county, abd municipal expenses-proowill bat as much mure-a bar decadea to come Of eoursa teroved lot may sonal sulferings, loss of life, loss of time, etc.
-If people wbo go east sond west, and spend their time and money iu search "f bealth,would ath w et bome and take as good curn of themselves, walk, ride, drive and reat aut hunt and Gish and camp out, and forgst tbe wori! g goner ally, they would he mueb more likely t. reen perate tban in Colonado or avau on the Allantis eeaboard.

An ice-water fountain for the ose of $t 1$ a pubhie has benn placed in one of the recesses of the New York post-office building. The tank bears the inseription, "Free ice-weter, by the Businers Men's Socisty for the encoaragement of Moderation. "An attendant ie placed in cbarg of the fountain, and glastumblers provided for the fres use of tre public.
-Ono who would lead others to beaven must come from heaves. It is a crime to atfempt to conduct the devotions of the charcb withont fret securing a devout frame of mind in the only way in which it can be secored-by communion with God.
-The greatest man in be who choses tbe right wish inviacible resolution, who resict the sorest temptations from within and with ont, who bears the heaviest burden cheerfully who is calwest in storms, whose relience on trath, on virtse, End on God, is the most anfal tering.

- Colonel Inzersoll is reported as saying tha he had defied God all bie lifetime, and tbat God bad never yet done bua any barm. Thin viliGer of God and religion forgets thut divine jos tice is in no burry to execate its decrez. can afford to wait for its apponsted time.
-Tbirly years ago, says Dr. McIntosb, wben Bro. Buckeer went to the Creek Nation, it was a peual offence to prencb the goepel, and puaisbable with thirty lashes on the bare bsck. A converted Indiau who bsd violated this law was as seriouslv punisbed that he died, a martyr to his devotion to the truth. To-day ther are tbirty-two Baptist cburcbes in tbe Creek Nation, with a Baptist association whicb i trying todo misesionary worl:
-Kearnes has felt tha effecte of training deaperadoes. On Sanday, 4th, the enoh torned upon bien at the sand lote, and he wastsken from the ground under tbe protection of sbout


## OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Trill"

## This dopartment s deesigned for asking and an

 anizi quetiond to our coutnbutors to answer
bait und doen not exclude any othera writilg upou but und doen not

Is there a bapthm of the Holy Ghost: What tri the testimony of Jesui Clitiaf,
bsas that teetimony sodefined in thev. 10.10 Will you please explain how ? "A nd thon (the

Will some one please give llght on Matt, itexs-2
D. W. . Row:
Will some brotber plesege give an explanation of
Natt $\cdot \mathbf{2}: 15$, which reads as follows: "Witen y Matt. $2: 15$, which reads as follows: "Witen ye
therefore alhall toe the abotaination of desolation, apoken of by Daniel, the prophet, stand in the boty phice. Whaso readeth let him understand Has
such taken place in the time that is paut.or is it yet auch taken place in the
In tho tlee to come?
Why you plense explain how long Nonh wns in ballalme the ark-at wbat age he was when he
"Let no mas mek lus own, but every maut seak ancthers weallh.
nawer.
Some one please expluin 1 rov, is: 1. "Wivadoa tuth bullded dier hoine, she listh hewn out the
sevenc pillan-
wa Bro. J. D. Hurgitelin plese explair how
 thine we comin
II. B. Lemмax.

## PURGE HIS FLOOR

Will sume brether or aster pleaso give a deetnite $T$ Wie word "floor" is much bethr reudered by Euglioh version. Is is readered "threabing floof," The word "fra" they reader "winnowing shovel." Toe cbaracters to whom it is
referred, is Jeanas Cbrist. He is represeutid accordiug to an ancient custow,
thresbing his wheat; aud after baving threwhed it, separatiog the chaff from the whest. After maxed together, lay on the ' 11 or " -the thresh. ing floor. Tben be that "will purge his floor, ${ }^{\text {th }}$ wate until a wemly day, whot be will take nis whent and olanff in the air againet the wiuds and tha uriud will separate it. The chast bolug light ma drive a way, hat the wheat beiag heavy, re-
dists the winds, falls down aud remuins vn the floor. The whest is then rtored away in the garver, but the chaff is burned up.
This is Ggarative language and las a two fold applicsticu-ap indinduat and a general; sud in other words, a temporal aud eturnal. It indicates judgment. The Lord will jadge hia people;-be will jadge the world.
The individual application is topeach child of God, or iellurer of Cbrist. He it fuot his own, is bought with a great prics-is)" his 8oor." It is not the flsar that he will parze, but the con$t$ at on it-the mixed wheat and chaff. SHence
it is the thoughts, words aud deeds of mana that it is the thoughts, words and dends of maan that
be will porga. He will cleause and parify be will parga. He will clesuse and parify
then by pasing them throogh the crucible of fiery trials, tribuiatious aud sthictions, and so purge tbe dross from the gold, the chaff from the whent. See Mal 3:23.
The goneral applicationsis to the great day of judgment. Joha bas direct refereace to the Jews as the people of God. They were "his judpment oo them. Tbe winnowing shovel arn his jutgmants, and his "fioon." There were
the Jew, collactively-bypocrites nad true wurshippers-whicb he was to separate and gather the wheat, the trua worxhippers, into
bis kuggdom, and consigu the chaff, the hypocrites, topeternal:'fire.

Dantrl Brtazt.

## BLOOD AND LIFE.

To a Fuithful Worker for Jesus. EITHER forgotteo por neglected, I amu
eoustantly strainivg myself beyond my rnglt, or rather drasiug upon and diminisling wy reserve power, su that I cannot wait
on my friends as I would, nor on myself. Do. ring the apriog and summer my sufferings have bean unneuslly pernisteut, and wastiog, and soal limiting.
When I wrote you last I was brimfull of intention to prepare ne exhasstive artic'e on the "Blood of Clbrist:" Bat after 1 got fairly
Inoveled out into the deaps of wy sabjeck, I
oon bad my net no full of great, widerspanniog interralated traths, tbat I was nasable to drag a asbore, and bad no fellow fisherman to asais me . I see plainly that my time to do justice to so anguat, ail-comprebending s ibeme, is
not jet come. Angels ane staggared by it.aot jet come. Angels ane stoggared by it.lahyrinths, or touch its bottom.
The whole Bible, and tue entire scbeme of Redemption, may bs epitomizsd thos: the blood of Jesus. There is nothing we can tbink of which is not in soms way and at some point which is not in soms may and at some point
coanected withit. The first promise relates to coanected withit. The first promise relates to
Godl n the flesh, wbich is the same ansayiog, hu nan blood vitalized with the life of God. last promise is, surely I comequickly: Auren." Who? The Godmsu, the avenger, sanctiber, and immortaliyar of blood. Getween the first and last promisa, we bave a coatinuone stream of hlood, coming from God, speaking of and for God, aud leading up to Ged. When Jesus says repent, it is a human voice, sustained by hyman blood, with the life and authority of Deity in both voice and blood. The body is the reseroir oi the blood, and the chicle of its expres sion; and the expressiou in the power of God
nato saleation. Had the blood of Jeaus not come out in the form of words and atts, and at lust literally on the Cross, his incarnation would have been a farce. All that is done hy the hody abjectuely is done by the blood, for "the hlood is the life." and external works are figuratively sad pructioaliy long hefore we are ideutifed orgavically with the hodg. It is the blood, utder the admmistration of the Spirit, that prepares us for the body. Tbe worid mast bo reached and converted by hlood, brought in bo reached and eonvarted lyy hlood, brought ib
ly blood, nourisbed and eternalized by blood. The Spirit works only with ancb material ta Christ aas roale resdy in advance by His life and death. Tbe blood of the Lamb. Tuis will be the kevnote and gamut of tbe Everlasting Soag.
C. H. Balsiavon.

## MEMBERS IN ISOLATION.

E
PPERIENUS bas taght me to deeply sy nopatlize with the brethren and sieters how cureamatauces or necessity has removed from all churcb privileges,-from chureh gaidnuce, consolation and protection. Many pla-
ces in Hew coantries, sad especially in the West, are members living that bave not the privilege of bearing the Gospel yreached per-
hapn for years. Truly they are scatbered in hapn for vear". Truly they are scathered in
the wildernens without a fold and withont a shepherd. No wonder if the zeal sometimes hegins to grow cold, end they imbibe a little of the fashion and the worldhapes around them. But in many instacuces thia is not the caae, nod they staud firm and unmoved. Some tave so ong and so vainly called to their brethren in the East for the Bread of Life, that they begiv are not regarded. They canuot understand that when Cbrist ssid, "Feed my lambs," he ouly meant those who were safe in the fold, and thut those whon wecessity had seattered
over the wilderness might go unfed. They canuot know all the little difficultes wbich uay prevent the bretbren in the East from ministering to their wats, and yet the question will arise, "Is the East doing ber duty?" The Cburch, as a body, bas been so bonuli fully blessed witb the ricbes of this world, the the West off roveliag are so convenjeut, and Gospel, that it dops seem that greater efforta soould be made. Few brethren could live loug io the $W_{*}$ st where they wouid bave no preacbug, and not becone convinced that miasionary
work is necessary; such as would not shrink work is necessary; wuch as would not shrink
from the rude huts af the pioneer, preaching the Gospel where it is almost uulnown.Missionaries should ise living Fymples in every particalar of what they preaeb. But since sueb missionary work ean only come in by degrees, let mesay to the brethren and sisters in isoln well doing. Chroataged, uor become weary in well domg. Chriat in hilderness, humaltation be is mith gou there prayers will be as much beard and answered if sent heareaward amid the solitude of Nature as if attere io the most magnificent temple buman hands have ever built. If you keep so
the ralley of bumility the enemy can bave as little power over you there as if you were min gling with a host of God's woruhippera. If gou bold out faithful yonr reward will be an sure, and y tur bappiness the greater for all you may bave suffered bere.
Ona clear night go gaze upon the stars and -urn a lesson there. You will nee that those abicb stand almost alone, sarroanded as it were hy darkuess, shine the cleater and the
brigbter, while those collceted together in
groaps are more pale aud dim. So sbould we of the mort alone we are anid the darkses of the world, the brighter we sbould let our ligbt sbine; the more careful we should he to sban the worldly by oor walk and conversstion that we are Christians in fact as well es ib
name. Since we hare no chnrch to wateb nawe. Since we hare no chnrch to wateb over us and protect us from evit, are aot sub
joct to the watchfulness of man, hut of God we should be far more careful that we folloy faitbfolly in the footstops of our Sarior, and not trespass $G$ od's holy law, but live soberly and righteonsly.
Hope o0, pray on, since life is at hest bat a "ale of tears," a state in whicb to prepare curselves for a happy iminortalits; it watters fittle where oor fem days on earth be spent if we be but prepared for the great and solemn
clange which awaits on. Though we may chatige which awaits on. Though we may
never meet with our hretbren on earth in a cburch capseity, if we hold ont faithful we may be present at the great meeting in the eveoing of tbis world, and ea.er into the marriage sup. per of the Lamb.
D. E, Crifg.

Danbury, Neb.
FROM FREDONIA, KANSAS.

WE are made to rejoice when we read the good Dews in the B. AT $W_{\text {r }}$, of the in teresing meetings and conversions. It cnuse us to take fresb courage and continue to labar
for the Muster here ia the Full River chureh. I feel it my duty to apeak in bebalf of the scattered members that are contionally calling for preaching, and n.t only membara, hot those that are atandrue ontside the chareb of the living God, which 1 am not able to fill as my healti will not permit. When travaling some distance 1 an too much worn out to talk to of acall that we tried to Fill ga hest we could from Chetauqua Co , near Sedan. Brother Geo. Shoop wanted his wife's faveral nermon preacbed but we conld not go at the time, so I got Bro. Bueghly from Waterloo, Iowa, to go there. He also baptized one, then his daugbter requented baptiom but I could not go on accoont o. sickness. She took sick the same day Then we were called agaua to preach her funersi discourse, when wife and I took the freight train londed wills ties to tho atation of Neodeothers we methaing, is company with several tance of forty miles. When we arrived at Bro, Shoop's we met a bereaved family. Had meetiog in their school-house, and lad a good con gregation. Bro. Mahoraey preacbed upon the
subject of converaion. Next moming was the subject of conversion. Next morming was the
Sabbath, and the day set for the presching of the funeral discourse of sister Julia Shoup. Do not know whether we are juatissble in calling her sister or not but the fault was not hers. Stopped on the way home and lad meeting in a school-house. At the close we baptized an Giockle now rejoiced that ted at nigbt. Bro fession, and like the Eonuch of of went old, his way rejoicing. He was a member of the Latheran faitb. The next morning we atarked home. I am now feeling worse on my lung hut amglad that it is as well with us as it is
Bretbreo, send more laborers into the fiold to gather in the senttered sheaves. Who is to he bramed for the unglect of such calls? Ther the table, wher there are four to ten behin those who are starving for the Bread of Life. Joun F, 且kss

## THE SLEEPING PREACHER

BOTBER Nosh Troyer, with whom our readers bave alreajy bsen made acquaint on a vieit to his friends in Indiana at present on a visit to his friends in Iodiana, frons wbicb place be inteuds to go to Ohioand alsoto PengSylvanis. He is accompanied by the hrethren Stephen Yoder and Eli Stulsman bs hin attendants. He atopped at Elikbart on Wedneeday, Augast 25 Lh ., aud in the evening spoke in the Mennonike Meeting-honse at tbat place to a iarge audience, who listened witb attention to the atrange pbenomenon preventing itself in tbe condition of Bro. Troyer while prencaing in an unconserous atate. Tbis was the first time we had the privilege of hraring him, sud from actual knowledge can testify to the facl concerning him, botb in the papers published concirning him, botb in the papers and pam-
phlets. He spoke with worderful phlets. He spoke with wonderfol tarnestries in both the Englisk and German languagee, for abouk iwo houra, after wbich lo kn- le und
praved, and then fell back wards into the arma oraved, and then fell back wards into the arma of bis attendants, who laid bim on his coneb
rhere he tben rested quietly. After tbe con
gregation had dispersed he was carried oo his it to Hrother Br-ubeman's where he slept till the oclock, when he arose oud read a while rill the other memhers of the family arose. On - following day he weot to LaSrange county where his father lives. When at bome he vorks and attends to his duties on the farin as otber farmers. His attacks come oyer him about fire or six o elock, every avediug, though he does nut हpealk every evening. During the last year he spoke 133 uighte io succession not ruissing a siugle night, and yet his health is good, feels well, and ents with in good relish Thia in indeed a most remarkable caso,- Men nonite Herald of Truth.

## A SERMON WITHOUT A WURD.

A MIDNLGFT revel, full of hollow vanity A and dissipation, wan going on one Saturday uight in the city of Einburgh. The people of the house is which tbe revel was being held, were a family of nume note, wbich be longed to the St . पeorgn's cougregation. Ite mioister, Dr. Andrew Thompson, bad hees out late that night to visit a sick member of hie fock. On bis return howe, bis eyes obabced to hight on this hoase, wbuse windows were brilliant with the glare of feativity. The miaister pased as he paw the sbadows of the dancera on the window-bliads of the drawiogroom; be could tear the aounda of the masic and the voiers of revelry. Talcing bis rean olution, te atepped up to the door-way and rang the bell. Without apeaking a word te te servant wbo opened the door, he went up atairs, entered the room, and atood up in the aidst of the dancens
Had a apirit from the other world appeared, the party conld not have bsee thrown into a atate of greater embarrassment and confosion. The music cessed, the drucere stood atill; a ailonce as awfinl as death followed, while the hold atruder furvoged the onmpany with a stern anace. Not a word drd he utter: not one ongue was moved to ask. "What doest thou?" As the penetrating glance of reproof tell in turn ou each one of the confounded revelers, very conntenance fell, aud the bravest quailed. The piercing eye and solemn presence baving accomplished the work of aduonition, the monister retired amid the same unbroken ailence. It was a bold atroke, but God blessed it, and it was the beginniघg of a woak of the revival of geauibe Christinnily mud reformation in many a faruily in the Scottish metropolig.Sel.
THE STEIN AND RAY DEBATE.

W
BEN Brother Stein and Ray Deld their oral debate ut Newtsais, in view of the qualification of the debaters, we anticipated a thorongh work, lience some good resalts; hut whes their written debate opaned ap our expectations were much greater, as there is sach a decided advantage in written matter over oral, fut na the diseussion progressed we found it difficult to follow them in their refereaces to eacb otber's arguments is preceding spaeches is papers got seattered. I believe it is generally thought that we never have had the difforot themes of oar faith and practics so thoroughly aualyxed and defended on the one hand, and so eunviogly and craftily opposed on the other. It is also evident that in ita fatare use to the Chureb, and hence I favor ite publication la book form. In that way Bro. Stein's untiring laoore in defending the trath would be of lasting benefit to the Cburch. A few subscribers in each congregation would diepose of a probtable edition. We propase to see what we cau do.
I. J. Roaramkagr.

Gilboa, 0.
Do the duty that lies nearest thee, othera will follow in their place.

God hears no more than the heart speake, and if the beart be dumb, God will certainly he deaf.

The auccess or failure ta be a good and true man depends largely upon one's obedience or isobedieace to tbe convictions of duty which very man at times feela.

Ths inflasase ot a fuifbful Christian life, ther reprovet of attracts every son] tonched ry it The life that does neither is not a Chria

Dolittle thinge as if they were great, because the mijesty of Janus Christ, who dwells ia wee, and do great things as thougb toey wer ittle and easy, beenuse of his orcbipotence.

## FROM THE CHURCHES

## Axp they that be whe aball thine that tur may to rightoons rear-Dan. $13: 3$.

PENNSYLVANIA.

## Maria.

To-day oor meeting was at the Replogle neeting-honse, near Wocdberry. There was n large congregation preeneat. Eild. Jacob Mille ond Bro. John Snyder did the preaching. Af ter the nermon one made application for bap tiem and wa interrogated is the preaence of the entire congregution, after which we repsired to the water and baptized according to the command of Christ. Thus you see the goon command of Corisk. We bave much reason wo be thanktul to the Qiver of all good for thr many hlossing we receive from bim. Tem porally we aro hleseed above that we deserve, and if we are not blessed spiritualy it is our own fault. I am alraid sometimes we do not work enongh for Joms and for the good of our couls, and thereby fail and come short of our apiritanal blessinga. Dear bretbren and sistere, let ma try to pray a little more. live closer to the commands of our heavealy Father, become a litte more bumble in the sight of $\operatorname{God}$, and we will not regret it. According to the Scrippures that time is not far off when we will all bave to appear hafore the Judge to render an aceount for our deeds done in the hody. May very soul ho b. Wh ine it risit my prayer. The B. AT W. makes its risits
regularly every week to our home nad its conregularly every week to our home
D. S. Reptocir.

Elk Lick.
We baid the pleasure of a visit from Bro Eahelmas and wife, who cane to us on Tuesday the 23 rd and remaiued till the $28 t \mathrm{th}$, -prenched two sermose, visited nome among the Brethren and als ) succeeded in getting funds for the Tract Sooiety. We were sorty that they could not remnin longer and preach more for as. We however harn a evmpathy for a hrother who is traveling for health, or would have insisted for more preaching. Firaternally,

Ato. 31st.
S. C. Kem.

## INDIANA.

Ceylon.
Our barvest meeting in pist and we bad good meeting. Surely it way love that prowptFd so many of our brethren and sisters of Obi H-ary Garber was eboseu to the ministry, hrethren S. Martia, C. Plocher and E. Neber to the ofice of deacon The iustallation was vary solemu. May God bless them and give them graee to fulfill their every daty. Four
more added to the fold by baptiem, and others more added to the fold by haptism, and others
counting the cost. May the hlessings of God rest upon our brethren everywhere is our prayer.

Epya Watzon.

## 10WA.

Pozora
Ou the 23ul of Augast we beld a Love feast in Addair connty, the first ever beld there. It is a nerr settlement, and there being no suit in the door yard of a reigbidenco under the blue canopy of heaven. 0 how plesanan! We bad canopy of heaven. menced to rain the next uorniug and biss continued every day since. The rein was much needed as we had inut two prerious rnins since
Juee '79. I hope our gratitude to God will be 5s sincere ns our desire was for this blessing. $\mathrm{M}_{y}$ brother, A. H. Haughtelin, a member, is in Colorado for his bealth ever since A.M. He was at Longmont with the Flory brethren for six or soveu weeks, 一 is now at Monument. Ho i isproving fost. He bas been sufferieg with Athma for tear a year, It affords us so muct plensure to bear of his improyement ond bop of recosery. He writes, "I feel tbat I can never be thankful enougb." He bad spant much in different remedies witb but little benefit, before be tried the Rocky Mountain air. ) may we very gratcof for ken from ns.
D. Havgathins.

## RAILROAD MATTERS

Rriroad companies are maling aew ar
rangemento for free rates, and for a fow reeks we can not advise how to ahip, but will as soon as possitile and hope our hrethren at Learark and vieisity will continne to oollect for bis buch things as we are in want of. Send no ealbage, as it does not bear shippmg; other
egetables and fruit are very acceptable, wnd ca se piled in cans iooses and will keep better. Ou ang and beddisg is aleo mach needed. Mas God remember yon all is our prayer
Bell, Kuman.
M! Licatr.

## TO THE BRETHREN IN SOUTH.

 ERN ILLINOISTHE Disthict Meeting of Southern Illinoiwill be heid this year wito the hrotbren the Big Creek congregation, Ricbland Co Illinois, three miles east of Parkersbarg, cons mencing the 12th day of Octoher. There will alro be a communion meeting at the sorae placon the 10th and 11th of October. We hope the charches over the entire district will re apond to the meeting promptly. Erery con pond to be we prolere sery con gregation can send two deegates. A genera iovitation to the Brotherhood is give. The Peoria, Decatur and Evankvile railrond rons
through the entire district without changing through the entire district without changing cars, and will sell exearsion tieketn to Parkernburg on the 8th, 9th and 11th of October, good to retarn on or before the 16th at Peoria, De atur, Mattoon, Greenup and Oiney. Breth and By order of the cturch,

S M. Fonszy.

## HOLD TO YOUR CLAIMS,

$I^{S}$the advice and encouragement which come to us from most of our true freends in the East ever sinco the begitning of our destitn tion, othera say bold the fort in Western Kansas, God is able to see you through. These friend have iavariably comen to our asis, and thereby who were willing to stay here could do so, and just now we very sensibly see God's power to protect bie cbildren in the effort of planting the good soed in the hearts of frontier settlers. The groen belith of corn, which we nowlave on our fine prauries are on evidence that we will have at least plenty of fodder on which to win ter our stock, wad the green fields of rye and wheat already give us a prospect of rasiong our brend by next sesson. Mucb will yet he need ed to prevelt actual suffering tbrongb the ap proaching winter, though our prospects now are far more encouraging than at any time in lest gear. Vegetables, we will raise none, as he good rains cane too late and this ia a kind ray vou dear bretrevent doctor bow money, food, elothing and bed clothes, and trust in the living God for a rich reward. We think you will all, iu the near fature, bear that your liherality is the meass of draving sotus to Christ. Many of our neighbors bave already espressed a desire to nuite with our Brethre on secing the love we manifest to one another in time of trouble. Fear not that you will cr wil us on dainties or laden us with anpertloities. This is not what we mant. When any of you wiab to send na any goods from west of Chieggo, write to M. Lichty, Bell, Norton Co, Kanrss, for shipping inatructions, to get free rates, and when you send money address H. M. Blue. 'Treasurer, Bell, Norton Co., Kansas. Yours in bope of a better life heyond the rivo
N. C. Workyan.

## LITERARY NOTICES

The Septeuber number of the North Anmerican Revieu contrins seven articles. The first is the initial paper by M. Cbarnay on "Tbe
Ruius of Central America." This article is Ruius of Central Ameriea." This article is
illustrated from photograpbs, which aid mateillustrated from photographs, which aid materially in tbe study of the text. Av expedition undor the auspices of the A nerrican and Fresich governuents, of which M.Charusy is in charge now operatiog in Ceatral America, and the wore prolow are likely to create na intorest raluahte arelieslog ical wesults, even than came frow the researcheas of Chanu pollion in Egypt They prowise a now chapter in American bis tory that shall eitsblish the origin of the renasikable race of which nothing but splendid ruins wero left when Columbus diecorered the new world. Following this article is one ou "The Perpetaity of Clinese Instirations," from the pan of S . Wells Williams. The writer bsw been a resident of China for many years, and is thoroughly convernant with the langoage, in stitutions, and socisl conditions which be dicusses. Gen. Johs W. Clampitt, the surriviog member of Mrs. Sortatts coansel, writes upon "The Trial of Mrs. Sarritt." The anthor sincerely believes that Mra. Surratt was inoocent of the crime for which sbe suffered death, and expressed himself feelingly. "The Personality

If God" is treated by the metaphysical writer W. T. Harris R. B. Forbes gives some valu ble suggentions in reference to "Steamheat Dinasters." The Rev. Elward Everett Halr iollows with a paper apon "Insincerity in th., Pulpit," that will bardly fail to draw sora protents from his brother elergymum. Thnumber closes with a reviers of eaveral recent works on the Brain and Nerres, by Dr. Georg M Beard.

## TRACTS.

We are indebted to Austin Juckson and C. for the following and other excellent "Hyali Tracta." Send to them sud get a hat of then books and trisets: How to Cure Dronkard. How to take Batbs; Tobacso and its offect apon Health and Character of teose who us. it: Diptheria, its Canses, Trestmant and Curi The Auprican Costume, or Women's Righ and Good Hanlth; Flesb as Food; or bow I Live witbout Meat; Dsspepsia; or How to Hav a Sound Stomach; Student Life; or How $t$ work the Brain without over working the Bods Ti - Gluttony Plagne; Shall our Girle Live or T1 - Gluttony Plagne; Shall our Girle Luve or
$\mathrm{D}_{1}$ ? How to Nurse the Sick; How to Got Di ? How to Nurse the Sick: Hotr to Got
well and how to keep well. The Four Drumhwell and how to keep well. The Four Drunh-
ards. The wenk bach of American Women ards. The wenk bach of American Women
Clergrmen, What they owe to !hemselvcs, thei mives nud to Suciety. Papers on Alcohol. cents each or 50 cent- par doz, pont phid. Address Davsville, New York.

## FALLEN ASLEEP.






BRALLLER,-In the Big Grove clurch, Benten Co., Lowa, July 18th, 1890 , of cancer, sister $80-$ phia, wifa of Samuel Brallier, aged os years, months. she cuftered much for severnl month but was fally remgaed to ber fate. Sbe left an aged husband and two chicrem
cea conducted by the Bretiren
Peten Forsey,
TAMBAIVGII-Near Firragut, Iown, Sept. 2nd,
1wo, youngest son of Bio. George and eisker Sue Stambauge agid three week. 9 .

## INNOUNCEMENTS.

Stex. -17 , and 18, Deep River churc

## 0A. M.

10, Wades Branch, Msami county Kiar. 10, Pot ito Creek church, Ind.
17, Fruaklin chureis, Decatur 17, Central Illinols, in a tent elahty, In. from Ileury. from Ilfeury
18, Nighua Valleg. Fremont Co, Iown, 18, Betbel churuh, Mo,
1s. Maple River, Iowa.
I8, Nivescah church. Nutkerson $\mathrm{Co}, \mathrm{Kan}$, 18. Vermilhom charch, III, at the house of S r , swiliart.

2, Tippecanoe churcb, Ind., at a E. M. 23, Antioch church Ind 24, Liberty ville church, Jeffersou $\mathrm{Co}, \mathrm{Ios}$. 25. th the Beatrice Chureb, Gage county,空: North Solomon Chusch. Osborne Co Kansis, at the bouse of D.O Brumbaugh 2) Nel. at at the house of Foashi Marolart. near 23, at the house of fosal Marnhart. 25. Peabody chrrelt, Kansas. miles sonith-enst of Beatrice at 2 P. 3 . so, Mayion congregation, सight billes eas of Stanon. Ind. at S. p. bi
Or.- s , Log Creek, Caldwell connty, Mon at the houre of J. E. Hosserman. 1. Bear Creek church, 111, at the bouse of brother John Stutsin an of trother Samuel F. Brubaker, 0, Grosshopper Vallyy, Jefferan, a, Root Rizer congregation Mim, e, Fine Creek, Ogle III. 9, Cana chureb, Elk, Kunsas. 9, Nevton Grovo chureb, alich, at 5 P. 3t 0 , Neosha church, Knnesas, at the bome brotber O. R. Travice
9, Falls City, Nebraska.
0. Dallus Centre, Iowa, at 1 p, m. 6, at the residence of Jesse Stick, Abllene 13, Hadson, Illmoin
13. Pine Creek eburch, Indlana
14. Corrunan, Indiana,
14. Clear Creek church, Inch, at 102 m . 14, Donnells Creek, Ohio. 14, Silver Creik, Ogle, II 15, Montieello charch, Ind., at 4 P. M. 15, Tearcoat, Eanopshire. IV I8, F airniew church, Aprapen cous 9 tb .

Qned
Two

6, near the sonthera Pactic R. M. Oixon,
,Wichlta cburch, Butler Kansae, at bro Jobo Waringor's.
brethren of Allisou, Illioois will hold heir Love fenst on the 1660 of October, commenciog at $40^{\circ}$ clock, $p$. $m$. The invitation is extesdiag to all who expect to be st Destrict Mesting of Southern III. Please remember us. The places of meeting will be about thirty anles sparc. We mill furnish convegance from District Meetibg to onr place, T. M Calyirkt The Brethren of Rock River church, Lee Con, lllinots, will hold their Love-fenst ou the 16 th and 17 th of Octoher, comniencing at 2 p
Lu. There will he a commanion in the Howard charel., ILvward Co., Ind, twelve milea west of Kokoma, Oct. 12th, commencing at 2 p. mi.

Daniel Bock.
The bretbren and sistera of the Logan oburch, Ohio, will bold a Love feast on the 205 h of Oct omblencing at 2 p. mi. J. L. Frantz.
The Bretbren and siatera of Eaglish River dstrict, Keoknk Co., Iorra, expect to hold their sommuion meeting the 13 th and 14 th of Octo ler at 10 u m .
Springfield Clunch, Summitt Co, Olwo, at the meeting houne noar alogndore, commezcing at $10 \mathrm{a} . \mathrm{m}$. on Tuesday the 12 th of October. J. B. Misalatr.
The Brethrea of the Beaver Dam church, Iudiana, will hold a feast on the 12th oi October commencing at 4 p . m., ot their meetingtouse two niles S. E. of Sevastapol.
S. Burket.

The brethrea in Jasper $\mathrm{C}_{0}$., bave appointed their Love-fent immediately after the District Meeting, whith will be the 14th of Oct. Tle Carthay M the Genue Babxumbt.

We expect to jave a communion meetiag five miles south of Waterloo, Iowa, on the 12th of October, commenciug at $4 \mathrm{p} . \mathrm{m}$.
E. Shownetter.

Lovi-fenast it Wadame Grove, Stephenson county, Ulinois, October the 19th and 2atb.

Enous Eby.
Shoals Creak church, Newton Co., Ma, Oct.
19 th and 20th. C. Hanader.
At tho residence of abay almacoz, wiles north-west of Wellington, Sumner Co. Kansan, Oet Pth.
E. Humiznaga. matrict neexinon
Tho District Meeting of nother," Mrssouri wilt beherd at the meethghthouse is the Wa kenda congrogation, Ray bounty, on the 1 thth of October, 1880 .
The District Meeting of Soutbern Missuri will be hald Oct. 14 th, with the brethren , Jusper county, in the vicinity of Carthage.

## BIBLE SCHOOL ECHOES.

"B'
IBLE Sohool Eeboee" is designed for the service of songs in the aeveral depart. ants of ohurcb service. It in designed to elevate the music of the Sunday-scbool above the frivilous character of wany of the Sundaysehool sngigs in rogue, and while interenting the young, to cultivate their taste in the direc tion of that which is higher and purer in poetry and nuasic. The tone of the book ie praieful and defolionut,-bas mone of the mititary element in it. The melodies are graceful and rassly learned, while the barmonies aro well arranced witboat any strsining after odd "origmalities.'

Single eopy, postpaid.

Addrest Battarzan ax Worg.

#  <br> Tirethiren 

Mark

GENERIL . $1 G E N T S$
THE BRETHREN AT WORE
TRACT SOCIETY.


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pretenasive Prayer:
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$\triangle$ Lettor. A Now Otguaaration. Notice.

## CURRENT TOPICS.

The Greck Minister of Education has ordered thet in all the common achools in the king dom the origiual Greek Now Testament shall be used as a text book in the studg of ancieut language. As a consequesce, the deband for it bas become so great that the miskionary depos itories are not able to supply the needed books, and a publisher las undertaken ita publication as a speculation.
The executors of A. T. Stewart's will, Judge Hiltou and Mra, A. T. Stemart, bare decided to erect male and fewale colleges in the immediate vicinity of Stewart's Episcopal Cathedrai now nearly finished, in Garden City, 1. I. The
cost of the institutionn will reach $\$ 4,000,000$. The colleges will be three in number, and one of thems is aliendy in course of construction. Theintention in an institution that will equal the best of the Eoropran unireraitics.

Miud nust and will coutrol matter. The power of the Romana obarch to-day is the mtell gence of their leaders, ond the ignorance of the ruassel. No wonder they so persistently opposes our public school syotem. No wouder the colored people were excluded from arery opportuni'y to rive above the alatus of a weil developed aurimal.

A wanuscript of the Gospelo, written on purple parchment, in silver ink and adoraed witb minlatures, was recently discovered in Calabria by 0 . Von Gehiard and A. Harunck. A set of
the reprodoctions of the miniatures bas just been publisbed at Leipsic, and a correction of the text is promised. The MS. cantains St. Matthew and St. Mark. The discoreries would fix as early a date as the end of the fifth centory or heginning of the sisth for hath the miniatures and the text, a claim which is likely to pass unchallenged.
The Friesd, published at Howoluhu, says that the profle of Tapitenes, in the cillert Telands, under Rev. W. B. Kapu, bave gathered togetbier all their weapons of war and harned them.

They have also prased stringent probibitory lawa, making illegal all traffic it intosicating liquor. The sapectity of the Sabbath is also enforced by imposing heary finen for games of labor on that day.
Thomas Jefferson, the great Americen statesman, aitter many years of poblic servies, utterod these rery forcible wordn:
"The habit of indulging io ardent spurits by men in effice has occasioned moro injory to the public than all other causes, and were I to eomwience my administration ugain with the experienco I now bave, the first question I would ank respecting a csudidate would be: Does be use ardent spirits?"
In his late charge to his Convention, Biahop Whittle, of the Protextant Epitcopal Diceese of Virginia, usea the following strong lapyuage in spenking of the evils of "round dapcing," as it is sometimes tormed: "While Paul snid to
the church at Ephesus that it was a shameoven to epeak of those things which were done by aome in secret, I should feel asbamed even to speak as the trath would require of this thing which is done openly before all. I will only say, that I trast no wan or woman will be presented for coufirmation who means to continue to participate in this abomination."
Father Curci, of Rome, who was condemned as horotical by Prus IX, and restored to fayor by the preseut Pope, makes nse of some pretty plain language in the introduction to his nem tramslation of the New Testament, Ho says: "The New Testament is the hools of all others least atudied and least rest nuong us. So much so that the bulk of the laity-even of those who beliere they have breen instructed, and profess religion-is not awaro that such a hatrie exiats in the world; and the greater part of the clergy thomadves scarcely know more of it than tiey are compelled to read in the breviory aud minsal.
We have been told, says the Macon Wecley. $a n_{1}$ of an overseer in mavery times whongreed to manage a large plantation for what be "could raise in the fetce corners." His "fencocorner" crop turned out so well that the proprietor preferred to give $\$ 1, \times 00$ the second year. Fall balf a doven sormons come to tuind which natarally preach themselves from the ext of those misely used "fence corners." Fence conversations; No. 3, the old momente; No. 1, one'b family and friendily corresponence; No. 5, the house missionary work not far from every obe's door; No. 6, the "corners" of each ono's own dispositios, bahits, temperament, too Non leftueglected sund ranning to waste, if pay the carefal and graciona cultivation, etc, etc.

A teacher by name of Wisson, who plies bis high vocation in Portage, N. Y, Las fornimhed slint to the whole profession which wo hop they will not be slow to tuke. He has put the sobool hailding, farnitare and gronude it care of the pupils, ingenioualy suggesting improre mente, and encourugiog them to display their tail and taste until he bar converted a ecene of desolation, dirt and decay into an invitiog and
artistic haunt of the muses. He divides the school into seetions, each oharged with a specfied daty. The surplas energy and lateot inrention nsually expended in worrying the Mis er and defacing the building, are bere ens ployed in waintsining order and developing faa lares of besuty. Mr Wasson has not tahera out patent on bis scheme. All teachere are at liberty
ment.
"The men who do sot think that sectarianism is any grast impediment to foreign misdent narrated by Col ponder the following inci-

Before Clief Joseph of the Nez Perces Aled from his righiful bome, in 1876, to fight for his very life, he was aked if he wanted schools in thin Wuilowa reservation; he said, "Nu"" When asked his reason, he replind that "it would bring chorchee." "Dan't yon want churcbes?" wa the next inquiry." "No! no!" be answered. "It will tasch as to quarrel ahout God, as the Catholios and Protestants do. We begt each other bat we don't want to learu to fight aboat God."
This is a stinging reluke from at Indisn chief to the sectarian divisious that have so long diegraced Christendom and inpoded the progress of the gospel.

An exchsuge anms up our native "foregn prodocts" thus: Russia leather is made in Convecticat, Bordenux wine is manafactured in California, Freech lace is woven in Now York, Italian marble is dug iu Kentucky, Marseilles finen is produced in Massachusetta, English Cassinere is made in Nem Ifampshire, Spaoish mackerel are canght on New Jareay coask, and Barana cigars are rolled out by the millions in Cbiesgo.

## A FUNDAMENTAL TRUTH

## Hyo. h. bishagegr.

$\mathrm{T}^{0 \mathrm{~T}}$ in a long period has anything appeared in our papers so frenh and effervescing with otartling truth, so profoundly fandamental and thoroughly practieal, as. Eider lint's
interrogatiou ou page 5 , No. 34 . He putu the question on which biages our existence as a distinctive body, our success in boase erangelizitool, and moro distant missions; and with omphasi9 be it naid, the reality of our reiligion. His question involves the one principle that runs like blood and nerve through the entire conumy of redemption, and the whole ecclesiastical structure. Without it, the Christian charch would have beeu wilted in the bad Without it the Trinity would have hean at odde, the Inearnation only a new form, of sin, and the angelic revolt an improversent of the old orderism of Deity. Such are the legitimste and diretal inferences of the priaciple with riich nome of our latitudinarians so zsall ously labor to to leaven the churcl. BrotherLint is not pronounced as to the essential nature of the principln of milty, nor as to the necessary character of tha amalgamation. But 1 refer from zeveral expressions that he is "on tho Lord's side." His priat is the ahsolute necessiIy of unity, in order to the successfal propagation of the gospel. Ualess we come equarely ap to the principle so emphaticolly presented in Bro. Lint's essas, our Frateruity is doomed. We are on the edge of a extaract by allowing too locse a rein to trastion and the carnal reasou; and we will find it douperate wroric to check and reverse the momentan that is harrying by into the vortex that has swallowed up ail other churebes nuder the dominion of the prisciple. This is no timo for parlegiug and compromise and sugared rhetoric. It is life ur death to the Brothribood. The progress that undermines and disinterogater, is a galloping consomption to the Body Myatical. The conseryatism that antogonizes the ionate properties of soul, and the essential potential ties of regenerate life, dwarfs the Bride of the Lamb, drien ap ber vital corrent, and corers ber with wrinkles and excrascencesa, instand of the hoom and elasticity and expanaive vigor of Divibe Yoath. This is etrong language, bnt let faets and their prino ciplo bear witness. We must start and maintain the missuion enterprise as Jesos inangaratod and consnmmated his mission of redemption. The Incarantion of God is the life and model of the chureh in all her activitues. There is a ceotral, ull-hinding truth womewhere; and ia its nultinste analgaivitis no nore and no less than the manifestation of God in human form, and an uplified, world-separated buman life and
conscionsness by the indwelling Holy thost, This cuts the dress ot every sant over the patsame asmbol, whe relakes edncation to to the humau mind. Apart from this, mental culture is as abnormal as for Beelzebub to utter the Lord's Prayer. And for a Cbristian to dress $83 v e$ in the element and world-hated priaciple and form of the Incarantion, is as incongruoud as to plice "the cup of devile" on the Lord's table, and sireep off its contents with gultars to the glory of religious progress. With all the confidence which an uxiomatic truth inspires I challenge the charch and the world to produce the principle which excepts dress from the preculiarity of the lifo which so whelig e8t off Jesus Christ from the world, thast the Cross twas the natural and ineritable climar. Lest it be doae, or hold yoor pesce forever.
To this lernel of all religious truth I have earnastly and peraistently called the attention of extremists on both sides, with no pubfic ree. ognition sase irrelovaut trivialties and groye misreprosentation. They pay me ronad op round of detractive compliment, seeminglr obtivious that there is a principle io con-ideration. Not with a fioger do they toach the cantral truth which caunot be tgaored withont disuvowing tho Divine Incuration, and ito fital relation to all the elensents oud mxpressions of the individual Christian life. Lot thes weet their priuciple, end accept it.and actrnowledge its right to regalate dreas, as well as education, or reject it in Christ no less than io the Christian An well atterupt to avarturn the Throne of Jehurab. Without it God is powerless, Wiihout the redropptive conjunetion hetween the Divine and hamah is inpossible. Without 1 no Christaat eqer existed. "The gates of hell rhall not provail agsinest it." Whether we rec-ogoniz- and exemplify it or not, it will stand and be the glory of Gills character and kug. dou forever. We want no hair aplitting not word-fencing. The conteast is not for roubid coats or broal hrims, but for the ceatral verity of the gospal which differs the asint from the world; without which the gospel in no more, a4 wethod of salvation, than the silly "melodies of Mother Goose" It is the life of Jenas wh wauk, as the ezsence and director of out own. And thut life is undifin in the chareh as in the Trinity. It separates from sin aud the Wurla, us death $\begin{aligned} & \text { epparates soul and body. If we are }\end{aligned}$ crucified with Clurist, nuch world-serparation is the inevitable result.

## A COMPREHENSIVE PRAYER

TBOMAS a Kempix, who died jast one LumTion, is raid yenrs bo be the suithor of this prayer: "Give men olear underatanding against all error, a clean heart agarast all, imparity, a roght twith aganat all doublfulnens, a firm hope against all ditticollime, ferrent chanty agaivet all ind lijrence and negigence, great patience against all disturbance, holy meditation agaiost every filthy imagination, continusl prayor against the devil's masaults, good occupation ngainst the tiresomevess nod drowninees of the heast, and leatly, a deroot remembirance of thy holy pasesion againat the wounding of the soul by vices. Assint me, Oh my Gof, with all these, thy good gifts, and confirm me in al thy boly words. Ames." - Alliance.

At thia time there in mach danger of Christions beiog led so far into the exeitement of polities as to forget Gind, and wholly neglect their religious dutiss. The world will have its reasons fof excitement-they telong to the world and are for the worll, but inould, in no why, ba allowed to interlere with onr religions olligations. The Christian's aim whould be to serse his God aright at all times, an 1 under all circomstances, and not allow worldly commotions to retard his work.

## Tielinious (f)ems.

- No man preaches well to others if le does not prench to his own heart.
- A little girl described a parable ns "an earthly ntory with a henvealy menning."
-Show me a people whose trade is diehonest, and I will show you a people whose rellgion is a sham.
-If we must give necount of every idle word, take care also lest you have to answer for an idle silence.
-Heaven will pay for sny loss we may suffir to gain it; but nothing can pay for the loss of hesven,
-Strong mioda like bardy evergreeas, are moat verdant in winter; when feeble ones, like tender summer plants, are lunfless.
-The reform most needed in American life to day is personal. It is not more nor better money, but more and better morality, that will brivg good times.
The riches of the Bible, like the treas. urea of earth, lie beneath the surface. You must dig deep for gold; you must think deep for truth.
$\Delta$ man that bas becomesa rich that he don't want to associnte any more with these he bas been intimate with is in a lad way. He thinks himself too cultured, but the proper way to apell that kind of eulture is co D.ceit.
- Alexsuder the Great, Seeing Diogenes looking attentively at a parcel of human tones, asked the philosopher what he was looking for. "That which 1 cannot find," was the reply-"the dif. ference between your father's bobes and those of bis slaves."
-The following is a short sermon that President Lincoln in asid to have often preached to the children: "Don't chew; don't awear; don't gamble; don't lie; don't cheat; love your fellow men as well as God; love truth, love virtue and be happy." Is that pot a splendid sermon? See if you can't all lenrn it by heart.
-Some one has beautifully ssid:" You bave noticed that all evening shadows point to the East where the dawn will appear. So every shadow made by the descending sun of earthly prosnerity, points with sure prophecy to the better hopes which are kindled by the glowing promises of God."
-The modest virgin, the prudent wife, and the careful matron are much more serviceable in life thas petticoated philosophers, blustering beroines, snd virago queens. She who makes her busbsnd and her children happy, who reclaims the one from vice, and traias up the others to virtue, is a much greaster character than ladies deseribed in rovance, whose whele occupation is to murder mankind with shafts from the quiver of their eyes.
-Died, in Laodices, the prayer meet. ng. Its health was poor the Inst year. A few auxious friends kept it alive. Discoursgement at last prevailed, nud it died from neglect. Not a Christind was present when it died. Over forty professionals were living within a quarter of a mile, and not one was there. $\mathbf{8}_{2}^{2} \mathrm{Had}$ two been there, its life might have been saved, for "where two or three are gathered tojether, ete."
- Every one has a welcome for the person who has the good sense to take things quietly. The person who can go without lier dinner and not advertise the fact; who can lose her purse and
keep her temper; who makes light of a henvy weight, and can wear a sboe that pincbes without nayone being the wiser; who does uot magnify the splinter in her finget into a stick of timber, nor the mote in her nenghtor's eje into a beam; who swallows bitter avords without leaving the taste in other people's mouths; who can give op her own way without giving up the ghost; who csn have a thorn in the flesh and yet not prick all her friends with it-sucb a one surely carries a passport into the good graces of mankind.
- A little boy and garl, were playing by the roadside. The boy became angry at something, and atruck his playmate a sharp blow on the cheek, whereupon she eat down and hegsn to cry.
The boystood looking on a minute nnd then said; "lidn't mesn to hart you, Katie; '1 am sorry.'
The little girs)'s face brightened instantly. The sobs were hushed and she said: "Well, if you are sorry, it don't hart me."
-Children's morals must te cared for at home "week days" as well as Sundays. Suddsy schools are excellent iu their appointed place and work. But they must not be looked upon as a kind of spiritual laundry, where children's morals may be sent for a weekly wash. Parental responsibility cannot be thus shifted.


## REMISSION OF SINS

M T . w. butamph.
THE Lord has detromaned that all in sa unregenerated stato are under sin that he might have mercy upon all. He bas concluded that all who have sever been brought to Cbrist are in unbelief. The old prophet Isaiah saye, "they have all gone out of the way." "There is none that doeth grod, no not one." The whole world without Christ lies under the power of the wicked one. They are all lost under guilt, condemned. The Lord came into the world to save that which was lost, not to conderan the world, but that the world through bim might be anved. He did not come to save any one irresistably, but to open up a way for all that would be saved, or to give all the privilege to ba saved. "For God so loved the sworld that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." From the nbove Scriptures we learn an important lesson, First. The infinite goodness of God sug gested the grand scheme of redemption. Second. The infinite will resolved. Third. The infinite wisdom devised it. Foorth. The infinite power executed t. We may regard every step io the divine procedure on the eternal purpose of God, down through the ages till sinDers are saved by the blaod of Christ, as a link in the chain of events marked out for the salvation of nll men; hut it will be necessary to inquire as to the starting point of the plan of salvation. We assert, without fesr of suecessful contradiction, that it commenced with Johs. Mstt. 3:1. "In those dnys came John the Baptist preaching in the wildernees of Judea, saying, repent for the king. dom of heaven is at hand," or as the Greek expresses it bassileas (the king. dom). In a few months the Savior entered apon his public ministry, and snya, "repent for the kingdom of God is at band," nfter which he calla his beloved unostles and gives them authority over unclean spirits, sending thenu to the lost
were they cormmanded to presch? Just what John snd Christ preached. Perhaps some one would nsk, what did
Chriat and John preach? That was "Repent, for the kingdom of beaven is at hasnd." This is jnst what Mark calls gospel, for ssya Mark, "In the beginning of the gospel of the Son of God as it is written, hehold 1 send my messenger before thy face which shall prepare the way before thee." "Butstop," says one, "this is not the gospel." Then you contradict John. Christ; and the three evangelists. In fact, yon contradict the entire revelation from God to man.
We will now proceed to show that it was gospel. We ask the question, whst was John's baptism for? Says Mark, it "is for the remisston of sins." What did Peter asy when he preached on the day of Pentecost? Did he not say, "Repent and be baptized every one of yon for the remission of sins, and you shall receive the gift of the Holy Ghost?" Furthermore, we would ask, what is meant by "in the name of Christ?" We understand by the nuthority. Says the learned world, you arecorroect, it means by the author of it. Dr. Franklin, of Cincionatti, says "the same in the name or by the nuthority." If Peter's language implies by the authority of Christ, was not the baptism of John by the suthority of Jesus Clurist? Wss not John'e baptism from beaven? Undoubtedly it was: but you say that John never baptized in the name of Cbrist. He preached faith in the coming Messiah. Did he zot demaivd fruits meet for repentance of the Jews? Most assuredly be did. This shows that John's mission was certainly the gospel. But stop sayp one, the gespel never was preached un til the dry of Peatecoat. Mark says "the beginning of the Son of God." Here we find that the evangelist calls John's mission the gospel. Now what is the gospel, says another? The gospel is the denth, burial, and resurrection of Jesus Christ, says Paol in the fifteenth ehapter of first Corinthisns. "Moreover brethren, I declare unto you the goapel," that gospel you have received. He al. so says, "you stand in the gospel." What did he preach? "The death, burial and resurrection of Jesus Christ. This is what Paul calls the gospel. Luke confirms the same in the twenty-fourth chapter, commencing with the 4 th verae. "Thus it is written, and thas it behooved Christ to suffer and to rise the third day, that repentance and remission of s1as should be preached amoag all natione, beginning at Jerusalem." From the above Scripture, we argue as follows: that John preached the very same gospe] thant Christ and bis apostles preached. This was the beginning of the gaspel, for the law and the prophets were until John, since that the kingdom of God is prenched, and all men press into it. We deem this sufficient to sustain our position; but says one the gospel could not have been preached until the day of Pontecost. You might as well !asay the sesond coming ofChrist cannot be presched until its literal fulfillment, as to eny the gospel could not have been proached notd the dny of Pentecost. We clarm it to be n fact as much so as the day that John bagan to preach, as theday that Peter preached on the day of Pentecost. Time nor apace will not permit us to derelop this as extensively as we would wish, in fact, there are other points more important, as we started out with the theme "Remission of sins." We commence again with Peter's langusge, "Repent and be bpptized every one of you in the name of Jesus Christ for the
remission of sins." lake another example, Sisul of Tarsus, Acts $9:$ also the 22nd of acts: "Why tarriest thon, arise and be baptized and wash awsy thy síns, calling upon the nams of the Lord. From the above Scriptare it is very clear that the great coramission is man's recovery from sin. The object of the apostles in preschiag repentance and remission of sins in his name is the sal. ration from sin. Their whole life and labor were in view of that one olject Hearing the gospel had in view the same object, and was io order to the same parpose. The belief of the gospel had in view the same thing, man's par don or remission of sins that man might not perish, but have everlasting life. Repentarce had in view the same con fessiun, bad the same object in view Conversion the sams object is viow. What were the design of those items? The salvation of all mea from sin. But I am sorry to say that a great many pro fessors of religion are not willing to ac. cept the trath of the gospel of Jesus Chriat. They have left the gospel and plain teachings of Christ and have resorted to other means to obtain the re mission of their eins. Take this mourn er's bench religion for nn example. The advocates of this religion tesch their people that there they can obtain the remission of their sins; and Peter anys, "Repent and be baptized for the remis sion of sins." They are perverting the gospel of Christ. They place the mourn er's hench just where Peter places happtism. Therefore the curae of God reats upon them. We unhesitatingly eay there is no salvation for axch people. The Savior certainly meast what he aaid, "Go ye into all the world and preach the gospel to every cresture. He that believeth and is baptized shall be saved, and he that believeth notshall be damn. ed. But here again they are guilty of pervertng the gospel when they say, "He that helieveth ahall besaved." Why not like honest men say with Peter, "Re. pent and be baptized for the remisaion of sins," or if you please in order to obtain the remission of sias, or ns in the Greek, into the remiesion of sine, as the Savior has impied, into the name of the Father, and jato the name of the Son, and into the nsme of the Holy Ghost. Perhips' you are not willing to accept this rendering. if my memory serves me right this is the way Mr. Mc Connel accepted the above in his debate with Brother Quinter. If you are not willing to accept this reederiog we will give it to you s little plainer. We will take the first proposition as the model. Baptizing them into the name of the Father. This we claim is a complete proposition, whatevr is contained in it, necording to the rules of grammar, is understond or implied is the second, therefore baptixing them into the name of the Son. Here we follow the well established rulea of grammar and form the second proposition after the model of the first; we slao follow the sume rule and say, baptixing them into the name of the IIcly Ghoat.

## ALMOST PERSUADED

## ay jestisa yuller.

"Then Agrippa asid anto Paul, almost thou "erauadest me to be a Christino." Acta 26: 25

Idonbt there is not a person of mn ture age who reads this, but who at some time in bis life, has said in his own heart when listening to the sacred word held forth by God's messenger, "Almost thou persuadest me to be a Christian."

Unconserted reader, when the spurit is striving with you, and trying to woo you baek from the pathe of sin and folly, yon should not push it aqide until a more convenient time; if you do this, you are elsiming time that is not your own, for you may never see the sun rise sad set again. Christ is ready to receive you oow. Now is the accepted time; pow ia the day of salvatioc. 2 Cor. $6: 2$. The spirit may never atrive with you ngaio as now. You are almost persua ded to be a Chr stian. Why cso you not become fully persunded? Is it be cause you want to be a better person be fore eoming to Christ? is it because you cannot hreak off from the vain and foolish enstome of the world? Or have you found mnay other excuses for not yielding? God will not accept your ex. cuses. It is our duty to love God, nod keep his commandmeate, shove all other daties. Yuu will not grow better by ataying out of the fold. "Christ came oot to esll the righteous, but ainners to repentance." Now if you are not serving God, yon are classed smong the siopers, and such be seeks. If you will bearken to the still, amall volee and become a child of God, you will take no delight in worldly pleasures. If the tempter presents himeelf, go to God in prayer, Christ will help overeome avery difficulty. Almost st a place is vot there. How would death find yon if you should le called from time to eternity without a moments warning. I snswer, "Almost, but lost."
Oh , how mouroful are the following lines,
"Almost persuaded," harvest is past,
"Almost persuaded," doon comer at lust! Almost cannot avail ${ }_{i}$
Sad, sad that bitter wail-
Sad, sad that bitter
Aluont, but lost."
If you eontinue in sin, you may have to exclaim when doomed to dee, "The harvest is past, the summer is ended, and my soul is not saved. Oh, how sad that would be!

I know how to sympathize with you. I stoud "Almost persuaded" s long time. The struggle was great, but thanks be to God 1 gained the victory through sincere prayer. Oh, what sweet pesce I then enjoyed. The words, "Almost, but loat" did not haunt me soy more. Those words seemed to be ringing in my ears all the time that I stood upon the threshold of the church. Open the door of your heart aod permit Jesus to enter.

Therefore to him that knoweth to do good, and doeth it not to him it is sin. James $4: 17$.

My bearta desire and prayer to God is, that you will become fully persuaded, accept Jesus, and be saved.
Defp River, Poweshiek Co., Jowa,

FEET-WASHING.

## 

$\mathrm{F}^{\mathrm{E}}$EET. WASHING is based on the plainest priociples sod reason of the gospel, because the preeept and example of the Son of God is the highest authority in heaven and on earth. He
gave it in the assembly of the apostle, gave it in the assembly of the apostle,
in sll the plainuess that is possible by command and example. It canvot be wrong for the disciples to follow their Master. It is evident that the Spirit of God led them to obey the will of the Father, and by all fair interpretation it is safest for the disciples to follow the same Spirit is the same ohedience.
There are objections brought sgaing
this ordinaoce as there are agninst al! othera. But we stould watch carefully all ih- ulijections brought asninst any ordinauce of the gospel, fir shme is the way in which "ihm commandrueots of God have been made void by the trad tions of men." One objection to feet washing is, that it was done hefore the dsy of Peutecost. This is trae in fret but the fact does not set the ordinance aside, because the apostle Joho taught it by the spirit long after the day of Pen tecost. If he taught it by the Spirit after that dsy, it is evidence that we should teach it by the asme Spirit and Psul writing to Timothy after that way edjoide it by a penalty, depriving the widows of the highest thvors in the church if they did oot obey it. If there wha any weight in the argument, that feet-washing was instituted beire Pentecost, these facts show conclusively that it was not sufficient to prevent these in spircd men from tescling it.
I i is said the apostle Dever tanght it after the day of Pentecost, but the facts show they neves taught it at any other time, for all they ever wrote about it was after Peotecost. And they refer back to the Savior for the proper order and institution of feet-washiog, ns they do for the proper mode and order of baptism and the communion. Hence this argument as against feet-wnsbing would set aside the formula of baptism given by the Savior, and his order of observing the communion. It is plain that thene objectiona to feet-washing would change the form of baptism, as givea in the oame of the Father, and of the Son, and of the Holy Spirit, into something less, because they too, were given before Pentecost. This mode of argument cuts of the precepts and examples of our Savior, and is adopting asys. tem of founding the church on the apostles instead of Cbrist. The apostolic k-ys succeeded by popish keys is the ullimate of such error. The apostles oowhere intimate that the teaching of the Ssvior should he ignored and theirs preferred, but always the reverse. "Him ghall ye hear in all things whatsoever he shall say uoto you;" add, "for I received of the Lord * * * that io the same aight io wheh he was betrayed," de. Now the apostles refer the people directly to the Savior, ns the Master and teacher, never assuming sny right to change from his teaching as these argu ments presume to do.
When the courts io our conntry refer to the constitution ns the apostles do to Christ, it proves that the constitution is law to therg. Who would ignore the constitution as the apoatles do to Christ, it proves thst the constitution is law to tham. Who wonld ignore the constitution because the const did oot repent every word o it when referring to it, or because it was written before the court was orgsnized? Who would say the court has a ricat to chenge any part of the con stitution on which it is foundeds Cer tainly nooe would presumes so much; yet that is the precise oature of these srgu merits agsinst feet.washing.

## BENJAMIN FRANKLIN'S EPI- <br> TAPH AS THE EXPONENT <br> OF HIS FAITH

(Oopy, from the Virginia Missionary of August 12th, 1880).
A CORRESPONDENT of the Inter Ocamin not long siace sent the fol lowiog comment upon Logersoll's claim that Benjamin Fraoklio was an iofidel:
"As Col. Ingersoil appears to be try. ing to appropriate opr old and esteens. ed friend, ns a recruitfor bis infidel doc. trine, let me call his attention, through your widely circolated jouroal, to the
followiog epitaph, written by binself for bum lif:
'The body of
B- j, io Franhlin, l'nuter,
Low here food for wormis,
Lex coutrats torn oat aud str-ppet Of it- lettering and gildans:

Bat it will
(An he belliered)
Appear, in a
New and more beantiful
A weuded by
The Aethon.

AT THE FOOT OF THE CROSS.

## ну е. н. massamper.

Tohn Y. Snavoly, My Very Dear Brother.

$Y^{\prime}$OUR aubly Christian letter of last week came yesterday, and found me in unusal distress. I thank God for your inspiring words relative to the cause of Christito missions, and the absolute necessity of erucifying the flesh. Alas, how earoally minded we are all aclined to be. The word "fleab" reaches very far in the Soriptures, so that ous very thoughts, desires, and imaginations are tainted with it. Adam and Eve had to be carnally minded before their sin took an outward carnsl form. It is a rare attaioment to have the clife so hid with Christ in God," that our hesrth and minds be kept ly the very peace of God which passeth all understanding. Chave naturally an ardent, enthusiastic fearless temperament, sod how difficult it is always to distinguisb between the impulsions of the Holy Ghost, and those of the nabural diqposition. I have long fince become satisfied that woful is the deception is the Brotherhood in this master. I am just now under the deep inward probing of the Holy Spirit, and see how littie I have yet learned, and what a bahe 10 Christ I still am, Christ came to "save His people from their sins," and the great work of the Spirit is to make us sensible of sio io its es seotial osture, and how radcally it is ourselves. I glory in the prineiples which I have for years endesvored to proclaim sod elucidate, indam not afraid that the gates of hell shall pre vail against them, God is their vouchet and they have the stability of his Throoe But I wish I had denlt less in adverse personality. In this line we are almost sure to forget ons bigh calling, and slide ioto ourselvee in the spirit and form of our work. If I am to live lon: ery to wield my pen, T do not intend to be less bold and uncompromising for the Cross of Christ, but less flesh-roiling, temperigoiting in my personalities. But my soul is ofteo so profouodly stirred by the dsriog duaisls of the fundamed tal trulh of the Incarnation, and the cool, arrogant discount of the Cross, that my whole nature is on fire with es. gerness to take the part of Jenusand defeud his dishonored cause. Then, ere I sm aware, I cross the boonds of Christian courtesy, and pat on my strokes with undue severity. O Brother, what a glorious thing it is to be AChristianto hear derision, and spitting, and caluomy for the truth with the meekue 0 s and forgiving epirit of the Son of God. O how intently weshould ever be "looking unto Jesua" ss he stands in calm aud holy silence suder the scourge and scorn of his enemies in Pilate'a judg. ment hall. He that lives Jesus, from the manger to the Cross, will be His joint heir io the wealth of God's bound less, everlasting treasures.

TRUST IN GOD. AND DO RIGHT.
hy Anctixe how \%as.
COUR IGE hroth-r do out atemble, Thongth ths path be durls ws pight, There's a star to guido the humblo; "Trose in Got, asd de the right","
Let the road be rough aed dreary, And its ead far out of sigbt,
Foot it bravely! hatrong, or weare, "Trust in God, and do the right."
Peribh policy und connieg! Perish all that fears the light!
Whetber losing, whether winning, "Trast in God, and do the right!"
Trust no party, seet, or faction;
Trost no leaders io the fight:
But in every word and nction,
"Truet in God aud do the right,"
Trust no lovely forms of pasion: Frieads aray look like augele bright; Trust no custom, school, or fayhion, "Trust fin God, and do the right." Ioward place, and inward might.
Stur upon our path abiding.
"Trust in God, and do the relit,"
Some will bate thee, soms will love thee, Eome will flatter, nome will slight; Cease from man, and look nbove thee, "Trust in God, and do the right."

## FORGOTTEN CONGRESSMAN

HW ephemeral in political fame! Among the thousands who.figured in their day as seontors and representatives of Congrese, the names of bat few are fumiliar to the present generstion. Clay, Wehster, sod Calhoun madeso impress on the history of their country, which, perhaps, will never be forgotten. The elass of statesmnn standing uext to them io ablity are even oow almost faded out of the publie miod, John Forsyth, of Georgis, was one of the most accomplighed off-hand debaters that ever appeared in the United States Senate; yet how few of the $48,000,000$ of people now dwelling in this ladd of oura koow that sueh a has ever lived. Willism C. Preston, of South Carolioa, was no orator or great power and a senstor who reflected hooor on bis State. After his death, how soon wss be forgottea. Wehstor's reply to Rohert J. Hajoe io likeiy to keep his (Hsyoe's) memory fresh in the mind of the reader. Otherwise he would have heen lost to the recollection of posterity. Yet he was une of the most brilliant men of his dsy.
William T. Barry, of Kentucky, was one of the most eloquent of men, and played a conspicuopa part in the politics of his State. It iasafe to say that a large majority of the present voters are not apprised of the fact. Felix Grundy, of Tennessep, was ooted for eloquence at the har aod to the halls of Coogress. It is only the political student or the survivors of the era io which he eut his most promineat figure who know any. thing ahout him. Maryland kept Gen. Snm Smith ia Congress thirty-nide yeara, sod we renture to say that thonsands of the politiciads of the present dey never beard of him. The same ruay the said of Nathamiel Macoh, of North Carolioa, who represented thast State in Congress thixty-seven years. We might go on sad epecify a score of others, erqually talented and influential in their day and generation, fwho are but fel. dom thought of beyond the preciocte of their blood relations. If such should be the fate of theae distinguisbed politicians, what is to hecome of the men who are now atruttiog on the polstical stage? A large majority of them will oot be remembered five yeara after they hase been consigued to privale life. Such is political fame.-Louiaville C'tu rier Journal.

## Fhe Brefliren at 举iarh.

 publisect meekle.
aduress all comminications
BRETHREN AT WOHK,
LANARE, LLL., . . NEPTEABELI 21,1850
In No, 36 ,on 7 th page, N. S. Hale should have beeu N S. Dale.
PoLifes will never divide a cburch of wich Jesus Christ in the heed.
Bro. Basbor raports good meetings in Cali foraik. Twenty have been haptized.
Bra. Abraban Younee, of Olio, is snid to be
in poor health and usabie to laborr mneh.
EId. J.S. Stephenson, was in town over last Sunday. He seemsvery yuiet just nors.

A Telegrna from Enceln Eby isforws us that be left Lima, Ohio, enroute for Mllinoin last eveaing.
Bro. B. B. Bramhaugb, of the p,inititr, spent sercrai
the month.
Bbo R. H. Miller says the actions of the District Meeting in North Essteru Ohio was very harmonioun.
Hro. Wesley Adums, who is still in Waterloo, lowa, expecta to spend the wiuter teaching echool iy tiat State.
Heur in the good work of spreading pure literature! If yoa may not prive a paper you cau haip cirenlate one
Bno. J. C. Eaing is ottili in the Mhami Valles, Ohio, teaching singing, a work for which seenly well bued.
We whould like all our agents to drop ns a card that wo may send them an outfit for 1851 as 900 an as published.
The Advocate says the formers in Peonsylvauia are patting out the largest fall crops s>wn for many years.
Tue Love fesst in the Ciear Creek church, Chrintinn Co, 111 , is Sept 23 rd, commencing at 10 o'clock, instesd of Sept. 25th.
Bro. T. C. Hollenberger, of Huntugdon, Pa, goes to Chiengo as a short-hend reporter.
Hp swasid to be well adapted to the husiuces.
To bay several members leave Lanark for Che West, amoug then, Eld. Martin Myer's wife. They will stop in Kansas and Nebraska. Eld. Wh. Howr, Lemitown, Penns, has returned from an extesded trip in the West He pent one day in Lanarls during his travele.
Bro. J. S. Mabler is engagrd to write up a bistory of the churcbes in South-wentern Missouri for the Brethren's Alou wasc

- WF leurn that Bro. D. F. Stoutier, of Wasb. ivgton Co ., Md, left his home yesterday exroute for tlinos, expecting to travel over the priucipal part of the State.

Bao. J. S. Mobler, of LaDue, Missouri, re ports that Chtee persons united with the cbarel at that plinee the last of August.
Os the 23 rd of Augart Bro. Fandon West charge of the Bnsh Creek eborch, Ohio.
An immence amonat of rain fell is thie par of the State last Saturday night and Suaday morning, caating very bigh waters along the streams
Now is the time to zend wo charces news. We are it the midst of the Love-feat senson and muld like to bear bow the good Lord is prosperiug you.
The Annaal Meetiog Committre of Arrangement will meet at Mt. Morris the 23 rd to make a fional settlement of all the business placed in their lands
Sxxs Talmage: "Wbrn 1 hear that four angels are doing all the sineing in beaven, Fl purnut four people to do all the singing for my congregation.
Just erosos the street, in front of the $\mathrm{B}, \mathrm{N}$ W. office, is the hailding in which the Danash
Msarion receiped ito frat formal impulve. The hai ling is now used for a furnitare store.
Tre Bretbrea at Blone Ridgy, Hlinoie, bad a Children's Keting daring their feast at that
place. The littlo follss were ad 1 resed by Abplace. The littlo folks were addressed by
ner Bowers, J. R Giab and D. B. Gobson.
Bro John Nizholvor has been onlaiued to the eldenlup, and now ha* charge of the Bristol church, Ohio. We understand that the little church is in peace and harmony.
Bno. W. H. Miller iaforrus as that the cinureb at Morrisouville, IIL, is in love and union. Their congregation was very large Sept. 5th bat no minishers prevent.
Bro. W. C. Tecter gave us a short call last Friday. Be was canvasing in the Rock Creek charch and reports good muceess. This weel be is
tion.
The Love-fesan at Arnold» Grove, this coonty, on the 14th, was a very plessant one Breth ren Shultz, Barto and Gable from Maquoketa church, Iowa, were prese
editication of the church.
Tre Green Tree church, Penusylsonia, bes a membersbip of noarls two handred. They and lately collected about thirly dollars more for the sulfering Brethren in the Wwat.
Brorues George D. Zollers has bren selectd to take charge of the Rock Creek chareb, Whiteside coanty, till, Brather Edmond Forney having previously resigned his eare ofthat charch on account of othur ditites.
Bno. Josbun Sucllz and three sisters from
Clinton county, Iowa, gave us a call last Wed nesday. They attended the feust at Arvold's
Grove, and were then on their war to Shandous. Grove, and were then on their war to Shanoos.
Bro. Shait $\alpha$ reporta matlers in grod ia Iowa.
Eus. Daniel Fry i* lying very sick at the house of Bro. Williaun Elseuthine, near ML. Carroll. The old brother is getting quite feeble of late years. He hay been a useful man in bis time bat his race is alnosst finished.
Bko. Jecoh Peck, who, since the Annual Meetıog. has been traveling in Indians, Ohio, Penosylvania and Mary land, retorned bomelast week. Be will nceompany his son Samnel to Nebra:ka.
The church et Eik Creek, Johnson county $\mathrm{M}_{0,1}$ is small, numbering only eleven members, yet they propose to have a fenat Oct. 2nd and 3rd, and not allow the work of the Lord to lag among them.
Bro, E. helman preached last Sundsy morning at the Dickey chureb, brother Eby at Oak Grove, and brother Brumtaugh at Maple Giove. Iu the afternoon hrother Brumbaggh prenched
at the Conpel and brother Euhalman in the at the Conpel aad brother Eshelman in the rening. - Preacher.
Bioo David Eoy, of the Yellow Creek cangregation, called on us last. Weddesday. He was here to see his uncle, Dr. Eiys, and went rom bere to Shamnon to attend tho feast. He was accompanied by Bra, and sister flome of

Bro J. F. Oler prozefbed at Betbel schoolbonse on Suriday at 100 clock, and at the close of the meetiog several persons made application to be receired into the charch. These will be
boptiz-d on Sunday, the 19th inst. Betreen baptiz did on Sundar, the 19th inst. Betreen
forty and 6 fiy have been added to Antretam charch since last lanaary.-Adrocate.

Bro. Silas Hoover closed bis meeting at Milledgeville last Sonday erening. Ho preached in the Bretbren's meeting-boase is Lanark Mondas evening.
Tris late Love fesst, io the Blue Ridge barch, Piatt condty, Illinois, was beld in a lerge tent owued by Elid. J. R. Glab. Those Who attended the feast say it was very pleasaot. Wby not bave tents to ase in otber localities where the Bretbren hare no meeting-bouses?
Bro. W. J. B. Bauevan, of Morrill, Brown Co., Kansas, after an ahsence of twouty five sears exprects to visit bis oative State, Pennsylvania. He thinks of spending ahout two months in the field, and if desired, will stop in the States East of Illiuois.
Etsawnene, in thie rasue, it will, he neon that David Bowman mentions a good opesing for preaching in Arkassas. Could not some of our wealthy bretiren put a good man in that State to labor aix months or a year as a misaiouary? The Missioo Bomd is getting more calls than it can poghitly fill.
Tre Lave-feast at Milledgeville, latt week, was a very pleasant gathering. The attendance, bowever, was not as largo as is noual for that place, bot those who were present nemed
to enjoy themelves. There nas another fesat at Stannon, fourteen miles away, at the same
and at Sba
time.

Bno. Beshor does not eem to adnuire CaliFornia as much as we thought he would. We had formed a favorable opinion of the Eldorado of North Americe, thinking much of the fine climate, the rood soil, delicioms fruits and Ene clitante, the rood soil, delicions fruits and
benutifol clear streams, hut his lettera to the Preacher have left a different picture in our mind.
On page eight, this week, will be found a letter from N. C. Workman that may be of interent to the members, ia the vicinity of Lararlk, who are gathering sapplies for the suffercompanies will do the tight thing buy thond companies wall do the right thiug by those
whom they have induced to settle on their laads, whom they bave iaduced to settle on their lands,
and grant them the proper transportation privmand gra
itegra.
Tor Report of the proceedinga of our late Aonual Meeting, dia not reach our office until last week. It is a neatly priutad pampiblet of 25 pages and covered uith beavy paper. We
have not had the time to read it through, but a lave not had the time to read it through, but a
hasty glance over some of the pages convinces us that it is the hest Raport evor pablisbed of nay of our Annual Meelingy. It cas he had of the Primitive Christian, Hootiogdon, Pa
Fnos present indications it would appear that the Mission Board is going to bave pleaty calls for preachang, for there are many openings for the preaching of the word, and we
bopa that a sufticiescy of means will at once he bopa that a sufticiescy of means will at once he
whaced io their hasde, that they masy he able to do good work. Now is the time for these who sostrongly helieve in missionary work to do sonetfing for the apread of the trutb.
Mn. L. B. Wilks, the able Camplellite minister who beld a diseassion with Bro. Qainter, in Macoapın $\mathrm{C}_{0}$, ILL, nome twelve yeara ago bas been spending several months in Califorwia recruiting his bealtb. Of late years he has been in very feeble bealth, much of tho time wable to attend to bis duties. He is a gentleman of considerable learoing, end bas mnch souri where be has lived for several yeara.
Sprakiko of hie risit to the National Soldier's Home, at Dayton, Ohic, Bro. P. J. Brown says: "We met a few boldiers who expressed a one very desire to have Dubkard preachiaq, and Ebersole, was ald man said be kne Donn ior many years, beliered in the doctrine of the chorch, and would be haptized then and tbere if he felt physically able to undergo the task. Anotber one, apparently a nice man, plead
with ua to come thero and preaek, which Bro. Jesse Colvert agreed to do if a way woold open."
Durixa the late war some bretbrex, who were drafted in this State, went to SpringGeld release from the draft. The Governo ecte their release from the draft. The Governor asked on
what gronnds they claimed exemption from the draft. They naid that as a body the eburch was conscientionasly opposed to war of any kind. The Governor asked if they voted for the Prasident. They said they did. He then Wished to know if it was right to belp pat a
man at the head of the government and then refose to heip support goveramest and then ito very existence wa, threstened? The hreth ren were relpased, but went home wiser than when they came.

Bro. R. B. Mitler offere some good mugges tions on church goverament, in a lats number of the Prinutict. We olip the following:
"In this it seems that the importance of charch power is not maintained as it should he. The power of the laity iv oot esteemed bigh euough; not trained and tought well enough. The blessing of having the whole membership of a oburoh workiug in harnony is neser uppreciated until it is lost. To keek the charch working in barmouy it is important that the officers do not take too much power to themeelves. They ebonild keep the church almays feeling that they are to rule in nill the interesta of the church; that tho officers are onIy to bnog all the business before the church in a proper masaer, explain it, and let the church conasel apoa it and decide it. If the officers of the oburch wsould step down ahout one half in the authority they take, and get the church to go up in its power and interent in suing, we Would bave less tronbles to settle. Some charch officers neens to thiak they mast have all therr way, and do uanv thoge, decide many thinga, and bravely asks the church to agree to what they have decided.'

## SOUNDING OUTT THE WORD

A
N old trath to the froat again: error may he fise to the surface by the aseason, but it will aert its claims apon the hearth of the people. 1 man boro of Gcd, born of the Spirit and romained in it, once ssid;: "I thank God through Jesus Christ for you, that your faith is spoken of throughout the whole world" Rom. 1:8.
Thin new crentare in Cbrist Jesus sodeclaved to a clauroh which be had planted at Rome, and it is pretty evident that this little praisug of the Brethren did not tura any of them away from the truth. Their failt was apokeo
of not only io Rowe, Theosalunica, Ephesus, Spain and the "regions round about Ilyracnm," but throughout the whole woorld,--in ev. ery part of the Roman Enipire. That church had a great name. It had an excelient reputatation, and why? Because of its great faith. Great faith then meant a great repatation.
Now bear what the same holy man sent to bisibrethreu at Tbessalonica: "From yon eounded out the ward of the Lard not only in Macedonaa and Achaia, but aloo in every place gour faith to Godward is spread abroad; so that we need not to speak apything." What does be may? Does he tell them that "the word of the Lord" mas "noubded out" ouly in the regions roaud about Thes alonica? No, be doen not say that. Well does he tay "yo were onily ensamples to the peoplo in Thesulonica?" No, he does not say it that way, but remionde them that the word of the Lord was sounded out from them, not only in Macedonis and Achsia, but in every pluce their fuith was "spread abroad," What a glorious natue the chareds at Thessalonica bad! It was rich in good works, and thes fact gave it great reputation.
Though their means of communication wete limited-no railroads and tolegraphs to facilitate the transmission of aews-yet the fith of the church at Thessalonica, was spoken of in every place. Bat mark another point. "From yon"-from the hrethren and sintera at Thessaonica the word was scounded ont, not only Within a fem miles of yoa, not only in the countries of Macedonis and Achaia, bat io evwry place persoda have made meation of your faitb. Now how could mention be made of beir faith onleas there was eridenca of their aith? There mart have been something peco-lar-something remarkable ahout the breth ren at Tressaionice, for their "faith to Godwwed" was "ppread abroad.
We look with admiration upon the missionary work of the bretbren at Thessalonica. The vord of God was "sounded out" over a larg Gorsitory by that ehureh, and that, too, wituout the co-operation of any other charch. No doubt it was a large hody of believere, incresiin goods and consecrated to the Lerd. So may we, if our lives and gooda be set apart to the work of the Lord; the gospel will be nocuded out over all parts of the worli.
Tbe work in Denmark, onder the sapervis ion of Bro. Hope is being biessed by the Lard ro that the faith of the Bretbren over there is bepiening to be spread abroad, reaching the easa of many who never hefore had so much an heard of Christ cracifled- And it ie worthy of oote that while Bro. Hope is esounding oot the word of the Lord from the pelpit his paper is doing the same. And it afforis ns additional gleasore to know that while be is alditional
story of the cross from the polpit, his paper is story of the cross from the polpit, his paper in-
tolling it the tane way. There is no contention and atrife manifested hatween thone of the name family through the paper while he is sounding out the word. He and his fellow minatere agree in the application of divinely. revesied principles when in the polpit, and bo do the contributora to the Danish Monthly, There is no personslity, no caustic criticisu of those who seek to sound out the word of the Lord. There is harmony in the parte, hence harmony in the whole hody. There are no eaglee watching from the topmont hough of eelfexaltation to pounce upon the faithful worhere who, in their simple way with confdence in Christ, tell the people of their sint and point to the Lanb of God-blesed Jeaus? Ged belp the humble and self-acriflcing workera in Cbrist.
We have confdence in the work which God has ordained. We helieve much good has been done by the neen who have gone out over hill and dale, tull of zesl for God's canse, and set up the etandard of truth in the midat of bitter opposition. We ednuire the work of our old fsthers who ehunned not to visit the lowly and humble cottages along the frontiers and comfurted the mourvers with the promises of Iesus. Thin looke like nounding out the word of the Lord just as the Thessaboniaos did: and we are much more eavily convined that those zesious workera were real minsionaries in a greater sense thas thone who write a great deal and do but little.
It has beeom fashionable to write gree sounding articles ou mission work and do notbing. We need lesk mon means action - oc tion of hody and mund, not of tongue ouly. It is very eayy to sit down and write aud trit oome one ahout missionary work but it would be much more commendubly to spend that brain power on some darketied soul trying to pour in the true light. Then lint us have lees tall and more work-less getting realy aud more goivg out. This sittiog sthll, while thouanads ere starving, hriugs crowas on nobody's hend

## THE DYING REQUEST OF

EFORE sister Mary A. Long. of thin place closed her eyes in denth, August 1tth,
requested her hisband to sell her colle-cion of fluwer plauta and appropriate the proceed a to the preaching of the Goupel in Denmark This we regard as a nobil sct-one that thould be remembered to her houor by her hrothrea sund sistera. Sbe loved twe Lord and desced bia salvation to bo preseated to others hence her dying request
Now in order to carry out her wish we invite Brethrea and friends, is and around Lanark, to meet at the bouse of her hushasd, Geo. Long, on Saturday Septeniber 25th at 2 P. M. at which time and place the plants mill be oflared for sale. We make mention of this in our puper hecause it is for a righteous cause, and in order to call forth the belp of those who should be most interested in the Master's work.

## THE CASSEL LIBRARY.

BRO. C. (G. Lint, writing from Meyersdale. Pa, Sept., 13, 1880, says of the librury "By what I hear the West is doing well in contributug towards the eaterprise, and in truth she should. I consider that lilirary a boon equaled by nothing namong as. I will yet say, if it should ever occur that in the course of my travels, 1 sball get within reasonabis discance thine, and also the library." Hope the Wertern hrethran will cootiune promptly to respond to the call until the nmount is fally raised. The work, howevar, is still moviug steadily onward.
Soreral thoussnd dollars are subscribed. Let sil who wish to belp sead us, or some of the hrothren looking after tho work, their names. Bro. Teetor in still canvaspug in Northera Ill. He reported over 8400 from one church last Feek. Schoal moves earuestly, If some of the churchos could see our school in session, with its bondred and fifty-six students, to day nearly all in chapel, they mould see a general hody of neat, plain, intelligent tooking young people, which would compure favorably with our plainest chorches. Fraternally.
J. W. Stel.

## HOW THE BRETHREN OR GER- MAN BAPTISTS CONDUCT MAN BAPTISTS CONDUCT THEIR LOVE.FEASTS

THE Loveleast at Shannou in this county on the 16 th and 1 T th ingt. was so impress. ive- -10 etjoyable that we concluded to give the order of exercises for the benefit of sach never mitnessed a feast of the Brethren.
Usually there fe meting at 1 P. M. the first day at which one or two preach tho word "as of the ahility which God giveth." Sometimes a sermos is preasebed in the forenoon, hut no helieve in most places the first sermon i preached at 1 or 2 P. M.
2 After an intermission of about an hour, the congregation is addressed upon the theme of "sell-examination," the 11th chapter of lat Cor. being the lesson.
3 Another intermission and then the members are ealled together about 7 P. M. for the purpose of observing the institutions of God's bouse. A minister (usually a bishop) is chosen by the miousters present to officiate or lead in the exercizes. A bymo or two ie song while the nembert are arranging themselves around the tahies, when the followng order is observed: (v) A mivister reads John13: 1.30. As he reads the 4 th verta, four brethren and four sisters ird the weolves, each with a toweh, the other two pour water into a hasin ar basina, the sistere doing likewise, and then in pira hegin to Fash feet-the bretbren washing the brethren's feet and the sisters the eisterg'sfeet; one washAs and the other mipes. After the hrother with the hasiu has washed kis brother's feet he alates him with $s$ hiss, then goes to the next and does the same to him.
(c) The one with the towel wipes the feet of thots who have beeu washed, and also salutes eoch hrother. Frequent chavges are rade mong both males and femaies, so as to enable as many to wash as possible. In some congregations, anch owe washes and wipss, so that al an participste in all the exerciges of fettwash-
(d) Feetwashing over, esch one seats humfelf at tablo in eating postare, and after thanks bave heen given, all the membera est the Lard"s Supper-a fall meal, composed of bread, beef. soup and water
(e) All baving eaten, thanky are agaiu givon heing preeeded hy singug an appropriate
(f) 7
(f) The aiministrator theu turns to bis urother on the right snd salutes him, then this one the sext and so on until the saluta tion has possed around among all the male nembers. The aisters salute one another in ise manner.
(g) A hrotiver reads the 19 ch chapter of Jobn or the 15th of Mark. While be is read ing the Seripture, the officiating brother prepares the leavened bread wbich bas heen placed on the table in the form of cakes. They are so prepared that they cau be brokea into strips bout one inch wide and twelve long.
(g) The Scripture being resd and hread pre. pared, all the members risa and remsin atand ing while the administrator returns thanks.
(b) The adminstrator turns to his brothe at his side and says, "Beloved brother this bread which we break ie the conmanion of the hody of Chrint," breaking a smnll portion of it
and tanding it to the brother. He then hands aud handing it to the brother. He then hasds
tho larger piece to the brother who breaks to to the nest' and so on until all have hroken
(i) While the maies are thus engaged, the dministrator breaks bread to the females
(b) all havigg b*en supplied with oread and arried for one another, they eat in silence.
(l) baring eaton the broken hread, the ad minintrator pours wine into two cups, the members then arise and he pives thanks for the cap."
(m) The administravor starte the one cup among the males hy baving it to the hrother nearest him sccompraied by the declaration, "The cup of the Newl Trestament is the com munion of the blood of Cbrist.'
(b) While one cup is passing omong the inses the sdministrator passes the other amoug the females. During this exercise the whole congregation exgages in singing.
(0) All having drank of the cup, thanks are civen
is
(d)
(p) A bymin is sung and the congregation

For the benufit of those whonevar witanssed uch ceramonies, we say thot we endearor to point out divine authority for oor work; and that any person desiring to he preeent to witness the obeerracte of these ordinancts i made welcome. Hundrods of spootators or generally present; for in many places the brethren have commodiona houses of worship so that all may see and learn. We hold no feasts

## seeret.

$\Psi$ s. м. E.

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM. xxi.

Baptism into the name of each person of the Holy Trinity.
tro strong reasoms, atth the Lord; bring forth 41:21.
YME ask, "Since the Father and Holy Spirit are in the Son, why not juet baptize into the single nsme of Jeaus?" I might ask with equal propriety, since the Son and Holy Spirit are hoth in the Father, why not baptize in the single name of the Father? We havn already shown the illegality of such new forma fadministration. Cbrist himselfbas fixed the form and has not leff us to fiad it by logical acumen, or philosophical akill. Mr. Robert R sherts of Eagland anys, "In Christ, we 'have the three names in fecal combination. He is the Father manifested in the Sos hy the Holy Spirit. Consequentl-, in heing haptived into him, we are boptized in or into the name of the Father, and of the Soth, and of the Holy Spirit. They are all three preseated to as in oxe person. Again he says, " It is not three names, but one name made up of three." Trine Im. cersion Weighed, \&c, p. 5. By what author ty does he say that "He (Christ) is the Father?" Was the Father, barn? baptized? Was he crucified? dead? buried? resurrected? He bad junt as well say, "the Holy Spirit is the Son." Are not the three nases us much in focal combination in the Father? or the Spirit? an in Christ? In order to apologive for his one dip Mr. If. must first invade and violate the sanetity of Deity itself and virtually deny the diatinotion hetween Father, Son, and Holy Spirit, which atain he intercedee by the expression 'the three names" "made up of three." \&e. So. Mr A. Carupbell bns beautifully as well as truly observed that "the revelation of Dather, Son, and Holy Sparit is not more clegr and distiuct than are the different offices assumed and perforned by these glorions and ineliable cibreo in the present fairs of the aniverse. It is truo, so far unity of devign and concurreneo of action are contemplated. They co-operate in every worl of creation, providence and redexption. Such is the concurrence expressed by the Mesish, a these wards: "My Futher worketh bitherto, and I work, 'I and my Futher are one;' 'what soever the Father doeth, the Son doeth like wise:' hut not such a concarrence as annols personality, impaire or interferes with the distinct offlees of each in the nalvation of man. For example; the Father seeds his Son, and not the Son his Futher. The Father provides a body and soul for his Sou, and not the Son for his Father. The Son ollors up that hody and soul for sin, and thus expiates it, which the Father does not, hut accepts it. The Father and the Son wend forth the Spirit, and not the Spirit either. The Spirit now adroeates Chriat's eause, and not Cbrist his own esute. The Ho ly Spirit now soimates the church with his presence, sad not Clrist himself. He ie the head of the cbarch, while the Spirit is the heart of it. The Father originates all, tne Son executes all, the Spirit consammates all. Eternal volition, design, and mission helong to the Father; reconciliation to the Son , sanetifcation the Spirit." Campleell on Bap. p. 290. Would the reader see these heautifal thoughts confirmed? Examine Mark 13: 33; John 5 19, 28; f: 38 ; 16: 28 ; 17:3, 32; Aets 5: 32; 8: E; 2 Cor. 13: 1ষ; Eph. 2; 18; Heh. 1, 2, 3,5 S, $8,8=$ But Mr. Robertb' owd esplanation of hir doctrine un wittingly destroys lis one dip. Does he bsptize into thres names in combina ion? or in one name without the threr? If he ins "one baptism" in the sente is which the "threes are one"" it must be a triune haptism
Our haptism is "one made up of three," his is not. It hes no "three" in it.
But one says, "If sll the fuluess dwells in Jesus, if all 'the fulness of the Godhead hodily resides in him, he is the complete name, the
one nome, Jelionah, the Lard of Lords. In him ara hid the Father's and Spirit' zama" Trine Immersion Weighed, so. p. 32. Does this writer or his people ever profews in adminintor ing their rites to haptize in the one name $J_{e}$ sus? Does not the fulness of the Godhead dwell also in the Father and the Holy Spirit? Is not the nama of Jesus as much hid in the Father and \#oly Spirit, as their names are in him? But as "he conld not be hid," Math. 7: 24, neither ean they nor their names be hid. The Father and Holy Spirit are io Clarist not so as to he hid, but so as to he deelared, manifested. But dees their manifestion in the Son, destroy their personality ?-their distinct offices and relations? Is the nature aud likeness of a parent which his child inkerits by ordiary zeneration, absorbed in the child so as to bide, awallow up aud destroy the Father's personality? It wouid douhtless he a great accommodation to some theories, if the names of Father and Holy Spirit, could be hid, especially in the baptismal formuln. But this cannot be while Jesus, is the Savior of siusere, for he has declared them. He has pisced them with his own hand as a triple gward to the doorof God's house. He has enshrined them with bin own in the heart of every truc Christian and abould man in his med and atuhborn unhelief despiee and disregard them, the universo still celahrotes them and etereity will proclaim them. s. w.s.
the rock creek feast.
T was our fortune to he with the Brethren
at Rook Creek, at Rook Creek, Ill., the 18th and 19th and ojoy their excellent Feast. Ministers prea ont from abroad, Elmond Forney. G. D. Zollers, Silas Hoover, Henfy Martin, M. Kimmel and W. C. Teeter. Que beloved aistar received into fellowslip by baptism. We were very much pleased with tho order of exercisea, and with the love and zeal manifented by the memhars. The Lard will bless such people; for whatever ie in harmony with hia law, will be hiessed.
On our way home we stopped at Brother Horaing's and assisted in the anointing of aister $H_{n}$, who has been sitheted for several months. The Lord reatore to her thast heellth which she so much deaires. She is yet young and if pernitted to remain with the Brethren awhile longer may do moch good in the Mas. ter'n canse. God hless her, and all the mem-
hers of Ruok Creek cluyrch.

Bro. Daniel Kingery returned bome from Harlan, Shelhy Ca., Iowa, last Satorday. He roports the church there ia pesce, but in need of emigrants to assist in giving the work strength. They have a fine countri's and land oall be procured at reasonable ratee. Some of our menlara bave visited the place and express themedver as very much pleased with the looks of the country.

Chriftinas should have great regard for esch othera' feelinge, aud, if possible, alwnys speak acd act in a way that will not give offense. If one thinks himself better than the other he hould show it hy his superior condract, and not hy apeaking and neting insoltingly.
The members in Champaign $\mathrm{CO}_{\mathrm{o}}$ III., report a good Love-feast at the Urbana charch, Sept, 11th and 12th. The meeting was largely atended aud the hest of feeling pretailed. Four made the good confession and were baptized, and others are almost peranaded.

Hzatith in and around Laaark is mach improved. There are hat few cases of sicknens at the present time in the community. Of the four membera who bad the typhoid fever two have reeovered. Dr. Eby's condition remains unchageed; his recovery is still doubtful.
The members of the Cana Charch, Elk Co., Kansas, bave changed the time of their feast from October 9th to the 13th, commencing at 10 o'clock.
Bro. Samael Gibhel, of the Spring Creek harch, Lebsaon $\mathrm{Co}_{4} \mathrm{~Pa}$, writes to the Prim. itire that fifteen bave been reenived into that church hy haptism ninee A pril lsast.

Tre feast in the Hudton charch, McLean , Illinoie, is Nor. 13 inslead of Oet. 13.

Bro Thomas D. Lyon, of Hadson, IIL., is Br presching is Casa Co, this State.
Bao Refos Zook, of Jsmes Creek, Pedsa, is

## HOME AND FAMILY

## 

calling the angels in.
 That is wearing oui very sonls nway, And grant to our loaded beartis hus That ho ooly ecough to let them hear
The foctateps of angel drawng int.
We mean to do it. olt, never deubt,
When the burden of daytime broll is $0^{\circ}$ er, Well pil and muse while the stars comes out As the patriarchis sat ne the opon coor To watch for the angel passing by. We spe them afar at high neontide. When Dercely the world's hot thanings Yet never bave bldden them torn ashd
$\Delta$ nd tarry awhill in converno sweet: Nor prayed them to hallow the cheer Wo sprem To drink of our wino and break our breand. We promissd our boarts that when the atrese When the weight tast we gromu wilh hinden We'll lousen our thoughts to mach reppose.

The day that we dreemed of comes at lengli.
Wuen, tireiof of every moekiog quest, And broken in spirity and shors of streught We dropinideed at the door of rest. nd wait and wasteh ns the day whury on-
But the angole we menint to call are gone

## HELPS

DS hev. J. f. ymirr.

I"WRITE to help yoo, if I can, in your per somal life. You are cast in the midot of
areniences that continually worry and vex you. Those about you, either wittingly ar unwittingly, annoy and try you greatly. Es. pecistly since you because C Christisn, and made a confession of your lore for Christ, have they made it hard for yoo. Porhaps I eas help yon. The question is this: How cau you get grow along your path, without haviag your poor hauds and feet tom? How ean you live sweetly amid the vexations things, the irritating things, the multitude of
fretts, which hie all along your way, and which frets, whicb he all
you cannot evade?

You do not wast m/rely to get through in any sort of may; you want to live a henutifal what it was for her to be a Christian, replied, "It is to live as Jesns mould live, and to hehave as He would behave, if be were a little girl and lived at our house." That is it precisely. And
you want to bear gourelf jnat as Jessus would you waut to bear gourself jast as Jesus would
do if He were standing all day hore you staud, mingling with the same people with whom you have to mingle, and exposed to the same
annoyances, trials, and irritations to which you are erposod. You want to live a life that will please God, and that will bear witaess on its can you do this? Let me suggest a few thing for your prayerfoul, thoughtful poudering.
First, your lifo is to be lived in just the cironmatances in which you now fied sourself. You comnot at presebt change your surrouudmast bo lived umid precisely the experienees in which yon are now moving. Here you must wid your victories or snflir vour defesth. You may think your lot is hamd; may wish it were
otherwise-that you had a life of ense and lus-otherwise-that you had a life of ense and lux-
ury, amid softer sceves, with no briars or thorus. Thea you could be gentle, patient, serene, trustful, happy. Vain dreaming! What, ever your life is to be made, heautiful or marred, you must make it where you are. No restless. ors may have other can change your lot Oththem, but here are yours. You bad better mata up your mind to accept what you cunnot oltor. t The second thing for you to ponder is, that this is the placs in which your Mouter desires yon to live your life. Thero in wo hap-hazard in this world. God lends every one by the rigit m6y. Ho knows whera gour particular life will fipen best, One tree grows best in the shelterd raliey, and another on the baid, bleak mountain opp, swept by utorms. And there is alwaye
daptation in piture. Brecy tree or plaut id tdaptation in nature. Brery tree or plaut if
tound in the locality where the conditions of tound in the locality where the conditions of
ito gronth exist. And do You think God ceres
more for trees than for His children? Ho b planted you amidst the experiencee and cereom
tances in whick your life will grow and rip-1 atances in whick your life will grow and nipu
the beth. The discipline to which you are sul ected in your lot is the duscipline you need lring out in yoa the beanties and graces truo rpintual character. You are id theos ter in a mors easy and luxurions lile, hut God ter in a mora ezsy
makes no mistakes.
Thers is a little fable which says that a prim
make roes growing away off by itvelif, in a shady curner of the garden, became discontented it saw the other flowers in their gay heds the sanshine, and begged $t$ ) he removed into n
more conspicuons place. Its praye: सas grant d. The gardener transplanged it to a mon howy and nanny apot. It was greatly pleasen hot its blossums were not nearly so beautiful as before. Thè were pale and dim. The hol sun mode them faint and wither. So it proyrul again to be taken back to its old place in thanshade. The lesion lien on the surface, and need suate. wo whtten.
The next thing for you to ponder is, that you can live a beautiful life in the midst of your present circumstances. When God put you into them, He meant to see you through
He had no intentiou that you should fail He had no intoutiou that you shonid fail. I
linow it seems hard for you at times, batchrist lunow it seems hard for you at times, bat Christ in with you. You say, "Oh, if I had such a lot in life as this one, or that one, I slould be so different." No, I remind you again that yon munt be yourself, and not some other one, and that your life is to be lived amid your own pecaliar experiences. But God adapts His bel says, "Thy shoes shaill be iroo." That means that if you h ive stony paths to walk over, God is not going to sond you forth with paper-soled
slippers on, but with shoes stroug and enduslippers on, but with shous strong and endu-
ring, equal to the need of the journey. Or, io ring, equal to the need of the journoy. Or, in
sinuple words, Christ is just us able to belp you to live a truly beautiful life in your pecchlar
circuastauces, as if you were in the easient and circuastauces, as if you were in the easiest and
most sheltered position possible on earth. Aud $H_{e}$ will, if you but learn to trust Him.
Theu the last thought that I shall surgest to you is, that you must resolve, through Ged't grace, that poa will hive a sweet, lowly, Christlike life, in your allotted place. Every life must grow up in this world amid antagonisws But yon may orercome. You are at schoo now, aud you must be a good, apt scholar.want. If a tree grows into majesty and strength it masters not whether it be in the deep vale or on the bold peak. If charanter develops in-
to Clrist-like beauty and symmetry, what matters it whether it be in ease and lurury, of through hardship and sharp attrition? The imporiant thing is not the means, but the end $\rightarrow$ piritual loveliness. To be made truly noble and Godनlike, we shoold be willing to submi to any training and discopline.
You must csolve, then, that you will uet every experience to help to develop in you the
likeness of your Lord; that you will likeness of your Lord; that you will regard
your provocations, annoyances, and all your hardships and trials, as practice-lessons in the application of your Christian knowledge. The tree that grows where atorms sweep is atronger sad grander than the oue that grows in the
quiet vale. It is no heroism to live patieutly where there is no provocation, calmly where there is nothing to perturb. Not the bermit's cave, out the streess of busy life, tests character. If you can live gently, patiently. unmurimaringly, amid all your frets and irritations, day after day, that is deroism. That is your task. God, will do it for to do it. No one, not even features of beauty in our lives as the joweler rets geras in cluaters. The unlovely elements are not drawn out and replaced by lovely oner, like slides in the stereopticou. You must win Yoor way throngh struggles to nll noble attainments. It is he that overcometh that is mado a pillar iu God's temple. Yoa must accept the task. You will fail more than once. Many a zight you will go to your lonely room to weep at Christ's feet over painful defests. But never give up.
You spoiled wany a quire of poper before you could write well. I did, and even yet cansoot efforts, crooked lines, and many a page will be blotted and hlistered witb tears of regret. But through all keep a brave beart and an unfalaring purpose. Endarance and continvanc will accomplish anything. And Christ wil help yoo. Trust him. Let every failure or de
frit only cause 5 ou to lean ou Him more per. frat only causes sou to lean on Himm more per.
fectly . Heaven is on the side of every one iectly. Heaven is on the side of every one who
is strugeling to do the divine will. And that meane victory. Such victories we must habor to schieve if we would hase beantifal lizes. such

## MEN TO BE LOVED.

THERE are some men whom it it aiways delight to meet, whom we grapple to, 1 our hearts as with "books of stecl." We miny not see them tob mach. Our paths may br widely seperated. But we lore them all the same. And when Providence toay throw us to gether, there is an unfailing convictiou that wrhave met a man whomi it is safe to trast and commend These are men who have opioion and are willing to expresa them. They are min. whom no faror can bey or hatrod or threats frighten to wrong courses. They do not alwaycry "horanaa" with the multitude, nor "crace fy. " when the tide turas that way. Never hav any selfish ends to serve that colld lead them . wroug another, thay are heyond the temptati of lying and double-dealing and crafty subts. fuges.
They do right because it in right. If a meight hor is wrouged or slamdered or persecuted, 4 he bluck or white, rich or poor, high or low they ferr not to say so. It way olfoud somur
p wererful friond or foumily to speak franhly, hui be shrinke not for that. He has the clear in telligence to see that dishouesty and wroug-ining are not only mean and cownerdly, but that they degrade and weakea whoover eugages 11 C them. When he knows a man has hed to hin or about him, he wever cau respect or fear hins a self poised, opes-browed, God-fearimg mau is notle woril of God, to be loved to the eud of our days.- Relgious Herald.

## THE REPUBLICAN CANDIDATE

( ${ }^{\text {ENERAL Garfeld }}$ +s career iilutrates ju remarkshle degree the possioilities of in a stcong body, and gifted with industry courage, perseverence, and a high ambitiouHis father, a poor farmer, posnensed of a fov sterile aeres and alarge fachily, died wheu he
was six pears old. Ho had no well to-do rulativen to help bima along. In fuct, he lad no help save the counsels of a wise, resolute, religLone mother, and no capital save what lay in his own head and hauds. With the lahor of his hands, put forth in the lower forms of how--at toil, with the ase, the boe, the carpenter's Mane, and on the tow-path of a canal, he gainrsl academy afforded. Ther, making a capital at his new store of knowledge, be tanght country schools, and got the mesns to tabes higher couree of atudy. Equipped with the trinining of a Massachusetts college, he opened for hiimself a path in lie whicls began mith the Latin and Greelt professornhip of na obseuro schuol
in Otio, and broadened out until it led to a seat in Ohio, and broadened out until fit led to a seat on election to the Scoate by the ananimons choics of his party in the Ohio legislature, und now to the repablican nomination for the presaolicitation. and witholt effort on his part to rasp them. So far as fate shaped his career in life, tt was the eareer of a day laborer. High purposes, an indomitable will, a great capacity
for work, fixed priaciples, and good labita ep. for work, fixed prixaples, and good habita en-
abled him to compel fate, and ebange thst caabled him to compel fate, and olange thas caa
reer to oue of conspicuoos hooor and usefulnees. Every farmer hoy cannot hecome major general, a senator, aud a previdentia nomineee, bat the lesson of Garfield's life in tiat the institutions of this country place ac obstacles in the way of the poorest lad who toils in the fields or the workshop. It is a esson fall of encouragenent and cheer. It hows, too, that in spite of all the chaoges in our social fabric, , hrought about hy the growth
of great corporations and the accumulation of of great corporations and the accumulation of
vast wealth in a few hands, talent and manliness, unnided by money, can still min their way to the most exalted positipaz. The presidency is not yet sold to the bighest bidder, nor din posed of by a jazto of solfish political schemers - August Atlahtic.

## SUNSHINE.

D D you ever notice what a different anpect everything wears in the sunshine to what whats in the analogy there was hetwesn the son What an analogy there was hetwesn the son: shine of the cloudiese arics and the sunshive
that gleams into the darkened chambera of the buman being? How bright and benutiful are che goldnn beams that break through the risen clouds to light up the world again after a 87 c cession of dark and atormy days! How pencefol aod bappy are the hlessed words of hope asd
cheer that touch the heart and All the apir t cheer that touch the heart and all she opir t
with emotions of peace and jog after a loog with emotioas of peace and joy atter a long
period of sorrow! There are nona liping who
do not, in a grester or less degree, have an inHuence over the earthly bappiaess of others. The sense of contributing to the plonsure of otters augments oor own happiness. Unselfishness, Christian charitr, and loring kiodnesn are suubeams of the soal.

## OUR BUDGET

Kev. R. J. Adcock, the famoos honay nuan of Monterey C , Califorain, has at the present time three hundred and forty hives of hees, sud from these bees be has already taken eight tons
of eamb boney since Cbristmns last of comb boney since Cbristmas last. Ho expects to take at least two tons more beforo the alose of the year.
-The Chicago Tribune tolls of a tree in Colifornia, which is suid to contria $i 37,000$ feet of soond inch lumber. It took five men twen. ty-two days to eut it down. The rtump has been suootbed uff, and there is room eaongh on it for thirty-two persous to dance four set of cotillion at the same time.
-The Rescue says: "Fifty thousabd dollara iu cask, and ton thousmed in land and luyilting meterial, bave been raied to build in Wilton Comn., a hospital for the treatureut of womer who have been ruined by aleohol and opitm.
Tho Prexident and cabinet, and other hiph Tho Preandeat and calinet, and other high offi-
cinas, with 1,500 clergymen includiog Curdicials, with 1,500 elergymen ineludiag Curdi-
nal Mcloikey, and a number of; Methodist nal McClookrey, and a mumber of, Methodist,
Catholic aud Episeopsl Bishops, have contributed to this fund and given the enterprise thois warn approval.
-The German Governareat皆is about to as sumie complete control of the frailvage. We shall watch for the result with anxiety. EThu far it is saictow. As to goverace thent persmention
of the system. of the systom. Ase to government ownerahip,
it ja said: The same is true of Beigium, nnd to a considerable extent, of Fratice. The Goy. ernment ownership differaffrom that of private corporations, in that no attempt is mado to make thom proftable as inveetreente, bryond what is necessary to pay the ioterest on their cost, add provide for improvemeate, and kee the haves in good order. All passible surplas herides this is used in the form of a reduction of rates, and for the general benofit of tho paby-
-Careful crop-reports from all parts of the West and North-west alhor that the prospects of the mhent harvent are excellent, both is regivecto quaitr and quantity. Tho acresge io nuch largor than Nast year, and the vield par rear. Tho total yield in Mion lis tor than las year. ouer forty million bushelats. The expented growth in lowa is simply magnificent. The wew farms of Dahota promico impent. The of wheat and oata. Weatera Kanana hassuffer dd severely from lsek of rain; Eavtern Kanera repoces in larvest-ruensures besped and run-
ning over. Ou the whole, the great of the West never hait, the great harventa mever nearly hoobectur, fir the ap to oe this year. All the may from the Allo ghenies (for there is abont where, according to Eistern estimate, the West begipa) from the Allgghanies to the evening shodows of the Rochy mount aius, the shrill slapgor of a mill ion "reapers" fills valley and prsirie wita the exutunt music of its great harvest hym.
British Cyprus shall become reaovoted under Britich rule with hetter laws, moore widely-dif fared edacation and diversified industrien, some credit must be given to Beaconsfield, whatever may have been the underlying motive. \$o if the railroad shull soon be completed from Jop of Baroo Albert de Rotchailde, it is inkely to be; and if a grand aystema of railroash is is devel aped in Asia Minor, includine the Euphrasten Valley Road, also made probabio by a recent cooceasion to the French, the British Protec
torate will not seeno to have heen in raiu. Th torats will not seem to have heen in raiu. The bold stroke of Beseonsflefd drem hither the attention of the aivilized world, and evpecially those of the Lrmalitish race who are proud of their kinship to the Eoglish ex Premier. Besides the railrosil !gnaranty of Rothechild al ready mentioned, made to the ex-Mayor of Jernalem, a Venetitian Jew has girea 60,000 fraces to establish an agrienltaral sehool in the Plain of Sharon. Sir Frederiek Goldsmid another wealthy Israelite, who has in timia, past befriended the Torkish Jew, is moving for railroad from Jerasilemto eonnect with that projected for the Eaphrates Valloy. Whatover the motive tbat loosens tbe parse atrioge or these nich Iarailites, ail the world maet rejoice to have the abundant resoorces of that atter-dire again anlocked, and a now and itants-_-d deance.

OUR BIBLE CLASS.
"The W orth of Truth no Tongue Can Toll!"
Thin depaument is deadged tor akkige and an-

 bat this does nic.

Is there a Liptlom of the Hols Ghost?
What hathe teatimony of Jerus Chriet,
Wif nome one please give 1igbt os Matt. 5:22-2
Win some brether please give an explasation of Matt. $4 s: 15$, which reads as fallows: "When ye
 place. Whosa reade the time that is past,or in it yet lo the time to came?
Will you plesse expladn bow long Noah was in bulding the ark-at what age he was wheh he
commeocell bullding. Alpo whers it can be found

Some ose please explain Prov. 0:1. "Wisdom hath bulded lier bouse, ahe batis hewn ost ho
geven pllises." geven pllars."
Will Bro. 3. D. Hagatellu please explain how Che widlow coutd escupe wasling the stint's feet
until the ape of alxty years, ( $1 \mathrm{Tim.5} 5: 100$ if every ime wo commune tach memtrer showd wash an each wlpe fert? anothet

## BRUISING*THE HEEL

Will you explatin how? "And thon (the sorpent) hasth braise his (the Messlab's) hoel."-Gen. 8: :
C. A. Alex. [Thls tunation was answered in No. 10 current volome, but we republlith it
who have not read ai. Eds.)

THirS ie a generic history of the entire con-
test for power in the world from the intr luction of sin untit God'e finsl victory. Serpeat and woman, though real beings, are nand a thin passago metaphorically; ocher vise juth whole passage would be ridic
are mentioned in this verse.

| The serpent | 1. The woman. |
| :--- | :--- |
| Sorpeat's "seed". | 2. Woinas", "Reed." |
| Serpent's "besd." | 3. "He" (Mfessiah). | The serpeat and the womas are plac:d/antithatic. The sarpent's "seed" sud the "woman's "seed" are antithetic. The elerpent's head"

and "He " (Mpssish) are antilatk, hence we bave raoged oo one side the serpest, his need and hoal, aad on the other the voman, her ated and Messiah. The head of the serpent the dovil) stand foremont on the serpat s side,

 resents the other power. The sexpent represeuta the fulse religion introduced by his bead. the devil. The wontan represents the true religion introduced by her head, the Lord Chnst.
"Thy seed" represeats the false civil goveruments, and "her seed" represents true civil govermwent. The seed of the serpent is not the sarpsat itseli. and the seed of the womsn is not the woman. Hence, each of these stand as repreneststives of something. The serpent represenis false religion the sced of which is ilase celigion, out of which spriags true civil govreligion, out ore has boea perpotual enmity heernment. There trua and falee religion, between true and false civil polity ever siace the fall of man. We do not regard "her seid" as meaning the Mes sish, for in that ca4e we would have to look for a person descended "He" andoubtedly refers to Christ, ws "head" refers to Satan; lut we maintaiu that "her seed" also unquestionshly representa trae civil goverament.
The Devil's first great scheme heiog false religion, and the kerpent being next to bin, it proparly represents that religion, and as his something, and this islse civil government. If we trace tho elementary stages of true religion and true civil goverument we will, in due tume see thera with proper representatives,-Shem atood at the liend of one, Japheth at the cther.
Moses stood foremost in oue, Asrou in the other. goverament were kept hefore the people by the two pillare, Jachin and Boaz. Here I shel two pilare, Jachin and Bot until calied out again.
stop

The fear of the Lord is the begianing of wis dom.
The Bible contains the rieheat gems the
$\mathrm{R}^{\text {EADER, peace is a blessed thing. War is }}$ $\mathrm{R}^{\text {an immenso eril. Pence ought to be }}$ prased for night and day by all who love their conatry. Bat after all there is only one peace which is lasting, and that is, the peace in God
which faith in Christ eires. There is no bapwhich faith is Chrst eires. There is no bappioess compared to that which A callm sea aftor a storm, a blue oky fter a black thunder clond, health aftor aick. Nese, light alter darknens, rest niter toil, all, al re beaotiful aod pteasant things. Bot none, pone of them can give more than a feeble idea of the comfort which those enjog who believe in Carith, and base peal anderetanding.
It is the want of thes very peaco which malke many in the world onbappy. Hundreda have -verythiog that is thought ablo to give pleasare, and yet are never satistied. Their hearts are always aching. There is 3 constant sense of emptiaess within. And what is the secis of all this? They bave no peace with God. It is the desire of this very peace which rakter many a beathen do much in bis idolatrous religion. Thoueands bave been seen to mortify their bodiee, and vex their own flesh, io the eervice of some wretched image which their own hands bud made. And why? Besause they hongered after pescos with God.
It in the possession of this vary pesce It in the possession of this vary pesce on
which the value of man's relligion depends. Without it there may be everything to please the eye, and gratify the ear, forma, berewonies, nervicets and sacraments-and yet no good doue to the soul. The grand question that should try all is the state of a man's conarence. Is it peace? Has he peace with God? Reader, this sa the very peace about which I addres you this day. Have you obtained it? Do you feel it? Is it your owa? Believe on the Lord Jesua Curist and you shall have asting peace.-Gotden Censer:

## THE MCLEAN "PEACEMAKERS.

D
J. H. Mc Lean, of St. Lotrí, has invented some terrible jastruments of war, t amed etor" is designed for the list atile barrel for thio gun in fonr inehes in diameter, with lateral and horizontal molion. This barrel is surroundrd by twelve anagazines, so contrived that at the will of the gumuer, any two of then magazioes can he frought in the line oi fre and discharged with precision at the rate of from 128 to 140 shots jur minute if desired. The nagavisey are supplied with shot, percussi n bell, or grape, aud may be looded, while attached to the gon, witt the eame ease as any othor magoziue gun. The caisson, supplied with doplicate magazines, is sscured under the gun out of danger. Ouly the gunner is requited, and he is protected, breast bigh, by the steel foundations of the gun. A small gun, of the same model, has been fired over 500 times, at
the rate of twenty-five shots per miaute. From toe fact that this gno can be trained upon an advaneing body of reen, from a distanee of 1,200 yards to three miles, with a constant fire of 138 rbots per wiunte, its immense power will he recognizad. The mschine magazine gna, "Pulweriver", is composed of tweive tarrels arramged in a horizoutal line side by side and occupying space of about three fent. The fre is eontinous, aud at the rate of 600 shots per minute Dr. Mclean's ifer, in inventiog and constructing thess novel and fearlias angines of destraction, it, antithetic as the proposition may seem, to reduce the chances of war. He thinks it istire natious be compelled to keep the pence, and theorizes than the shortest way goveramit more rational way. - Messenger of Peace.

## THE LOCKED-UP PARDON

N the Inle of Man, as I was one day walking on the senshore, 1 ronember contemplat $z$ wilh thrilugg interest an ola, gray, ruize ble history connected with the spot. In that lower was formerly hanged one of the best governors the island ever possussed. He had been
sceusd of treachery to the King during the sceusd of treachery to the King during the
time of civil wart, and re:eived sentence of time of civil wart, and rezived sentence off
denth. Intercession mas made on bis bebalf, and a pardon was sent; bat that fell into the bands of bis bittor eaemy, who kept it locked $p$, and the gover-or was banged. Elo manu in hear a pathetic haliad sung to his memory b the tune of the spinning-wheel.
We mast feel horror-strack at the fearfol We mast feel horror-struck at the fearfol
turpitude of that man who, baving the pardon
for his fellow-creature in his possessios, could seep it back, and let him die the death of s traitor. Bat let un restraia our indiznation till we ask onreelvas whether God might not point his Enger to most of ax, and aay: "Thoo art the man! Thoo hast a pardon in thy hand to save thy fellow-creature, not from temporal. but from eternal death. Thoo hast a pardion saited to all, deaignated for all. Thou hast eojuyed it thyself; inat bast thou not kept $1 t$
nack from thy brother, instsad of sendimg it to hack frou thy brother, instsad of sending
the ends of the earth?" Hugh Stovell.

## THE POWER OF THE BIBLE.

AHible distributor, going through a diatrict where they ware hulding a niltoad, gave on the works. The Romish priest, bearivg that a copy bad been laft at an lisish dwelling told the father of the family that it was an improper book for "him and bis tamily to read, and ordered bim to burn it when be went home. The man's curiosity was excited, and he thought he would look in the dangerous book for bimelf and see what it contsined. He did so, and resdiog the Now Tastament, had his so, and opened to the truth, and was converted, and he and his whole family renounced their Romish views and connected themselves with $P$ testan to urch.
An infidel goung lamyer, going to tie Wezt o settle for lifo, made it his boast that he would locate where there were no charches, Sunday- fchools, or Bibles." He found a place whieb substantially met bia couditions. Hut before the gear was out he wrote to a former clnssmate, a young minister, begging him to come out and briug plenty of Bibles and begin preaching, und start a Sunday-scbool, for bo had "become courinced that is place without Cbristians, aud Sabbaths, and churcies, and Bibles, was too much like bell for auy living man to stay in.
"-American Messenger.

## THE YOUNG AND THE DLD.

$T$HE feeling prevails to a large estont in the church, at leart in the Uuited States, that old. This is true no doubt os respects physieal labor, sud in a field requirivg a very large amount of travel uo doubt a young man would he pefefrred. But it is not true an respeeto mental labor, and cortainly it is not true as plas moral infoence. In this connection pleasain to recall the amount of wental ellort pal leaders of the parties in the late contest in Great Britain. Benconstield is uow over seventy years old, and get there are few mes who an successfally compete with him in the dinussion of the great questions of statemanship Gladstoue is said to be in his seventieth year,
and has performed feats in popular orstory aland has performed feats in popular orstory almost unequaled, and has succeeded in over time it was conscous of strength and dared him to the contest. And if sueb exploits may be accomplished in political affuirs, wiby can not our strong meh of seventy in the Clurch con net a crusade againut sin and Satan with eqr a wergy 4-Christlian Press.

## MEN OF FEW WORDS

10 ME men use words as rifemen nse bullets Theyssy but little. The few words go right to the mark. They let you talk, ond gaide your faw and eyes on and on, till what you say can be answered in a word or two, and then they launch out a sentence, pierce the matter to the quick, and are done. Your conversation falla into their minde as a niver in is deep chasm, and is lost from sight by its depth anddarkness. Thes will nometiwes surprive on with a few words that go to the mark like ganshot, and then they are silent again as if reloading. Snch men are ste counseliona and To them truth io more valuable than gold, while pretention is too gaudy to deceive them. Word without point to them are like tithes wittout merit, only betraying the weskness of the blind dupes who are ever used to for ward other men sehemes.

Driso ox Ose's Kxess.-Alesander Cruden, vell hraown as the antbor of the iuvaluable help to Bible atady, the Concordance, was very poor. What little proit came from bin book,
he gave away. When about seventy years of nge he gave away. Whan about see enty years of nge
he was finund at bis humble lodgivg, kneeling by his chair, his Bible open before bim, his face calm and peaceful, but his spirit gone to
Grod. Duvid Livingtone, the great explorer,
han verv ill of has last sicknese, was leff for a ute time alone in hie tent. Upon the retorn his mew, be wns found upon his knees. Thay plased a moment, but he mored not; then they ontered snd tocoched bim, but be wes dead. A podical student in Now York was recently issing at the brealffast tablo. He was sought in his room, and was found, thn bed undiaturbChris an Press. Chris an Press.

How THE Swiss Live, - ds mnch as anythin, anm earprised at the places deemed babitabil and actostly inhabited. On tle a ides of mount a us, on the edges of precipices, apon steeps Fhich the childrea of the plsims would besitate To climb as a feat ol daring, are seen not singte Louses alone, but groups of them, and large sigaborboodz. Indeed half the prople in witzerland seons to love to five on shelvas, and it is difficult $t$, see how they ascend and descead. How children ure brought up, I can't magine. I should expect four or five, the moment ther stepped out of the dour, to fall down in $s(m$, lake or gorge. Yet the population oontinues to inctease and maintain its numbers. They are children of tlun air. They are for -er surrounded by mouatains, than whiob ootbing is more beantiful nothing more subme, except the clouds that solemaly sweep hieir tors, and hold mynterionscommunion wit them.

## FROM ST. MARTINS, MISSOURI,

$\mathrm{H}^{5}$
ERE in the Murreno Creek church we are in love and union, and are trying to build honse of worship. We have our meetings in ifferent placas hall wor sall fitorts. see a call for preaching in St. Louig. There is an opening for City Musion as well
as the Mission Hoard. I an perionally wor as the Mission Hoard. I atn perronally acquainted witb Bro. F. C. Myere. $H_{l}$ is a wor-
thy gooug brother, and ho writes to me ther re sowe there that would maite with us if the hed an opportunity to do so. He saya he will procure a place for preaching and a place for the brethrea to stop. If these calls are not Siled, and souts are lost, who will be to blarme * We hase enough of noble workers to go bus re not able. We bave a number of such calt but muat let them go unbeeded as we cannc fill them all. am the only minister witbl
sixty miles th $i t$ preache. Think ut it when here are severn ministers at one meeting and bere in the West there aro soula starving for the Bread of Life; bare where you can get good homes in the midast of schools and gnod soceety. and whare you can preach every Sunday. Bro, and sister Ellis from Arksions ware hero and bey say there is no minister in th: Stata. There are some that ess they would unite witn is if they could. We received their letter as they bad found no churcie since they cama to the State. They lizeover two buadrad and fifty miles from un. They ane lively membera in God's house and would do good work if they
bad an organization. I say this much for bad an org anization. I say this much for Board. We hope the Lord may open the bearts of our dear brethren every where that they may give liberally to the Masion cause thast our dear missionsry brethren's wants]may be snp Word.

Daym Bownak.

## FROM FOSTORIA, OHIO

$W^{\text {E }}$are commanded to admonish one nooth. er and as I am away from mome of the hrethren and sisters I con only commanicate with them in this way. It would be a grat satisfaction to me if 1 conld live among and associate with the young hrethreen and sisters as many others do. 1 krow by experience that we are not so apt to become careless, althongh we should not become so no matter where we We are poor, frail mortals and need the icourarement of one another. There are those ot this vicanity who would receive the Gospel in 1ts parity. Desr brethren and sistere, we hould do all in our power for the salvatinn of mankind, and not withhold the gospel from any hy neglecting our duty. We should do all hat we can in the esuso of onr Master, snd romember hist there are thoanands who hare nnver heard the Brethren preach. There is a errat and important work for the chureb tod nid ench one of as have oar part to perton The day is declining and tbe long nigbt of eh wity is drawing dear when we esh work
ui.re. Then let us be ever found at our pi 1. Auty, let us be of one mind, live in paice a $a_{u}$ will command the blessings of hearen apan Samalifa M. Wityoaz.

How rase it is to find a sonl still enough to world cas possess.

## FROM THE CHURCHES.

And they that be whes shall shing wo the
 many to rifhteous

## VIRGINIA.

## Hylton.

On tho fth inst, the brethreo and siater oonvened together in our house of worship bing the regular time of our annual risit, quite 6 large number of the members were preseat There were but few difficulties to settle, none of which were very grievions. Ahout three bundred membera were visted. Two were reoeived by letter. We d.cided to have our communion on the 2nd and 3nt of October
 made to rejoice and our songs mascond to the Lord in tumble gratitude. Brother J. B. Byltou led two more dear converts into a liquid stream. We trust they will walk worthy of the rocation where with they have beea called, and exhibit a brilliant light to the world so that when their dayn on earth are speot they will inherit a cromn of life To this end Lord sare them and all thy people.
C. D. Hylion.

## ILLINOIS.

Roois Creek.
With the Brethren at their churob in Rock Creek, Illinois District, 11th and 12 th isst. On the 11th Eld. Edmond Forney presided at the couocil, tys be has this charge Everything wan dirponed of tarmoziously and the brotbren shem to be abive to the intererst of the cmase of the Master. An Bro. Forney has
other charges to take up much of his time, be ro vigos thiacharge and the brethren will select an other eider from among the elders in Northera Illinois, at their feast, to thle chargo of their ohurch and preside over them. The brethrees at Roch Creek are enterprising and helped the Library cause liberally. The most of them are favorable to Sundey-schuol work and they propose to rearganize tbeir sthool next Spring, hope their afforts will crente an interest nmang the young and their lalora be crowzed with succesp. May the Lord bless the dear member in this church and strougthen them to coutinue in the rigtt. Fraterually.
W. C. Tветва

Cinnton.
Our comecil meftring passed off pleannatly We bave had no incrense in the church lately. but we are still trying to follow Paul as be fol lowed Christ;-still pressing toward the mark for the prize of the high calling of God in
Cacon Neousy.

## A Letter.

S. J. Harrison:

Dear Brother:
1 learu from our Corresponding Secretary, Bro. MI. Lichty, that yo bave informed bim trat the good people of Lanark have Eome goods gnthered op to send
to the Bretbren here to assist in relioviug to the Bretbren here to assist in relioriug them in their destitate condition. Such newn gives joy to many hearts. Perhops noue thin have zot been here and koow for sowsel ly realizo our situation. We were left without anything in the way of eatabien. Tweuty-one conntios are inoluded in the diatrict covered with the awfol drouth; 15,263 fanilies lefl withont food. Think of 1 t! Poor people, no means on baud, nonecoming. Tiousands have gone back East to get a liviug; thousands more are here yet clinging to all they bave of this wurldeg goods, bolding io their laud almost with a death-griap, suying. "We want a hontw of our own." There are 900 souls in our own county depending on the charities of the people for living. Ob , how hard the brethren have worked to get supplies to savo suffering! No other sooiety in the counties uanned that is doing ao much in relieving the needy as the Maple Grove Society. The counties central committees fail to get provisions, send agent after ageat, they come back discouraged and say, the Duakarks are the only people that eas get aid. We have no agent out, aud have only bad one out a littie while. We have bad to cut our aociety down nearse the chorch in order to save the chureb, and our wants are now only temparally supplied. The ruiltoade bere in Kansna bare brokeu their contrnet twico; we are now
arrangiog the third time with them, and the
arrangements will be completo in a few days wheu we will und you shipping directions. 1 ati afraid some of onr members will satter be fore we get more grods. My labors call me outh frou home. We are among the poorest, cin raise a crop. We have a good piece of lind which wo wish to make a home of; we don't Ike to beg, but there Reems to be bo other way, Wo are not abhamed or too lazy to dig, but digging has not amounted to mnen this Sum ner. Froternally, N. C. Woreman.

## A NEW ORGANIZATION:

$B^{x}$ request, Bro. Josbua Sbultz and mysen mot with the dear members dear Clarence Cedar Co., lowa, Sept. 3rd, to assiat in organ xing a church. Quite a good representation of members were prewent. The organization Shultz ss presiding elder. Bre of Bro. Joshu wifz as presiding elder, Bro. John Znck cloc on foreman for the church; Bro. B. F. Miller whatranced to the second degree io the min13try, and alno chosen for clerk, and Bro. Noath
Ridy was chosen for deacon. The members Thedy was chosen for deacon. The members
applied the very appropriate name of Pleasant applied the very appropriate name of Pleasan hive a metrbership of thirty-eight, tucludin three ministera and two deacons. Much of the love of God seems to be exjosed by this littlo body of belicrors, and a noticable feature in that commanity is they have the confidence of those without, manifested by large attendance and cood attention to their regular meetings. May 6 Lard bless nad prosper the Pleasant Prairia Clurch.
D. E. Bryancza.

## NOTICE.

W
HEREAS Bro. A. Flora (minister) and most of the membere of the Bretbrea Cburch at Lorned, Kansss, have moved away therefore the bretbren in church council condered it adviablie to change the name of ou Wurch organization from Larned, to Ede Valley, this being the name adapted by the
community for the valley where most of the community for the valley where most of the
nemivers of oar organization reaido. Our post members of oar organization reside. Onr posi Vulley iseal Bend, Barton Co., Kausas. Eden ery much deaires traveling ministering breth ren to stop with and preach for us. If they give us timely notice we will meet them at

## ANNOUNCEMENTS.

25. at the house of Jonaiah Barnhart. near Centropolis, Frankilin Ca, Kuns 25. Pentody church, Kamazs.
 130, Marion congregation, tikat miles cas of Sarion. Ind at 3 , p.m. $m$.
Outthe bouse of J. E. Bosserman 1, Bear Creek church, III.
2, Cottonworad clutech, 1 . . on, Kansh 4, Eik Creek. Johnsoo, Nebraika. 6. Fall Ruver church, Whoon county, Kah a, MiCoupin eburch. nlinois, ut tbe house of brother Sumul) F. Brabuker, Orashopper Vathey, Jefferson, Katisna,
Root River congrogation Mion. \%, Root River congragation Mion.
. Pise Cyekk, Ogle 1i. Pise Creek, Ogte il.
, Newton Grove church, Mifeh, at 5 P.M. , Neonilia church, Kinsas, at the home of 0 , Falls City, Nebrazka.
, Dallas Centre, Towa, at 1 p , m .
 6, Matoning cliurch, Ohio, 0,18 mithes north-west of Wellington, Kan Dickenson, Kansas.
13, Pine Cuevik church, Indiana 13, Pony Creek, Brown Kansan, fourn. 12, Pony Creek, Brown Kansas, four mules 13, Cana charch, Elr, Kassas.
26. Walkendah congregation, Rany consaty,
${ }^{4}$, Corranna, Indiana,
27. Clear Creek chureb. Ind, at 10 a . m. 14, Dounells Creek, OLia.
15, Turike Creek Tad. 15. Monticetlo church. Ind., at \& P. M1
t5, Como River cburcb, Low.
15, Panther Creek, Woodford county, In. 12, Howard Church, Ind.
14, Exetar church, Fillmore, Neb. te, Allison, 1llinots.
10, Rect Rlver. Lee county at $2 \mathrm{p} . \mathrm{m}$. 16. Taseost, Hampshine, W. Va, 10, near the Southern Pacifc R. B. Diron 16, Marion county: Iowa; at Bro, Ertis, Pulaski, $\mathrm{Mo}_{0}$.
19,Wichita chuch, Butler Kansas,at bro John Waringer's.

22, Spring Creek, Kosclusece count.
-15, Hudson, Iullioh
The hrethren of the Crooked Creek congre stion, Washington Co., Iowa, will hold their Love feast on the 9 th and 10th of Octaber $\begin{array}{ll}\text { commencing at } 11 \mathrm{a} . \mathrm{m} \text {. } & \mathrm{J} \text {. Tronab. }\end{array}$
The Salene Valley church, Ottaws $\mathrm{CO}_{0}, \mathrm{Kan}$ will hodd ita Love-feast Oct. 16th, eommencing at 4 p. m., at Bro. Jacob Kinsel'h.
L. W. Fitzhater.

The Antioct congregation, fudiana, bhav" thanged the time of their communion meetiog rom Sept. 23 rd to October 9th, commenciog at $10 \mathrm{e} . \mathrm{m}$.
D. Leedy.
'There will be a Love-feast in Mt. Etna hurch, Adams county, Jowa, Oetober 9th.
D. G. Couser.

Milmino cangregation, Piatt county, Ill.
October 16 at 2 p. m. $\quad$ D. B. Gibson.
The church of Cedar $\mathrm{CO}_{\mathrm{H}}$ I Iowa. will hold it Lore-feast on the 9 th and 10 th of Oct., Four miles west of Tipton, at $1 \mathrm{p} . \mathrm{n}$.
S. Y. Messminha.

The Love-feast at Eagle Creek charch, Bar ock comity, Ohio, will be held on the 19th of Sctober, 4 p. m. S. T. Bosserys. The brethren and sisters of the Elkhart Valay church, Elchart county, Indiana, will hold heir Love feast on the 19ti of October.
F. Fzithocas.

The Nevada church, Veraon Ca, Mo, will bold their Love feast on the 23rd of October, at the home of Bro. S. Cliek's two miles north ast of Nevads.
The nembers of the Cedar Creek ebureb, Cedar county, Mo., will hold their Love feas! at the bouse of ; Bro. Crafton Bydlere, four miles north of Cedgrville, on the 10th of Octo-
The Conl Creek charch, Fulton county, 1 , will bold a Love feast on the 2nd end 3 rd October, to commence at baif-past 10 .

Jacol Neoley.

## Jews 这tems.

- A gentleman bas recently mode the trip across Enrope on a velocmede, makiog a daily verage of about eighty mile.
-The President on Lis trip across the continent, refiused to accept the haspitality of the Mormans, whereas they are very iudiguaut. -The car of Jugsernaut was not drawn through the streets this year, snd the omission defers this ceremouy for twelve years.
-A stream of lava is issuing from Mount 1 Vesavious, near the मew railway to the crater Some impradent visitors have been ipjured.
-Not long ago a manufacturer in Patterson, N. J., took bis 200 employen on an excureion to Long Braurb, all under full pay. Bis handir have never struck.
-Within twenty-five years, more than sixty persobs hase gone over Niagara Falis. Last Sunmer seven went over, four on the American side and three on the Canadian.
-The whole number of students in the Col leges of the United States last year in the collegiate courses was 30,368 . In the prepsatary departments there were 27,000 .
-The world's fair for 1683 is to be in New Coris. Conmpissioners have already been ap pointed in most of the States, and they held their frst meetiog in New York City last week, ahout one hundred beias present.
-Tbe Czar of Rusais lataly traveled by rai to Livadia, and on the route two mizes were discovered. During his journey 9,000 peasante and 40,000 troopa guarded the rosd night and day.

The Indiaus at White Earth Agency, Minn, are demonstrating the success of the peace policy, and have harvested 40,000 bushela of wheat, 10,000 buthels of corn and a varietv of amall crops.
-The dope of the largent elaurch in St. Peinch thick. It in compated tbat in Rusia there ie gold enough thus lying idfe to pay the pablic debt.
-In India great anxiety is felt at the peril of famine which threatened large districts in that country. The roinfall has been five or six inches helow the average, leaving little or no prospeet of crops.
-A geatleman in Californis who owns farm of 60,000 acres, sent eigbt ships loaded with last years wheat to Earope and is so weli pleased with the resalts of diapensing with in tarmediariss that he will do the same with this year's crop.
-Yan Pbow Lee, of China, carried off the firet prizs in English composition at the Hoptiox granmas schooh, it New Raved, and gsiaed the highest rank in this year's graduating class.
-So far as can be learned from the Pacific, the orange erop never looksd better. The trees wre not so foll of fruit as last year, but the qnality and price will be good. At present, good oranges are worth from $\$ 40$ to $\$ 50$ per thousand.
-Late digpatchen from Jamerica stato that that iwand has been alcuost impoverished by th: cyclone of August 18. Several persons were killed. For miles nlong the eoast not a grean leaf is to be seen, and twenty soars will be re quired to reatore the island to the condition that exinted before the storm.
-September 6 , an explosion occurred in the Soahara Colliery, near Durham, Faghod. Between 250 and 300 persons were in the pit at the time of the accident. Many were rescued, but the latert official statement places the uumber of killed et I47. It is estimnted that Chers were 400 hormea and ponies in the mine.
-The work on the Hudsoo River tanuel, in which the corpase of twenty workmen are ebtorabed, bas reached sech a state of progresa that bopes are outertained of the dend bodien being recorered during the ensuiug week. The disaster ceccurred during the latter part of July, and all efforts to recaver tha bodies have been fotile.
-Work bas now begun on the ship canal across Cape Cod. Tkis will ssve ninety wilke in distance and eight houra in time between New Yorls and Boston, besides the estimated annual lasa by atipwrecks around the Cape of 6,000 tons of vessel property and from thirty to forty lives. The canal will be 141 teel wide at the top, with an average depth of thirty feet.
-No medern inatance is on record of a man' life resolhing 150 yeare, bat the fish pamed the pike has been knowa to live for 167 yeare, and a carp tor 200 seare. Whales have been supposed to live from 300 to 400 years, and eleplants over 100 yeard. A tortoise which died in the Bishop of Peterborongh's garden in 1621 was more than 200 yeare of age Parrota bave been suown to hive for upwarda of a centary and pelicans,getese and crows have exceeded th period of life allotted to man.
-More miles of railrond wore laid in the United States the past year than in any previous year sioce 1673. The "Railway Age" reports 287 rnilway enterprises undertaken or projected during the first half of the present year, which stow a contemplated nileage of pro 30,000 miles. An a rule, these tises ur intended to develop new regione, which stanic in need of anch facilities, and many of therr ar built by strong companies to act es feeders to existing lines.

## BIBLE SCHOOL ECHOES

"BBLE School Echoes" is designed for the uerrice of songs in the neveral depart. nents of church service. It in designed to ele-
rate the muric of the Sunday-ichool aho rate the muxic of the Sunday-richool above the friviloua character of many of the Sundayschool songs in rogue, and while interesting the young, to coltivate their taste in the direction of that which is bigher and parer in poetry and music. The tone of the book in praiseful and derotional, - has none of the military element in it. The melodies are gracefal and easily learned, while the harmonies aro well arranged without any straining after oqp "orig arranged
inalities.
PApEz cover.
Single copy, postpaid..
One dozan
moand oovan.
Single copy, postpald
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Address BakThres at Work.
Lanark, tlinois,

## W. U. R. R. TIME TABLE



GENER.IL IGENTS
THE BRETHREN AT WORE

## TRACT SOCIETY

## 

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evenia Pros-Gur Reward, The Father, Son, and Holy Glost. Lundscape 1mder the Sea. A Lone Istand, The Alpive Horn, $A$ Girvat
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God-wise, Man-wise, Unwise. Froun Iowa Center, Iown. Frem lirtanu, III.
Etoutn Pace,-White Oakt Church, Pe. Dora, Iudiaba. Lorame, Ill. Hudson, lown. Solem Otequan Santrucisco, Callfornia Reppert of
special Destrict Meetink. A Geed Move

## CURRENT TOPICS.

The Harmony of the first Alrican Baptist church, Richmond, $\mathrm{V}_{\mathrm{A}}$, bas of late been disturbed, and some strea hundred members will "draw out" nud start a new church. That win leave nearly four thousand in the old church.

It is calculated that the tho willion barrels of beer roportad by the Brewera' Congreas na baving been sold last year would bave filled a catinl five feet deep and twenty-one feet wide. extending from New York to Philadelphia, and that it would take a pump throwing thirtp gallons a miuute tweuty-snu yeara to pump it dry.

An instauceis recently given of a pastor who besituted to dwell upon missonary themes be caune he imagined his peopie did not like to bear such toptece. He asked for some aid is stirring them up. A ferv days after aome of
thene very people, not knowing what had been there very people, not knowing what had been pastor.

The mission workin foreign countries is being pushed with nuch energy. An exchange states that there are thirty-three missionary societies at work iu Afries, and there are $75^{r}$
000 couverte belonging to the Proteatant churches, with as outside popalation of 250 000 ander their influence.

These are hard ticues. Gur nation is spending more for intoxicating drinks than all the bread it eats, all the clothes it wears, all the books it reads, or all the churches it has ever built. If every ons of its aceorsed drinking saloons could be shat ap and every bottic smasbed forever, we would have good times in thirity days.
New York is about to produce a Passionplay, or a drawatic representation of the closing seenes in the life of the Savior, his trial, death,
otc. To us, it is nacrilege. To tog and trifie with such a theme for amusement, betobens a levity that is too gross even for the modern stage. We masy judge of the elevated character of the play, when aly that is high and grand in Iracuatic art is crowded off the stage by "negro minstrelay" and representations not more than one grade removed. Many of the wellreeant traveshes of Christ in the palpit are sulAcieutly painful. Heaven spare os the apingo of actors and buffooms.
It is said that a Soathern Methodist Confermoce declares "that church festivals do not de-
velop the grace of litherality, bat are detrimeotnl to the spinitual interente of the clureh," Tho Inder io glod that the Methodist brethren buve taken such a staud, and says it will use its influmee to induce Baptists to follow their example. We think the Luder onght to be circuInted among the Baptiste up North. It will have considerable work to do in that direction up this way.
No less a man than Josept Cook thinks that it may tarn out to ben yacr that Spiritualiam is only "a re-discovery of the ancient art of consultiug familiar spirits." Mayy other ruen of superior minds and finely educated have
thought the same. Saya be: "The power of commoniciting with familiar spirits is known, on Biblical erideace, to bave bees a reality awoong men acting under natural law." And agnin he says: "There was not in antiquity n
single faise religion that did not appeal for an thority to what the Bibte calla familiar spirits, as the source of ita confidence that a revelation had heen giveu to $\mathrm{it}^{\prime \prime}$ He thinks, bowever, thut as woulerful as any such communieations may be, however strange and beyoud human power the phenomena, they are in accordsnee
with natural hw, simply superhaman but aot superataral, while the miracles of the Bible are all supernatural.

Solomon naid there was zothing new under the sub. At Ninevah, not long since, there Was discovered a basso relievo representang a fight of balloous, the work of artibts, say three
thoussad yeara ago. By-the-by what an immence city this capital of the great Assyrian Erupire must have been; according to clavic writers it was more than nixty miles in circumfarence, with walla a hundred feet high, and broad enough for thres chariots abreast. This wall was furnished with fifteen bundred towers,
each two hundred feet-high! It was destroyed six bundred years belore Cbrist, by the united armies of the Medea and Bubylouiana,

## MISAPPIICATIONS

I
WILL give the widows mite, is a common
expresson hy many pernons when called upon to contribute for church, or other cbar-
itable purpases, whict is uot ouly a misapplication, bat is actually a libel on the poor widow, of whom the Lord said, "Verily I any untoyou, that this poer widow hinth cast more in, than all they which have east into the treasarg," and proceeds to nssign the rewon; "For all they did cast in of their ahuadance; but sbe of ber waut did cast in of their abundance, -ven all her liviag." Mark 12: 44. Now upon that prineiple of right dare any onn who gives of bis surplus compare himself with this poor widow whon he given but a suall percentsge of what he hat? I aun not writing to find faalt with any one giving much or little, but let each one give as be many feel disposed; let each be perfectly parsuaded in bis own mind. But what is given let it be given cheerfullf, not grudgingly, hut of a ready mind. Let them not say "we will give the widowa nite" urless it be given as she did, "give all that you have, even all your liying.

Again, is support of a poid ministry the minister's wife aud childrea are made a plea for the necessity of it; and then refer to Paul for precedent and example to sustain thems in their emands, saying that on several oecasiona Paul reesived substantial aid from the churcb or brethrea. None will deay this, but I ask upou what principles of justice can this be made a plea for support of the mivistera wifo and chaldres. Did Paul arddle the support of rife and cliildren on the clurch whale the Lord neat him far bence to the Gentiles? Ag ain whas this bulp money, or was it foud nud rai mest? He saya, "But I have all, und abound I ain full, lisviug received of Epaphorditue the things which were sent from you, an odor of a aweet smell, a sacrifice acceptable, well plessing to God." Piiil. t: 12. I am doubtifl whether these things were monsy. The rasty smell of siver or copleer is not a very sweet order, ery wan is. When Paul was with Gaius mene wost or in houseiolds like that of Stephaoas he bad no ared of belp from othars. But whea be yas where he was like a laut atnong wolves and wa made as the filth and offscouring of tha earth, a spectaclo for the world, for men, and Cor angela to looks at; hiving in perils oved well to mininter to his wants. I presume if they had not ho would have perished. i dan't thiuk money would bave been any service to him, for if be would have had it, 1 am doubtial whether e could have procured the yecesaaries of life for it. Men who Lad bound themselves togethor under an oath uether to eat or driuk antil Whey had killed hium would have poinoned bis food if they could have had access to it.
1 much prefer to hear Paul referred to as sajugg, "It is more blessed to give than to re dive." • Andlabor, worklug with our own bands." "And Poul dwelt two whole vears in his own hired house, and received ail that cann in muto him." Scriptures like these are chcering to me.
The priteta living from the altar service is wefered to in support of a paid ministry, to which I will oniy say, under that economy the the trite of Levi from whom the prieets were, hewl no inberitaree is the land of Canaau, and the alfar service amounted to something that I think outited them to their food and raiment. When the tambs, aud kide, and bulls, and rame, had oo be slanghtered not only by the hundreds and thousunds lut by the bundred thousands, the blood and all properly diaposed of, and all the offorings diaposed of, which was a yoko the apostles anaid were too heavy for our fatbers to bear. But now Jesus says his yoke is easy aod bis burden is light. Many preachers think killing a beef or hoceing a lot of gromiog pota. toen is too heavy for them to do. I don't know low hard work teut-making was, but I know Paul worked at it.

## RETROSPECTIVE.

## BY WARY C, Minter.

IN the thae of Christ I woader who the progressivi party and tho the conservative party and also the middle meu were in the Jewr-
ish church? And in the time of the prophete and Lings who were they of the difforent parties, and when bsck a little farther in the mes when the judges ruled lirael?
By reading the Old Testament we find that people in those loss, far back toward the beginning, were mueh like they are now, very mach inclined to forget God and $\mathrm{L}_{13}$ goodness to thew. Let us examine their history for a fow thousnad years back. Even as far hack as Moses we find that the great mass of the people wero easily persuaded to go astray from the Lord, and esje eciaily sa it some of the head ones would fall in and lead off. Who would have thought that Aarou could bave been persuaded
to make a golden ealf to lend them, so soen aftir the Lerd of heavea had soparated the waters of the Red Sea and allowed them to pass orer anfely, hut drowning therr fueraies in their sight. Such in humanity. It ia good for na that we have a mereiful God, or the race wonld long ago bave perislocd and become extinct. God thought of consuning them all except Moaes, hut Moren besooght the Lord, and he repented of the evil which he intended to bring wpon them. "And the Lord snid unto Monas wbosoever hath simued ngainst me, hius will I blot out of my bouk. Tharefore now go, lend the people unto the pluce of which I have rpokos unto thee: hehold, miue angel aball go before thee; povertholoss, in the day whon I vish, I will vinit their cin upon them." Oh what a loss they will sustaia for bwing to furt to puttarn after other people and not liaving faith in their own Giod: and when the spies brought in tiourr repurt, whant a time thay had. "Aud the Lord said nuto Moses, how long will thie people provoke ane? and how loug will it be ery they believe me, for all the signs which 1 base thewed anong them? I will surito them with the pestilence, and disinherit them, and will make of thee a grealer nation and sightier tham they." But Moses prayed for their lives and God hearkseed unto him for the was a meels man, for be did not seels his own giory, but worked tor the good of him people. Yet God kept them in the wilderness. But there were two parties, which party eutered the promised land, or the conservative, or those who were considered wore moderate in going to the extreme. Wus it the party that wished to go baek to Eegypt, that longed tor the things thay enjoged when they were there? or was it the party that believed God and took bium at his word? As for the third party, I presume they belong, either to one or the other of the trio. Then in the eave of Korah when be was destroyed and the people murmured, whare were tho psople? and whose praser again saved theta from destruction?
Nixtsee how it was after the people had kings to rulo over them. Soon litael was somewhat divided and "Samael ceme no more fo see Saul, but he mourned for him." Which was the progressive and which the conservative? We read that after David ascended the throne, there was faming three yenrs in suc cession. So David inquired of the Lord and the Lord said "It in beeauno of Saul and his bloody honse, bceause he alew a poople whom be should notia bis great zas.." Which party dial Saul beloug to? Toen thers was Abah and Micah. Ahalb believed the falee prophets, bat they llustered him. He did not mant Micah becanse he alvays prophesied evil concerning hum, and he basted bim. Which party did Abab belong to, and which Micab?
-Then there were Abaxiah and Elijuh which helonged to different parties, bot both were lsraelites. Then Jehu the king slew all the prophets of Baal, but departed not from the sine of Jeroboam who made Iarnal to sia." Perhapen he was half way between the two estrexes When Cinrist came some knew him and some did not. The aliepherds know him and it wise men from the East, also Anas in the temple and Simeon, then all knew bim and did honor to the great King of Israel; bat there was another party who did not seem to know him, and get they claimed to be the soas of God, saying that God was their Father. It seems strange that thay were not acypainted wath Clrist, yet claimed God to be their Father: They must have lived a long distance from their Fother not to have been acquainted with bis ouly berotten Son. They might havc traveled pretty fartand got ahead of their Father. Sarely there was aomething betwera those who kept them frow reeognizing each other. Cbrist told them that he and his Father were one; if they had known his Father they would bave known bitn also.

HOHE AND FAMILY.


Did you ever lose your temper bat you felt lonerome withont it?
Mont of the shadows that cross our path hroogh lifo light.

Did yon ever see a drinker or amoler who coaldn't leave off ot any time, if he only manted or
Thnse who neglect their families under pre ty of tranagression.
Even Japan is extabliahling trining schoole for her dsughtere, where apinving, eewing and for hier daughtrer,
washiog are taught.
laac Watta was the greatest bymn-writer
 Who ever lived.
hoy he was so fond of ntudy and hooks, that if any mopey was piven hira, bin frots w"
"A book! a book! now huy a book!"

## Coriosity in childre is bot an appetito afte

 knowledge. I doobt not bot one greast rewsen why navy childron abandon thempelves wholly to silly aporta, and trite away all ther tinueinsipidy, is beanse they fonnd their curiosity insipidly, is beranse they fond their
balled, and their ir quiries neglectad.
A "drammer" from a New York liquor houpe says that Mr, Hase? "No wine at State divners," "was almost a sound of death to the wive
trade." Ho alao saya that last winter there trade" He alao saya that hast winter there
wss not one case of wine sold iu Washingtou where forty wate sold ten years ago.
The gosamor of lowa being urged to parden a couvicted rumseller, declined, saying, "White
1 have great sympathy for Mr. Newton, 1 also 1 have great sympathy for Mr. Newton, 1 also
bave great aympathy for the wives and children who have besu mude sulferers by the sale
of whiskey to their fathess and busbanda by of whiskey to
A Mrs. DeGrout, of Newark, N. J., buill a church at ber own expense, but she means that it shall be used only for boly service. She has hind a clause put in the ded to the effect that if
fairs or feentivals are held therein, the properaty fhall revert to the origioal owner.
It is a siguificast fact pointed out by Dr Dro Lawis that tobacco-using studenta have hatamall bope of preeminence in atody. "Withiu half a century," be says, "no young man addicted to the nse of tobacco bas graduated at
the bead of his olass in HarvardCollege. though five out of six have used it. The chasees, ron see, were five in six that a suoker woold graduate at the bend of his clase if tobaceo dote ro
harm. But during balf a century not one vicharm. But during half a century not anend."
tim of tobacco was abie to come out Thim of tobincco whs able to conve of theinstitutions that hanish this filthy and sinfol babit from their halk.
An Americun lady while visiting Montreal. was particularly interested in the appearance of one of the waiting girls in the boarding bouse, aud determined te make her nequaiut-
ance. Ske found ber in the kitcten wasting auce. Sbe found ber in the kitchen wasting
disbes, (tbat mevial employment,-but a girl like her would make any occopation honorsble.) She talked with her, and found toat although a foreiguer, ste had mastared the English lan. guage. and nasie considerable progrenn in
Franch. She had her Frencb book fasteed to the wall is frout of her, and while washing disher hisd gaiued her knowledge." This is au age of improvement, and cooke will bud, to be
snecesful in cteir avocation, they must bo intelligent, for without intelligence no one can be a good cook.

The sext time you go to town parchase u suanll bottle of "cosch rarnisb," such as is ased by fine carriaze painters. If the cold, damp weather, or bandling of cora. should cause your hands to erack, fill the cracks with rarnith, applying it with broom straw. This do in the evening after the work is finished and your bauds will be well hy morning. It is hest to wash the bands with castiel or glicerine soasy
and warm water, and dry thoroughly before and warmu water, and dry thoroughly hefore
applying the varnish. This varuisb heats any ordinary fresh cat inside of a few hours. Ope of the editors has nsed it in bis faucily over eight years. Try it, and yoo will find thir
simple remedy worth the price of the B. AT W. one jear. Iou can get the varnish at drug
toras.
 Or roam far a way to distunt lands,
Vlat halls of plesure A mother's love doth follow thee still. Tbougb is halls of rice you manander and wake Your niches asd heath, that honger would last,
Where vile connules stek tyy feet to essnare, Where vile comnules seek toy feet to essna
Remember her love doth follow thee there. When far from thy bome and nll that lo dear. Where none for thy morrow doth shed a teas
Theul lend s thougbt to thy motier, for she Doth often, in solitude weep for thee.
Tbuugh far from the pathe of virthe you stray. Yet toe fond mother doth earuestly pray
Tbat the Holy Splitis guardian power Mus mbield her child in tempation's hour. How often bave I seen her bowing in prayer. To ask of her Savior Hlo guldance and care,
To teach her young eblld, in the days of hla To fallow his Maker la virtue and trutb. With what love does the fond mother ever try
 But lone in his chamber goutly doth chide
And point tma to heavenand point ma to beaven-a boller gulde
Would you krow atill more af a Would you know still more of n mothers
Go. enter ulutt cottage in yon ablady grove;
 The dark nea has become lus real sut hear The dark nea has become his restiog place;
Never more ean she see his youthful free. And her heatt wandern back to days pone by When o'er him sbe watched with a nuother's ege. The pleasures of earth hath for her no pharms, Far tha loved of her hentt is tara from
Ban $n$ solaco from Jesis ls given nowr.
Whis While to Iis mild scoptor shen Rently doth vow. Devoted sud true is that nother's love.
Ghe casta all her eare on Jeans atove,
Aod hoves, wlun ber pilgrimage here is Tomeet blm aghlin on a brifbter ahore Who can meassere the depths of a mocher's love?
Tis a bomindes Tos tibleundiles gift from Heaven abo
O. Trife thous uot with a lowe so rave.
Tis a dear. holy gift that thoo dost thare

## MITTENS FOR HANGING OUT <br> \section*{clothes.}

Do ) N'T go out bare beaded to put your wet
elothes on the line iu winter. It ie s fooland uanceassers tar in winter. It ie a fool mjurious to the bauds. Gloves and nittens worn on ordurary occasions are apt to be more or leas soiled-and are not nuitahle for handling clean cintbes. Have a pair for this very purpose. You can cut them from clenn flannel
(white seems to be the most suitable), aud line them with aoother thickoess of flamnel-or wake them double-if the flaunel fo thin. These whould be kept in a clean place ready for this particular business, and nothiog else. A
good aud bandy place to keep thein is in the clotho pin bag.

## LOVING KINDNESS,

$K^{\text {n }}$ND and helpfol words are hetter than elarp ridicule and cutting sarchasm for ${ }^{\mathrm{r}}$ nembere of ons houselhold. If any is of suel a temperament thes she can live without nay outward demonstrations of sflicetion, does it
not occur to her that one of a different temperament might soffer iutensely where she would be bappy P My hushand iy not in bis dotage, and I bave seen no symptons of "sofienivg of the brain," but he sass he hopes never to live
to be so old that bis wiff will think it silly to kiss him; and I respond with a bearty Amen. For more than twenty yeare twe have walked lif'ss pathway hand in band, and heart to heart. The way bas often been rough; nickuess and sorrow sre uo strangers in our: bome; hat that ammid oll our trials the kind and loving word and tender careas bave bever heen whuting. Tender love and care, each for the other, have made every hurden lighter, sod taken the
shurpoess from many a thorn; and to me it shurpaess from many a thorn; and to me it
seems almost sacrilege to bear the natural out seems almost sacrilege to hear the natural out-
rard expreesiou of tho nohlest feelings of the heart called "grasb." It in a sad pity there is not moore of it is families; mith it 1 am confdent there would be less complaint. I think prizas a truly affictionate man grows older, be ing wife, and 1 can't ase why it should be a matter for ridicule that the loving kindness, which had so mach to do with minning our lore in the first place, should be deemed necefthe bottom of my heart the man or woman who the bottom of my heart the man or woman who
goes through life thirsting for that to which they aro fully eatitled, and which should be the dearest privilege of their companion to beatow. Happy they who learned ers the dark hours of sorrow came, that by lying close to the loving heurt of the dear Jenus, they lave a - Home Department in Christian Witness.

THE first thiog to be dose is to catch him Hevivg dotes so, the mode of cooking i.
no to malke a good dish is as follows: M. o good hashand is spoiled in the cooking. Sut women karp them constantly in bot wele whils others freeze them with coojugal colld ness; fome anoother them with batred and cont tention, and still othera keep them in pichle wl their lives. These women always serve thero up with tongue nacce. Now it is not to bsupposed that husbando will he tender and gonk if treated this way, but they are, on the ce1 trary, very deliciose when managed as follon Get alsrge jar, called the jar of carefaline.. (wtieh all good bousewiven hate on hand), plec your husband in it and set him near the fire conjogal love; let the fire be pretty hot, espes ially let it be clear; above all, let the beat he coostant; cover bita over with affection: grar-
nish hira with the spice of pleasaniry; and ir nish him with the spice of pleasalicy; and if
you add kisses and other confections, let theru you add kisses and other confectonb, fet then secrecy, mixed with prudence sud moderation.

## A DROVER'S STORY.

$\mathrm{H}^{\prime}$Y name is Authony Hnot. I ano a drover and live miles and miles away, apon tho Western prainie. There wann't a bouse within
sight when we mosed there my wife and sight when we moved there, my wife and $I_{;}$ and now we have not mauy neighbors, but thuke we have rre good ones
Oue day, about ten years ago. $l$ went awny from tome to sell some fifty hend of cattlefine creatures averer I eaw. I wat to hoy nome dry goods and groceriea before I came bselk add, above all, a doll for our youngest Dally she never bad a stop doll of her own, only the rag babies her mother had made ber. Doils could talk of notbing elee, aud weot down to
the rery gate to call after me to "boy a big one." Nobody but a pareat can understaud how my mind was on that tog, aud how, when
the cattle were sold, the first thing I burried off to buy was Dolly's doll. I found a large one with ejes that would open and thut when you pulled a wire, and bad it wrapped up in paper ond tucked in nader my arra, while I had parcels of calico and delaine, and toz and sugar atay uutil morning; hut I felt auxions to get hack, and eager to hear Dolly's prattle about the doil she was so abxiously expecting.
I wan mounted on a atelidy-going old horne of mine and pretty well loaded. Night net in before I was a mile trom town, and settled
down as dark as pitch while I was to the midde of the wildeet hit while I was in the mid could bave felt roy way through, $I$ remmohered it no well, and it was almost thast when the storm that had heen brawing broke, and pelted the rain in torrents, five miles, or may he tix, but suddexly I beard a little cry, like a cbild'p voice. I stopped nbort and listened: I heord it again. I called, and it answered me. I could not wee aaything. All was as dark as piteb.
got down aod felts about is the grass; callet got down and felt about in the gruss; called
again and again; 1 was answered. Then I began to mander; I'm not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, an then roh and murder ma.
I ani not auperstitions-not very - but how could a reat child be out on the prarie in such a night, at suct an loar? It might be more itself in most men showed itself in we theu, and I was balf ficlined to run away; hot opee more I heard that pitaous cry, and anid I: "If any man's child in bere-abouts, Anthony Hunt is not the caan to let it lie here to die.
I searched sgaio. At last I bethought nee of a bollow ander the hill, and groped that way Snre enough 1 found a little dripping thing that moaned and sobled as $I$ took it in my armas. I called my horie, and the beast came to me, und I moonted aud tucked the little onaked thing ander nay coat as well as I contd prore ag to take it bome to manmy. It seemed tired to death, and pretty soou cried itself to aleep against my bosom.
It bad alept there over an boar when I ssp wy own windows. There were lights in them, and I supposed nuy wife had lit them for my sake: but when I got into the door-yard, I saw toouthing was the mutter, and stood still with
ded fear of heart five minutes before I could dift the latch. At last I dia it hefore I could room fall of neighbors, and my wifo ataid them weepiug. Wheo she maw me she hid her face. "Ona, don't tell bim," she naid, "It will kill
"What is it, neightora?" I inqnired
And ono said, "Notbing now, I bope. What's
"A poor lost child", sund 1. I found it on
the roud. Thke it, will yon? rive amed fion the rowd. Thke it, will yon? I've tarned fuiat.' And 1 lifted the sleeping thing, and suw the
asee of my own child, my little Dolls Isee of ryy owo child, wy litile Dolly.
It was my daring, and no other, I had picked up upon the drouched rond,
My little olitld bad wandered out to meet papa and doll while her mother was at work, sad they were lameating ber as one dead. I thanked God on my knees befors them oll. It 19 not much of a story, neighbore, but 1 think of it often in the nighte, sad wonder how I could bear to live now if 1 had not notopped when I beard the cry for help upwn the road -the little bedy cers, hardly louder tbao a «quirrel's ehirp.-Christian Wonan.

## 'PUT IT IN WRITING, SIR.'

THERE are those who beem to rejoice at a 1 neighhor's calaraities. Two languages at least, the German and tho Greelk, bear melancholy wituess to tbe exiotence of such $n$ feel ills. This class ara cqually prompt to surend hid newn or to speats evil of an abrevit perion. An illustration of a sumpary and effretive method of dealing with such persons in given in the life of the late Zachariah Chaudier:
When Mr Chandler was in the Departront of the Intorior, at Wanhiugton, a wan called one morniug at hio olfice. Introdecing himself, he said, "Mr. Chandier, 1 prenume it is four intention to have noue but correet per30us in your Departuent."
"That in my inteotion."
"Well, sir, do you huow that you have a woman in oue of the barenus of your Dipartnent who is of bod claracter?"
"No sir; I do not know that I have any nact "4 thought you didn"t.
Thought you didn't, Mr. Chandler, and no The name of the clerl in soo.
The name of the clerk was then given, and Mr. Cbandler listened maliestill more explicit. Mr. Coandler listened quietly, and finully pick. ed up a pen and banded it to his caller. "Juat put that down in writing, fri, and in it in true, will diambs the woman," lhe said
The accuser honitated, and said, "Now I hopes, Mr. Chandler, you will not connect wy Lame with this manter. I don't wast to he known. Tbe secretary thereapon lesned back in bia char and faid, "Yon know all about thin woman, and I know nothing about her, except what jou state fto me. But jou wait noe to pul a stsin on ber reputation apon charges you Never. Leaze the subatantiate with rour name. Upou Leave the office!
Upou the abrupt departure of the vinitor eo dismissed, Mr. Chandier turaed to one of bis clerlss and said, "He belonge to that class of informers who do not benitate to roin a person, hat don't wont to assume the reapausibility of their acts. I caunot be a party to may such rasaaction.

Da. Johnson once sileaced a notorioun fewale backhiter, who was condemuing nome of ber friends for painting their cheeks, by the remarls thnt "It in a far lean harmfol thing for A lidy to redden ber own complexion than to blacken ber neightor's."

## FALLEN ASLEEP.


VRTDLE - In the Eel River Congregatiod, Ind. Augnst 27th, 1880. Chester Gertrude, daughter of
 HAY, - 1 lso, A Agust 2th, Brp, Jreob Hay, nged by Eld. Jacol, Beterger add the writer,
sameze Leciknonz.
BOTTOMFIELD,-In the Spake Spring congre-
 Fuatral occasion improved by the bratliren from John, 11: at Jodn E. FLhok.
ORDEN.-In the Exeter ebureh, Fillmore Co.,
Nebraska, Anna I., wife of friend Danlel forNebraska, Anna Lh, wife of fricad Daniel for
dan, and daughter of brother and gister Miseber aged 24 years, 7 montbs and 10 daye. Fnoers services by brethren J. ts, Snowbergar and Jo4 Brabaker, from 1 Peter, 1: 21, 25. Also in anwe church, Amanda B . daughter of the above pa rents, aged one month and 8 daya, Funeral dis-
coume by Bro. Josept Brabaker from Job 14: It, course by Bro. Joseph Brabaker from Job 14: 1
D, B. Hexy.

## THE BRETHREN AT WORK,

## OLR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tellt

 buit that does no

## Ia there a boptiam of the Hols Gbost

Wint ta the testimeny of Jeaus Christ,
Will same one plenee give light on Mat. $5: 27-2]$
Will eome brother piexuegive an explanation of
Stath $24: 14$, which reads an tollows: "Wben 50 puken of by Daniel, the prophet, otand In the hicly phice. Whaso readeth let thw understand"" Has mech taken place in the time that is past,or is it yot in the thaie to cuene
Will you pleare explain how long Noub was commeaced lullaing. Also where itcesm be found Mith builded her honste, she bath heven oot he

Wil Bro. J. D. Haughtelln please explain how the whtow conld escupe washing the suint's feel nutit the are of sixty years, (1 Tim. 5 : 100 , if every ime we cannume ent menve H. B. wasi each wipe feet?
nother's wenth.'-1 Cor. 10: 2\%. Bro. Stela pleas

## OUR REWARD

And belold I come quickly and my rewarl is
witt me, ctive every mun aceording as bitwork
$T^{\text {HE reader will wotice by reading the } 16 \text { th }}$ oual procoun $I_{\text {, refers }}$ to Jesas Cbrist. Oar Matter's coming may nilways bo reg-rded as at hand, howee the sentence, "Aud behold I come quickly." Practicalily he comes to each one of socordug as his work absitl he. Life is short and when oas journey closes and our beatiug hearts are motionlem, happy do we fiel to
know our reward is with him, a fuithial judge, aud of me bearken to the roice of God aud do
what he commands, then huve wo a cight to he tree of hite, and cau enlur in through th gates into tue city.

Mblissa Foriney.

## THE FATHER, SON AND HOLY GHOST

$H^{1}$ERE io pasitive proof that they are threa wid that it does require three actions in 1.r to haptiza into three nameq. (Matt. 12:
32.) Here we see that blaspleny ngainut the Futher, aud againet the Son shall be forgiven, but blasphewy against the Boly Giost shall not be forgiven. Is it not clear, thes, that if blasphomy ngainst the Father shall he forgiven, und thanphemy against the Son shall be torgiven, and blasplemy against the Holy three? ls it not also clear that if in disobedithree? Is it not aiso clear that if in discoeditwo. or against two and not the other one, that they are thrse? Now theu, if io disobedience three scts are necesary in order to s1n against
all hree, so io obedience ord three acts required io order to serve all three. But if one act alone is all that is required in order to baptize doto the three names, thes also would one aot of disobedienee bo sio egannot all three

## M/rabe. Moorhesd.

## Great Benl, Kansas

## LANDSCAPE UNDER THE SEA

IIGrem, the famons diver, tells singular storics of his adventures when mahio search in the drep watert of the oorau. He thas stetches what he saw at the "Silver Bank, moy dirings were paude is about forty wiles in my dirings were made is about forty miles in one of the most beankiful and sublime sceaer the eyesever beheld. The water varies from the eyes ever beheld. The rater varies from
ten to oue bundred feet in depth, and is so tell to one bundred feet in depth, and is so
clear that the diver can see from two to thre huudred feet when submerged, with but little obatruction to the sight. The hottom of the ocean, in many p'sces, is as sonooth as a marble floor; in others it is atudded witb coral columns from fen to eighty feet in diametor. The tops of those more lofty support a myrided of pyra midical peodsnts each forming a myriad more, giving reality to the imaginary sbode of some form nymph. Lo other places the pendants formed areb afler arch, and as the diver stand:
on the botton of the ocean, and gazes throagh and wero carefo! not to engage in their comthe deep, winding avenues, be finds that they ome old cathedral which had long been baned beneath old ocean's wave. Here and there the coral estends even to the surface of the water, an if the loftier colomns were towers belonging those stately templen that are now in ruina There are countless varieties of diminutive trees, shrubs and plants, in esery crevice of th pale light they receive, althoggh, owing to the pale light they receive, although of every shade and entirely different from plants that I am
familiar with that regetate apon dry land. One familiar with that vegetate apon dry land. One in partieular attracted my attention; it resems elors, and of the most brilliant hue." - Sel.

## A LONE ISLAND

I
N this sge of railroads and steamboate, seems ince dible that a civilized commanian get on with a siugle mail a year. Bnt this is said to be the hard lot of the inbrbiti. te
of St. Kilde, one of the small inlands north of Scotland. Tbere are only sisteen families of thers, liking in cottoges close together, and ntumb-ring ultogother seventy-five people. They o is all reat, and almoat every adult is a mem hor of the church. The pastor is a mas of eul ture, and quite content with bie little parish and he looks after their morals so carefully tha there is not a drunkard or vicions person amon them. They have little money, as sll basiness is done by barter with the ageat of the owne of the istand who visits theal onces a year; and he sells everything at high prices and buys at
the lowest. They live on oatroeal, fish and birds, and sell fish in large oumbers to the land lord. The women are shillfal in knitting, and make up large quantities of articles for alale ou the main-land. They are difigent workers, of ten toiling from dawn till past midnight. In pite of their secluded and monotonous lives
the islandere are said to be intelligent and hap-

## THE ALPINE HORN

THE Alpine born is au instrument inade of the bark of a cherry trees, and like reat distance. When the last rays of the gild the sumont of the Alps, the shepherd who inhabits tha bighest peaks of these mountans takes his horn, and cries in a loud voice, "Prase be the Lord." As foon as the neighthor shep berds hear hum they leave them huts, and repeat
these words. The sounds are prolong-d roany these words. The sounds are prolong-d roany
munutes, while the echects of the rocks reneat the uame of Ged. lasgivation caubot picture auy thing more solem than such a seene. Duriug the silence that succeeds, the shepherds ce id their kuees and pray in tle open wir, tl ou ing the therr iuts to rest. The suunght gitid upon which the vault of beaven seems to rest, be magnificent sceuery around, and the voicea of the shepherda sounding from rock to rock the praise of the Almighty fill the miad of very traveller with futhusiasm and awe.

## A GREAT PREACHER'S POVERTY

JNA FHAN Elwards fought a hard battle with penury in his last years, and wan olten sorely perplexed to find provivion for bis large family. Dismised by the church at Nortis hampton Mass over which he had charge for a quarter of a sentury, he removed to stock-
bridge to labor among the Indians. He ras obliged to support his large facily on a mere pittance. In thia tectusion be wrote has "Free dow of the will, ' Which is regarded as a masterpiece of theolngical literature. So great was written largeiy on the backs of old letters and the blank pages of pau, hiets, as letter-paper was beyoud hus means of purohase. His davgh ters, who were ell soung women of s,perior mental powers, made lace and paint d fans for the Boaton market, thas they might add sme the Boaton murket, that they might add sume
thing to the fanuly resourcer.

## A RAINY SUNDAY

FROM an exchange we take a hint to pa rents wrich topy osn profitably use when rus keep the children at home on Sonday: It was a raiuy Suoday afternoon. The chilred at home on Sunday.
It was a rainy Susday afternoon. The chil dren had all been tick and could not go to Sun day-school. There were taree of thera-the oldest nine jears old, and the youngest fire. They were taught to regard the Lord's day
mon plays. What could they do? 'Let's plas Sunday-school,", bays oar. They sung ard read over the lesson, and repested the Golden teat. Then paps, who bad joined, them preached the childred a short cermon. H took a tex and tried to give as good a wermon as be would have done had bis audience been three hundred iontead of three. The children thooght thry ad first rate service, and the father was set thanking whether he might- not de more ta make the Suoday both a delight and a hletsing to his own family. Time moves ob, and the family circle will soos be broles. Cbrintina parents may not be able to leave large estate to their childres, hot they can make them heirs of more precious trensures in memery of happy Sundays, when Ged's presence was felt is the home.

NO MILLENIUM BEFORE THE SEC OND COMING OF CHRIST.

$\mathrm{T}^{\mathrm{Z}}$
HERE are many passages of Scriptare in both Testameuts, that hold out the cheerag hope of univernal peace apon the earth; and in tbe 20th chapter of Ravelations, the first thousand years is especially named. Does this period begio before or atter the eccond coming of Christ? I unhesitatingly aftirm that it begons atter his cotniag; while the great majority of Bible readers, 1 euppose, afficm that it will begin and even before! The correct view of this abject is of vast importance, hecause of its influence over many pasagen of Scriplure in botb Testaments; and also becsuse of ats practical influesce over the people. If Christ wilt - belore the Mnheaniam, the will come af it,tiven be may come io thousands of yeora! One great causo of the mactivity of Chriatians generally, is, I think, because they do not realize the startliag truth that Christ may come whil they are yct living.
Believing that the Lord will eveo yet delay his coming for thousands of years, they becoma much attached to the world; they hoard ap the dollarathat ought to be actively employed in the Lord's carase.
In proof of the effirmation that the Lord'a ming is pre-millennial, I offer at present one Christ 2:1:8. The wha of sin cannot live upon the face of the earth during the millennium; thereore Christ raust come before the millennium the man of sin will live during that bappy prriod. During the milleunium, the will of the Lord will be done upon the earth as in henven, nee Malt. 6: 9,10 ; but the man of sin will he worshiped as a god; therefore he must he destroyed before the begioning of the mil

Uljections can be urged againut the pre-mil lenural coming of Cbrist; but they are few and feehle compared with those that can be brough flaist the port-millenaial coming.-Battl

## God-wise, Man-wise, Unwise.

To a Brother in Ohio

YR letter gladdened and astonished me Yoor whole soul seems aflume with grat itude for the good you have gained from wy ped labors. You really enter into the very heart of the protoundest ideas of a life which
cones to us fromal God through the lumanity of Jesus us froma God through the humanity of Jesus. You are evilently an ublearned mad in the populac sensp, and yet you appropriate
without effort the bighest truthy, Yonr orthography is esceptionally defective, and ye you utter what can only come from a soul that has made reai, pernobal joyfial acquaintance with God. Bow cumes it that others who chim to be edacated, and can write glibly about doetrines, and eacramen's and hypotheas and arrogate a bigh standard of religion, find nothiog in my writings but oreggadocio, and per Therexatation, and metaphysical ob carity? There is 4 resson for this difference, and a saa that the apprehenaion of Clerist is Do! by the resson, but by the eaxiest and nimplest in rement of the soul, viz: by faith. Mind is a glorious gift, and ifs calture is a solemn daty; but education is inevitahy eapping the foundation of the church hy the obscuration, if not rejec of God and of Cbrist, whieh the Scriptores
of erm salvation, lies deeper than the iotellect No soul ever came into zaving contact with Godtbrough the reaso... "By fuith ye are aaved." in the fadening to notice bn fin of the Gospel is dwindling before the devtiop of edacation. Tae evolation an I : corr-la'in
of truth must needs satiafy the reasos. But our salvation deals with facts and rolates to apheres whers rasson is deaf and blind and dumh. Here the philosopher has no udvantag over the most illiterate, on the contrary, the grorant havs droided adraztage over thoes wione rational specalations and doabte, and and skepticisus debar faith. $O$ what a dan. earmas and fatal power is edacation of faith weas not more than reason. All the colleges on earth, with all their faculties and librarios coocentrated into nomple soul, canot culmi nate in the knowlege of God noto selvation. Cbrist fonnd mattes for their thankegiviog in the faet that God had "bid these things from the wise and prodent, and revealed them unto hihes." When miad is diveloped to the exolnsiob of sanctification, the devil has a mighty power at command. We cannot have too much mind, we caunot soar too high, or dive God'e mind "Lew thin much; hat it mast be God's mind. "Lst this mind be in you whioh was also in Chriat Jesus." Ha is the Prosideat of the Uaiversity of Jehovah. All elect studeats cou their lessons at his feet. Knowledge about Him is bot koowld dge of Him. To he asved we nust know Him, enalurine Him to as to know Bint as oar Other self
C. H. Balshavor.

## From Iowa Center, Iowa

$O^{\text {UR communion merting on the 16th and }}$ UTh inst, was oue luog to he rememhered The weather wis dethgliful, the attebdauce good, and we had the wurd presched to us with such ability and power that no doubt we all fiel that it was good to be there. Miniatera from a distance were Joseph Trostle, Samuel Gougitnour, John Mutiu and Qeo. Kinaey Membery that abseat themaelves from ouch Diembery that absent themaclves from ouch
good meetings are cheatiog their own souls. good meetings are cheatibg their owb souls.
To-day, 19th, at our regular mesting, we wers made to rejoice with the angels in Heaven that nuother prechus yougg person was made willing to eome to Jesus und acknowledge him by opan contession and baptisim. May God hiess
D. E. Brumakza

## From Urbana, 111.

0 $R$ feast was held on the 11th of Septemher and will long be remeabered. Brethree D. Franiz, D. Gibson, and J. aud C. Barahart. wera our strange miniatera. We rejoiced to see four precions souls come out and holdly declare they wore tired of ain and were now wil. Aing to follow Jesus and all hie teachings. Agaid we were encouraged to see the Brethren reaping the fruite of their labors. In the Spring tney nowed the good seed north (to oor diatrict) which started the work of conviction in one, asd the death of a dear sister cankel two oth. ers to thiok of pteparing for a better werld thas this. The fourth, a young woman, came from Ford county, a distazce of forty miles. Taus we see God in his wisdom and goodmess has many waye of calling hie cbiliden, and wo trank him that four heeded tha call and are now happy in his rervice. May they all prove faitbful and be bright and whining lighte to the hureb, and to those around them.
While attending our Love-feast here, we thonght of the dear hrethren and siatera at Shannon, that would soon meet to purtake of the broken emblems of Christ's body. How wew a 1 love to be with you. We lahored, rog and pleasantly together, hut duty called as to otlier fields of laher, and we had to part, perhaps sever to meet again in thas lifie, May we no live that wa may all meet in heaveo. To the dear young brethren and aisters, I wonld ay, do chum the vain and foolish things of thia sorld and cling to Jesus. Ramember bow silligg you were to enorifice all for bia sale ghen you usited with the ebureh. O remem her your haptiamal vow. Pray oftes, and when you pray for yoarselves, rememher your sist

Mary Hzwzay.
Chemists tell as that one grain of iodine wiil ive color to seven thonsand timee its owe right of water. One iodalgence in had com winy is eboagh to contaminate you for life.Des ainner destroyeth muoh good. The hanliog of piteh defiles your hands for daya or eeke. How much more will evil compananship follute your ouls, The celebrated momperance leoturer, Gough, said, in one of his veture:
"I would give my right hand to-night if I ou. 1 ld forget that which I learnedin evilacelet: 1 could tear from my remewbrance those nurs which I bave witnessed, the trussec ans mbich have taken place before me."

## The 3lifliren at 怱arh.



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## 




BRETHREN AT HORK,
LAXAHE, HLL, . . . SEPTEMBEK 24. 1840 .
Aee you pinging to glorify God?
A great many whola lies are constructed out of half trethe.
In sending small amounts please send silver or frattional curency.
One man in London has given 810,000 to fit up a misalos house for the Jewr in that city.
We hope to hear the result of the meeting in
Northern Indians for the purpese ot advancing mission work.
Sisten Julia Wood has gove to Berlid, Pa. She is enjoying the associations of the brethren and aitoters on her visit.
We have received a copy of "The Colloge Rscord" published at Ashland in the interesta Record" publith
of the college.
Pretty noon our tears will be wiped away and our voic 26 sing the song of Moses aud toe Lamb. Can you any that, sinner?
Beo. S. T. Bessermau visited the Bretbren in Shelby Co., Ohio, resently and bad a joyfin
time witu them at their feast.
Is is one thag to presend to he a child of God, but quite another thing to serve him so becometh a loving soos or daughter.
Ir is pretty dufficult to fave a man who will not coufess he $18.10 s t$. He will onls run deeper and deeper into the forest of sla so long as he is ignorant of his uncaved eondition.
Bro. J. C. Ewing has been emploged by the Board of Edueation of Lebanou, Ohio, to teach messic in their public schools. We are giad to Bethane of met who aro always diggivg around in cesspouls for something to dingnst the public with. Fon cannot rely on a mer who loves seandal.
The State Christian Assoctation, oppased to Secrehism, will meet in Wesifield, Hanulkon Co., Ind, Oot. 191h, at 7 P. M., and eontinne until the evening of the 21st.
Docton Tanner is now lecturing. It is reported that his andiences are small. People are not anxious to learn how to abstain fro
food; they are more concerned about eating.

We have now preparad a lot of Manuseript Tablets. Price of No. I, containing 100 sheats, 20 cents. No 2, contoining 200 sheets, 35 cente, or three for $\$ 1,00$. Now is the time to or-
der for winter use.

ARE youtelling what you know about your brother? or are you guessing at things? Perbaps after while you will find you were mistaken; how would you then make restitution

Some people will stand in the hot sun two bours st a political meeting, but cannot think of one hour in the house of God where it is much more pleasant. "Where your treasure there will your best be also."
Mutcal forhearance thould bo called into play whenaver a difference of opinion occurs. To resent every apparent wroug is to be miserattempt to injore others
"WaY don't they preach in log bouses ai they did in old times? They are too proud with their fine churches and all sorts of costly arrangements." The answer was: "Why don't you live in the old log house out there instead
of your coastly mansion? Your horsestables of your coasty magaion? Your horsestables
uow are fuer than the honse you lived in when uow are tuer than the honse you lived in when
I first knew you." The old gentlemin had no I firs knew you." The old gentl
more to suy ahout $\log$ churchee.

Daxige, Pefley's addreas is changed from Emporia, Mo, to Altamont, Labetto Co., Kan.

Bro. A. S. Chamberlain informs us that on he 5th inst, two were baptized and added to the charch at Grotan. N. J.
Bro. J. F. Clier, on card dated 22ud inst., says that on 19th inst, three were baptized at Wagnesboro, $\mathrm{Pa}_{4}$ in the Antietam church.

W $x$ take pleasure in calling attention to the communication, on hast page, entitled a Good Resolufion. In order to show its faith by its works the Franklin Grove Sunday school collected $\$ 22,25$ for the goud cause.
Bro. Enoch Elby arrived in Lonark on the morning of the 22nd to visit bis , brother who has becu ill for some weeks. Ho left in the afternoon of the same day for Mift. Morris on usiness relating to the late Aunual Meeting.
Brother A. Hutehison, of Missouri, saya the "Centreviev love feast is past and the soul refresthed-for it was a fenst of love. Our little band is working for the Master; and we invite ministers traveling through this country to call and work with wa."
AT thie season of the jear when Love feaste are heing held, some one in each church should uake an effist to sell "Close Communion," took of 192 pages by Bro. Landon West. The book should have an extensive circulation both iu and out of the

Broteka Silas Hoover closed bis meetings in Lavark last Sunday evening, and left for home the next morning. He labored earnestly and to the general acceptance of the entire church, which feels much refreshed and encouraged by our weetinga. One wes baptived on Sunday, and we believe others were almost persnaded.
Rrorstis, one af the committees sent out hy the A. M. . after upending a half day in hearing the difficulties of a charch, it was determiued by the partics interested to settle their trouble themselves, and did so, thus reliering the committee of farther duty. That was a wige conrse. Others may initate it to
adrantege.

Bro. Seots Saively of the Cherry Grove church, this count5, left this week for Earlan, lowra, where to trill engage in the hardware business. Bro. Sniveiy bos beell an active worker in the congregatiau at Cherry Grove and no doubt many will regret his leaving. We hope bis zeal for God's cunse may wever -
Bro. F. D. Atmold of Gasrison, Iowa, receuty visit-d North-weuteru Iowa, snd seems leased with that part of the State, and eapeo. ialy with Cberokee Ca, Sevaral fumilises from
this part of Illinois live near Aurelia in that this part of Illinois live near Aurelia in that
county, and wo think wec could erioy ourselves there too so far no company is concerned.

Axa apology is due those of our readers who received ouly a balf sheet last week. We ordered a lot of paper in good time, and it was
ahipped to us on the 15 Lh , but wa did not receive it until the 22ad, several days too late to ase on first form. Our ouly altervative was to send out a half sheet to some of our subacribers, Hope this will be satisfactory as we have done the best we coald.
Bro. Balsbaugh writes: "A fow days ago I sent you a comment on Bro, Lint's question,
"Are we Ready for Misrionary Work"" may he easily mieconcionary Work f which the question of going and prearking, but of the principle ou which success depends. My object is to keep the work out of the hande of the fast, world-mimicking class, Bro. Moore's ar ticle on the same topic this weak is good."

Bro. Teeter says, he has been aroong the Brethren in the Dutchtown or Milledgevilla church of the Northern III. District for the past reek. They have a splendid country, and are what they bavo been represented,-a frugal hrifty and indastrious people-a charitable clasd of hrethren. It has been stated to him on good authority, that they recently sided the "Biethreu's Tract Society" materially, and conribated much to the Kansas sufferers, And from his own personal experience be desires to eay that they deserve misrited praisy for their generosity, since in less than one week they gare bim obligalions for over seven hundred dollara to promote the intereste of the Library enterprise, and with the least effort on his part of anv body of Brethren he has canvaassed. Not one family
he has visited, hat lent is helping hand. May he has visited, hat lent a helping hand. May zenson we shall reap if we faint not.

## "HISTORY OF ADAM AND EVE."

0 N th fouth pago of. BT W. W. .o. give no timent of our writers, but perhope thery of declaration is read but by few. Hence we deem it proper to notice a few things in the ar ticle by A. H. Ellis. He says:
"God intended that Adaw shonld transgress, This was all intended by the Lord before the world began.'
That God intended Adam ahould trausgress is a declaration which should be qualifled. God's intentions are not always put to the front, hence we should not make bold it assuming that they are or have been. That God intended that Adaw othoold he tried is pretty evident from the froct that he caused "the tree of knowiedge of good and evil" to grow in Eden's garden. But we are not sure that he intended Adam should transgress. Man is sorereign in his ophere and God in his; and to say that God "intended" that Adam should transgrees, is to assume that nain must tranggress whet her he willed to do ao or not. This we do not believe; for it would pull down man's sov, ereignty in his sphere, and make him a creature without choice. The will-power of mau muat be kept in view when treating of man's separa tion from God. Brother Ellis farther says:
"Adam was to atay in tha garden, but when God sasw fit for Satan to come in and tempt Eve, ho cansed Adam to be far off from her, so that God's law might be broken, or what Ged intanded should come to pase,
Now if Adam was to stay in the garden, then God had intended it to be so. Oar brother's position would then sesume this plase:
God intended Adam to transgress his law. God interded Adam to go ont of the garden Gud trakeressing, for he went.
Gud intended Adam to stay in the garden.
Now we cannot reconcile these intentions nor do we believe our hrother can. Perhaps it were better wern we all to deal in knotwi facts and leave God's intentions and desigus aloue.
We caunot believe that God desigued hin law to bo broken. He ie Law, and camnot brenk himself. Oat of him evolves all law light, liberty, knowledge, wisdom,power, good-
ness and greatness; and to desiga things in such a way as to bring any of these into dishonor would be to let the beavens dava to hell, producing chaos and utter roin. God's purpobes are yot alwass Syown to os, hut mus baing which would tend to deetroy his saver
eignty and omuipotence would net bo iu harmong with his self-exintence.
Whether Eve rrould have binned it Adarn had beear with her when she ate of the forbitdden tree, is merely a guestion eppeculative in character. There is no evidence that God "caused Adars to be far off from ber" at the time. In fact the greater inference is they vera together when she took of the fruit." The Divine Deeord asya: "She took of the fruit thereof, and didest, asd gave also unto her buehand with her; and he did eat." We bave thonght a little review of our brother's article would be profitable. Hope he will receive it in the apirIt of meeliness.

## COMMENDATORY.

WE are indebted to the Pittsburg, FtWayne and Chicago Rullway Company for recent favors over their road. This line from Pittsburg to Chicago is a leading one if hot the leading one, and we take pleasure in
saying that all of the employees with whom wa saying that all of the employees with whow wa
came in contact treated us kindly and courteonsly. The company'd facilities for basiness are among the marvels of the age: and when we conbider the amount of good that can be done to the human family by such corporations we bless God for the good dons, and pray that it may be increased. We extend thanks to F. R. Meyera for the favora; and we think our brethren will appreciate every favor graitjust that moch aid in the canse of prochin the Guspel. We want our brethren to loak ab this, for if some favore were not granted by Railroad companies, many of us conld not visit and work among God's poople. Honorto whom honor is due; bence we feel to bonor and recommend the P. Ft. W. \& C. R. R, for coarteries
cranted as. grauted as.

## TO OUR AGENTS.

THE timas for canvasiug is again noar at 1 hand, and in order to have the work done well, we inrite you to seud as your name and address in full on a postal card. Some of rou may have ehauged your addrsess siuce last year, so that in sending outfit we may not he able to reach you. Oor wish is to aid yon all we cas in the work of procung sulsscriptions, Then send your names at once; and if you can oot rork for na , please induce some one elve in Four clureh to attend to the work, and send wa his name and address. Heretofore you have aithfully performed your labars; and as a body of workers we could wish uo better.
We take pleasure in saying that during no year since the origin of the B. AT W. have our agente done no well as this. Yon bave almost foa man paid respect to our cash system; and sow at the close of the year we believe you and our renders feel much better than if we had maintained the "waiting systern;" and we know we bave heen onabled to work much better. Yon should therefore hold fast what you have grined, then you and all our readers will feel appy.
We want a live agent in every congregation; Lence we cordially invite oome one to take up the invitation where we bave no agent, and send to ns for outfit and sample coples, And when the outfit reaches, then work early, work ate, work earnestly, and see how much good vou can do in plending the truth by means of the press.
Do not tail to send us your nanue and ad-

## INFIDEL INCONSISTENCY.

TIIE very unfair manner in which Infidela work and operate in order to introduce thenr in ididel theories, onght to be sufficinut to convince every carefol observer, that the aystem is much better colculated to croate evil than to produce good results. Their sim is to Sear down and obliterate what others have tanght and establisted. Thry possess wo more bailding qualities, or constructive powarn than our domestic animals. But when it comes to trariug dowa they neem possessed of rare skill, and alwaye have plenty of means and talent at comanand.
They onerate solely in civirized and edocated countries, made rendy to their havds hy devated Christian workers. Theae Christian workens have sarrificed home comforts, friends, and every thing that was plesnaut; went into hesthen lands and endured hardehips, that the heathen might be properly educated and
broaght to a knowledge of divine trath.
To accomplish this work, the Bille bas been the iustrument; without it the work never could have been accomplished. This has bsen a well authenticated by past experience that it needs no proof.
Infidels will not consent to raike money and send infidel missionaries to beathan lands to civilize and educato the people, by the nse of infidel doctrine and theories, They know that there ir nothing in their cloims calculated to civilize and educate a barbarian race. What is there in Tom Paine's "Ago of Reason" to civilize a heathen? What is thera in any set of infidel books to elevate and refine a degraded race? The infidel himsolf known, that as an instrament of civilization, his whole system and thaories are as powerless nas Spanlding's Novel. And for this very reason they will not operate in heathen lande; they have no money to apend for that parpose, hence, confine their efforts to civilized and edacated conntries.
Just as aoon an the Clristian world, by the introduction of the Bible, socceeds in bringing China and other countries to a proper atage of civilization and education, we may look for the infidel school to send out their learned men, to lecture in thesa countries against the inspiration of the Bible, and thereby get tha prople to reject and trample ander foot the very book and doctrine, that had been isstramental in elevating them from a state of cruel barbarime to a state of civilization and asefaluens, In proof of this I will state that it is asid, that Charles Brailaugh, the Eaglish atheist, hns sent ekeptical books from Eugland to India, and had them tamaslated into Hindoostanee, in order to defest the elfiorts of missionaries. Thisinfidel feels perfectly willing for the Bible to go ahead and do the hard work-elear
op the field and get it rendy for neffulines, then be wants to come in with his iufidel writ inga, and opeet all the good that has bsen oc complished.
The introduction of infidelity into any civil ized conatry, is the firte step toward barbarinm. Whenever poople loss their faits in the BiHe, and their respeet for the very God that cresed and prenorves them, they are tendiug back toward heatheniem as fast as circumrtances can move them, bence to nave our land from degra dution we muet sare it from infidelity.

1S THE NEW TESTAMENT A BOOK OF RULES OR PRINCIPLES?

TRREE questions may be oasked in this con nection an a startiog point
In the New Testanoet a hook of Roles?
2 1s the New Testamenta book of Principles?
3 1. the Nem Tesament a book of Rules cortd Prineiples?
Let us note the difference between a Rule and a Principle. Priacipls includea doctrive and precept. We quote some stsudard authore with references to prisciple:
"The doctrine requires a teacher; the preegt reynires a Auperior with euthority: the trine is always framed by some one; the precept in evjeived or land down by some one; the principlo lies in the the thing itself. The doctrine is composed of principles; the phe
"We are said to believe in dlatrinus; to oley procepts; to imbithe principlen. The doctring is that which enters into tie compesition
of our faith.- Hlooker.
Priaciplo is "a fundamental truth or tenet; a comprebeonive law or doctrine, from which otbers are derived, or on which othera are founded an elementary proposition."-Webster
Having now before us come udes of principh we will turn our attention to the besming of rule.

Gnile siguilies either the person that guides: or the thing that aumes: rule is ouly the thing graus in to species; everv rule is a guidr to a cartain extent; but the gnide is oflen that which exceeds the rule. The gmade in the moral sense, as is the propur nomso, goos with us, and points out the exast path; it does not por-
mit us to err either to the right or left, the rule marles out a line, besond which we may go: but it lenves ns to trace the line, and conseywently to fail either on the one side or the
"The Bible if our best gradr for moral prac ticer you nuat firat apply to religion as the gutde of iffe, before you can have recourne to it as the refuge of sorrow.-Bluir.
"The rutr requires a worth from its Gitnes for guiding us in our proceeding - Budgetl. "That which is prescribed or laid down as guide to conduet; that which is settied by nuthority or custom; a regulation ; a preseription a minor law: it uniform coarje of trings.-
Webster.
From these authors we learn the difference hetween a principle and rale. The priaciple is the basis, the first: the rule is for the applicatian of principle. Withoat the rule there can be no practice. Rule, therefore, is to principle
what bands and feet ars to the body. The hody mores and acts by the aid of the limbs; so principsi is spplied and demonstrated by means of rules.
While visiting the Huntingdon Normal School recently, we had the pleasure of hearing one of the teachers instruct a class in mathe matics. The subject was the "Greatest Comnou Divisor." The teacher assigned a Froblem to ench student and required the illuatration of the principle hy means of Egores on the blackboard. Wreo the studeuts hid completed the illustrations, or in other words solved the Prob lemis, be began to question them in order to ascartain whether they uaderstood the principles.
Bessid, "What is the priociplop" One of tho students began to repest the rule. "Stop," suid the teacher, " 1 did not ask for the rule hut the principle. The prizciple is one thing. the role anotber?" One of the stadents then gave the principle, following with the rule.
We admired the tact of the teacher, and wished that every minister in the charch woald andeavor to make things concerning eternal life ns plain to the people. If this were done,
there wonld be less strife and confusion; and the things over which people quarrel would be botter uaderatood.
We are inclined to the view that the New Testameat is a hook of revenled prineiples, which in most instancer reqnire rules of the church of Clurist for their application. We esy in mort instances, whieb implies that in rome intancen there are rales in the Now Testament for the enforcement or application of the prineiples. We call ap one passage where this is the order. "Teach all nations, haptizing them in the name of the Father, ond of the Son, and of the Holy Ghost." Here we are not only old what to do but horne to do it-the rule necompanies the privciple. To prove our other point-that the church mast prescribe the rule for the applicatioa of the principle, wo call attention to Hebrews 10: 25. Here the priuciple of assembling trgether is urged iu a negative form, but where and whert to asswmble is not wentioned. The when and where, two thinge that eater into the application of the principle of azzembling, are eubjects for the church to compider.
Again we are required to divide tbecup-the emblem of Clarist's shed blood, bat how to do so is not sot forth in the Gospel. The principle is to davide the cup," but the rule of its application becomes a matter for the "one body" to consid-

We think we are now understood on this point, bence call attention to anotber phaso of this question.
The discassion of these questions naturally arings to the surface the rights and, powers of the chureh, the "one body" of Christ Jesus our Lord. We can not ascept the view that the "one body" is amere coutederation of congregationa to benprooted aod turned over at plessurn,
but wo believe that all the congregations which walk in the statates and commandment: of Ged, constitute the "one body," which is a pation of belierers bound together by Gospel bouds, the power of (tod. This antion of believers possessea the power to apply the principles
of trath, and to maint and privilizes of every citizen of its kingdoni, Ifthero be a diseased nember, that body poz: wesses the inaliemable right to put mollifying oietment upon the sore; and if the wember be o mesound ns to endabger the whole body. that boiy thas the power to protect itelf accord.

We therefore maintain that rules edopted for the application of divine priaciples, arenot simpsadvice but prescribes methods for the pran tien and perpetuation of holy mud divinely revealed menaures lookiog tomards our salyation and eternal hrppin? 2 .
To assuming thia position we do sot mainain that these rules may net be clauged or aruended for the better- apphication of the principles. The right of the church totwake a rule,
impliea the night to change it, but the right to change it must bo grounded apon the plea for better application of the principlo. Our brethred who were foremost in the reformatory movement 150 jears ago, possesed this iden. Always accept the beat method to live the priceiple-to waintain and ebjoy it. Wo dismiss the anbject bere to connider next the powbody.

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM, x̌m

Baptiom into the name of each perton of the Holy Trinity.
Fodnce your causs, saith the Lord; bring forth 41:21.

EJECTIONS ANSWEAED
It is objected that these thrce are ont. We know they are oal, but they ture one in the same sense that three are one and henoe are also three. The husband and wifs are "one," Matt. 19:5, 6. Are they therefore aot fico? Paul writing to the churches of Galatia, composed of Jews and Grecke, males and lemales; said, "ye aro all one in Christ." Gal. 3: 28, Did he mean therefore that there were no individnal, national, circuastastial and resual distinctions among them? The chewist may perform operations affectivg very differently the constitaents of the atmosphere, or water; or the optician, the three distinct primary colors of light. Does any one question the posihility of such operations upon the ground that in every case the distinctive slementa form one substance?

1 appeal to every bonest, candid, single inmersionish, Is your baptsm one in the sante that these three (Father, Sod, and Holy Spirit) are one? If to it is triume baptism. Will you dispose of this iesue? While we most maiotnin the Father's socrereignty and the divine unity as the osseatial dootrine of the divine attribates in oppositioo to Polytbeism, or a plurality of godheods we most also maintain the divine Trinity as the easential doetrino of the divine powcre, or relations of the oue Godhend, tiz: Father, Son, and Holy Spirit in opponition to Praxeawism aud Sabellixm which on one tand deny there are three Pernons or Powere: and to Unitarianism which on the other hand deaies the divinty of Clurist and the Holy Spir-

There ia nothing in a single action in baptism that represents a divine trinity of Powers or persona in the Godhead, any more than there is in the beresy of Arius, and erea Arius bimself did not give up trine immersion. It ix true ingle immersionists say. "I baptize you into the aame of the Father, and of the Son, and of the Holy Spirit," hut a mere theory without pristice is worthless. Every argument that that ean be urged against an action in eaeh of theso names, if it be an argument, ean be arg ed with equal propriety against the mention of the three names at all; nay, carried to its legitimate couclnsion, it would not only rejeet the three names from thio formella, but as we have already shown would reject the three Powern Father, Son and Holy Spipit from the Godhead, and thus treat with indignity the divine relations of the Unirersal Sovereign revealed to man through inapiration. Clirist don' command us to baptixs "into one Divinity," but iots each of the three powers of that Di vinity in all of which Chrietiatis are anid to bor Faul speaks of the Thessalonian ckurch an being "in Ged the Father, and in the Lord Jesua Christ." I Thess. 1: 1. Writing to the Roman brethren lie sara, "Bat yearn not in the flest, bat in the apirit, if so be that the sparit of God dwell ia you." Rom. 8:3. Baptism pute uf in to the Father, and into the Son, and into the Holy Spirit in corenant relutionso that with the qualifiestione of "repontance toward God and fnith toward our Lord Jesus Cbrist," wo are nade members of the divne family. Onu baptiamal formula then is not an empty theory but hespeaks an important reality. With a profession to bnitixy intoeach namio arguen our corresponding action. The order of the formille, is the order of our boptism, ard the der of our baptisum represents the order of ont
redemption. As this hegius with the Fasther who "so loved the world that he gave his ouls bogoten Sou," and as no wan can contice to Clarist except the Fabher draw him, John $a$ 4t, so we are first haptixed into the name of
the Father: and as the Son's mueritorions mork precedes our renewing aud enuotification, which do not take plsoe till we have learned of Christ to we are next buptix=d foto the name of the Son, and finally icto the nasme of the Holy Spirit who consummates the work as our $\ln$ structor, Comforter aud Sauctifier

## REPORT OF TRACT FUNDS

George W. Stutsman,
Benj. Banstoof,
J. S. Gillen,
desse Roop for danghteris
Jotn Weybrigh
Jobn Wey hrigbt
S. S. Flickinger

Anna Keim,
A. P. Beachy,
J. D. Livengood,
.nk Lick Church, Pa., .........
Dr. Ehy's condition remains unchanged. His case requires very close attention, and it will health. Bro. A. J. Blough has him io charge.
Broxars W. J. هwigart is teaching the eloontion class in the Brethren's Nornab at Hanington, Pa. One of the Normal students lately de the good contession and wes haptized.

- Bro. J. M. Mohier was holding a series of meetings at Coffee Ran. Peon., last week. Some of the members at James Creek, drove as for as ight miles to attend the night meetings,
Noab Troyer, the "Sleeping preacher" of Iowa is now in Pennsylvania
Wilu some one please send as Bro. Jesse
Long's address?


## BRETHREN'S TRACT SOCIETY.

ATENTION is herehy colled to tho holden of cortiticates that they are eotitled to eight per cent of the amornt of their certiccates in tracts or pampheta. We publish the tollowing list from which they can seleet for free distribation. It is hoped that eaeh ooe will take aufficiest interest in this work as to distribate mach good rending matter. If your orders are not received by October 10th we shall nend amout of tr cts due you to soch places for distribution as we may think hest.

## 







 erolism. $81+60$.
 Zituryy of Psinatiso, or The Holy Land. By M. Rusooll
 thould bid rend by orery. monber in the cburchi 10
cenuls; 12 oophes, 10.00 . Frot Trathleg-By d. P. Eterroole, 5 for 10 wests, 10 for

## 

Infidiltyz: Its Cazro asd Curz.-Trael. Forty conds por
Ors Dastlan- - dualegro etowing that trino immoriont
 Gestel Facts-A fear-pogo Tract. 40 eocols a houdrou.

 Tradlan ea Rriod Iumuritan-Troring fram tho Now





Dnothen Martio Myers reports a good feast at the Laberty chureb, Adamy Co., III. From there he writ to Concord, and then to Bandoo McDonoughiocunty, where one persion was re cluined, three haytizod, and two otheria avait4 haptism. He apeakn of nu interestivg awalaming anlong the ponple where be has beon prenching.
Tre A. M. Committee of Arrangements mot at Mt. Morris lest week to make a final tettloment of the Annual Meeting bonimess ontrustd to them. They will noon be ready to publish a fall repork. The entire cost of the meeting will not exceed 83000,00 .
The flowers, left by sister Mary A. Lovg at her death, were sold last Saturday, and the mosey appropristed to the preaching of the gospel in Danmark. The sum realized was 88, 55. We bope this gift of a dyiog smint may inspire others to do still more for the salvation of souls.

Whiting from Jefteraon connty. Neb, Bro, Allen Boger says: "I have now been through Tewell and Repaitic counties, Kan., altended two feasts, two were baptized. I am now ou ny way to the feast at Beatrice. My health is good.

To-dsy Bro. D. B. Gibson is to commence series of meelings in the Coal Greek chureh, Falton Co., IIL, to continue till Oct. 4th. From there he goes to Richland to remain till after the Distriot Mceting.
WE learu that Bro. J. P. Hetric, of PbiladelWha, did not preach at Meyersdale, $\mathrm{P}_{4}$, an an naneed by ns in No. 36. This correction gining it was misisaid.

Bretheen Eshelman and Harrison expeot to he with the charch in Linn., Co., Iowa, from Oct., 8th to 14th. This inclodes the time of their lore-fessts which will be held 13th and 1tith of Oot.

## Meligious (byms.

People's iatentioue can only be de cided hy their conduct.
-That which makes death so dresdful is the consciourners of sin and the fear of damostion.
-Did you ever see a mon who habituslly tells sll he knowe, who did not (varlaslingly |repeat bimself?
-To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.
-Did you ever see a mau who talked much of himself who did not have a poor subject for his conversstion?
-Sinuers are veriehing dnily and honrly, sad yet there are thousnde of professing christians who are doing nothing to save them.

There are truths which some men despise because they have not examiaed, and which they will not examine beenuse they despise.

- Man is not born to solve the problem of the universe, but to find out what be bas to do; ond to restrain him. self withu the limits of his comprebension.

Prejudices are notions or opinious which the mind entertains witbout kvowing the grounds and ressons of them, and which are assented to without examnation.

He who makes n grest fuss abont dong good will do very little; he who wisbes to be seen and noticed when be is doing good will not do it long.
-The great purpose of all good edueation and discipline is to make a mau master of himself; to excite him to act from a prinetple in bis own mind; to lead bim to propose bis own perfection as his lew and end.

A miserly, rich old mnn , on being rebuked for bis zarsimony, replied, "True, I don't gave much; but if you only knew how it hurts me when I give maything, you woulda't wonler." That's the trouble with all of them.

Here is a good one: "If we are to live atter death, why don't we have some certaia knowledge of it?" ssid so old skeptic to a clergyman. "Why don't yon bave some knowledge of this world before you come into it?" was the caus tic reply.
-There is some plsce in which we way all work-ricb and poor, young aud old. Coveting earnestly that best of all gifts, love, we shall not be long in fioding opportuaities. While those endowed with great intellectual abilities are grappling with deep queations and interests that presents themselves to mature mind and thought, gentle, loving souls are bringing as deep thoughts into the mind of childhood, and leading the young beart iato the way of life.
-Some persons are good illustrations of what it is not, when they think every wish and desire of their miud and teeliog monst be gratified. The gratificntion of self in everything, in every pref. erence and want, in all their opinions und nutions, is the opposite of self.deuial. It is seen in a self-will, self praise, and all monner of selfisbness. It is seen when the minister wauts all the praise and honor to bimself. It is seep when the officer wasts all the nuthority nnd rule in the church. It is peen when a member wants the whulec hnrch to submit to him in every matter of expedien. cy. But it is far rom eelf-denin making trouble to one's self and all around
him.

## GRANDMOTHER.

BY 3AS. Y. xerkles.

IAM oid and weary, On ruy jouraey still. an the worid is dreary And my days ate ill. How I thill most wander la this rale of woe, Gusing over yonder Where I tope to go.
I deserve no better Than I here receive: Cares that like a fretter, Me no more relieve, Will not last forever In this cold $r$-treat, And I hopo they never Will their wor repeat.
Cbllären's childrees gother At my weary koet And I ofles rather
Wonld no children see, Whea I think what sorrows Come of them will feel, And what dark to-morrows Owr them will steal.
I am old and weary
With the cares of life,
And my path is dreary
With me, daly stisle;
Trill nut be much langer Kou th 8 strifin shall eyd, For my taith grows strouger Jesan is my friend.

BLASPHEMY AGAINST THE HOLY GHOST.

## BY MOHAKL MCOHEEAD.

"I'F any mau see bis brother sin a sin which is not unto desth, he sball ask, sud be shall give him life for them that sin not unto death. There is a sin unto death: I do not say be shall pray for it."

Now brethren, when men become so bardened ia sin that they speak evil of the Holy Gbost, and blaspheme that bo ly and worthy name that is giveo unto nen to comfort aad lead them into all ruth, canthey, sbould they ever ob. tain forgiveness? Is it not the sin unto denth? Theological dictionary, on psge 422 , Buck asys, the "unpardonable $\sin$ is the denial of the truths of the gos gel, with sn open nnd malicious rejection of it." Can thisbe true? If it is, all that are out of Christ are sinning against the Holy Ghost; nod this agreea with Brother Rows position.
But let us hear Buck further. "The resson why this sin is not forgiven, is not because of suy sutficiency in the hlood of Christ, nor in the pardoning mercy of God, but because such as commit it never repent of it, but continue obatinate and malignant uatil death." If the sbove is true, whe can be saved? For all that are out of Clarist, by their works, openly deny the truths of the gospel, and are they thea not the eoemies of God? nnd if so, can they (uecording to Buck) ever repent and be saved?
Now let us see what Christ ssys on this sin. "Wherefore I say unto you, all manner of ein and blasphemy shall be forgiven unto mex; but the blaspbemy agminst the Holy Ghost shall oot be forgiven unto men." "Aad whosoever apeaketh a word against the Son of men, it shall he forgiven him; but whosoever speaketh ugeinst the Holy Ghost, it shall not be forgiven him, aetther in this world oor in the world to come." Matt. 12: 31, 32. Thus by the words of Jesus we see there is a difference between sin and blasphemy, and Elso a difference between blaspbemy against the Holy Ghost and the Son. In the ahove we may inclnde blaspbemy agniost God as among the pardonsble cepted.
sins. See Mark 3: $28,29,30$. In the 22nd verse of the 3rd chopter of Mark, Scribes ssid that Christ had an uncleas spirit, (verse 30), that is cast out devilo through Beelze bub the prince of devils. This was blasphemy against Christ, if not against the Holy Ghost; and Christ told them that blasphemy agnast the Holy Ghostshould never he forgivee. I conclude that whosoever spesks of the Father, the Son, or the Holy Ghost in a reviliag, reproachful, or irreverent manner blasplemes that holy and worthy mame. Io my humble judgment all evil apenkiog of the Holy Ghost is blas. phemy, and there is no remission of this sin.

The foregoing is submitted in the fear of God and in behalf of the cause of Cbrist.
Great Bend, Kan.

## THE HISTORY OF ADAM AND EVE.

## BY A. H. हLLLs.

T
HERE is plain evidence that Adsm and Eve were made by the Lord God. He made Adam in bis own imnge; and be with sll else made, was good sad very good. Time began with the creation, on the 27th dny of Sep. tember; and bence the Hebrew year commenced in the month Tisti; and the work was finiebed on the third day of Shehath, which is the third day of our October, according to the Hebrew handonia. Adnm was placed in the gar. dea on the third day of Octaber.
We are told that $\Lambda \mathrm{dam}$ became a liv. iog soul, but was made a datural man, not spiritual; but that Clarist was a quickening spirit, sod thst Adam was made-created before his fall, a natural man ; also that be was esithly, because he was of the earth; while Christ is the Lord from beaven.
"And so it is writteo, the first man Adam was made $n$ living soul, the last Adam a quicknening spirit."
God placed Adam in the garden, on the third day of October, subject to vanity. God intended tbst Adam should transgress. This was all intended by the Lord God before the world began.
God made Adnm sulject to vanity, without Adsm knownog aoything about his future state; God being ollwise and boly in all bis crention. $\Lambda$ dam was to be a pattern for nll the bumen race; subject to venity as nll monkind are sub ject to vanity.
By nature or the firat birth we bear the imnge of the firat $\Lambda d a m$, which is corrupt, but by grace we are of the last Adam, which is the Lord from beaven. Adam wss formed out of the dust of the ground, and was in consequence called Adam, wheb signifies red earth, that from a sense of his lowness of his orif ${ }^{-}$ inal be might always be humble. The tree of life which etood in the midst of the garden, was a type or figure of the last mno Adam, which is Clrist, indicating the remedy for sio and death, as being already provided from the fonndation of the world.
God was the frieod of man and beld fnmiliar intercourse with Admm. The nngels frequently visited their younger hrother, with a view of instructing bim in msny important suhjects, in -order that he might nvoid presumption, nod always preserve a sense of duty in his mind, a restraint was laid ppoa him in one instance, and in one only. Thon mayest freely eat, hut of the tree of knowledge of good and evil, that is ex-

It was, certatoly proper that Adam ohould have some teat to prove his obe. dieace to God; he was therefore hound by a coveaant nut to violate one ohject uader no less a peaalty than bazishment from Paradise. While Adans and Eve were pure, and 10 good fellowship with God, thers wavnothiog to preveut them from God's preseace; the fact is that God revealed himself to Adam by his personal presence. Adam saw God, conversed with bim, and received his commands. God gave Adam the power of speech. It is svident that (iod designed that Adom ahould talk, and in order that he might learo to talk and uaderstand God taught Adam himself. He told him to dress the garden; io enpenking hs used words that $\Lambda$ dam could underatand. God told him that he should give every living creature a name, and what thou callest them, that shall be the name thereof. God's revelation declares that befors Adam transgressed, be talked with God and God talked with Adam.
Now on the third day of October when Adam was commanded to drens the garden, the trees were laden with fruit, ss it was mid summer. Adam was naked, winter set in with the fall of man; thera was no winter before the fall of Adam. God gave Adan widom, that he had a knowledge of everything under has care. The fields yielded abundantly. Adam hasd whatsoever be desired, he bad aetther care aor toll; thus Adan and Eve were blessed in Paradise, while they were yet in love with God.

Being made knowa to man as a God in existence, and man having become stained in chalsc'er, it was God's next work to reveal bis own charscter and bring man to obtsin a holy character like uato God. This charscter was designed for Adam's welfare, to keep bim in restraint for his comfort after the fall ; thus be was to he the pattern of all men, also the same restraint put upon all the bumaa race. This God did for the pur pose of increasiog civilization. If God bad not revesled himself to Adom, man would only be one step above the brute. But by Adnu we bave the wisdom to believe, and to know, that there is a God who rules shove, and man tbrough the fenr of God is kept in the bounds of civilization; without this faith, hope, and belief, in the existence of God, what would become of poor mortal man? But God forekoew nll things, and in his grest wisdom laid his plaos long before the world began. This garden was a type of the henvenly Paradise, sod was put in it for the purpose of learning wiadom from God. Adsm's practical knowledge of the garden being in it and seeing the pleasure he eaw while in that peaceful abode, and conversing with his Father, not knowiog at thnt time what the garden was a typo of, neither did God intend he should, until after the fall; this Giod intended for Adsm's good hereafter, that Adsm being made stroog to witbatand temptation after be shonld fall.
Now it came to pass that $\Lambda$ dam trans. greased, his eyes were opeced, he knew that he was nuked, he understood what the garden was a type of; be knew that the tree in the midat was a type or fig. ure of the Suvior which was to come Thus Adum was mede stroog to withstand temptation after he was driven from the garden, the pleasure be saw in the gardeo, and the loveliness of bis Father toward bim, led him to put his whole trust in God. Adam then gaw his condition; God told him that be shonld live in Paradise above on condi.
tion that he served him bereafter.
Thes it in written that while Adam was in the garden, he reprearoted, or hi bia condition was as a babe in Christ, When he was driven out of the gard-o, bis condition then was as the Christias man, who is uader obligation to God. Adam was created good as all little babes are good. As be passed out of the garden, he took the place of a man of the world, or a pattero for all man kiod. He lived a boly life to God.

The aaimals were properly paired off'; God intended they, as well as Adam and Eve, should maltiply, or he never would have made them male and female. The tree of knowledge of good aod evil, was planted hy the Almighty at $^{t}$ the asme time the tree of life was. S we see that the tempter was to come io the gardeo, and cause Adam and Eve to sio. And right here io the arme garden was the tree of redecuption, which we eall the tree of life. So the provision for life was made before Adam sibsed. Adam westo stay in the gardea, bu when God saw fit for Satan to come in mad tempt Ere, he cuused Adam to be far off from her, so that God's law might be brokea, or what God inteuded abould come to pass. This was all for Adam's grood in time to come. After Adam had sioce 3 , be saw that be was osked and hid fiom God, as he thought, but God knew be had sinned, aod called Adam, saying, "where art thou?" Adam heard his voice, but was sfrsid to soswer becarse he was arked. God told Adama to go ont of the garden. But God gave them a promise of the Messiah before they departed.

Although Adam and Eve departed out out of Paradise in consequence of their trausgression, yet the preaence of God goes with them, and a sweet promise of regaiaing his favor, which eno soles them in the midst-of their sufferings; He clotbes them with skios of so imals, such as bad been offered ic sac rifice. Adan's first son be vamed Caio, which signifies possession, remembering the promise. Ere thought this child wonld be the one to regsio Paradise. In the course of time she brought forth 80 other son, she named him Abel, which sigoifies vanity. Her oext she pamed Seth. She said this is my son io the place of Abel, whom Cain slew. She regarded Seth as the deliverer sppoiated hy the Almighty to regnin Paradise. Adsm nod Eve were now fully satisfied in the promise of God, that be would be their friend to the end. Adam passed away at the advanced age of 930 .

## PITCHING TOWARD SODOM

W
HEN Lot separated from Abra ram, he pitched his tent "toward sodom." He did not go to Sodom, nod it is not cerlain that he inteoded to; but while he left A brabam behind upon the breezy hills, he pitched his tent "tow ard Sodom," and the oest thing we find of him he is in Sodom. To be sure, the men of Sodom were sibners exceedingly, and his righteous soul was vexed from dny to day with their unlawful deeds; but yet he bad pitched his tent "toward Sodom," and finaily we see him inside of the caty. There may bave been chances formoney-msking in Sodom. Possihly he bnd invested in corner lots, and thought by speculation to acquire wealth. His wife had got tired of moving around as Abraham did, nod woodered perhaps hew Aunt Saral could bear it. For her part, she wanted to settle down and take some comfort. So Lot perhaph built bim a house, and made what he
called a permaneot settlement. But it was io Sodom. Sodorn was all around him.
Let dia not etay long in Suhtom, bat yet he stayed tour loug. He grut out of it io a hurry; but he did not get ont. soon enough. He left all bis wealth
there; be leftsome of his childreo there; bis wife lookiog back perchace to the fine house where she bad boped to opeod her declioing years, was smitton with the curse of God and left a monumeot of his wrath. Aod when Lot, old, impoverished, and lonely, fouod his shelter ic a mountain cave, be found that the curse of Sodom followed him even there, snd the shomuation which vex. ed his soul among the cities of the plain, clung to himand covered him with upapeakable diagrace, and made him father of two sccursed ostiony, which was excluded from the congregation of the Lord, through all geoerations. Gen. 19; Deut. 22: 3-6.
There aro many meo to day who are pitching their teots toward Sodom; they have not settled there, oor would they oo any sccount thiok of makiag Sodom their bome, but they pitch their teats that way, and the eod is not difficult to divine. Towar Sodom at first, in Sod om afterward, then cursed with Sodom's curse to the lstest generations; this is the result of pitchiog the tent toward Sodom.
Whed will men learn to beware of dsllying with sio? When will they learu that pitchiog the teat toward Sodom is but a preparation for buildiog a house in Sodom, aod building a house in Sodom is a preparstion to shsre io the defilement of Sodom's sins, ned in the calnmities of Sodom's overthrow? How much better to be a pilgrim with Abraham, alowe upon the distant halls, thso to have Sodom's pride abd fulbess of bread and abuadance of idleness, and Sodem's shame and overthrow at last. -Christian

## THE SPIRIT OF RELIGION

## ny Linnow wyst.

$0^{5}$UR Master, in Joha $4: 24$, spesks of the spirit of worship, and tells ue a proper spinit must be hsid or our offer ing is oot accepted-it is out worship. This at ooce calls for an examination four service, if we have any ioclianthoo whatever to plesse the Father. Je sus said, "I do ulway's those thiogs that please him," sod this spirit 1 regard as the model of worship-weaeek to plense the one we love and adore. There is a service to render, but it must be giveo
io the proper way sod with the right spirit, or it is not the right service. Prayer is oze service, sod a very eary one, but to gain its object-to be pray. er nt all, it must have the spirit of pray. er. See Luke 18: 10, 14, and Joho 17.
Fasting avd almsgiving are also service, in which God is glorified, hut they must have the proper motive or spirit, or the service is a vaio one.
Repeataoce is a service, or rather a hange of service, but to be acceptable it nust be actual, complete.
Baptism is a service to God, but it must be death ubto sid, or it is oot strvice to aim. It must mark a chavge of relation, a change of service or work, a change of life, or it is not to be horn agaia. Water may cover the body, but grace must cover the soul. We must he overwhelmed jo the stresm that flowed from Culvary's Hill, or our dipping will be vrio, and will not be io the like ness of his death.

Fetet washing is anrvice, oot in the oldoess of ihe letter, bat in the power of the nuinit. It is love sod sorvier to man and to (hind.
Aof s, of all the highway to heaveo; it has its form, its power, its upirit, and its life.

## A NOBLE RESOLUTION

WE extract the following from an article in the Mersenger of Peace:
"I am disgusted with war prieciples. I bave aever fully experienced the evils of war in its direct forms, but I have soen, and still see, enough of its devas tatiog effects to decide that war is a great national evil. It certaiuly is at varinnce with the principles of Christisaity, and nlso with the sentiments coatained io the song of the angelic host at the birth of our Savior, the Prioce of Peace. I am a young was ahout twenty three years old. I have just enter. od into the licld as a minister of the gos $\mathrm{p}+1$ of peace, and 1 inteed to preacb whereooever I go. I am a Methodist, and am truly sorry that our Methodist preachers so often uphold the principles of the war demo. I sincerely wish that the ministerg of the various denom ibations would

## 'Unite heart and hand,

To drive the demon from our land.
"Yours truly,

## Strange bible facts

TAE learoed pribce of Grebada, heir to the Spsnish throee, imprisooed by order of the crowo, for frar be should aspire to the throne, was kept in solitary confiuement i.a the old prison of the place of skulls Madrid. After thir-ty-three years io this "living tomb," desth came to his release, and the fol lowiog remarkable researches taken from the Bible, ned marked with se old anil oo the rough wruls of his cell, told bow his brain sought employmeat through those weary yenra.
In the Bible the word Lord is fourd 1, 853 times. The word and occurs 46 , 978 times, and the word reverend but ooce, and that in the niath verse of the 140th Palm. The 8th verse of the 117 Psaim 18 the middle verse of the Bible. The 9th verse of the 8th chapt or of Esther is the loogest verse. The 35th verse of the 11tb chapter of St. Joha is the shortest. In the 107 Paalm four verses are alike. The 3rd. 15th. 21at. nod 31st. Each of the 136 Pralm ends alike. No asmer or words are found in the Bible with more thas six syllables The 37 th chapter of lanish, sod 19th chapter of 2 Kioga are alike. There are found in both books of the Bibile, $3,586,483$ letters, 763,793 words, 31,373 verses. 1,189 chaptera, sod 66 books. The 21st verse of the Fth chapt er of Ezra contains all the letters of the alphabet, except the letter J. The 26th chspter of the Acts of the apos les is the first chapter to rend. Tbe most beautisul chspter io the Bible is the 23 rd Psalm. The four most iospiriog promises are Joho 1+th chapter, 2 od verse, Joho ith chapter aod 3ith veroe, St. Matthew 11th chapter and 28th verse, 37th Pasim, 4th verse. The first verse of the 60th chapter of Issiah is the one for the new covenant. All who flatter themselves with vaio boastings should learo the 6th chapter of Matthew. All bumanity should leard the 6th chapter of Luke from the 20 th verse to its end. ing.
selected by G. J. H. Mile.ei:

## SPOTS ON CHARACTER


 the Finth-r is blu. . to vimit Lin int crleas and widowsat therr utfictiou and keep urmself nuspotted from the world." Jumen 1:2i

THE latter part of this verse seems to bear oo my mind this morning. Keep himself, or in other words, your, or ourselves "uespotted from the world." There is much contaioed in these few Words, more, perhsps, thao we are apt think i a first glance at the subject. It surely menos vastly more than a mere profession of religion, or loeidg recug. nized as a nember of the church, beiog hsptized, ohserving the other ordinances of the Lord's house: more than oot being conformed to the world in drens.

We must oot think if we make our clothes plain, that that is keeping ourselves "unspotted from the world." No ind ed. All this is right aod is harmooy with God's word, provided we have no other "spots;" but tben 1 think we may dress as plaio ns wo possibiy can and then be vory "spotted,"
If we are guilty of double denliog, dishoocsty, deceitfuloess, profanity, or overhearing is our dealings with our veighbora, so that when a eew verghbor nooves in the neighhorhood, some one will hasten to give them waruiag, ssy. ing, "मुeighbor E. dresses very plainly, makes long prayer, des, but you can't depeed on what he says. In a bargain be oezer stands to his trade, don't pay his honest dehts, aod an for his family, they are the most diegracefal peraons in the oeighhorhood. " \&ve. ave.
These are "apots" of deepest dye, which bring repronch upoo the cause of Christianity, and canses more infidelity thaa all the Bob Ingersolls io the world. Dear bretbred, let us examiae ourselves and aee if we are curged with any of the above named "spots" which is des. tioed to land us where there is Weepiog aod gaabhing of tecth.

## MUTUAL FORBEARANCE.

NO Cluristian grace is likely to be called into play more frequently than that of mutual forbearace. If we resent every appareat iajuatice, demand she rightiags of every little wrong, and ff all the other parties in the circle chaim the same privilege, what minerahle heings we shall all be, and how wretchet hfe will become! We need to gaard agaiost a critical epirit. Some people carry microsopes fiue enough to reveal a million animacule io a drop of water, and with these they can find conntlean blemiabes io the character and conduct even of the most saintly dwellera on the eurth. Thereare others who are alwny" watching for slights and grievances. They aresuspicions of the motives sod intentions of othere. They sre alvays inagiaing offenses, eveo where oone were most remotely inten ed. This babit is direetly at variance with the law of love, which thinketh no evil.- Weok Day Religion.

It is eaid of Jndge Black that when some one remarked in his presence that the lines that formerly divided people io regard to religioo were fading ont, he replied: "Yes, and I ootice that the distinctions between right and wroag are going with them.

A $\sin$ withont a punishment is impos. sible-as complete a contra lichon in terms as a cause withont an efiect.

## FROM THE CHURCHES.

Axp thay that be whe ahait ahine as the
brightness of the Armament; and they that turn mung to rightoous
Bver-Dini $12: 3$.

## PENNS YLVANIA

Hollidayaburg.
On Saturday, Aug. 28th, the membere of the Dancanvrille congregation met in ceuncil. The members of Duncansville and Lamarsville are still a united bedy. We have preaching avery alternate Sablath at each place. We concluded to bold oar Love-feast on the 16th of Oetober. Bro. Uainter is expected to attend. A hout fifty dollars were collected at this meeting for various purposes. On Sabhath morning after Sonday-echool Bro. Grahill My ers addrested the congregation from Rev, 20tb. Subject, Christ'6 Second Coming. We met overy Sabhath evening during tho Summer to practice singing. Sach seasons of worship are truly pleanant to the Christian. We often think of the many dear brethren and sistase who are wholly deprived of these blensed privileges. May God abundantly bless them in their isolated condition, is the prayer of your ister.
Sept. 21st.

## White Oak Churoh

Sunday, the 19th. wan our regular meetiog at the Mas or. Altendance and attertion good The congregation was ably addressed hy brethon from liomans 6th. After muetiug they went to the water and baptized three young girls. It was on uffecting scepe-grand-fatber and grand-daughter both in the water. Thue tbe goed worle is still going on. Dear hrethren and uisters, let us try and pray a little more for those outside of the church; let our light shine a little brighter and still worle a little more for Jesus. May we all he prepared to meet our God in peace, is my prayer

Annie E. Liobt.

## INDIANA.

Dora.
We held our regular councit mecting in the Antioch church the 11th of the month The attendauce was not so large as was desira-
ble, yet the feeling wes good. Bro. Q. F. Yount of Ohio was with us and preached several sermons At onr counci! we decided to hold our commuxion on the 96 of Gctober, commencing at 10 o'clock, the time linving been recalled from the 23 rd of thil mouth on occount of damage done to the meeting-touse by lightning.
Sept. 21st.

## ILLINOIS.

## Laraine

We sre acaitered over a part of four counties, Pike, Brown, Haucock and ddans; the last named being the central point. This arm of the church is known as the Mill Creel chureb, und numbers sbout ono hundred and fifty members and is sub-divided into four parts, Barry, Likerty, Concord and Loraine, Since the death of Eld. David Wolfe, we huve no ordained Blder. Eld. Dasiel Vanimas las the overeight at preaent. He visits us frequently and lahors hard for the good cause of Zion. Owing to muny plsees we have of meeting there wers four conneile called, makivg travel of at least aixty miles the shortest possible route to reach all of them. Eld. Vaviman met with us at all of the meetings, labored hard, and left good impressions. May succexa crown his antiring efforts. On the evoning of the 10th, Bro. T. D. Lyou came to atteed a commanion at Liberty which was beld on the evening of the 21th. He and Bro. Suavely of Hudson had been holding aserics of meetinge at Barr where success was the reward. At the boo appointed the brethron and siaters seated thomselves around the Lord'0 table to celebrate bi death and sufferings. The tables were well filled and the hoase crowded with apectotors The best of order prevailed throaghout the meeting. Eid. Martin Meyer of Lanark, wh resent and ofliciated. Bro, J. L. Myers or Sulday morning we had the pleasure of On Sulday morning wo had the pleasure of listen ing to Bro. Lyon ahly defend the truth and oold up the Gospel banner with the inscription of Ephesians 2: 8,9
On the following morning we started for Concord, there to meet with the dear brethren and sibters at that place. We again met Eids Meyar and Lyon, with aix other ministoring brethren. Wben we first arrived at the sanctnary hat few had gathered, bat soon they of
the heosehold of faith began, like the basy bee at eventids, to gather in one by one. Soon bee at eventide, to gather in one by one. Soon
we realized that it was the dwelling-place of the Most Hegb, where wo were made to mingle tears of rejoicing with those we loved and communed together. Notwithstanding the crowded hosse, while the brethren and sisters were engaged is the ordinsnces, there was not a eingle voice to bo beard. Traly it was a fesst long to be remembered by all that witnessed the solomn acese. The meetings all reminded me of that beaatiful over yonder heyond the chilly waters of death. May we all be so happy as to meet and partake of the grest feast in the evening of thin world.
We reclaimed one dear rister who has long been pear and dear to us. May God hless and protect ber is my prayer.
H. W. Stutchier.

## 10 WA .

Budson.
Diptheria io tguin raging in parts of Blackhawk county. Five in one fanily died withia three day's time, three in one day. Last Suuday one was haptizel and one reatored. Heury Goughnour and wife, and Peter Hoff and wite from Dallas $\mathrm{C}_{\mathrm{o}}$., oamo here one weelk ago. Brow G. preached in our now church on sunday.Hlai an enjoyable time

## OREGON.

Two nuore were added to the clurch on the first Sunday in September, a father and son, maling nine accessione by haptism this seasun, and ten by loter, and we think a few others are conating the cost. Eid. Joha Forney ieft here the 14 th for California. Crops good genraily. Harvesting sud tareshing nearly done. Weather fair oud pleasant,-Lhad excellent weather to sare our crops. Health qenerally good.

Dayid Browee.
Sept. With.

## CALIFORNIA.

Sanfrancisoo.
By the protecting care of God I landed here this morning at 5 o'elock. Stopped at the International Hotel, and was uuexpectedly called upon to preach in the sittiug-room at 11 A. Mi, which 1 did to an attentive madience. will talo the curs this erouing for Latlirop to apend a fow weeks with the Bretliren, and then go to Colorado. I evjoged a happs, hesillty sea voyage while wany others got sick. Thaulk
Golf for his care over me. Miay God eburch everywlere. J. FoIINEY, SES. Sept. 19hh.

Organization of the Committee of
Acrangements for the Annual Mecting of 188 I .

TE Committee of Arrongementa for Annual Meeting of 1881 met Sept. 20th, and organized by appointing D. N. Workman, Foreman and Corresponding Secretary; B. K. Mivers, Secretary, and Austia Moherman,

## Treasurer

As it was decided by the District Meeting held at Woonter church, Sept. 10, 1880, "Thst edch member of the Northeastero District of Ohio pay one dollar to defray immediate expener, to he paid back if svailable;" therefore,
Resolved, that we require each church to sand its respective quota in the following manper: One third on or before Not. 1, 1880; one third on or betore Feis. 1, 1881, and one-third on or hofore Msy 1, 1881 .
All money should be sent by N. Y. Draft or P. O. Money Order, to Austin Moherman, Preas., Box 382, Ashland, Ohio.
H. K. Mrens,
D. N, Wonhmak
M. Möeryax
A. M. Dickey, Committe.

## A GOOD MOVE

Submitted to the Bible and Sunday-schools of the Brethren, by the Suwday-school of Franklin Grove, Lee Co, Hllinois.
Whersas efforts are being made in tbe misfionary casse for the preaching of the Gospel in Denmark and other places; and whereas the want of a suitahle place for worship is much aeeded, and the Brethren and inhabitants of Demmark are in limited circomstances, there-

Resolved that we will assist by donating oor
mite to so loudahle a porpose, and invite all other schools to co-operale that the children and youth may be collected and iustructed eut of the Word of God, believing mach goon might hedone by implanting correct principles in early youth.
Reselved that all fonds be forworded to Bro James Quister, Treasurer of the Board of For ign Missions, to he forwarded to Bro, Hopa for the use aad purpose ammed,
Resolved that the ahove be sont to our Sun-day-school and Church papers.
J. C. Lamyas, Supt.
A. D. Ceamberlalx, Sec.

## REPORTOF SPECIAL DISTRICT MEETING.

A CCORDING to previons anyouncemen the delogateq, with hrethren and siater of Nartheastorn Olno, met in Union clarch Wayue connty, Ohio, Sept. 10th, to cousider the euljeet of holding next Annual Meeting The mevtiug was orgomized at 10 o'cloch, a. it. by requesting the officers of last Dissrict Mcet ing to continne in office and gerve upon the absent, Bro. Noah Nongenecker wat appointed clerk instend.
As a numher of charchas were not represented by delegates, it wat decided that all present ahould participato in ite deliberations. It was then moved that $\Delta$ anual Meating b held next yeur on Ashland College grouude Asbland, Ohio
After some apeech-making and general tellh. the motion unanimously prevailed.
A comunttes of five was then chosen to nominate five hrethron to act na a committe of arrangements.
At this junctare the meeting adjourned to partake of a good dinuer prepared hy the hrethren and aistere of Wooster clurch, and heorwill pleased accept our presenk, for which thes
then Upon the rept our thanks,
the nominsting the nominating committee presented the names of H. K. Myers, D. N. Workman. A Moherman, Wm. Sadler and A. M. Dichey as a committes of arrangements, with power to fill ail vacaacies
The motion to elect them was carried unsemousiy.
It was then decided that each member pay one dollar to defray preparatory expenses, but to be paid buck if available.
Moved that these Minutes be publisked all the church papers, and our editorial breth ren are isvited to give them notice,
P. J. Brown, Moderator
E. L. Youar, Reading Clerk
N. Lonoanfoker, Writiug Clerls.
J. E. Worst, Asst.

## ASHLAND COMMITTEE

The committer sent hy Ampasl Meeting to the Askland church, in North-eastern Ohio has done its work, and it gave atatisfaction to all parties coneerned. It was an old diflical ty which the church had deeided, hut one party
was not satisfed with the decision of the was not satisfed with the decision of the church, and this committee was called to reinreatigate the matter and decide it according to the general order of the Brothernood. After tho investigation, the committeo decided that the church was right in its action, in the Ex pulsion and in the terms and conditions of res tinal settlement of the trouble, it decided that satisfaction be made to those hrethreca who had been appointed by the clurech to officiate in the casc, as there had beed some hard thingo said agsiust them, which is often the case when brettren are put forward to work for the chureh; ond that satisfaction be made as far as powsible to othor offeading plarties, by a committee of three, giving full and particular written statement of all the disposition which gave rise to thes tronble; after this fair and true ehowing that all the property whas honestly given op and an acknowledgement by the offending par ty, he he restored to fellowelip again.-Gospel Preacher.

## ANNOLNCEMENTS.

## LOVEPVESTS

Oor-m Log Creek, Caldwell county, Mo, at the house of J. E. Bossermat. 1, Bear Creek church, IU, at tho Douse o
brother John Statsman. 2, Cottonwood chureh, I,
2, Elk Creek. Johnson, Nebraka.
b, Fall River church. Wilion county. K 6, MsCoupin church, Hitnois, at the bouse of brotber Samuel F. Brubaker,

0, Grushopper Vulley, Jefferson, Kunsus. 9, Root River congregation Minn.
, Pion Creek, Ogle Ill.
9, Nentol Grove chureh, Mch, at $51: \mathrm{M}$. 0. neoshis ehirch. Kimsas, at the houne of

## brotber C. P. Travice <br> 0. Falls or v, Nebraka,


 1. Plge ', ' iver church, Stubau Iod.
9, Ma' . :church, Otio, urth-west or Wellington, Ean. W, Soz
1s, P, ek eharch, Indinna
13, Son. 13, Sen t Atetrict. Wubash Co, Ind. ortb . . wrrill, at is p masas, fourmiles 13, Caua mireb, Elk, Kuasu. 13, Wak . dab congregatiou, Iny coluaty,
11. Corrunna, Indiana.
14. Clear Creek church. Ind., at 10 at m . 14, Donnells Creck. Ohlo.

1. Turkey Creek, Ind.
1i, Grumdy bluich, Iowa,

12, Waterloo, Jowa, + 12. nh.
314, 1iugliah Itiwer, Keoluk Co. Iowa 15, Monticalto chareb, Thic, at 4 P. M.

 14. Exeter clurch. Fillm 14, Exeter charch,
10, Allison, Minots.

## 10, Rock- Rlyer, Iiee e

10, Tearcont, Ihumpahire, W. W'1 10 in. Fairmew chureb, Apranoon connts, 10, neer the Sonthera Pacilla IR. R. Dikon, Ih. Mariot county; Iowa; st IIro, Erti's, 10, Wiehith chareh, Butler Kannagat bro Jolut Warinesist
20, Wulams Gruve, Hhwols.
19, Shosls Creets, Mo.
19, *hoals Creek church, Mo.
20, Logan chureh, Ohlo, 2. p. m
2. Spriug Crekk, Koselisco county, Ind. -13, Ifudsan, IUfuely,
The lirethren at Weat Branch [HIH will have their Love-feast the 12th aud 13th of October. Wa. Davis.
The brethren of the Portage district, St. Jo19 tb , commeticury at 5 P . M .
J. D. Cissme.

The hretisen of Spring Creek eburch, Chickand 17 tht of Oclober to a Lore-feast the 16th and 17th of October
H. Grifias. We expect to have onr first meeting in our
pew church on Suaday October the 17 th, aad our Love-fenat on Tuesday the 19th.
The hrotlien J. S. Ftorer,
Debimoe, Ohio of Poplar Ridgo church, near Dohamoe, Ohio, will hold thetr Lore-feant on
the 216 t of Quctober.
a. Westarct.
Our communien meeling in tho Oange church Kiree miles aud a ball north of Moumouth, of the writer, to commence at 10 At . M bome D. D. Salyery.

The Weeping Water chuict, Cass Co., Nob.,
will hold their Love-feast at the bouse of Bro, Moses Kerfer. four miles S. F. of Greemwood on B. \& M. R. R. nommencing at 10 o'clock on the 23 rd and 2 tth of Qctober.

## Jyasg Y, Hegoklez.

## BIBLE SOHOOL ECHOEB.

DIBLE School Echoes" is denigned for the 1 Bervice of songa it the several depart_ ments of church service. It is designed to ele-
rate the music of the Sunday-school above the Tate the music of the Sunday-school above the frivilous character of mavy of the Sundayrchool songe in vogne, and wbile interesting tion of that which is higher and purer in poetry and music. The tove of the book is praisefol aud devotional, - has none of the mulitary elemont in it. The melodies are graceful and rrunged without any straining after odd "orignalities."

EAPER Covze.

## GENERULL .IGENTS

tee brethren at work
tract society.


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Finst Proes.-Fretnot. Close Commultos, and srcond Paok-Tyunsatiautic Greetiog.
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Ftrte Phoz-Suctarimisin. To all out Resd ers. The Design and form of Cluriatian Bay

Sixza FaOE-How Jim weat dewn. Alike. Something abont stairs. How some Women mike
Texts.
Seventu Paor-A Pleasant Visit. A Sad Accident. Munhlonary Work. Rennionis Roanoke,
Virginia Fatal Accideut. Committee Work. Virginia Fatal Accideut. Commitsee Work
From Beatrice, Nebraska. From Mound City, Missourl.
Eignth Page-Meyersdale; Holidaysburg, Pa Polo; Odell: Mnlberry Grove: Pigeon Creek Ohurch, Ininois. Millwood. Indiana- Fanores Iowa. Holden, Mrssoarh
the Nineteeath Century,

## CURRENT TOPICS.

Philadelphia has the largest number of churches of any of the large cities in the Unitad States-434; New York comes next with 354 ; Brooklyn follows with 240 , and all other cities have leas than 200 each. Boston has one clarch to every 1,450 inhabitants, New York one to 2,500; Bufflo one to 1.675 Providence, sue to 1,300 .

Another of the popular errors to be corrected is that the Africsu Sahara is a great desort. On the contrary, it is now pronounced a onltivated conntrf. frutfol as the garden of Eden. It is said by receut travelers te be a vast archipelago of osser, filled with flourizhing town and villages, each surrounded by a large belt of tropical frut trees.

Anoug the aristecracy of St . Petarsburg there apprared recently a new Protestant sect known as the Apostolic. At its head stands Geueral Mojor von Erdherg, and among its membern there are priaess, counte, courtiers. and the hightest pilitary and civil efficers. Re cently the Princess Dolgoruky, au orthodox liady, has joined it. The peculise belief is that the ond of the world, the secoud descent of Christ, and the :att Judgaient, are at hand. The members perform services according to the example of the apostles, and bave prophets. apostles, and teachers.

Capital punishment should only be the sentonce where conviction is the result of batter evidence than circumstantial. A telegram from Evansville, Indinwa, say a: 'J. M. Wimley and Jemes Millis passed threagh that city yester day, on their wav to Semerset, where a brother of Wimley lies in juil ander sentence of deatb, for the impated murder of Millis. The latter mysteriously di-appeared from Somerset four teen years ago, aud was not heard of antil ditcovered by J. M. Wimley, is Kentuck $\mathrm{y}_{\text {, }}$ on aturday."-Bible Banner.

Rev. F. Wilkinson, upon the Jems, estimates their number from ten millions to twelve milliows throughoet the world, of whom about 3, 000,000 are in Ruasia; 1,000,0r10 in the Australisn empire; 700,000 on the northern coast of Africa; 750,000 in the United States; the rest in smaller numbera are seattered elsewhere over
the earth, ouly some 90,000 or 40,000 are in Palentime.

A well dreseed man is geing about the couniry claiming to bo deeply juterested in the cause of temperance. He calls at a farm house, presents a pledge for the farmer to sigo, and when this is done produces encther card, similar in appearance, to which be also desires that the siguatore he afflxed, "is order to keep a correct memorendum of tis work." The accond csed is a sight nota for any smouut the swindier may see fit to demand. Look out for him

A great war between "Christiens" and Mohemmedaus seems near at haud. The Chicugo Tribune of the 27 th ull says: Everything now seems to indicate that Turkey will meke a deaperate resistance, even to the inauguration of a holy war, in which the Mohacomedans will make their last desperate resistance to Christian zupremecy. Shonald such ba the cave, no one can foresce the end of the straggie. Dipemacy uray work out a result withont the sheddive of blood, but the prospect is a gloomy one. It is more probable that the Slavenic na tions will seize the opportunity to shale off the Turkish yoke; that we shall hear of more Christian mas $\mathrm{a} \times \mathrm{res}$; that the whole Balk un Peoinst la will be lit with the flames of war; and that the Turks will fight to the last. Should such he the csse, the Powers have now adyanced too far to retreat. They must settle the question, and there can be but one seltlement-namely= the diaruption of the Turkinh Enpire. Door
the heginuing of this strife between Europe aod Turkey mean that the "second woe" will soon be past? Rez. 11: 14. Turkey has been faling ever since 1861; and when it as ene of the ten parts of Europe shell fall, enay we not look for a memarkable fulfillment of prophecyf NOT IN THE ELESH.-In the fourtis ebaptar of fret Johz, sixth verse, we are told
to "Believe not every spirit, hat cry the spirits, whether they are of God." V.3. Every spirit that confessetb not that Jesus Christ is come it the flesh is not of God, and this is that spirit of auti-Christ.

Already it is in the world."
Masonry does not confess that Christ has come in the flesh, but teacher salration with out him. Thas it is proved te be ( $\$$ John 7 ) "a deceiver and an anti-Christ."
How leng will prolessed ministers of the gospcl of Carist pretead to concistency in adbere ing to Masonry and Christ? We read of delusions preveiling it past days. We are warned in the Scripturas of the sama thing in "the last days," but our Lerd bimald tells ue that again as did exist wheu tive deluge came and only Noah and his funily were saved.

Prof, Tymayensis of the New York Heliena Institute and the Chantanna School of Laliguages, a native Greek, born in Smyros, educated in the sehools at Atbens, and still belonging to the Greek Cburch, ssya, in a letter delivered at Chantangua:
"The Greeks baptize of courne. The baptism of their infunts takes place at six months after birth. If the child is going to die they believe that it most be laptized of ence. I am not able to sisy whether they believe the child will go to Paralise or not, but there is a great horrer of having a child die without baptism. They baptize in the real way. The Greek word bapto means nothing hot immerse in the water. Baptism means nothing butimmersion. In the Greek language we have a different word
for sprinkting. When you put a picea of wood is the water and cover it eatirely, you baptiza, you do what is expressed in the Greek word bapto. I am ready to discues this with any divise, ubont the Greek word. Sproakling is not what the Bible twachea, that is a fact you may depend on. I know that this custom is too deeply rooted in some congregations to be talren away easily, but the Baptista have the best of you on this point.
There were present at our last Annual Meet ing at Linark, a gentleman of intelligence and observation, and who had conviderable experience in the work of deliberative bodies. He was not a nember of our Fraternity. In a coaversation with us he expressed some surprise at the good order and good feeling which, upon the whole, characterizad the proctedinge of our Annual Council, though we did not attempt to adhere very atrictly to parliomentary rules. It seemed to be somewhat of a mystery to him, and he scarcely kuew how to account for it. He stated that be had been present at a Methodist Conference at which bishop Simpsen preaided, and, theugh they aimed to be strictly parliamentary in their methed of doing buyiuess, the hishop had considerable more difficu!y in preserving order at times than our presiding officer hed, and be alko thought that the Methodist turethrea at times, when in warm dincussions, showed a greater want of brotherly love than our brethren manfested when they would differfrom one anotber. But be ssid, in justice to the Methodist brethren, he would say, that sithougb they becsue conoldarahly excited, and out of arder, when the warmth of the Ciecussions subsided, hrotherly ave among them apparently retarned. But the general lindness and order that prevailed amoug on in far Geuersl Coubch, when so much liberty was given to all to speak, and when wo made so little uee of yatliawertary rules, was someshat strange to him. -Quinter in Primitire Chriatian.

## FRET NOT.

## qe ohartotte $\mathbf{x}$. Donal.

$\mathrm{I}^{\mathrm{x}}$
A the parable of the whent and the tares, we are giver to understasd that the wheat ime, then the seporation is to be made. Why worry and fret becanse every one does not do and think as we do? Perhape he is not no for out of the way ar we are, aud if be be, our fretting will do no good.
Tho Pralmiat ways, "Fret not thyself hecause of evil docrs." God seade rain upon the evil nad the good; therefora it sa our daty to run with patience the race that io set before us, tarning neither to the right nor lelt, submitting oursalven to the will of God, trasting in bie prechas promisea. There has always heen wickedness and strifo in the world, and mast qe expect to pass amoothly along without it? Let us $\mathbf{t}$ ink of the dyy of the Eersecution, and thank Goi that it was nol our lot to live in those day\%. I elton think of the pigrim fathers that fanded at Pymonth Rock, they were a zealoss, God-fearing people, emigrated to a wilderoess lend, endured celd and hunger that they might he freed from persecation, and in lesa time thas one hondred years practiond the very same thing themsolves, and were barbaro is periecutors of these who differed from them is opiaion. Sheuld we net he very carefal that we do net run into the eame extreme? We bave net the power to exercise it to the extent thet it has beendone; bat we msintain that it is wrong to fret becaase others do not ee just as we do. If they ars wrong God is thrirjadge. "Vengeance is wine saith the Lord." The time spent in dictating what othars nhonld do if applied to ourselves would te mach better ipent. Greaning, deploring, and frettiug at the wrongs in the charch, and at
the asme time we may be practicing a freater wrong ourselves. We are taught to exercise forbearance towarda each other; the strong to bear the intirmities of the weak. In fuct, we can searcely open the Scriptures bat that we Fid semethiug applicable to ourselves. It we would teach our heart, and endeavor to root out of the crils, then we would have but little time to fret about others. "Be ye perfect as your Fother in heaven is perfect." Have aby of us arrived at perfection yot? Will any dare to suy they have? If wo have not, let us go to work and laring it about. The rule is land down by the great Law-giver. Lat us overy sno atudy and practice it daily and teave othera to do the same. This continual fretting and faultfuding ia what brings trouble in families, in neighborhoods, in churches, in governmente and everywhere. It was the very thing that frought on our eivil wur, brought blood-shed, misery and death in our land. The hest preachfug that can be done is by example. If we eee of fault in another, tel ue search our own hearts aud see if something of the same kiod is not lurking about us. If not the some, perhape there is something worso connected with us that othera are looking at as a stumbling block. If we possessed that spirit of ebarity that muffereth long and in lind, that onvieth not, that rausteth rot itself and is not puffed up, that mymbel of beauty that is net earily proveked, thinketh no evil, hopeth and endureth all thinge, if we were all controlled and directed by that apirit, all weuld move amoothly and gently aloug. But none can deny that evil ia mong $u s$, , and that it is gaining ground.
How happy 1 felt when I firat came to the Brethreu church, thinking that 1 am now with Ged'e trua peopie, people that live out juit what they profess, that live in olecuience to God's command. Evil mast cone ap and le mixed with all that we do, the tarea and whent mus grow together until the time of ingathering of the harvent. Then let us not fret, but gently submit to God's decrees and prove ourselve faulinhil servante, rejoicing that not a sparrow falls to the ground without his lanowledge.

## CLOSE COMMUNION, AND WHO

 MADE IT SO
## ar mistrl yanthan.

A NCiENTLY the Lord placed the truth in A to the hands of his chosen peoplo who rected. Se now the gnapal is placed into the hauds of taithfol men whu are renuired to obey or practice it as the Lord gave it. All who the Lord excluden froms his table bis people mast exclude, for the Lord's table is giveo them to regulate and control as he directed.

Whom doce the Lord exclude from his tible

1. These whe refose to bear the charch.
2. Those who walk not orderly according to the traditions which the apostles received of the Lord which inelades the entire teaching o! the New Teatameat. If all were tradition at first and all who watk disorderly aud not ace cording to the teaching of the New Teatament the faithfol are to withdram themselves frem.

Purnicators, cosetona, idolatere, rsiler, drunkardf, extortioners, with web they are commanded ne not to eat. 1 Cor. 3; 11. One pore class remsins to be mentioned who are commanded to abaent themselves, vix: those who are unreconciled. "If thed bringest thy gitt to the altar and there remembersat that thy brother hath aught against thee, leave there thy gift, ge and be reconctiod to thy brother, then come and offer thy gift." Math. 5: 24 . Tluis we bave nine elasses of characters nestioned whom the Lord requires the faithfal to exclude from his table. Does this wake it close communion? Yes, and the Lord made it so.

## 萑eligious Gems.

-We can do more good by being good than in any other way.
-(iod is better served by resisting a temptation to evil than in many formal prayers.
-Do the little things at lasnd, and do it new. De it with faith is God and expect his help.
-Prayer is always to be valued, and has power with God: a poor man's prsy. ers may be more vsluable than a rich man's gold.

- II who is false to the present duty breaks a thread in thes loom, and will sec the effect when the weaving of a lifetime ia unraveled.
-The wost brilliant quaslities become useless when they are not sustained by ferce of character.

When Moses were a heavenly radance "he wist not that lis face ahone" The best people are those who have the least to say about their own goodness.
-Have courage enongh to revicw your owo conduct, to condemn it where you detect faults, to amend it to the best of your ability, to make good resolves for future guidance, and to keep them.

If the air in which we live were sufficiently compressed, we could rise from the esrch without difficulty. If
our soul's atmosphere were made heavy with truth and love, we should find it easy to go heavenward.

It we knew the real canse for the action is athers which we do not understand, we should ofteu pot ouly cease to censure but commend it. This, doubtless, is one reason toliy the divine teacher said, "Judge not that ye be pot judgea."

That they may see your good tworks, sad gloriff your Fatber wheb is in hesven." Matt. 5: 1f. Some clocks do not strike; you must look at them if yon would know the time. Some men do not talk their Christiapitg: you must look at their lives if you would kuow what the gospel can do for hum.1n Da-
thare; buta clock need not be iuworrect becsuse it strikes: a mau ueed not be inconsisteat because he speaks as well Rs nels.
-During the awful maseacre at Paris, by which so many Christans were re. moved from the present world, the celelrated Moulin crept into an oven, over the mouth of which a spider instantly wove its wcb; so that when the enemies of the Christian inspected the premises, they passed by the oven with the remark, that no one could have been there for some days. So easily esn God devise means for the safety of his servants.
-Our trials often seem mere than we can well bear, and we inquire why we are singled ont as a special rathk of God's displeasure, when, in truth, if all were known, our own trials would be
preferred to those of our seemingly fortunate nerghbor. The apostle says, "There hath pe temptation taken you but such as is common to man." We are not slone in sorrow. God speaks to us as truly in these trials, inviting us to come to him, as he does by the unnumbered blessings which we so thoughtlessly accept st his hand.
-The watcliman of a light house, pointing to the ocesn, once said: "Yonder where nothing cad be seen, there are ships going by to all parts of the world. If to night one of my burners were out, within six menths s letter would come,
saying 'such s night at such au honr, the light burned dim: the watchman neglected hia post, and vessels were in danger. All sir, sometime: in darh and stormy nights when I look ont at sea, $I$ feel as if the eye of the whole world were upon me. Let the light go out er burn dim? Oh, never!" Is the keeper of a light house so vigilant; and shall Christisas deglect to let their light so shive that others may see their dan ger and escape, or grow dim when sis ners are struggling in the waves of temptation?

## transatlantic greeting.

## Frederikishavn, Denmark.

Dear Brother C. H. Balsbaugh.

IOUR crumhs of celestial bread offen makes mes fat meal. We are one in all I have seen from your pen, mede one by and in Jesus, educated in the school where the IIoly Ghost is teacher. Your sufferings, dear brother, may be bsrd. I suffer with you in fellow feeling, even here in Depmark. But you know God could not be for you what he is by any other mesus; nor could you be for Him what you are with less pain. Our crosses, our sorrows, are weighed in the scales of tender com. passion, snd not one atom sdded but what is alsolutely necessary; and of we saw it clearly we would see it adminis. teted as it were in bemeopathic dosea. But we bear so little, abd have yet to lesrnat the easiest lessons of God. We would like to serve Him on a grand scale, and yet need a lifetiue to comprebend the beginning of true Godilnees. The triumph of Christ is in us to be as clay in the potter's hand, is to be molded by Divine service; is to die in order to live; to lose ourselves to win
Heaven and Christ and all that is His. Heaven and Christ and all that is His. lour and ateady; loole and sever withdraw your gaze, and you will hud abun. dant comfons, sud more tban enough, in his sustaining grace. You will forget yourself and only remember Him.
You will cast yourself ns a bride on lis arnus, and let him as your husband carc for you. Eph. 5. What if we shall feel like Jesus at last twhen we shall go home and feel lonely aud forsaken?
What if we shall feel like Paul, forsak. en of all but Jesus and the hupe of glory? Is that too much? Let us count on nothing less. And what if we, like all the saints, are buffeted and misused by false confessors, add pretended breth. ren? Shall we complain? I hear you whisper, "po, no." "For even hereunte were ye called; because Christ also suff fered for us, lenving us an ensample, that ye should follow his steps." I Pet. $2: 21$. No, dear brother, we will "press toward themark," we will seck holiness and pesce, and try to bave this inside power that always forms the right kind of shell for the kernel. God is good, and all his attributes are an effect of his nature; so let ours be, and we will be able to accomplish what Ged has ap. pointed us to do, every one in bis stand ing. A few more days and we have passed the river to reassemble on the bank of eternal bliss.
In spirit I visit you often, dear broth er; bodily we may never meet below. Remember us in Denmark in your prayers; and may we at last see face to face together the One we never saw and yet love.

Yours, least in Christ.
C. Hores.
neply.
Beloved Brether Hope, snd "fellow.
werter unto the kingdom of God. "Grace and Peace be multiplied."
Your Christ flavored letter found me on the lonely, worid hiddea bank of Cberith, and is tomy soul like a biecuit from the Golded Table in the Upper Sanctuary. It smells of frankincense, and reads like an inditement of the HoIf Goast, and puts and ther clasp to the golden bond that unites my heart to our beloved minister of Jesus in Denuark. Your missive is specislly dear to me because 1 find in it so much of that fundamental idea without which all our profession is idle pretedsion, religion itaelf a sham, and Christ the prisce of impostora. As a church we are only entering into apprehension of this great pivet-truth, and there 18 no telling what will become of us by the time our mens bership is individually related in fixed terms to this central fact of Christianity. 1 ssticipate great upheavals, schisms, animosities, misrepreaentations, and detraction. The sir is full of self-assertion, and insurrection ; and "great swelling words" of emptiness and self-conceit are boldly snoken throughont the camp of Isrnel. Jesta is too common a man for some of our lniter day saints. He must be tipped up and look like somebody. If be dos net a stovepipe hat, and flowish a goatee, and wesr a breastpin, and dangle a gold chain, and show the sirs of university breeding, He gets the celd shouldr. As. the "de spised and rejected of meu" he is net rec ognued. But be is "the same yesterdny and to-day, and fonever." The centuries bave not closed the gap between bim and the world. Flesh still means thesh sin means sin, and holiness mesns ho liness, and the chasm is bettomless, bridgless, eternal. All progress in the Mystical Body must be the natural evolution of hizeternal life as Head of the church. To many "this is su bard say iag:" it is hake sall and nitre on a wound People stop their erra, avert their faces and bellow syaunt, avamnt. And hecans it is more sud more sharply defined, aud pressed ou mind and conscience as the one all conserving, all-controh the Clunstian life, many who clatm to be advanced disciples are turning back and walking no more with Jesus. Jix punge this cardinal tratis from the word of God, and I would not exchauge a last year's nlmanse for all the Bibles on earth. It is beart bresking indeed that in this year of grace 1880 , it is needful to $t$ ach the church sgain "which be the first priuciples of theoracles of God." "There must also be heresies among you that they which are approved may be made manifest among you." If only all the rotten linhs would drop from the earth planted tree of life by their own weight, so as to render unnecessary the use of the axe. "Fiery trials" await as, and the Holy Ghost forewarns us "pot to think it atrange," but to "rejoice, ioasmach as we are partakers of Chrisc's sufferings: that when his glory shall be revealed, we may be glad also with exceeding joy." 1 Pet. 4:12, 13. Hosanna, Hossnna, to the Son of the Highest, who has made the C'rosy "the power of God unto salvation." "O fools, and slow of heart to believe all that the prophets have spoken: ovaHt not Christ to have suffered these things, and to en ter into kis glorg?' Luke 24: 25, 26. What is the hope of our eternal co-heirship with Him, bot "the fellowship of his sufferinge?" Rom. 8: 17. Pbilipp. 3: 10. Thanks be unto God that there is a power, symbelized by the Cross, which "erncifies us nnto the world, and the world nuto us." No wreach frem
sill and self and werld by the hammer and spikes, no sslvation. The life which conducted Jesus through death, and gave him the victory over death, and by death over sin, will also gleriously sustain all his true followers, and "make them more than cosqueror ${ }^{\prime \prime}$ "through his resurrective power. No life that shuns the Cress is adequate to such marveleus and everlasting issues.
That which must be our life, if life we are to have; and that which must be our glory, if glory we attaiu, are enig. mas to many who are "teachers in Is rael;" namely, the Incarnation sad Cross of Emmanael. There is a wide spread practical denial of both. What is the real import and purpose of the Diving infleshing? is the all-important question of the dsy. The appreliensiou of ne other truth equally conceras the church. For want of clear understanding and loving appreciation of this, our Brotherhood is becoming like a barrel witheut heops. That there is to be s repetition in every soul of that mystery of myateries which brought a Divise buman Redeemer out of a virgin, ataggers many. That the life of the Cliriatian is a spark of the very essence of God, even as the lite of every child is identical with that of its father, is instinctively shockiug to those who luat after ferbidden pleasues. That fashion-mongers, and flesh pleasers, sod world courters, ahould reject a pripciple that pots both Christ aod Chriatian on the eross, is vot surprising. Liberty of thought, sppeech, reason, inagination, in the racge of the caraal mind, is the grand criterion of progress with not a few. All this is inevitably disintegratiog. The ery of progrees and the assumption of censervation, is not the fact of either. "To the to live is "thrist." Here is the com. plete philosopy of religion, both as a doctrine and a personal realization. "To ac.". What? The blessed myatery of that conjunction which ibsues in Emmanuel; first for me in the Incarnation, bext in tou in regeneration. The oftrepeated and as oft empty declaration, "give us the gospel, and nothing but the gospel," candot cover the manifest re. jection of the only principle that makes a gospel; vix, a begetting by the Moly Ghost is which "Gout is made flesh." Tbis takes the flesh far enough awsy from crinoline, and getvgaws, and lustkinulling trappings, sad puts it in the embrace of Deity, to be treated just as it was in the peraon of the Gedman. Not for a few, for this msi or thst woman; hut "to me." God deals with souls separately, and with all on the same prisciple, eved as he deslt with the body and soul He assumed as our ldeal and Atonement. This "lsys the sxe to the root of the tree" of much of our vauuted progress. "To live." Every seul must be lifted out of the sin-gendered element of its being, into the very charseter and consciousness and end of life which constitutes Jesus the Son of God. This is to be God-bors, shrines of the Holy Ghost. " $I$ am the life." "Chrint is our life." "I in them, sad Thane is "Becuuse I live, ye shall live al. "Our life is hid with Christ in Where is room here for "the beggarly elements" placarded with the false appellations of progress and censervatism? No human being ever grew the head of a fish, the band of a gorilla, or the paw of a tiger. God generates saints, and this genesis means "a new heaven and a new earth, wherein dwelleth righteousness." Not self-generated, nor self-maintained, ber world-fed, nor flesh-nourished is the christisn life." Howo
shall this be, seeing I know not a man ?' "The Holy Gbost shall come upon thee, sod the power of the Highest ahall over shadow thee: "therefore," tremtaner, Lake 1: 34,35 Let as go or repeat jog "THEREFORE," till "that boly Thing "is the Alpha and Omega of our being. No fashion mania and tobacco io the raventory of such a life. No geaeration of which the oateome is the very image of God can admit the wopld as co-partaer. Co pateroity is whoredom, aod the progemy illegatimate. One Father, one mother, one Spirit, one seminatiog mediam. All clse is hastardy. "Born not of blood, nor of the will of the fleah, por of the will of man, is т of Goo." This is definite and shows the meaniug of both conservatism and pro gress ia the vocabulary of redemption. Apart from this, all claim to Divine affilistion is "souoding brasg, or a tink. ling eymulsal." The life which is not a duplicate of that which the Holy Ghost imported into humanity in the fucar. autive, is "born of the flesh." No mat ter bow it is burnished and white washed and smoothed with stolen religious graces, "it is of the earth, estlhy." The expression and development of all life in hy law, the force of which lies deep. er than the will. No one dan, by volition, wnke a finger, or nail, or hair, or inch of ekia. Will can cruah out the life, but not originate. So with the life of God in the soul. Self-sulvation there is aone. Expression of clristian charactersod spiritual heauty by any native power, is impossible. "Without me ye cae do oothing." Christ is at the root of all christian manifestation as vitally, and orgnaically, as every movement of every fibre of the body is connected with the prixciple of plyaical life. This at oace, by inexorable law,revesls the true saint, and the empty-lamped profesaor.
The church never made a christian, aud yether sgency is indiapensable to this aublime achievemeat. Life, as the synooym of salvation, is invarisbly the life of (rod in the flesh, as the opposite and antagoaist of soo and all its manifeatathons. This essentisl law at once dooms all rage for vain display, all gratification of unatural appetite, all excessive indulgence of natural propenaities. The integrity of moral pribciple that demanded the life of Cbrist for siu, will oot wiok at caroal preferences in those "who vame the Name of Christ." 3 Tim, 2: 19. Religion is not an abstraction, hat a priaciplo that is recog. nized in its raadifestations: not a speculation, but a life, aveu the life of God.

There may be much activity, and stringent laws, and vociferoue boast of liberty and progress both in restraint and against restraint, which are utterly alien to the life that glories io the Cross, and reaches all its triomphs by geouine self-sacrifice. Our victories in what to our apprelensioo is religion, may be ouly a eubtile, fatal selfislivess. Nothing can save us from this self delosion but the one graud, all-conserving, alldetermining truth of the gospel: "to know nothing but Jesns Cbrist and Him crucifed." Mady know Cbriet io all possible ways of knowing but the one that saves-"oruoified." "I am erucified with Christ." This is the roly wisdom that is wise, the only apprehension of Jesus that qualifies for His Eteraity. Paul was flaming with zeal for the hooor of law and tradition, counting human life as nothing io the balance against his aotion of righteousaess; but what was gain to him was loss to Christ." Philipp. 3: 7. So it is to-day, "Keowledge puffeth op" in the abseace of that
priaciple which counts all thiogs bu loss and doag for the excelleacy of per snoal s"quaiataoce with the Lord Jesurs Christ in charing IIF very life are Gudman. 1'hilijp. 3: 8-10. "In Him was life"-all life. The behemoth and the gaat, the cedar and mostard, em body sparks from the everlastiog, cen tral Fountain of life. Joba 1:3, 4. Aod as all life has its epecific quality and form, no also has that of Emmanael the Elder Brother and all his after-born. "The world knoweth us not, hecause it knew bim not." The world kouws some of oar members only too well, sad claima them too, nad rightly. Mammoo, pride and lukt are the world'a trinity; and how many are branded all through and allover with the triple mark of Abaddor.
These tratus are the basis of Goula Throve, the pillars of the universe, the corner stoae of redemption, the very life of Jelorah and his elect. Their rejectiod ia damaatiou. By disowning then "the sugela lost their first estate and werr cast dowa to hell," God is inflexillo, nad the essential law of bis life must he the law of ours.
It is a watter of the atmost importance to the estahlivment and future pros perity of the clmurb in Deumark, that you inculcate and wemplify correct con be ans of the manitestation of od figuring power of the individoal chris. tian life.
"Preach the word," the living Logos "which was in the begioning with God, aud is God." Preach Jesur, and Jesus only, and Jeans always; and let the Cross be your boast, prayer your aweet est pleasure, aud the expreasion of the Divne life io every look and word sad ret ns astural and free as your breath and the berting of your heart. This in to live Christ. This is salvation. This losures progress forever and ever io all the beatitudes and glories an 1 suprerae satisfactions of the Holy Trivity.

## COLLISION AND WRECK.

$\mathrm{H}^{B}$ERE we lie aear Plymouth, Jodiana waiting patiently uotil the track about ten miles ahead, is cleared of the wreck caused by the collision of two freight traios. The exteat of the loss, eitber of life or property, or upou whom the blame will rest we have ac ineans of nscertaiaing at this time, butit is represented as being great.
While being exceedingly axxious to prosecute our journey to see a sick brother lying at the point of death, we aevertheless most let patience have he perfect work, anth the result of somewhich cannot be done without a grest loss to somabody. So id your spiritaal jouraey. Members fall asleep, oeglect their daty; soon you will beer of a col lision, trains are stopped, no commuaion no church meeting, very little preachios, members runaing ugainst esch other with sbarp cutting words; everything seems to be stopped, a committee is sent by A. M. to help clear the track which is soon and easily done whea all work in the mo ht way. All a committee cao do is to tell them bow to do the work and they coald do it jast as easily be fore the comwittee comes, if all would take hold io the right way, aod have more of that charity which thiaketh no evil, and beareth all thinga, and is not easily provoked, but suffereth long and is kiad. It does noteavy others, and become jealous when aoother member is
honored, but rejoicés; it does not aspire municatiog frequently by way of writ
for the higg
the lowerat.

## TRUTH.

## HY T. FLOAESCB Lutso.

TUTH is like a mighty river Elowing on toward the sea; ruth comes from the blessed Give Frou the shoyes of eternity.
Truth will waft us over youder In the summer bad of soag; Truth is power-let us ponder The sm.red pages while young.
The worth of trath no tougue can tell, Truth ebines like a sea of gold; To trust our Sarior 'tis well, Truth will last when weare old.

## WATCH AND PRAY.

T
IESE words were spokee by our blessed Master, who once was here upon earth, who ate and drank, was weary and sorrowful, who wept and rejoced, as man, and yet was God. Hinn we ahould adore, and to him we sloonld always be ready to say with Samuel, "Speak, Lord, for thy strvaat beareth." "Watch and pray." In this the Cluristiau tskes great comfort. He not only welcomes the promises of the Master, but his commanda as well. Avd oot only the encouragements and comforts, but the reproofs sod admonitions also. Whea our Savior Whas here on earth many temptations were laid hefore him; he was well acquaioted with the hardstips of this life, and he well kaew that his followers, too, would have many thiogs here to lead them away, Therefore be says, "watch and pray." Whea we become coascious of our condition, as sioners, and forsake our sia fol ways for Christ's anke, we become so intimately sequainted with him, and the Savior's love to us is so grest, thast be desires us to watch lest the enerny of our souls will lead us away from him agaid. And oh, bow this greves the Holy Spirit; and Paul to the Ephesisos says: "Grieve not the Holy Spirit of God," which applies to all the followers of Christ. How could any one, who bas realized his preseace, grieve this Leader this Helper, Preserver and Comforter. Grieve this Comforter! and thua lose our hold of the promises, and be uoable to discero our hopes of hesvea. This no one cas afford. And yet there must he dager of this, lest the admonition would not bave beea given. Let oa then fear, for the wise man says: "Happy is the man that feareth ulways."
And since there is dsager on every hand, therefore let us "watch and pray." Watchfoloess implies wakefuluees Many are the sorrows into which we come if we sleep by the way. For we know oot when the time of danger is. If we consider the eaemy of our soult, the world in which we live, we may safels conclude that we are aever far from temptation. The enemy of souls is alwaye on the alert and will sow tares among the wheat if we slumber and are at ense. And the day of the Lord will come upon us as a thief it the night. Watchfuloess also implies nttentiveness to our Christian duties and not neglect the ove thing oeedfal. To watchfuivess is added, prayer. Vigilsace will not do alone. "Pray without ceasing" is at ad. monition by the apostle.
If we are separated from a dear earth ly friead, we love to hear from bim. Aud this intimacy is kept up by com-
ing. So it is with Jesus, our elder brother, who said, "I go to prepare a place for you," he has teaderly asked us to pray, to commonicate with him. Ob, what a privilege the Christian eojoys! to know that he can retain this relationship. Aud in all times of trooble we find him ready to help. Theo is hrought to cur minds, "Cnst all your cares upou bim, for he careth for you." The Scripture gives many iastructions low to pray. We ate told to come boldly to a throne of grace, sod to ask io faith, aothiug wavering, aud again to ask in the oame of Jesas. Happy are they who are thus taught to pray by this great Teacher. We may be iguorant of mauy thioga, but we will kuow the wny to the throne of grace.
Our prayers need not necessarily be io so masay words, bat our whole life should be a volume of prayer. Aod a ilfe of prayer here, will soouer or later be followed by au eteruity of prais.
Mf. Morris, Ill

## REWARDS OF GRACE

${ }^{\text {IIIE Duke of Burguady was waited }}$ upon hy a poor man. A very loy. al subject, who brought him a very large root which he Lad grown. He was very poor iodeed, aud avery roat be grew in his gardeo was of conseguence to him: bat merely as a loyal offeriag he brought to his priace the largest his little garden prodaced. The priace was so pleased with the man's crideut loyalty and affection, that he gave him a very large sum. The steward thought, "Well, I see this pays; this man has got E50 for his large root; I think I shall make the Duke a present." So he bought a horse, and be reckoned that beshoald lave is retura ten times as much for it as it was worth, and he preseoted it wath that view; the Duke, like a wise man, quietly accepted the horse, and gave the greedy steward nothiog. Toat wss all. So you say, "Well, here is a Christisa masa, and be gets rewarded. He lass been giviog to tho poor, belping the Lord's church, and ree, be is saved; the thing pays, I shall make a little investment." Yes; hut yon see the steward did not give the horse out of any idea of loyslty and kindness sod love to the Duke, bat ont of very great love to himself, and therefore had no returs; if you perform deeds of charity out of the idea of gettiog to heaved by them, why, it is yourself you are feed. iog, it is yourself you are clothiag; all your zirtue is oot virtue, it is rank sel. fishuess, it smells strong of selfhood, aed Clriat will never accept it; you will aever hear himsay, "Thank you" for it. -Spurgeon.

## BE PATIENT

1
OU are tender-hearted, and you want to be true are trying to be-learn these two things: wever be discoarazed becususe good things get on so slowly here; and never lail dajly to do that good which lies next to your hand. Do not be in at burry, but be diligeat Eater into the eublume patience of the Lard. Be charitable is view of 2 t. God can afford to vait: why canoot we, since we have him to fall back npon? Let pratieuce bave her - - porfect work, and lurisg forth her celestial fruits. Trust to God to weave your little thread into a gra. a. weh, though the patterns ahow it not yet. Whea God's people are able aod willing thas to lahor and wait, remember, tbat one day with the Lord is as a thosaand vears, and the thonsand years shall sbow themselves as a perfect and finisbed day.
"Be thoo faituful notil death."

THE BEETHREN AT WORK
Ootober 5


## O. he 塞rethren at 3Vark. <br> PUBLASBED W:EELI



Address all commanications,
BRETHREX AT WOHK,
Lanark, Carroll Con, in,
LANARK, HLL., . . OLTOBER E, 1880 ,

Four persons were haptized in the chorch at Skippack, Penn4. September 25th.

Warn you bary an ald trouble please do not go to the expense of potting up tomhstanes.
Que prica and subserption of the "Prohlem of Human Life." Se notice on last page.
Oven eight hundred dollars were rased in the Dutchtowo church for the Cassel Library.

The Preacher eays that one hundred and five studente are now enrolled at the Asbland Col lege.

We learn that Bro. Dasiel Fry's health is inproving, and that he ie likely to get well egnin.
Bro. Rnoch Eby was with ue a few days layt week. He called to aee his sick brother, Dr. S M. Eby.

Winct in the Missiouary Board for Northern Ithnois doing towards aiding the work in Wisconsin?
Bro. C. II. Belsbaugh says the "Problem of Iluman Lifo" is oue of the grandeat hooks he

Bro. Balsuater thinks the world haow some of our members only too well, and claime them too.

Bro. Martin Meyer did not stay bome very loug. He left last week for Nebrasha, expectog to be absent several weeks.
Wuan last heard fromi Bro. R. H. Miller wa at Tippecance City, $O$. He was uuweil, haviag coutracted a severe cold.
Sereral baptized in the Mohicau church. Wayne county, Otio, at their Loyo ient. large andience and good onder is reported.
SxNil us the namen of your friends not now taking the Buethays AT Work and We will seud each of them a sauple copy free of charge P Pel Falle City, Neb, It is S. J. Peek.

We learn that Bro. Duntel Fike, brother Z. 'T Liveugood and sister Wra. Fike, accomponied Bro. Silas Hooper to Penias. We wish tbem a pleasint viart.
Beo Barto aud wife, of Lost Nation, Iowa passed through Lauark last Wednesday noou
enroute for Pennsylvania. We hope to hear of enroute for Pennaylvamia. We hope to hear of
their ssfe arrival.
Beo. Jas. Y. Beckler, of Mainlasd, Pa. writes that there is much eickness in the country and wany childrea died of the diptheriadaring the summer.
Sistise Sarah Moore, mother of your office Elitor, accompanied hy her soa George and daughter Alice, reached Lanark last Wednesday noon. They come to malie their home among

Bro. Jobu Nicholson, of Obio. goes to New Jersey thas month to inold a series of mestings, He is called there by opec-bearted sisters, wha Slate.

Bro. P. J. Brown reporte the largest nuinber of mentbers at their communion in Mohican church ever known. Brother D. N. Workmas did roons goed preaching ou the occasion, says the Preacher.

A DEAR, kind brother and earnest worker, says, "Hold fast to principle and right; which uvion ever gives might, is ny motto, and while ly, I hoid the strongest one up graping for the ly, inoid the strongest one up graxping for the I go onward in the divine life."

Asr of our agenta failing to receive our pro4-
pect iv, will please inform as immediately that pectis, will plese inform as immediately that
we may mand them one, however, ther are asthorized to go to work the same ss if they had
ar.
The Bastabest at Wohk one year and "Problem of Human Life" to one address for 83.00. Tha is a rare chance to procure a good book with your paper. Price of book alone 8200 . See lint page.
The Brethren sre bailding a commodious meetrag-house in the city of Waterloo, Iowa We Iram that it witt soon ha comnleted. We are glad te hra: of this, for they stand very maci in seed of a suitable slace of wor hijp.
Ons of the aweetest poetgin the Brotherhood writs thur: 'I still farm this lot, besides doing writes thun: 'I still farm this lot, besides doing
other work by the day for some of the people." other work by the day for some of the people."
We are glad to know that our poets are not We are glad to ki
ashamed to work.

We are pleased to note that the City council hea purchased of Bro. Damiel Kingery, ten acres of ground adjoining the present cemetery, and that an soon as she papers arn made ont the ground will be pat in order for hurying parpogroun
ses.

Bro. R. E. Miller saya, "Wo have just taken a walk over the College grounde, at Ashland, Ohio, and think we have never seen a prettier place for holding oor A. M., when it is fised up and some foacing moved out of the way.
Have the charcbes in Northern Illinois forgotten their arrangement with reference to contributiog towards amount due Bro. D. M. Miller? Please rememher that it is the gift towards aidiug the hrother who had his house destroyed by fire.
Bno. Martin Meyer returued trom bis trip to ceatral Illinois the 28 th usit. He reports large audiences, good attention snd excellent prospects. Six were baptized in McDonough conaty and one re
Bro. S. T. Besserman, who has just moved into his newly erected home, in Dunkirk. Obio, a4ys. "We denire to make it as hanpy and as holy a place as can be found this side of beaven." That is right; if possihl
bave a little heaven on parth.
Speasing of a visit to the Cosbocton church, Ohio, Bro. Wm. Johnson says: "Brethren Henry Malford and David Croy were elected to the office of descoa, George Curner to the ministry, and Samuel Moutts ordained to the full ministry, all hy the unaniwous voice of the church."
Send your aame to Bro. J. W. Stein for the Stoin and Ray Debate; price \$1.59. Rememher that the b sot cunnot I e publisbed thll it is known that at least one thousand copies are wanted. all the names possible and seud them to Bro. Stein at Mt. Morris, Illinois.
Anoux the meanest thing a mancan do is try. ing to injure the good name of those who bappen to diller with bim, on some point of church goverument, or some other subject that may he before the public for consideration. It is painful to read insiuuations of that kind
comiag from the pens of men claiming to be Christians.
Do not fail to read Bro. B. F. Moomaw's "Reunion" this week. May it prove a lesson to others who desire to separste from the church and organize themselves into a new body. Others, by aad experience, have learned What it is to leave the church, waste mach prec-
fous fine, and, at last return to the old flock without having accomplished any good for thembelvas or anybody else.

The editor of the Lanark Gazette has beed visiting the Mt. Carroll fair, and bere is what be says about it:
"We have said it before and we repeat it again that a county fair ought not to be turned uto a gambling school-there being no less ban eight or ten species of gambling, heside four or five side shows. These things dou't give a connty fair a good name, and rep
men onght not to father such things."
Certainiy members of the church ought to stay away from a "gambling school."
Sous days ago we asked a little faror of a hrother whom we seldom mest. "Certainly can do that," Wha bis bearty response. We remarked that it would be somes tronhle to him. "Trouble," says be, "that is what we are pat Were for; God made ns to help each otber. tianity bas heen doing something for their bearts.

We are sorry to chronicle the death of sivter
Mary Brieler, who died and Mary Bricker, who died at her home, near Galeshorg. Kansas, September 26tb, of consumption. See was in the East during the summer, and returned home about one month before her deatb. The little rederis of the Children at Work will remember sotae excellent articles last spring written by "Aunt May;" this was sister Mary Bricker who has now passed from earth to a hetter world.

Or late we bave been giving a good deal of attention to the productivns of thuse who are conatantly writing agamst our method of church government, and it is astonishing how little some of them know about the subject One writer, for instance, bas never lived in id regularly organized congregatiou where he conld tee the working of our method, and therefore was compelled to write from beareay, and in this way was led to greatly misrepresent the church. Some others have not conducted themselves as they ought to have done and the church was compelled to take them in hand. Now they want to teach the charch that the method is wrong. Their movementa remund us of a condemned, criminal who wante to teach our

## law-making power how to make laws.

## THE JUDICIAL AND EXECU- TIVE POWER OF THE CHURCH CHURCH.

## $\int \begin{gathered}\text { UDGMENT is of God and mas } \\ \text { Iy classified onder three heads }\end{gathered}$

God's Judgment. Rom. $2: 16,2$ Tim. $4: 1$ Acts. 13: 4
2 Man's Judgment of bimself. 1 Cor. 11:31 Gal. 5: 25. 2. Tin. 2: 21
3, The Judgment of the church. Matt. 18 17. 1 Cor. 5: 7, 12.

Upon the first and second perhsps we all gree; bence we take up the third which is our theme at this time.
In Matt. 18: 17 the power of the church in matters of tresspass scems clear enongh indeed to open eyed, yet a passing notive may be necessary. "Tell to the church." Tell what? The difficulty or the tresspass. What for? That the erring may be saved, or if not ;willing to be saved that the chureh may be parged of Willer 1 Cor. $5 ; 7$.
Without judgment of the church there would son he a chaotic state; and instead of bolding tast the crown, we should all lose it. The curtain lifted Irom the churches in Asta hy Aupra and Omega, should coavince all of un that the burch must endeaver to retain the pure and pat awny the vile. There was the cburch at Parassas. Loast her power beeause there were
amoug them some who held "the doctrine of BalaAク, who taught Bacac to east a stumblmpe block hefore the chaldren of Ismase. "Had the Prodayoziax church exercied beresecutive functions ated purged beraelf of those who cast stumbling hlocks before Goos children she would not bave beeu called upon to repent Brethren, witl wa learn a lesson from this? Our next argnment to prove that the church has judiciary power is founded on 1 Cor 5:7, This is a positive command to the church. The church is directed to parge out that which is calculated to defile the body. Can the church purge itself without an action? Is it so that the church must live with the vile and filthy when it is cagnizant of the imparities within ftelf? $\mathrm{No}_{0}$, never ! Cleanlitess is one of the grand characterietics of the Chrietain society: and woe is that cloreh that will not purge itself when it knows of the sia.
The third proof in support of our anbject is hased upon 1 Cor $5: 12$. "Do not ye jadge them that are within!" That is a declaration put in the form of a question, and means, ${ }^{4}$ ye do judge them that are within." Those withoul Gon will judge, but those within must be judged by the charch, and thia for two reanous: 1 To maiatain the panty and integrity of the body. 2 To save, if possible, the erring one. All this must be done, however, tbrongh love, mercy aud liadness. These principles ranst be fully recanized in matters of justice.
We now take ap the judicial question as maintained by our church to see if it is in har mony with the Scriptare adduced. Judgment is decided by positive law or inference, and should be distinguished from discretion.
Where the case has come under plain, ponitive Scripture, our fraternity bas generally pointed to the Seripture as a reason for the decision; hut where there have been douhts, discretion bas stepped in and urged ite plea. Judg. ment decides what is good, while discretion guards against error, or chooses what is aear-
est the truth from general prouplas. Questions of expediency bave srison frout tinte to true, and Conference has been required to meet thein. It deliberates, atndies, and tinally deendes in a way that violated no principle: and if no privciple ie violated, then too one'r rights have been; for a claius to rights which is not based apoo divive priaciples, is but a mere claim. Hera we are willing to $f$ nter the areng of criticiam. Here we fix our bauner, and believe it shall triumphantly flost is the glorious libery and nuuehine of Christ,
Has the church of the Brethren in Goneral Conference assembled ever violated a divine principle is its discretionary and juricial proceedings? If so, then somebody's rights have been infringed upon, and they bave an excuse for their opposition to the decisions of Aunual Meeting, If no divioe primeiple-ao part of the Gospel of Clurist has heen infracted hy General Conference, then no righte have been interfered with, sod all the aoise for the past fow years on "hiading burdeas" "oppressioa" \&c, comes not from oppressed souls but from hearts that seek an alliance with worldlyism. We repeat, that wh-m ao divine priociples have been violated, no one's rights have been abridged; for there can bo no rights and liberties to Christians ontside of Divine Late.
General Coaference in its decisions on dress we believe, bas never violated a divine principle. Sometimes ite decisions were of a discretionary character-advice to ahstain from what might hinder the progress and development of divine principles; get thase decisions violated no Christisa priaciple. This being a tact, no one's righte have heen abridged; but ratber sustained and ntrengthened. Is this not on importaut troth in the question? Do the opponents of A. M. and its work, maintais that Soriptural principles have been violated by our Brethren in Conference? If so we shall be pleased to have them pointed out; hecause we are determined not to support any one is an error; and if no principle hay been tranagressed, we think that submission would well become all of us,
Oar nest point is tho executive power of the church; and while it should be reutembered that rasb with an uuconverted heart is a tyrant when in power in the chareb, it should also be remembered that indiference and carelesanesa to exceute good government are precursors of decay and regrestion.
God requires bis children to ohserve the ordinooces of his houss-to live soberly, righteonsly and godly, in this present life. How can these things be done unlese the charch will aecumplish or perform them, and how ean the church perform unless it has executive power? God has placed before bis people a project or plan of salvation: how can this be excucuted if the cluarch doee not possens executive power?
The church is directed to preach the gospel oo avery eresture: how cau it do this if it has not esteutive power for anthority to send? Nay, but God has given bis people ability to becute and accomplish tha thingo coramitted to them. To exeoute is to reach a certalu end; and this involves measures which are peculiar to the thing sought to be obtained. If the thing sought he extrsordizary, thell the means and their application might also be extraordinary. This then hriogs us to the pecoliar fanctione and powers of the chnrch. Good government is founded upou rewands and ponishments; but the best government is founded apon love. This is the pecnliar characterietic of Christ's church. While it bas power to do God'a will, and to insist oo the observance of every divinely revealed principle on the part of all its mewbers, love monst ran through every wetion. If a man will not submit becanse be doee not love God and his principles, be can do no good in the family of God; for his soal in not susceptible of the "good thing" of the Master's bouse, not bying cleaused nor swept.
We then maintain that the chorch bos hoth judicial and executive power, and can cafely parge out every ohnoxioas plant that as visible to it, and can enforce every rule and decision that dozs not violate a principle of divine revelation. And we thiak when it can be shown that a principle of tne Gospel has been violated, oor Brotherhood will readily admit it and stand corrected. And we would he pleased to see the opponente of the decisions of onr General Coeference, confine themselves to ehowing where and in what way the principles of divine trath have been abridged; for we do maintain that
derotion to Gos and love to man abould proupt us to briag all the reasons we can toskew where God's lav" has been violated, and net confiae thempelves to mere assertions, and pleadinga for licerse where soch license will not reeult ia good to the individual and the cause of Chritianity. What we want is plain argument in a Christian spirit; and if it csu be ahewn that Annoal Conference in prohihiting the wearing of plain bata by the fomales, viola ted no Goapel principles, then we should coase to guave that hone, for no cD's right have been abridged. Nene of un have any business to neek and claim righte which sre ie conHlict with Gogrel prineiples; and if Gonpol principles are net set aside by a decision of Conferonce, then even the right to complain is eut of order. We submit these observation; for the careful consideration of our readers, hoping that out of them others may draw something to the ellification of the boity.

## SECTARIANISM

IIHENEVER we bear a man asy, "I am
for Harwhey, and another," I am for for Harmey," and auother," "I am for er and Bestior,"" we are panfully reminded "that there are contentions" among such, juet as there were of the honee of Chloe. There they were divided: they ssid "I am of Paul; and I of Appillos; and I of Cephas; and I of Clurist. Anoog the things which are an abomiaatien to God, is, the that nowetb discord ameng hrethren." Prov. 6: 19.
The Bible mentiens "Rarshey," "Old Poate," "Holsinger and Basher" jast as often as it does the name of each individual member of the may come when party sames, worvily appellations will he hanisked from our church voeabulary.

Twe chriuties no more
owe chriatian worid o'er sprend; Are one in Christ thelr head."
Those persons who are so swallowed up with their owu stupendoas importauce as te he completely scoladed in the steel ense of solfishnens from a view of ether'o virtues and excel-
lences are characters which God hatea and will abase. They seeno good in any bedy bat thenselves. Poor deladed seuls! He that exalteth himself shall be abased, but ho that humbleth himself ahall be exalteI. Luke 1t: 11 .

These selfimpertant, conceited, egotistical persons have not left "the prineiples of the doctrize of Christ" and gone "es anto perfection:" hut are laying again the foundation of repentance from desd nerks." Heb, 7:1. They are carnally minded, do not posseas the spirit of
Christ, "for the fruit of the spirit is leve, jor, peace, lougsuffering, gentleness, goodness, faith, meekness, temperan ce." Gal. 5: 22, 23. "Hatred, variance, enuulation, wrath, strife, rediotions, beresies, envyings" are "the works of the
flesh." Gal. 5: 20, 21. Oh, heware! "To be carually-minded is death, hut to he spirituallyminded is life sud peace." Rom. 8: 6.
Egotists, stiif-reelei, self-willed Pharaohs ofteu make great preteations to modesty, meeknass aud plety; hut no amonat of daubing and plastering will he sufficient to bido completely the hideens mouster. If he canuot show his cleven foet in lace and ribhoas, feathers and jewelry, necres and gold, the graded steck, elegant residepoes and haras, he will make a man as vain aud poupous of hia pessesslons of Biblical lere as the hrainless fops that huriesquo
humanity. Bave you not seen the Biblical egetist'e eyes aparkle with vanity 88 he told you how he defeated his brethren and others in secriptaral disputes? Oh, how his soul swells with gratifiestion as he tolla you that his hrethren rogard him as the deepent and hest read
man as well as the beat reasoner in the church. "Be not dectived, God is not mocked." You are - proud, "hoaster," aud Ged saya be resisteth such. That man who ss sain and preud of bis wife, his ohildren, his large farm and elegant improvoments, his large berd of fine a.oek, bis offiee in church, kc., is as coutemptible to his Maker as the silly cirl that atands fer heurs bofore the mirror frizzing, crimpiag and curling her hair, pewdering and painting the face tarning, twisting and trging this way and
that, hero and there, ribbens and hows and flewers and beads. Anether of these sect makers is that rich man who suys, "I am the wealthiest
oharch looks to me for mest of it and if it does not do as I waut it to do, I never give a cent. This, I tell, yoe makos my brethren carefol how thay desl with ma. And as for the church parers, 1 wish yon could see how carefal the editors are aboat me. They know I'd stop their paper if they'd advocate what I did not like, and they wealdn't like that for 1 nave given them a $\$ 1,50$ every gear sicuce they started thoir paper!
These self-willedstsiff-reecked charactare, who will have every thing their ewn way, or thev will oppeee it, break it down, make its julluence bad, and tell their neighhers what an awrfol thing it is-who tell all of the defecte bat none of the merits-are stch as sow discord among brethrea, and are therefore an abomination to God. TWhere partyism begins Christiapity eods,

Let envy and ill will
Bo baciahed far away. Who the same Lord obey.

## Tonether let as sweetly live,

## TO ALL OUR READERS.

$\mathrm{A}^{\mathrm{x}}$NOTHER year has almest fled; and soon, we live, we shall enter upen another to hulities. To everceme and be joy ful in the end of the race, you must make the Bible your chief counsellor and directer. Other hoeks may contain much truth, and give yeu sweet connsel, but the Bihle is the only Book that contains all truth and can give the swerelest connsel. Then cling to the Bible; "lot no man take thy crown."
But since the Bible centains the greatest ameunt of comfort, the greatest promises; and the New Testament heing our only infallable guide to eternal salvation, and the seed that nuat he plated in the heart of man, there must be sowers. The Babtaragn at Wonk comes to you as a sower or haser of that seed, and invites you to invite it into your family that it may do all of you geod. It comes not scelieg its own neterely, bat your goed; and te de this sfffectionately hiseeches you to work with

We sharl endeavor to make it at times as a clovd foll of rain, so that jour soel may he like a watered garden. And thongh the clonda may semetimes be black and lowering and
eiunt out the mulight for a season and obsoure the beautifal landscape of joy, yet blessings come from the same threatening sky and then you are a little stronger, for all the fearo and larms have pased by

## The clouls's ye so muct dreand take, <br> Are big.fand liack] with nerecy and shall break <br> Io olessings ou your hemb.

Each of you, ne doubt, has his, particular trouble, bat rementber out of it the Lord will deliver you proviog that hes grece is sufficient for yoa. "He doth net nfflict willingly, nor
grieve the childreu of men;" but fromevery troable gou shall come off mere than conquerer In the sixth trouble be will be with yeu; yea in the eeventh no harm slall come opon you. Then loek up to Jesub; bis goodness and grace
will apheld you.
But we wart you to ase all the means of grace within your reach. We have have had many pleasant talle with you this year, and on the whele your part of the wark has heen well dete. We should mach regret to lose ene of
yeu, for we bave indeed learned to leve the Brethren at Werk family. We have ceme to regard each of you as a worker in Christ'a vineyard, heace Brethren at Werk. Mistakes of caurse we have made fer "the hest of men are shot at with the devii's darts," and no marvel if they are sometimes wounded and ery out. "d man's fees shall be they of his own household." Did not the enemy ehoot at yen from behind verg bush whlle you have heea en the read to Canaan? Did yeu not occasionally step on is horn? De you wonder that we sometimes have our flesh tora? Are we not companious in tribulation with you? Have any of you found your scul ander the lash of the gospel for your imprudenco? Dhd not your heart hurn within yea when yeur zeal and fervency were inst down into the fit hy oppositions? Were not the waters hitter when you drank frou the
cup of worldiyisa? Well, then, arb not we
nen aleo of "tike passions with roo," subject to the same infirmities? Verily $00!$ Theu
bear with us a little in our follies: and indeed bear with us. 2 Cor. 11: 1. We bave cenfin deace that you will; and that you with no wil abor mere and more for holine es and parity of beart.
We cannot cloes this friendly chat without an invitation to yeu to watch over ns for geod. Your prayers, yoar ay mpathies, yoor eonnsel, your whele hand and heart are needed to keep un thie to make the Bekthers at Wone a mighty messenger of the gospel of peace. We want to walk with opeu eyes, aed never, so loug as we hare eyes, make any attempt to pick op information as the blind do--with their fingers. Now may the Lerd give unto esch of you a hanner "that it may he displayed hecause of truth," (Pe, 6: 4) and while it flosts to the hreeze, may yoar souls he directed continually to the Guide-star of eternal lifte, where joy continues forevor.
w. м. в. .

## THE DESIGN AND FORM OF CHRISTIAN BAPTISM. xxu.

Baptism into the name of each person of the Holy Trinity.
Produce your eaase, saith tho Lord; bring forth year utrong rasons, Baith the kine of Jacoe." Iall 41:21.

## objections answiak

SOME complain that we separate or duvide the Godbead. We do not. We only oh erve the distinction which Christ has revealed R. H. S." says, "In it (trine immertion) they diacoment the Father from the Son and the Hely Spirit, and the Sen frem the Fither and theHely Spirit, and the Holy Spirit from the Father nud the Son" Amurican Christian Review, vol. 22, p. 218. He puts the case exactly hackwards. Instesd of separating the three, wn recognize and reapect them in their connect$d$ (aot disconnected) relations. Just as the thres distinet simple elements in the haptismal formula, directing haptisn minte each name, are not disjoined, or separated, bat connected by the copulative "and," so we, instead of divjoining or disconnecting our acts, connect them nloo in one administrotion, holding that neither
weuld be valid if separated frem the ethers. He who immerses inte one vacse enly to the exclasion of the ethers, or accepts the Gedhesd only of one of the divine powers and not f the others, is the ene who disconnects, not we. Again, if the Father, Son, and Holy Spirit are the same, that is, if the Fathsirit the som and the Soa is the Holy pirit, 30 that there 18 no distivetion het ween then they cannot he conpected at all. No perton can be added or united to timeifel. Our epponents ooght to know that there is a vast iug. Because we distioguish hetween the root and the trunk and branch of a tree, (all of which, theugh differing from one another, form one substance), and hestow upen eseh such attentien and operations as ench demands, do we therefore divide it? Or hecause we distinguish hetween the legislative, judicial avd executive pewers of our governnient, to esch of which every interest of the gevernasent hears some
special relation, do we therefore divide the government? or disconnect its powers? or make thee governments oat of it? Surely not. Yet this woold be no stranger than to accuse us of separatiog the Fatber, Sen, and Holy Spirit whe are ene in the essence of a divine nature, hecause we believe and observe the distinction et forth by Christ.

Mosr of these who dibenss the dress question eem to forget that a "principle" is ene thing. Thite the "application" of thbt principle is quite anether. When writing against the order of the charch in dress, they should say Thether they are opposed to the principper itself, or the application of that principle. If they object to the printiple they are onheliavers in
that part ef the gospel which teaches plainnese, and are therefore not relishle teachers. But if they mean to oppose the application of the principle then they should be able to shem a hetter way of applying the prineiple. For eur part we helizve the present arder of the charch
is the hest that our people, as a body, conld sidept, and are willing to abide by it till the charch aces tomething better.

In No. 38 en page six is a short deseription of the republican candidate fer the prosidenos. We confest that after repeatid arging of our readers to ahstaie frem politics, it dees uot seem becouriag to publish such caudidate, theugh we presume it was done to show hem young men may arise amidst great diflicultien. We thind that is the lessou taught, still at this time the article was hardly admiseiblg. The editera of this paper are in ne way coucerned ahout pelitics, hat pray that windom may gnide our natiou in its choice. Wo love good gevernment, hut there is so much excitement in politics that we as a people need toguard our principlen on every hand. We are neither demeents nor rupublicaay, for we have yot been set in defonue of either of these parties, hat in defense of the Goepel. It therefore dees not become us to meddle in the political coatest now going on.
We would however sas that the article refor
We would however say that the article referedto got into our paper anintentionally. Such things, will happen theugh wo ho over so careful. When you all have gone over the editorial highway, yon wll know how this ig.

Sprasiswo of the Redwoed forests, in Collifornia, Bro. Beshor says:
"These redwood foreats are simply immense. and contain trees of grgantic dimenaions. There is not far from where 1 am nitting a redwood tree in heigat abeut 380 feek, and at the base
20 feet threugh. By calculation, the tree, if 20 foet through. By calculation, the tree, if
cat dewn and werked up, would build a neat dwelling beuse, spring and smoke-heuse, hern and pons, ience 160 seres of land, aud furniah
firewoed sufficient for the family we one year; firewoed sufficient for the family vae one year; and this is only one of thousands in the ceuntyy. For twenty-five miles frem this place there is oue continued forest of redweed and sprace, so dense that yeu cannot see fifty yards ahesd for the hedy of treea, Deep in these forests there is hut little uadergrowth, yet no gi-
gantic are the trees and so densely grown, that gantic are the trees and so densely, grown, that
it is one continued shadow of dusk, where the rays ef the sun never penetrate and the earth io a stranger to its face.
Writers who masiotain that a "hishep" in a "fraud" should stop and consider the meaning of that expression in the light of the Scripteres. Such unguarded expressiens may do violence to the trachings of the Spirit. In 1 Tim. 3 "the office of a bishop" is plaialy receguizod and he hat deneuncen it is figuting against the wrrl of Ged. The office of a bihop is all right, hat we believe there are many who do not fill the place with credit to the casse, and for thet reason writars go to the other extreme, and condemn the divinely intituted office instead of conderning the man whe does not du Lis duty as be should. Then it in not best to deuounce men until we have done what we could to set them right. Persens who are so irea to denoance others in strong terms are not generaily altogether free of foults themselven.
Sain a farmer to his wife, 4 really thought I would go formard; bat I went out in the woeds and found half a dozes preachera smoking aud telling yarns, and amoog them was that very man whe preached that hig sermon last night that made me feel so had, and I've about mist all.
The above is from the American Christian Renince, but we have seen occasions when we felt just lihe writing something of that kind. We hepe, heverer, sever to have an occasion to feel that way again.

We de not know what the Lord will de with me people if they are as hard to plesse in the dert world as they are in this. White here they fiud fault with the preaching, the siuging rand in fast they find fault with everything bo their 0 wn imperfections. Let those whb are se very good at fiuding fanlt with the deings of
othera apply their okill en themselves awhile.
Du. S M. Elyy, of Lanark, died last Sunday t 1 oclock P. M, and was baried yesterday afternoon. We defer ether remarks till per

Taras is nething so powerful as kindness, If you mould conquer year enemies, do it by kindnese.
Brotier Teeter and wile have beun with as several daya. They repert thiags in a good condition at the Mt. Morris College, and;'161 atodenta eurolled,
Wx. Penn nsed no carnat weapons in his tealiogs with the "wild mao of the forest." Kindneas was his weapom, and with that he gained the only succeasfal victory ever the red mon of Amerier.

## HOHE AND FAMILY.

## 




Enerson never packed more nense ioto sentence than when he wrote, "Good mamner are mado up of petty ascrifices."

Did you ever know a young Isdy who had a new and neatly.fitting waint who thought the weather was cold enough for a wrap?
Did you ever nee a young lady who wouldn't rather hear her husbaud praised by a lady in the next town than by the lady in the next house?

Many a true beart that would have come bach, like tho dove to the arh, afler its first travsgrossion, has lseen frighteved beyond rocall by the a⿱vagage nature of an unlorgiving spirit
To eara a felos thike a piot of common softsoop and atir is air-slecked lime till it is of the constancy of glazier's putty. Mulse a leather the finger therein, and tho cure is certain. the finger therein, and tho cure
This is a domestic application that every This domestic application
er em obtain promptly.

A doetor returned a coat tu a tailor hecisume it did not fit bum. The tailor, seeiog the doe tor at the foneral of one of his patients "Wad "Ah, doctor, you we a happy man. "Why
so?" asked the doctor. "Becausp, replied the tailor, "you neyer had any of your bad work tailor, "you bever hand
returned to your hands."
In this struggling hife there is no place for "luchy" men. The prizes are for the workere. "Why are you iu snch laaste?" axid one the other day to a mon who has nuke his marls in the world. Why not wait and see what will
turn up?" "Turn up!" he replied, "I never turn up?" Turn up"l be replied, oI never
snow anything to tarn up for toe in this world vuless I tarned it upl
George D. Prentice, of Louiville, her gifted and witty cditor, was for yuara so degraded by drink as to rout a room to lie in , is the estabto receive till death pitiful wages from the to receive till death pitiful wages fr
proprietor, who was once his offce boy.

It is not genarally known that left-basodedness is due to the fact that in persomen possessing that peculiurity, the right sider of the brain takes the lead in controlling the actions of the quaite lilhely to continne through the influenes of heredity. By early truining, children might become amhidestrons.
d number of delogates, while proceeding from Sutton, N. H., to the Free-Will Baptist Convention at East Ware, stopped at the house of a man nanved Daniels for refrestraents, and were poisoued by eating potatues on whone vines Paris-green bsad been ured. Four of the parties are in a very dangerous coaditio
the proprietor of the house cannot live.

A son of a respectable fawily in Alhany, $N$ Y, attained his majority a week or two ago, the $\$ 10,000$ left him by his mother, and sperding it all in tan day's dissipation. This ahows the evil of loying up maney for ohtidren who

The Christion women is many of our churches are showing a very commendable zeal for religion, in their efforts to maintuin in a wholesome condition the places where religions ser vicesare held. With no little eelf-denisl and personal exertion, they procure the necessary funds to repair, or renopate, or even build
anew, places of worchig, and like Deborah appealing to the faint-bearted Iscaelites, they accomplish wonders by their faith and tireless endeavors.

Fuw thingatend so much to please and consfort, and make all laboring for the family contented and conutortable, as a bright, pleas aut, well jurnislea kitchea, In no other room tis boseste in the reom 3 ndinpeosable norrow, dark kitchen is an abomination. Ranges or cooks stones abould not he phaced opposite a door or window. A good ventilation is im portant over a rauge or cools stove, by which can be carried off without pervading the honee Tbree large windows are always desirable, and for a very large kitchen four would ho better.

## HOW JIM WENT DOWN.

TTHE plsee was no better to-day than it was ten years ago, when stout Jim Hathaway's father died and left it to birs. Jim began well, improved the little form, did what he eonld to
the old beildings, and was looking formard to a tho old buildiags, and was looking forward to a
day, not far off, when he abould have a wife to seep house for him, when, as be thought, al must go well.
And so it might, bat for one thing. Some hody tempted Jim to take a glass one cold, mindy night. Then he took anotuer, and an marry a drankard, hod to torn poor Jim away, Then Jim went down, till now he bids fair to fill a drunkard's grave in the family burial lace behind the old house.
Boys, don't touch the first glans of angthing that can intoxicate. Let it alone as you would the deadliest poison, for a poison it really is, not only to the body and the brain, but to the sul.-Western Reconder.

## ALIKE

TE following reminds us of two twis sehoolmates, many rears ago, whose resemblance the cause of raany arousing mistake When one of them was reportad for any mindeneasor, the Primeipal never knew which to punish.
The twin daughters of John Rumsey of Lexingtou, Ky , are so socurately alike as to puxzie their parenta in determining their identity thes are the same size, same leight, same fig are, and same weight to within a half a pound. They are now in their eleventh year, bave aper heen sick, not separated for any leugth of time, are in the same classes, study from one hooh, are buth remarkably sprightly, quite handsome, and each devoted to the other
The most remarkable feature in the case the fisct that they have never had the slightes variation in weight from birth to the pre
time. They are naged Mary and Martha.

## SOMETHING ABOUT STAIRS

## MSS. LaUEA LYMAN SHUPBERD.

A S pius bave saved a great many people's lives by not swallowing them, so staire bealth by not haviog them to elimh. Three bealth by not haviog thems to elimh. Three
days in a week, at least the mother of a family days in a week, at least the mother of a family Who does her own work, most be on her feet day, baking day-and in this count, sweeping day and the day for general hoasewolk in not emmerated. If her warking rooms are all on one flour her taska are hard enough, bist suppose her kitchen is in a bdement, and her dining room and sitting room on the secould lloor, water lilewise, the aldition to the labor is imply enormons. A house might as well be hailt on a steep side bill, so far as doing the work is concersed, as to be huilt with oteps
from one room to the cther. The women who doen her own work ought wo have on absolutely one level, the kitclsen, the pantry, the dining room, the nursery, and be able to get wood and water witbout taking one step up or down. Some yeara ago we took a journey, and daring our abseace aecured a wonlan with three or four children to occupy our house and take care of it and the children we left behind. She was a woman who never opened her mouth hat retura we began to dread meetiag her and listem. ing to her various fault findings with what rbe had to put up with while we wore away. Our bouse whas siteated on the top of a bill, so that there was no trouble ohout drainage, and all the rooms were on one floor and so little raised above the ground that the baby could roll from uny one of its four doors without hurting it, and creep from the grass to the carpet and the carpet to the grusa mithout assistance. It was pasy to nee st the first salutation when we extered the house that everything had gone smoothly, and we might have staid a montis loger just as well as not, so for as the family left hehind was concerned. "This is such as easy house to work is," said the wowan. "-1 can go around all day, every day of the week, and not begin to feel to tired as I do after one day of work in the bouse l'm going back to And ever afterward when any allusion whs made to the time she spent in the house, it whe always met with the exciamation, "that is such an easy bouse to work in!
Perhaps if that woman,
Perhaps if that womad, who, by the way, wab of heavy woight, had had an "easy house
to do work in" bhe nuight have been all the
time sweentempered and contented with lite und its conditions. On the long march solthat at the away one thing and then another and at the ond ot the coaschere encumbered with absolutely nothing that cun be dispeased with. In ltke manner women fiod at the eud of the long march, begioniag often with marrisge and ruaning ou through the years, that riage and rummeg ou through the years, thot one step up or down bueou
intolerable.-Howsekeper.

## HOW SOME WOMEN MAKE SLAVES OF THEMSELVES

ERY often we find women who mulse an everlasting tread mill of their lift-ose contmual etrain of body and mind from morning till night, and when mght comes, the time for renewing and regaining strength for the coming day, the limbs are so weary and the head throbling with ench pain, that the night is passed ia rastiess tossing and monbing.Morning dawns, but not to find ber fresh mac read// for the day's duties, but peevish and wea ry of her work, and sometimes weary of the world.
We speak of those who, by circumstances, are compsiled to do their own housegork; who have no thought begond the mere idea that they were born for work, and they moot mork their hife away in cooking and over saring the ratious for hungry, dyspaptic crestares, wio
lave been made so only by ber hands. Sho has placed choice disbes before therr gorman dizing eyes, uatil they have fallen into the hshit of compluaing, if she deviates a trifle heated round of coolting, over a scorching fire abe taiken hor seal at the taole with ber family, who come in the cool dining-room, feeling m perfect humor for a dainty, well-cooked dinner, while she is warm, out of humor and tired. She sits dowa, not to ent with the othere, and converse pleasantly, but to pour colfoe, hand this and that, roplenish this dish and then that cul a new supply of hread. Is she doing lier sixtees-year old daughter, who sits quietly eatng ber diuner, an act of honor, reveronce of
what?-nothiog, bet spoiling her for after years, and weariag her own life out. A chance visitor dropping is for a meal, goes away with this idea: "Mri. A. is so unrefined-looking with her red face, and really, 1 do not think her capable of carrying on an intelligent conversation." "Oh, for Jess apice is our coolring and more in our wive's conversation!" cried a truly sessible man. We would far rather nit down to 4 oleau, tastily set table, with very fen dishes on it, and a sweet-foeed, pleasaat-spoken littlo woman presiung over it, than to a moys
elegant repast, with a tired, over-beated fuce tormenting os with the idea that wo "live to eat" rather than "eat to live." Give your family good plain food, and take the fice wasted on delicuoves und improve your own mind, and give your body rest, by aystamatio rule and ork, and thus your daily duties may bo mad

## THE TWO GREAT TEXTS.

Tthat great church at Ephesus, Panl say And, ye fathes, provohe not your chillrea to wrath;" and to the great ehureh at Co losse be says: "Fatherd, provolae not your
children to anger, lest they be discouraged."The tesch of the two places is precisely the xame. See Eph. vis 4 , and Col, iii: 21 in the original. It is notioesule tuat the spostle ed dressea fathers, not mothers. The latter may be guilty of the same fault, but ther natares are less rugged and more gentle. Fathern most need the warning. We of en forget that chitdren freguently suftor much from aervobe dutress. Is older people we soouer detect morbid hervous gensibility than in our little ones, It their sessons of depression neither thay no their parents know how much of sadents comes from disease of the aervous apstem. Thea achildren raon but little, thoy have many groundless fears; but they will not know them to be idle till the aufforing is long past. Even ioquisitiveness in children is often repressed. Is many things they are awhward or slow in learaing, nad they are upbraided for their dallness, of which they are already painfuliy aware. Sometimes commands are given in snch a way that they are not well understood. A failure to obey is erroneoasly conatraed into beedlesiness, or even disobedience. In both caves wrong is done. Sometimes objargation and sometimes severe punshment follows. Then the child says, What is the une of trying to do right? I ani chided or punished, do what will.
Thas be is discouraged. In solitade be seehs
pesce he camonot find in lis father's prsaonce. He gets uo aympathy in his uffliction. His faulte or miatakes are recited to othen is his presence, und be is filied with chagrin.
Thave knowa boys of detferent faruilies to meet and tell each other their trials at home. I have known some bovs to elope from their own father's houses, and many others to meditate it. O, fatbers! be gentle, he kind, be sympsthetic. Do not uphraid your offspting unjustly. Hear the tales of sorrow which your children lave to thll. Eater into theur feeliogs. Malke their case your own. One of tha greatest trials human nature can be subjected to is to loar censure or panishment not donerved. C-H'dren have rights aa woll as their parents. '1.-2y have a right to be as happy as good parente cau make them under the orderings of God's providence. Let all paronts atudy to make honie the moet pleasaut place pousible so their offepriug
ing to ratier a play li anparis ling to ancoaroge lirtle hoys and girls to write thort letters for the newepapers. The trouble is they do not feel free to tell all they think and experience. They ofteu see how home might be if there vere more love and gentlences there.

A late nuraber of the Stonday sehool Journt asys nome good thags on than sulyeot, thas: chitdren oftur soffor intensely in thrir minds, ad are even driven to despair under a sense of vjastice, or in their gloomy view of life with ita disappuitutuents and triats, is is maid that athered stariatica show nearly two thousand nienden of Lnymand girls in Europe alome, esery year. Uar chndrell have heavier bardebs to bear thas we are necustomed to connder,
They need more words of cheor, and more inpirations to a ruhust, hopetal fauth, than mont, of them get from ns. Their neceasily of sympathy is greater than our owu to-day. Lut ns hear this m mind in all our dealinga with them at home or school.
Let some of our old and wise people give us their thoughts and especially their remuiteuses on thin sulject, sud we shall profit by their experieuce.-Interior.

Politeness has been well defined ss benero ence in amall thages.

Trouble and perplexity drive me to prayer, and prayer drivef amay perplexity nud trouble.

The more we do, the more we can do; the more nusy we are the more lifieure we bave.

## FALLEN ASLEEP.

## 

REEGER - in the Canter View congregation Creeget, wife of Bro. Auriham Creeger, agedus yeard, 5 months and 27 days. Funeral aervices by the wnter from 1 Cor. $15: 10$
KINYEE - Abrabam Kinges was born io flotte tourt county Jirgaia. In tise be muved to class county, Jumasa, where ho ived until the deatb Seph., 2 tht, 1 Nso , aged 71 years, 8 montbs and 20
EIKENBERKCY,-In the South Waterloo rhurch Iowa, sept. 13th, 1880 , nister Elizabieth Eikeo berry, aged 35 years, o moaths and 13 days, Dis
pase, conaumption. Funeral aervices from Wolb 13:14, S. M. MLLer.
BABL.Y.-Ne.r Sulem, Orezon, Sept. b 1854 , our Worchy young friem, Abraham, yougent non of
Brother David and suater אarah Early, to yearn, 11 puoaths anil 7 dass. Disease, typloid

CARICIO-FiOn the 14th of 8 eptemb
 Beater Cunishon, in the adth year of hts age. Dí
ease gradual paralyons. B. F. Moossaw. SCHEEIDLER.-In Pigeon Czeek Bantrict,Branch Sclendler, aped nif yeirs, 2 months and 11 daye TcKENZ1E,-In the Englinh Prairae eangrega?
 Kuneral services by Bro. Peter Long and D. Truby-
LAY.-Aleo, Sept. 27th, 1850, nister Rebecce Clay, aged 61 years, 5 months and 10 days. YaSolomun, 0:
LONG.- Mary Catharine, daughter of Bamuel and Cataarine Lonif, of West Branch, Illinols, whe bora June 23th, 1869 , died soptember $24 \mathrm{th}, 1840$, aged 11 years, 2 months and 20 days. Funeral services by Tobas Mey ers and others.

## OUR BIBLE CLASS.

## The Worth of Truth no Tongue Can Tell"

## This department is designed for asting and an pwering questions, drawn rrom the bible. in or


 the asme topic.

Will nome one please give light on Matt. 5; 2h:24 Whil nome brother plearegive un explanstlon of
 apoken of by Daniel, the propbet, stuod in the boly
place. Whowe readeth jet him underuandy" Han puch taken place in the lime that in past or is it yet in the the to come?
Will yon please explann bow long Noath wis in
bullding the ark-at what age he nas when he bulding the ark-at what age he was when he
compectecul bulldang. Also where itcan bo found.
Some one please explain Prov- 9: 1. "Wislamp
hath hultided her houre, she lath hewn out thet hath bulided ther houre, she lath hewn out bet seven pllars.
another's wealth."-1 Cor. 1l:22. Bia stein plesse

## ANSWER TO QUERIES.


$\mathrm{N}^{0}$ Taere was on the day of Pentecost, aod atterward such a baptism, bat we do not read the IIoly Ghost. At the preseat tiioe all who are born of God in aceordance with his word reeeive the gift of the Holy Gluost, which is the spirit of truth, and which will guide them into
all truth. What is the teasimony of Jesus Christ, nad who

THe mpastle says, "If any man have not the
apirit of Christ, he is none of has." But in加 has the spirit of Christ, be also has the testimony of Christ which is the spirit of proph I bom, and for this cause came I into the world, that 1 shonld bear witnecs unto the truth. All
truth is eternal, but not all truths are prophtruth is eternal, hut not all truths are proph-
ecy. But all troths which relate to the preseut oud futare weal or woo of man, in his relstion
to God arn prophecy. Read the prophecy of to God aro prophecy. R
king Soloman, Prov. 31.
Whl you please explan how? "A nd thou (the
serpent) shatiturvise his (the 3fessath) heel- (ient $G^{\text {YOD wha wiser than }}$ Sutian, and kaew bow and loeguiked Eve,--leceived ber, took the pidvantage of her, and orerthraw her and Adam.
And God lenew that the devil would pacounter his son with all the stratugism that could he conthived or devised in the infernal regious, to overthrow him, therefore, whea the devil sav
that he could not deceive the $M$ M.ssub, he tool the adrautnge sud undertook to braise the Mes sialirs heed. But bo was too dumb; he only
hruised has heel-the tlash; aod by those insan Chriat got the victory over the devil in the head of the serpent. Jas. Y. Heczicis.

## A PLEASANT VISIT.

B
RO. John Y. Snavely aud myself left Hndthe churches of Pike, Adame, and Cas conuties, Illinois, and in the evening reached Barry, in Pike county, where we were met by our beloved brother John Clingugsmith, who took 28 to his home where we enjoyed a good
rest. Held three meetings in theircommodious meeting-house. This church has a mewhership of twenty, with Bro. Clingingamith as their minister, a live, zealons worker in the
Master's coure. Os the 10th, we went to Liberty, in Adams county, to atted tho fenst. Here we wituessed decorum that is a credit to the Louse was filled with auxious listeners who were addressed from Rev. $3: 20$, and in the
ereving by Bro. Martiu Meyer. After service we witnused the most hearty, return of a dear sister to the bosom of the charch, and was responded to the most heartily by the members of any case that aver came under our aotice God hless the dear ones at Liherty
$\mathrm{On}_{\mathrm{n}}$ the morning of the 13 tb, we started for Concord, Adams county, to attend a Love feast. Here agaiu, we had parfect order, although the bonse was crowded. We thought the aamo, Concond very suggestive and appropriate. Here is a hody of Gifteen members, and no resident connty, where we found a membership of nineteen,scattered orer an ares of ten or twelve
uries without a shepherd and anxioas to be fed with the Bread of Life. $O$, when will the ome coms when there will he fonod fall organ-
ization in all those isolated places! We tayed iz ations in all those isolated phaces! We stayed
three dnys near Astland. Brethren, remember three days near Astland. Brethren, remember them, pray for them, risit them, and try to gel them in an organized condition. Surely somehing ean be done to batter their condition. We ha Lord. prosporous journey, Thosks D, Lyen

## A Sad Aceldent.

0Saturday morning, Septembar 19th, no$\int$ tice came to us that the lightaing bad track the house of our neighhor, Mr. Lackey, with ead resalite I hastened to the spot and there I saw what I never sam before, ont of a sumily of seven chaldren, foar were instantly silled aud two wouvid, one seriously. The other child was not a! home. The six children lept ia two amall roorces in is one story house. Abont 3 o'clock at night a heavy shower of rain passed over, the house was atruck, and four of its in mantes were instantly launched into eter-
nity. The grief of the parents we presume can ot be "weighed in the halances," The grieltricken fatier trok me into the room where ay his fonr lifoless children, told me their sges, neentioned their names,and said they were such good chilluron, and that there remained but one consolation and that was this, they all together atered the golden gates jato the celestial city There were two sons and two daughtern, the didest, a daughter nearly eighteen rears, the ponngeot, a sweet little lioy of five eummers The ghostly form of death was not apon therw,
hut lheir faces were bright and they appeared hut cherif faces wore bright and tway appeared of the whole neighborbood. On Sunday the four bodise were iutered io the cemetery Weeping Water. Jesse Y. Heckler. Heceping Vater, Neb.

## Missionary Worlk

JUST returned foou a missionary tour is Pittoglvauia $\mathrm{Con}^{2} \mathrm{Va}$. We opened a minsion
eld there nearly four sesss ogo, where the peo. ple meser thal henril the Bretbren preach. Our ghons bave nothecu well concentrated is consquence of the distance aud a want of snitable houses to preach in, hut we thank God that our Labors Lave beea blesadd. There has been fortyeight additions, princupaily in two commumiLes. In a co-perative meeting of the four it was thongitt bect durings this your to organ arste congregationa, us they wera twenty miles apart. Ia oivedience to that council, Bro. Joel Peters and the writer, with the help of two eeded to orgatize a cluych at Watderswell oa the 18 th inst. Two dencons were chosen. On
the 1 th th , we proceedea to organize avother chureb wb to two deacons were also chosen. gave the ciurches, thu: orgauikeid, the liberty to seleet houakeepers or pastora, the rote being talien by the deacous and mivist:rs travel ing with us asd the lot in both csses fell upous
the writer. Who feels the weigitt of labors salteady westing upon him.
We have another missionary field opened up Patrick and Henry counties, where the hrethren of the four churches in Pranklina are shoring alternately, as we have done in Pith sylvauia, and to the proise of the self-sacrificing ing without money of price. God grant that their hearta may ever bo comforted by that Gospel they preach to others. If we only had more literature gotten up hy the Brethren, to spread, we could push the work forward fastor,
We hope the day dawus. In the Sonth slavery We hope the day darus. In tho Sonth slavery is no longer a harrier to the apread of the Gos pel hy the Brethren. Yours in Clirist.

John H. Lenos
REUNION IN ROANOKE, VIRGINIA.

$I^{T}$Fill ho remembered by many of oar hrethren that some foor or six yeara ago there
a diaroption in the charch in Roanoke Co., was a diaroption in the charch in Roanoke Co., caused in part by the introduction of the musi-
cal instruments into some of the families, by which the church and surronading churchea were griered, and led to au action in the chareb, and heing disapproved hy the church and coniacil of the neghhoring churcler, by which thase mowhers were required to removed the cause of thoss grievancee, which they declined doing, preferring to retire from the cbarch, and with ao independent org sypatiyy with them, set
form in which they set forth certain articles of faith differing somewhat from the established riews of the parent charch. Tte most prominent resture perhaps, wan the very common idea in such cases of congregstionaliam, and porhaps a little more of latitudinarianism than generally ohtains among us. They manifested considerahle zeal for awhile, incurring considerahle expenae in building a meetingrhouse, and other self-sacrificing labors. They called ministers from a distance, hy wiose lahors. it conneetion with their own, they gained some sccessions, and took encouragement to persevere; but this tras destined to be of short duration, for very 200u they learned that they were not altogether anited in sentiment; and for some cause not fully kaown to the writer, one of the two ruinisters was separated from them and united with the Baptists, and became hopelessly alienated rom them and from nst and so still from time to time they had their internal dissensions, and t glided meantime, howerer, to their credit le it said they in the main, retained a repatation for moral and Chriatian deportment.
But by and by, I think they became sensible that they were miatakien io supposing that the conld grapple with the standiag and infligene silentl! hut stendily ggainst theju by the old eatablished chureh, Bod becoming weaker and weaker finally they dissolved and suspeaded puhlic devotion, and come of them began to think of returning to the fold, and presently made their wishes known to that effect, upor which the cbureb, like an affectionate mother, whose hasoal yearas for her prodigal and erring children, ever ready to meet and emhrac them, and to implant the kiss of affection upon their peuitent IIps, called a conncil of official hrethren by whose decision the olive hranch of
peace and love was presented to them. The ouly condition required was to remove the things which had caused the separation; no acknowledgement demanded, hut only come back and onjog with us all the privileges and emolumenty of the church, as hrethrea dwelling together in anitf, which was finally constummated on last Saturday at their meetivg-house on Peters Cresk. And as a recognition by God' approsing smiles, the separated members did not only comn hask in mass, hut as a farther demonatration of the ratification on Bis part,
five new volunters ware incorparated in the dirine farily. Let that day bo marled in the annals of the history of the eturch in Roanok county, Virginia.
I have been thus particular in giving the detauls of this narrative lor the purpose of showing in it annther demonstration of a fact as expressed to me hy Bro. Jokn Flory of Rocking
ham. He says, "I am now ratisfied that mo church oreamization ean long exist whare the churcb of the old Bretbren is estahished; thei doctrines and practice approximating the old

May all leara wistora by experience withou being too dearly hought, and always connt the cost before we begin to build, that we be rot sbamed by onr fallures, and tway the good Lor grant that our union may be no more interrapted hore, and that it may be complete in the realms of eternal day.
B. F. Moowaw.

Bonsacks, V a.

## Fatal Accident.

WITHIN the last few weeks our com munity $t$ of two of its citizens. On the evenin of August 6th, Mr. David Fahisoo and wife were returning bome from a visit, the harness hroke as they were desceuding a steep hilh, and chey were hoth thrown froun an open huges Mr. Robison nad his neck hroken, his sknil in instant death. Mrs. R. Was also so hadly burt that she lay in a semi-conscious state for nearly a week. It is hoped she will recorer. Mr. R. was a membor of the Hollidasshur nod respected hy all who knew him.

Another most appalling accident occarred on the 319t of Auguzt to another of our neigh hors. Mr. Abraham Russ, who lived at Y. Svitebees, near Duncansville, left his bome to perform some lahor a few rods awar. He was walking along side the ralroad, and unfortavately stepyed upon the track in front of an engine which was backing up the track. Ho was des. titate of heariag for many years, therefore did not bear the moving engine, nor did the engineer see bim in time to reverse his engine- Hi one leg was crushed, one arm cot off, and chin hadly cut. His wife was almost an ege-witues
hehold her busband breathe his last. He was ged ahout sixts-seren years, and was a quiet and induatrioas man. Not quite two years ago we chronicled the death of their daughter. Be was the hushand of our dear vister, Annio Russ, who has been a faithful member for many years. The funeral sermon was preached hy Bro. Janea Sell, from Amos 4: 19 .

Eylit R. Stipler

## Hollidaysburg, Pa .

## Committee Work

COMMiTTEE sent by A. M. to Ashland, Ohio, met with the chareb in council
Sept. 13th and 14th, heard the complainta, ande their deeision, which reemed to give eaire satisfoctioa; aever saw a charch seemingly 5 well plensed over the work of a committee. Hope it will do them all good, and nhould we five and be permitted to return next Spring, wa hope to see good fruit as the result of our labors. At this place the A. M. will he held, There we may expeet to meet a large crowd of nembere, and if I sm not mustaken in the comwithe of arracgements selected, there will he ample provision made for their comatort. The brethren round aboot, and in Ashland, have ample means, and if we ean judge from the
uxiety to have the meeting, they will make superior preparations for the oceasion.
Oa the 17 th , the sacn committeo met with the little suffering church at Lafayette, Allen connty, Ohio, is council After examinotion of their troubles, found the church some in the blawe, also the ministry; took the office from a deacour, and admonished to more love and spir ituality. Our decision was accepted save ioy two or three. We recommended them to the race of God nud took our leave. Came to Lima, and wet with the hrethren aud sisters in council on the 20th. After listening to their troubles till noon, (in which were some things sot so pleasaut,) the eidern, with some others conceived the excellent idea that they could hest reconcule matters themselvea. They accordingly went to work, and in ahout an hour reparted all settled, atad alter a forr minutes rejoicing over it, we wosdered why that was ot done nearly two yeare ago. So after a little nore lussuess was done, and a season of prayer had, we took the partong hand to returu to our so live that there would be no need of commitbees to settre difficultipa, for they caa only tell them how, while the charchea must do the work at last, and ofteu mast make more sacribee than was required of thum before the comnittee cume.

Enocz Eex.

## FROM BEATRICE, NEBRASKA.

THE Love-feest of the Beatrice church ie [ past. A large crowd gathered on the gronnds. Atter moraing totwed sir pereons uiled with the church. Io the enjoyed a good commusion eosson. Ong hundred nad twenty-threedear members ourronaded the tablea of the Lord and partook of the em-
blews of His broken body and shed blood, and I am persnuded every one loft feeling it wan gead to be there. We bud the hent of order throughout, and I think many good impreesions were made. We are receiving maay odditious to the church by letter, mostly from Illinois. We have pleaty of room for more. We have a beautiful country. I have been here nearly five years, and have heen bleat with good crops. May the Lord contiune His blessing towarde us uatil it shall please Him to call ua bome to Hiwself, is my prayer
M. L. Spraz,

FROM MOUNO CITY, MISSUURI.

Wis the Bethel chrurch held our Loveleast on the 18 th and $192 t$ of Septem-
 ruly a fesst of love. Oor faith was inereased, our hopes of heaven brightened, and we ren George Shamherger and Dapiel Glick were with us. We had the best order I ever baw on such oceasions. We realized, with ons of old, "that it was good to he there," and to keep the rdinances as they have heen denlvered unto as As a result of the meoting, we to day, had a pecial meetiog, as tiere were three applicanta for baptism. O, how encouraging to spe the young coming to Christ! It causeal parenta to weep for jav, and tho angels in heaven to rejoice. There are others who are ulmont peranaded.
J. R. Kble.en.

Men of ability and enterprise are often severe taskmasters, from mistakably requiring from those in their employ a measure of energy and capacity equal to their own.

## FROM THE CHURCHES.

Axp they that ve wive ehall anine as the
 aver. Divin. vive.

## PENNS YLVANIA.

Meyersdale.
Since my last to you I bad the pleasare of attending the following feasts: 1n the Jacoh: Creek congregation, Westmorehand county, Pa , on the 18 th, -hnd as very large and orderly meeting. The membere seemed much refreshed and built up. Thin congregation is under obargn of Eld. Sumny. On the 21 nt 1 atartes for a serits of meetinge and feast in the Cberry Grove district, Gurrett Co., Md. Had very pleazant meetiogs and was lorgely attended.Bro. J. Kelso ass isted in the labors. Returned to Ejklick district on the 266th, where we bad services ameevening. Additions at both feaste. c. G. LiNT.

## Hollidaysburg.

At our last quarteriy council jt was deeided o bold a missianary meeting in two week', onsequently we met on the 11th of September at the Dancanaville church for that purpose. Brother Jaues Sell stated the object and purpose of the meeting. It was to bring ebont, and, it passible, adopt a plas for Home Mission worl. The subject was ably discussed lig both ministery and membere. Resolutions were drawn and unanimously adopted. Tbree places were appointed to see about bolding meetioge, and if possible, protracted meetiags. These mectings are not to interfere witb our regular ppointwents at home, or auy protraeted meetings that may be held The meoting was a pleasant one, and we pray that the Lord will abuudantly bless our efforts in the Home Mission work. We concluded yot to wait for so many colls, but send our ministers to these isolated places. "How cen they preach except
they he sent?" Brethren, pray thint our worls may bring forth fruit abuodantly.

Esile R. Stifler.
Sept. 21st. ILLINOIS.
Polo.
The good ship Zion still moves along here in the Pino Creek church. Bro. Zollar of Hickry Grove preached four sermons for uaduring the past week. We bope the good seed sonn has found lodgwent in some honest hearts where it will germinate, grow and bear fruit to the good of nouls and the glory of God. May His blessiugs attend his canse evers where.
Oct. $18 t$.

## Odell.

Our Love-fenst was a aoul-refreshiwg seas on to as, and we think the results will prove to be for good of souls aud of renewing our spiritual threagth. Lids. Frantz and Gish were with us and latiored zealonsly in the Master' cause.Two additions hy letter. We think these sere *ome very near the kiugdom. May they 500 n come.

द Нвсддал.

## Mulberry Grove.

Bro. J. Metsgur and the writer phid a visit to Union and Jeflorson counties, Iliwois, In Union county we found twelve members; one added whiue we were there. Held a number
meetings. We enjoged the tisit very moch.
In Jeffersou county we fouvd three memher Hed several meetinga. There seems to he a prospect for bulding up a congregation at both ance my last report. Fraternaily
J. WI6e,

Pigeon Oreek Chareb.
Or Love feast is past and we truly bad a gocd meeting. Long before night the people began to sasemble and by the time services opened the tent was crowded whinle quite a
number remaiued on the outside. The order andstention good titroughout tbe estire weeting. Quite a number of communicants were seated around the Lord' cable; some who had bever before participated, and they tell me they now feel stronger in the faith. Bretbren Keiser Gish and Lebman were with ns. Noadditions but we trast many good impressions were Lord reward the brethren for their lsbors of love while with us. Yours in Christian fellowthip.

Haraget Beeg.

## INDIANA.

Miliwood.
Met with the brethrsa of the Yellow Rivor Cburch, on Sept. 25th. Tbe object of ther
meeting was to appoint one to the ministry aod to advauce one to the second degree of the uivistry. Elders present, Jabn Kusley and Darid Skively, George Armantroat was ad Tinced. The lot fell on two; Darling Halr and William Myers. They all greatly feel the weigbt of the burnee that in now resting upon
them, especisilly the latter who is yet young them, especisity the latter who is yet young and has been connected witb the brotbren oaly since 1880. May they now bave the
warmest aympathy of oar bleat fraternity
May the Lord bless them and lead them and ad them on in the simplest puth of duty tbat they may prore faithful, and that they may willingly consign themselves to their Cbrist ppointed rocation.
Sept. 25th.

## IOWA.

Priors.
On Saturday. Septemher 18th, the writer io company with Eld. John Fritz, visitsi the brethren in the vionity of Maple River Juaction, Carroll Co, lowsa, at their feast, We had a pleasant and we hope a profitahle meetiag. Bro. John MeCoy, was chosen and installed to the office of deacon. May the Lard heip him, ts) be faittfful, "for they that have used the offire of deacou well, purchase to themseves a yood degree, and great boldpess in the faith which is in Christ Jesue. " -1 Tim. 8:13. This little hand of members is situeied in the porthwestern part of the Coon River congregation,
with one speaker sud one deacon. Tbey have a good country with good rail-rond facilities being on the wain line of the C. \& N. W., with one hranch to the N. W., and abother to the S. W. There is a good opening here for either otllcials or menbers to locate. Pleaty, of unmproved land cheap.
On the 5th of September two children of tomo. They died of dipthe consigned to the tomo, They died of diptheria. May the Lord light afflictions, which are but for a momput, worketh for us a far more exceeding and eternal weight of glory." Oh may we all heed the beckonings of our little ones who have gob
before os to Paradise, J. D. HAIORELLAN. before os to Paradise, J. D. Hatioherlax

## MISSOURI.

Holden.
On the 25tb inst. we bad one of the mont enjoyalle little Love-feosts I ever attended, though we were hut fer in number. Our membership dont exceed twenty membera Our heloved bretbren Andrew Hatchinson, J. S. Moliter, and S. S. Moliler did the prancbing. I thinht all present evjoyrd thenselves.
While the emblems of Cbrist's broken body While the emblems of Cbrist's broken body ed the assembly, The best of orier provailed We feel like saying with Peter of old, "Lord it is good for us to be here," Matt. 17: 4 . We have preacling on second Lord's day of each month. We have no resident mivisters, ! would say in conclucion that if these few lines come under the notice of sume of the ministars in the East, some of them will wove be:e and belp as to build up the cause. Brethren and sisters everywhere, pray for us and may God iuless us all is my praper.

1. D. Heisson.

## LITERARY NOTICES.

## THE GREAT BOOK OF THE NINETEENTH :CENTURY

## the prontian of buman hits

THIS wonderful book is one of the most re nartlable that bas ever appeared before Coo Americian public, hy an American. nuthor It boldily sttocks the modern theories of ecience ऊhich oppose the Clristian religion, and with arguments secorely intrenched lifts the lanner of trath high above the walls of its fortress and defies Darwin, Huxtey, Tyndall, and Haeckel who teach that man bas heen evolved froci lower abimals. It tquarely mets athe ism, materialism and exolution, slaugbtering them with the pebbles of truth, so that a thril of joy ruos through the hearts of Clristian helievers, "and a thunderbolt of consternation" is sent "into the camps" of the unbelievers Send at onca for the hook. It contains 523 double colums pages. Price $\$ 2,00$. For sale by brethres at wobk.
Good Company, Number Twelve (\$3.00 a year Springfield, Mass) clones the volume. A specimen cops will be sent to any one not fumiling with it for ten cents.
Two papers jast read before the American Social Solence Association are given, both on sabjects whion bave beeu attracting conesider-
able attention of late, Ose, ahont food adal lerations, is hy a competent authority, Prof. S
W. Jobason of the Fale Scieatific School. II will douitlest relieve some people wbo have been somerbat alarmed by recent newspaife aragraphs. The other, Associated Charites explains the modern method of orgunization $L$ which the various benevoleut societies and it dividoais in a town ubite so tbat a large pro portion of money given in charity need not he wosted as is now generally tire case, and the deserving poor be more effectually reached. It is by an authonity on the subjoct, Oscar C. MeCulloch of Indiasapolis, one of the places where the plan is in practical operation. Two other articles beaing on the same geDeral sutject are the Destruction of the Poor by Pressdent Jobn Bascon of Madison, Wis. Universily, asd an aceount of the doings of the late Coaference of Cliarities and Corrections.
Savonarola and the Recuaissance is a careful ynopsis and estimate of the great reformer work by Mr. Noblo C. Butler of Iadianapolig. One of the shetches talls of some of the great ercunmon piaces nearNew York where tbe peocther of a vinit to the factory of Muiselu, Ger many, whero auch exquisito china is mode
There are also Recollections of Seward, GreeY, Lincolv, aud Doughas; and papers a bout amp meetings, $w$ faror of family movinge as sucial benefic, ahout the aerrant girl guestion: asides otber atticles.

## ANAOUNCEMENTS.

## LOVB-FEABTS.

Grasslopper Valley, Jeffersen, Kanaas. A, Rool fiver congregation Mism.

Newton Groye chureli,
Newton Grove churels, Mich., st 5 P. AL bretter O. P. Travice
0, Falls City, Nebraska.
9. Dullas Centre, Iowa, ut 2 p, गi)
, at the residence of Jesse Sbick, Abllen

1. Pigeas River clarch, Stubsan Iod. 9, Matoaning churcl. Ohto, 0,18 nilles north-west of Weiliugton, Kan. , Suginan church. Nich,
13, Plue Creek churech, Indinna.
13, Somerset district, Wiabash Ca, Ind. ar, Pony Creek, Brown Kansis, fourmites 13. nua charuh, Elk, Kimara

13, was choruh, Elk, Kimans. 13, Wakendsh coogregation, Ray county,
24, Corrauno, Indlana,
14. Clear Creek eburch, Ind, ot $10 \mathrm{a} . \mathrm{m}$. 4, Donnelis Creek, Ohio-
4, Silver Creek, Ogle, ill
15, Trukey Creck, 1nd,
10, Grundy shuich, Lown, at 2 p, m.
12, Spring teld chorels, ohio
13, Euglint Hiver, Keokuk Co.. Iows.
15, Mouticeno church, fnd., at 4 P. M.
55, Cean Kiver church, Iovia.
15, Pasther Creek, Woodford county, III 12, Roward Clurtch, Ind.
6, Exeter church, Fillmore. Neb,
16, Allison, IHinois.
10. Teareoat, Hampsbire, W, Va 16, Fairvew, church, Appanaon county It, near the southera Paiffic I. IS. Dlxo u, Mutiod county ; Itwa; at Bro, Erbs, Pahekt, Mo,
Pa, Wrectitactharch, Butler Kansap, at bro
Joha Wariager's. 10, Wardams Grove, Illinons. 9, Sheals Creek, Ma.
2, Stuants Creelc church, Mo.
th, Logat church, Obio, z. p. m.
22, Spring Creet, Kusciumo county, Ind.
27, Deaver Dam, Mineral, W. Ya. -13, Hudsen, Mmaoss,
The brethren at Weat Branch Ill., will bave their Love-feast the 12th and 13tb of Oetoher. Wx. Davis.
The brothron of the Portage district, St. Jo19th, commencing at 5 P. M. J. D. Cisssy
The hrethren of Spring Cruek chorch. Cbick awn Co. lowa, intoud to a Love fease the 16t nd 17 tb of October. $\quad$ H. Gubisy. We expect to bave our first meetiog is oux
sea churcia on Supday October the 1 T b, aud our Love-fesast on Tuesday the 19th
J. S. Ftory.

The brethren of Poplar Ridge chareh, aear Defiauce, Obio, will bold their Lovo-faast o
O. WESTRICH
Oar communien meeting in the Osage cbarch pree miles and a balf sorth of Monmoutb, Kansas, on the 1 tith of October, at the
of the writer, to colomence at 10 A . M.
D. D. Shively.

The Weeping Water church, Cass Co., Neb, will hotd their Love-feast at the bouse of Bro $\frac{\text { Meses Kepfer foar miles S. E. of Green wood on }}{\text { B. \&. M. R. commenciag at } 100^{+} \text {elock on }}$ the 23 rd und 24 th of Oetoher

Jease Y. Heckles.
The Paint Crreek cbureb, Boorbon conaty Kawisas will bold ats Lore-feast October 2let at I o'clock P. M. 15 miles S. W. of Ft Scoth

Bufflo Vallsy Pa, Love-fenst Oct. 19 hh and筑h.
The Bretbren of the lifyazeon station Congregatipa, Greebe Co. Ps, will hold their Love Erat on tbe 1 bth and 17 th of Oot., comenencios Hever Wise
The hretbren of Minsissinawa congregation, Delaware Co., Ind., hold their Love-Evast on the 22 ud of Oet. Georor W, Studenaken.
The brethren of the Wyandot congregation mtend holding their Love fenst on the 13tb of Oct., commencing at $10 \mathrm{~A} . \mathrm{M}$. at the bome of Brother M. Ulrich's, 4 miles North and 4 miles West of Nevada, Those ceming by R. R. will please stop nt Nevad. Tbere will he teame at the station wis the 12th. VrotiA HersFand,
The L re teast in Botteourt Co, Va, will be held at the Vallyy nuesting-house on Wednes. at before tho tourth Sunday in Oct. at $10^{\prime}$ 'A M.

Any Religions or Hiatomeal mork ia priat sont oo rencip of pubaboer'a retal pritc. in analing for beuka almars guthor, 3. And unkess sitrorited. by un, the nawo of the tbe pablistera





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## BIBLE SCHOOL DCHOES

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yate the music of the. Sunday-schoot above the frivilous claracter of many of tha Suulayichoal songs in vegue, and while interenting the young, to cultivate thieir taste in the direcion of that which is bigher and purer in poetry and masic. The tone of the book is praiseful ud devotional, - bas nove of the mollitary elecently learned, The melodies are graceful and arranged without any straining after odd "originalitios." Single copy, postpayd
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## W. U. R. R. TIME TABLE.



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# Pethren 

11

## GENER:IL IGENTS

THE BRETHREN AT WORE

## tract society.



## TABLE OF CONTENTS.

## Firit Pack-A Literary Prodigy. Assembling 

Second Page,-Thoughts on the Lavd's Supper. Tatnd Proz.-Saving Souls, Tbe Body-use Clurch, What we Slall Cry, Some Reason Great Worke in Oldea Tlimes.

## FOURTA PAOE-Is It Clitist-like?

Frfir Paok-Tueldentals Conective, One Vote. Dealb of Dr Eloy, Carit $\Rightarrow$ for the Sick. The Designand form of Christian Baptinm. Proof Agalnas Baptism.
Sixith Pank.-Prayer. Education of Girls. Home Joys, The Tralaing of Daughters. Cradles Dress of Amperican Womee, How a Little Boy Faced Death.
seventir Paoe-A Bishop as Freight. Southura Indina Mlasiou Work. From Minnesotia Ctarles Bradlaugh and his Brother. Importance of Singing. 4 Companion Wanted
Eontr Page-Meyersdala, Pa. Milfora, Indiuna, MaComb; Lanark, Lilinols, Deep River; Sta'e Centre; Aluela, Iowa. Pownee City, Neuraska Cornella, Missouri. Grenola, Kansss Lathrop, Califonila, Our Books Correr.

## CURRENT TOPICS.

It is stated that within three monthe 50 chriat ians have heen killed hy the Mohammedown within a few miles of Rohert college at Coastantinople.
The debates in the bouse of Commons are now transmitted hy telephone directly to the compositor while at work in the office of the London Times.
The venerable Dr. Calhoun pute dnty in these strong wordn: "If auy church puts the work of misson in a corner, the Lord will put that church in a eorner.

Gladstone is sajd to be the best Greek scholar in England, if not in Europe. When be was High Comnissioner to the Ionia Islands in 1859 he addressed the local Parliament in modern Greek, greatly to the delight of the people.
Cardin il McClosker is to have a new hoose on Madison Avenne, New York, nesr the grest eathedral. The foundationa are laid, and the bouse will be ready for occupancy by December, 1881. It will cost $\$ 75,000$. How unlike the founder of tbe church, who had not where to lay tis head.
The Cbristian Union says: " The fact that all Cbristians, from almost the days of the Apostles to the present dav, have believed is the doetrine of the Trinitg, the divinity of Cbrist, and as utonement through bim, is of itself a denionstration that uuderlying these doctrimes is an experience which has been taught of God."

## A curious case is likely to figure in the

 courte of Australia. A merchant left a legacs of $\$ 7,000$ to a Catholic church "for the delivery of his soul fron purgatory; " and now the exec tor refuses to pay over the money until be has proof of the anid deliverance.If it is troe, as reported, that in our own conntry 839,000 families of Roman Catholica snd 541,569 Protestont families are destitate of the Bible, and 904,720 families destitnte of religious hooks,except the Bihle, and $15,608,430$ families read no religious paper, it is evident that we are not đo religious a nation sa may have heen aqponed.

The resivera ol the Biile, of whom twenty. even are English and fourteen are Awericen, huve agreed to keep their work secret until it in issued by the press. The Oht Testament will not be ready till 1883. The papers atate that the New Tebtament has, wiready been issued in England and a large invorce shipped to dmerica. Its adveut will be sboug the nost interesting events of our times.
The diaphote, the utw instrument for visual telegraphy, neems to ve a $\begin{aligned} & \text { buccess. The inventor }\end{aligned}$ Dr. H. E. Licks,of Bethlehem, Pean, at a recent exhibition, threw upon a sereen the images of various oljects which were sent hy telegraphy, It is claimed that the instrument will make it possible for the train dispatcher to see the morement of every traisu apon his road.
There appears to be one town where absoiute prohibition of liquor selling has succeeded. It is Carrullton, Ga, where probibition went into force five years ago. Since thes the annual trade of the placs has increased from $\$ 200,000$ to $\$ 500,000$, and it is said that there is not one merchaut of the thirty iv that town who would not vote against the liquor traffic on purely husiness principles.

## A LITERARY PRODIGY.

## dy c. h. balsbavar.

MEAN that wonderful, wonderful hook by
"Wilford" "Wilford," entitled "The Problem of Hu man Liff, Here and Hereafter." It is aequestionably the most startling and revolntionary下ork published in o Millennium. In its over whelmine power of analytical ressoning there is nothing extant to compare with it, save perhaps Butier's Aualogy. Never were the swaggering Goliahs of inbdelity so hutchered with their own weapons. No one would have conjectured that such two-edeed blades for religion and science lay rusting in the multiplicationtable. The suthor is a Sawpson in mathemat. ical demonstration, and employs figures with a grip that wales the sinews of his opponenta erack. He takes flower, or hit of mukk, and evolves from it a cogent argument for the immortality of the soul. From a sunbesu, or the sonorous emiasious of a taning fork, he olabrates principles whicin are the corneratones
of the Univerie. He catches the chirp of a cricket, or the stridulation of a locast, and draws therefrom a demonatration that hopeLessly shatters the very foundation of materialism. Darwin, Tyndall, Huxleg, Haeckel, Helmholtz, Mayer, Spencer, and their satellites, hang their headsin confusion hike criminals at the whippingpost. The whole hrood of inddel scientists, are cowering with fear and sbame, or quivering with rage, ander the merciless yet trutb-endoried lastes laid on them. A few hapless scaptgags ventured a tilt with the author, and never were eriticn no unsparingly yet calmuly ond philosopbically ground to powder as in the replies they called forth. Prof R. L. Brochett, of the Western Maryland College, on the Scientifc side; and Rer. G. H. Shel druk, D. D. of Winchester, Tennessee, on the theologic side, are the two unfortunates who dared torun against "the thick hosses of the hackler" of Ommicient Troth, and dashed themselves into jelly. Never were men revowaed for learning so thorougly minced. Their criticirm and its utter amnibilation, appear in
the latest edition. The book is enough to make the holdest intidel quake. The logic is not only clear and irresistible, but the "reductio ad ab surdun" is bone-crushing. The audscious subering, Bible-renouncing, God-denying, Christ-beslablering atheists are in a pitiable dilemma, and they feel it keenly. There is no eseape from the massive becumulation of facts, and the luminous evelntion and overpowering applieation of principles in which the work hounds from lid to lid.
Diams is in poril, and beating. and jabbering
are the convenicat sulatitutes for arguneat Bombshellis, torpedoes, sabres, arseuic, tar and feathera-any thing but fair logie,-are denlt out to the arithor by the would-belenders of haman progressunder the atangeriag blows he gres. Evolution, and undulution, and spontaneoms generation, are writinag likn an anaconda in a death struggle. They are doomed, and the death-mark in upon them, and it is the print of the Crose. This in tae glory ot the hook; it is not ouly acientific, Lut eroinently Chnstian. It marke as epoch is the centufies. It is tion mork of Providence, and will not accomplisb its mission in a generation. It unfolds truth which will stay as long ay Christ is preached. Although strictly scientific, its one aim is in the demonetration of a Pereonal God, and a hereafter for humanity. I never tire reading it. It is an exhasstless mine of Clristian truth. It in the literary chef d'eenvre of the age. Those who spprecinte scientific truth incidly stated, and Buble truth is fascinativg scientific form, will revel in its pager. All ministers and deacous, and intelligent lay- memhers, should read it, It is an arwory foll of the weapons of the Almighty for the "polling down of strongholds," It is worth its weight ia diamonds. Buy it, read it, ponder it, and you will thank Goif for a teacher who has so sublimely vindictoted an Intelligent First Cause, the Divine authenticity of the Bible, and the mmortality of our spiritual orgonism.

## ASSEMBLING YOURSELVES TOGETHER.

by d. p. adylus.
"Not forsaking the assembling yourselves to. N
N the Bitle there is much said in reference toassembling together. Aud in Numbers $10: 3$,it is made a command to do no. Iswiab 45: 20. The prophet says, "asemble yourselves and come." But while the Old Testament Scriptures ahound with such assemblies, in the New it is not so frequent, and nowhere does it partake of the character of a command.
The first account we bave of the diseiples heing assembled together is in Joha 20: 19. We rend, "Then the aame day st evening, being the first day of the week, when the doors were ahut where the disciples were assembled for fear of the Jews, came Jesus and atood in the midst, and saith unto them, peace be unto yoo." And in Acta $4: 31$, we read, "Aud when they had prayed, the place wat shaken where they were arsembled together." "And it eame to pass, that a whole year they assemhted with the church, and taught much peopla." (11:26) "And when he bad considered the thing, he came to the home of Mary where many were gathered together praying." (12: 12).
From these Scriptures it is evident that assumhling, and gathering together religioosly ia of apostolic origio, and is sealed with the diFine approsal. These assemhlies way be or, any day, time and place we may choose, and for any purpose we may designate. The firat one recarded bere seetme to bave been for prirate purposes. The dieciplts wero alone, and the doars were sbut. So the cry secretism whes the church meets in private council is withont anthority, and the church may asemble within closed doors; and the chureb may assemble for the porpose of teaching the people. And from the precedeuts here given the charch may assemble specially for prayer. Some propleand many are hretbren and sisters who are opposed to what they call night meetioge, and won't so assemble. But two of these meetiogs ware bight meelugg, and at each the Lord manifentd bimself. And so we may hold night meetings, and if the church appoints one we most not forsake assembling earselves together at the time and place.
Thas we have the Scriptaral precedent to
held froute mestlugy, pablic reetiog for teachng the people, andt meatinge for pray or we may buld then in the day, or in the night, but when vor, and for what purpose the clarelh
 tion, "(Ursiake not the nayembling togethin" ap. phes. It apporas it wav thea, ma it ix still, somp ueglected this daty. Sove will astronble winere exhortation and preaching the word in the trualing feature, prorided the roadn, the weuther nud all are favorable. Sowe don't, like the privnte assembly and they won'tgo. Some don't beliwe ruvch in prayer-meeting anylow and they don't assemble: and really in some places this feeling in so strong that such awsembliisa are not beld at all.
In addition to these likertips and means of grace grauted ns for our edifeation and eanctification, we may add any lawful helps to pro mote the great end of our high calling. By observation and experience it has been found that the press can be made a great help in disseminating Clristian truth, aod teaching the people; bence the brethren have multiplied re ligious pspers in our Brotherhood; and as the Savior said, "go and preacb the gospel, se. So these may go. And I don't know but what some may go and find some delisquent one who has forsakea the assembling together and give him an exhortation in bis easy chair. I feel fully assured that the Lord will bless every lawful tllort we make in the right direction therefore whether our exhortations ho vocal or printed, they should always be to the point, and to set forth Seriptural trutbs stould be the eole object. It is the truth that shall muthe ws frec. But in preaching or writing the trath we ahould hase time and spaces to he heard.
I aru no advocate of long uninleresting ar ticles or sermons; hut an intereutiog trath preached or written ahould be heard through. Fifteen or twenty miante sernions (as some propose) originated with paid prenchers; it ie not aposiolic. See Acts 20. In the early part of my ministerial life, these paid gentlewen rarlly woat out into the country to preach funeral sermons; hut when they frund that the hrethren carried on a hriak businees through their church doore, to keep their bread buttered they were obliged to torn over a new leaf.
Sermonas twade ap of well told taies and anecdotes, etc., are too long at any length. But when you preach or write the truth, let it cone out full, don't he classed with the blind, ignorant watchmen, who are dumb sleepiog doge, too lary to hark. Iss. 56. I fail to see religious truths gained by tales told and circumstances related in sermons, unless it he oue by which a trutb can be clearly illuatrated. Neither do I see what scriptaral information, or troth the outside world gains by the pablication of notes of travel, and series of meetingo beld, etc., especially when theze rotices 6ill the japer to such an extent that an article vetking forth rome vital truth must be condeased, compressed, cat down, and boiled down to a mere criep.
I am aware that this news departhent is eagerly read by fome, nud I slao kuow that it 18 not read at all by others. But I ask, from where do winners and strangers learn the truth the Brethren practice? In the assembly the apostles "taught muwh prople". How does the poblication of notes of travel, series of meetings, etc, teach the people? Therefore if compressing, condensing, catting down, and hoiling down most be resorted to, condense, compress, cat and hoil these dorn to the little end of nothog, but let a vital trath be told throogh and throogh. If there be ony vain repetition in it, don't only cat it down, bot cut it out entirely.

He who has not yet forgiven as enemy, has ant ret tasted one of the rucat subline enjoyments of life.

## HoME AND FAMLY

##   

If you would render your children belplese bever compel or permit thenu to help them selvea.
Thero are two things harl to do: to grow ola beantifolly, nod to retire gracolully frum netive life. Yet they havo, and cat again bo done by the grice of God.
A nister wisben to krow why وome men al waya spend their evanupa down town? Perhap some of our readpers cad explain.
Cannot somo ot our sisters prepare if feix goca articles for the IIGne and Fansily depart ment? Let us see if we cannot do something to make home happy.
Mro, Catharine Radcliffe, of Poughkeepsie N. Y., has left a hequest of 880,000 to the Society for the Prevention of Cruelty to animals in Ners York, of which Heary Bergh is Preaident.
Dr. Charles Jeweth, whilo arguing for pro hilition, ooce said: "Why not pour whickey in the gutter? It iv destined for the gutter at last: Why not pour it there at once, and not straio it
through a man aud apoil the stroiner io the work ? $^{n}$
Health is hettor thas wesith, the sensoner of all the blessings of life; we can ebjoy wealth only in proportion as wo have bealth; let the promotion of it be a promioeot ingredient in very plan and avocation, for it bears a ralue beyond that of glory or gold.
Mra. Mary Joue Rozelle, who receotly died in Oswega, N. Y,, at the age of 105 jears and whom she married 71 yeara ago, and who died in 1864, aged 110. Ske had borne him 15 children, nine of whom are now living. By his first wife be had 10 obildrea.

The family of Franklin Kantuer, living year Womeliddorf, Pa, near Reading, were aronsed frome their slumbers by the screams of their found a rat biting the babe in the throat. The rat, hearing the appresching footsteps, jumped from the cradle and escoped. The child died of convulsions and loss of blood,
Were we to atrie all oar suffernggs of all tho aggravations which our over-husy imaginatione heap upon them, of all that our impatiencerand wilfulness emhitters in them, of all that a morbid craving for aympathy induces us to dieplay to others, they would shrink to less tian balr their halk; and what remained would he coni paratively easy to support.
A vulgar fop calied to a bootblack to poliab his shoes, and showered vituperative epitheta apon him for his slowness, till at last the little fellow stopped his work, aud loching up, exon your shoes aoy nuore till somebody pelishe your tongue."
Tench your cluldres to be loving. A lorima child in your old age will be a great blessing and if you have neb a child you will uever
want for a hone: has doors will uever be closed want for a house: has doors will uover be cloged if ho is $n$ little rough in bis dewoustrations bettir to bave bin lorugly rongh than uulowingly so. Tesch hine that his enfection for hii
pareats, brothers mid siders i, somethiug to be prowid of, wed nothine to blosts for.
When Lin's grat lirawery in Chicngo was
burnmí down it was suppored that be would

buld or owu munthry hrewaers, as it wna has-
ineut that denuralke d tootly panter und mand.
Ho bnd thusd $u$ impossible to kepep soher men drankurd, nud he would henceforthi be conteut to make lear mutues in some other way.
Bishop Wiry says. "In taste and Dentues of dress, in politaness, courleey and etiquette, country. Iu her love for her childrea and care for thers, in her caro for home, its cleaulivest and adorument, in the freedom and affection. teness of her uatare, she will compare well with the woman of auy uation.

A Colchester (Ct) moman was awakeaed at oight thy her cat, which bod forced itself into her room and was crying lustily. She got up. torned the anjical oat, and again laid down and slept; but anon the cries of the cat were
wore than ever. Hur not, who was in an andFasing room, opened the door to turn the cat mit, when fiames hurat in upon him. He closed the door and acreamed to his wother to recape, fir and her four childrea had barely time to ump out of the second story windown in their ight elctbes before the whole apper story of ibn large larm-house was io flames.

## PRAYER

## maty $\Rightarrow$ etees.

$A^{3 k}$, and ve shall receive." 0 , what joy nud delight fill the soul when we fully contemplate the meaning of then worda!
What a bappy thought that we can take our burden of duty and respowsibility to the throne of grace, and thare be gracionaly beard by our beasenly Father who anawers our petitions if consistent with पia will! Why do wo faiut so oftea and woll nigh siak with our burden? Because we are too spt to think only of the pres ent life, its wisdom, how we shall advanoe and mate progress in this world, instead of thinhing of the blessad peace and strength which ho heary lader and weery'onea find, when, the the "Pilgrim Cariatian," their burden is Lhid at the foot of the crose. If there in any one thing individualiy seglected, it is prayer, and bot onWe individualls, hat in family circles.
We ofteo meet persons who profess to h children of God, vet do not havo prayer with their femilien. Sometimes we are mado to wonder at this, for if prayer may be negleeted anywhere, it should never he in the home circle. 0 , the dear home circle! It is the place where childrea have their deepest impreasions made and where their characters should be formed. Then, dear parenta, book well to the home circle. The future destiny of your chal dreo depende much upon the influence of the kind words apoken end prayers offered up is heir bebalf. And toc, sometimes we are mad to wonder why the grown up childrea do oot
take part in thin God-ordained work. My young take part in thin God-ordsined work. My young friends, 8000 you will leave your father's home to live in an eden of your own, but where will be the tree of koowledge of good and eril if you vegleot the one thing so needtul-prayer? 0 God, whild we he Bo hackward so cowing blessed Word that He is ooly waiting to be inquired of, to pour us out a blessing. Dear reader, plead his precious promises in faith, an you will receive the blessing. Plead with Go till yon hare the spirit of your blessed Master a the great work of a Chrigtian which wil gaie you a life eternal.
Hovardsull
Hoxardsville, Ill.

## EDUCATION OF GIRLS

T
THE indiana School Journal bas this to say which deserves a hearty indorsement on sides. Wo herewith give it to our readery A young man who is williog to sit down in ideness, or devote his time to "society," and
live off the tarnings of his father, is zustly looked upon has a useless if not a dangerona menther of bociety. No young man of spirit or priasciple wall concent to do such a thing Aud further, every man, bowever wenlthy, if rise, teaches hin sou some business by which ecall carn a livelitood. The ssme principle thould be applied to girla. Every girl should be taught to be selfisupportiog, $\rightarrow$ thould be tanght that itis discreditahle to live a life of ependeace, even upon ber father
Every girl, whatever ber nocinl or pecuniar condition, in liable at some tive in ber life t be thrown uyan her own resources and the cold charities of the world, atod this emergency should be provided for. Besides the ordioary aught to cork, whether their parents are ricl or not. Public seatiment is greatly at fault io and tuachers can do much in currectiog gir sentiment. Tliey shoutd teach the boys and giris in school that work is honorable, and thit it is the duty of every girl, as well as any boy to learn hon to earn a livelibood. It is oot enough in this world that one be sood; he (and ske) must he good for soinelhing.

## HOME JOYS.

Wana re vory much impressed lately hy the orderiy bebavior of a largo tamily of ren, particularly at the table. We spoke of it to cur bost, and be pointed to a paper pinmed to the wall, on which were writted some acelleot rules. We hegged a copy for the beuefit of our readers. They were called, "Rulen and Regulations.

1. Shat every door after yon, and without Lamming it.
${ }_{3}$ Nret shout, jump or ran in the bonse. 3. Never call to perroons up-staiss or in the nest room; if you wisb to speak to them, gir gietly where they an
2. Al ways speak kindly and politely to the sersata, if you would bare them do the same th
3. When told to do or not to doa thing, by eitheparent, never atk why you should or shoule
4. Tell of your own faulte and misdoinge, wot of those of your brother and aider
5. Carefully clean the mud or auow off your hota beforc eutering the house.

Be prompt at avary moal-hour
9. Never sit down at the tablo or in the parbor with dirty huuds or disordered hair
10. Never interrupt any couversation, but wait patieutly your turn to apeak.
11. Never reserpe your good mauners for compaag, hut bo equally polite at home and broad.
12. Let pour first, lash, and beast confident be ona mother.-Selected.

THE TRAINING OF DAUGHTERS.
DERHAPS one of the most lamentable errore of the present day wa the manner is which ar girls are trained. While proud and happ; paromplished is music, drawir dunglters accomplished io music, drawing, painting, and the languages, they seout totally to iguore the more vecessary arta of housekeepivg nod home
making, or to imagiue the knowledge of such making, or to imagiue the knowledge of such
to he degrading. We krow of no more pitiable bject than a young wife placed at the bead of the husbagds home, utterly ignorant of ber duties as its mistress. Trials, well calculated to make her life miserable, awnit ber, and many of the nohappy marriages of which we hoow and hear, bave their origin in just sach causesi or while mes are loving and isdulgent, they re selfish, and but few have sufficient selitdooial to bear patieotly the mistakes that iuterfere so materially joto their comforts.
A girl who has beee raised io a well regularad and orderly housebold, eannot uaderstand the miofortures of such wives ns we spealk. It is not only y knowledge of houssketping which is 80 esseatial to the well-doing of a family, hut it is equally necensary to he thoroughly acquanted with the art of home making. It does not do for the wife end mother to limit her moral of the wants only-physical, meatal and moral of the fawily. She must understand how hy what means her house hecame filled with impure air. She must koow what kuds of food are easie. $t$ digested, which kiods nutritious. Thin of course dewands some kuowledge of pbilosophy and chemistry. Then, too, she must understand bow to make clothing suitable and mother most be familiar with the scence of health and the lawa of bygiene.
Many persons imagive that money will do way with all these trials and incooveziences This is all a mistake. Mones will oot work; it oniy pays for haviug it dose, and when the pistress is دgnornat and inecapable, much cannot he expected of the servants. We have segn well trained, competont houselfegera tulte an indifferent cook or lumadress, and by patieace, and occasional direction of affirs, have the
work satiofaturily done; while on the other hand, we bive kDown igeorant and inexpe rienoed whitreases to ulterly fal in having anyhing lihe compart in on houshoh whra munt must have a bead.
Thuite necomplishaneatz= cuntribater ervatly
the plensure of oursel rev aud our childreu,
knowledtye of bourshold dutimo nat how thor-


## toue.-Houscherper.

## CRADLES

THE followiog wise sugzestion is from the Herald of Healtb
Fortuastrly for childran, crades are seem more and wore rarely in all families, and we are decidedly of the opinion that these socthing machines, oocs so popalar, will goon have only a historic joterest, like the spiaciag-wheel Still there are here and there mothers who adof advice. In the firat place the rocking motion to which the child is sabjected caoses ar ponatoral circalation of the blood in the brain. which tends in the end to prodace a suate of | annataral excitshility. Now if this talkes place
everal tumes a day, and these motions of the cradie are carried to excess with reatien and wakeful children, it is olear to our mind that the effiects can onls bo injurione espectully when wo remember the fact that children ooce accustomed to it are often treated with it for years. Cases are dot rare of serions injury to bie circulation of the brain, from violeut rockoug giveo to the infands when entrasted to nurses or ignoraat ebildren. It is out dilficult with a little patience to treat an infant so that is soon ut the tume for nleeping approaches, ho will go to afeep in bis little bod withont any artifional aiid. If the brginniog bas been mude and if the wother has not beeu solkued by the disagreeabir reving of the child to rock it to seep io the ctalle or in her arins, it will be tound attore a fnw days, how yuickly the child hiker to go to oleep alone without the alliction of popular remedien of mothers. Miny mothers will not beheve this true natil they have tred it sud leacned from expelience. Although the chald may erf at first, it noon learas to go to sleep quetly, and the nother has the addational advaptage of gaiuivg valuable time for reat from ber domentic datios. Why does a bealthy baby need rocking, nore than a hird, B colt, or a cali?
DRESS OF AMERICAN WOMEN
A LADY writer in Zion's Herald says: There A is'au impression abroad, as well as here that our Anserican women thank more of their athre than of anythisg else. At a sotiool ai Frankfort ou the Masin, no American papile are admitted, the preceptor naying in reply to questions as to this rule, "We do not take American girk, because they dress 80 extrayagantly; they think and talk so much of their elothes, that thiey disturb the simple, quie ways of our German girls; and we find that their influence does us more harm than their money does good." In Dresdon there in, I betievo, but one private achool where American girls are admitted for similar reasoas,
That a reform in woman's dress is needed few deny, but still fower are breve enough to attempt the wearing of garmeots cut with re gard to comfort, and with regard to faybion.

## how a little boy faced DEATH.

## A

TEN-year old, whose lege were receatly cut ofl by a train of cars in this city, say a Dubuque Times, was too plucky to manke nav fuss over the inoideat. Wheo the littie fellow was taken home his lega hung limp, but he did not complaio. Hut the tender lonk be guve to those whontood by his side told piainly that he was sulfering great dgony. Atter the dootor had dressed his wounds he called his parents, sisters and brothers to his bedeide, kissed ae avd all farewell, and left a tear upon their cheeks. A second time he called his unother to his side, placed bis liftlo arms shout her neck and said: "Mother, I am going to die. Please forgive me for oot minding you." With this the hittlo fellow fell hack, sad the mother suid, Yes, my angel," and taking another look at his face, she forsod biow dead and beyond all pain and suffering.
It should cherer the steps of the servant of Jesan Curst as ha journeys to koous that oven in durkness hur gido is still with him, und that
thet puile is the Kigg of the country thro-gh that puule is the King of the countr
rbica be is truveloug $-J$ ohn Fostor.

FALLEN ASLEEP.

omun en, wh:

[^2]
## 7

## OUR BIBLE CLASS.

## "The Worth of Truth no Tongue Can Tell!"

## This department is deakned for naking and ab- awenug quentons, drawn from the Bible. in or

 masing questiona to our contritutors to anawer,
but his does not exolude any others writing upon
the cmme toplc

Will you pieato explain bow loog Noab was in
 cormenced hulluing. Atso where It can be found
Some one please explan Prov. ,: 1. "Wisdom bath bullded lier house, she flath bewn out her
FunskLis RoyEh.
heven pllars." "Lnt no man seak his own, but every mann seck another's weulth." -1 Cor. 10:2L.
Bro. Stein plens
Wuswer

## MATTHEW 24: 15.

Will some trother please give un explanation of
Math. 2t: 15 , which reuld as follows: - When ye Math य: :1, whith reand ay follows: "When ye
theretore allail aee the abominntion of desolation. therefore almal aee the abominntion of desolation,
spokea of ly Daniel, the prophet, stand in the loiy suct taken place in the thae that is past,or th it yel

0INIONS of courso diffor, bat bistorians generally write what they know to be true, nud to convince the rewder that it has
been fulfilled, we refer hium to the Jervish historian, Josephas, who has given a very detailed scounnt of the destruction of Jerasalen. War as predected aud promised to the stubborn Jews because they refusd to necept bius who was seet from heaven. Ac cordrag to history it bas all takea place in the time that is past.

Jas. Y. Hecezer.

## A BISHOP AS FREIGHT

WHEN Bisbop Doane of New Jeray was entared in conmencing that soccessful Burlington in his Dioceete, he had occasion at one time to visit, during the latter part of a week, the city of Now York, in order to secure
peonniary aid. He was detaised there until the olose of Saturday. He had made no provisiou for the supply of his church at Burlington on the approsching Sunday. He therefore bastened to set of for home hy the evening train of cars. Oo the way to the station be
wet with a friend whom he found warmly disposed to listen to etatements respecting the great importance of the proposed enterprise upon the subject. The time was consequently allowed to pass when the evening train was to leave; bat the Bishop koew that a freight train was to pass through Burlington from New
York at o later hour that night, to which be supposed there would be a passenger car at tacher.
When the Bishop parted from bis friend, he burried to the railroad atation. He wns there diately, but that no passenger car wasto accompauy it. The Bishop at onee proposed to rido the platiornis, or to oecupy or chair on one of often becured ou the roof of a car of that gort. He was then told that atrict ordera had been received forbidiang the agent to permit any person to travel as a passenger in that train,
The Bisbop replied-"Very well, obay your ordara. I never can encourage noythmg like disobedience. Yet you say thut this is a freight train. Are all your care full? Do you forward room for mors tham we bave on board. We weigh whaterer is to be for warded, and clurge by the pound." The Bishop went to the seales and arked to be weigbed, and then to be put into a car as freight! The ageut did not know Bishop Doane. He looked apon the proceeding, thongh, us a good joke. After he bad put - in this extraordinaxy freight, and secured the
door-which be was required to do-be remarked to his assistant, "Tbis is the greatest instance of perseverance that I bave ever known."
When the tran arrived at Barlington early tbe following morning, the man who bad there was some froight in one of the cars the like of which he mever had beard of baving beefurearried over any road in a train lika that before. The car door was opened, and the
Binhop otepped out! He was well known by Biahop steppod out! He was well known by
everybody at that sistion. The charges bad heer paid hefore starting from Now York. A portion of tbe freight over the Camden and Awhog Ruilroad on that memorahle night, then walked to the Epiecopal residence at Bur-
lington, to prepare for the eerrices of the day Walchman.

## SOUTHERN INDIANA MISSION WORK

W
E left home the 2ad of August to engage in the labor tbat the Soutbern District of Ioduna at ite last session had laid upon ns: to look sifter the spiritual welfare of the isolated members in Jakkson, Jenningo, Martin and Pike conaties,-the mispion feld of Southera ndiana. We found bretbrea and sisters awsit. ng ras who hade us welcome. It wis none of those stadied, formal weloomes that we too often se and exparience, that obills and deadans the pur $r$ and better impulses of the beart, hut one tynt was aincere, bearty and antrammelled. In fact it made me feel that we were arong onr brethrea and sistere indeed.
We stopped seventy five vilas south of ln dianapnlis, and the next evpaing tried to tell the old atory of the cross. We beld ten meetagss at this place, inoluding a church meeting and communion, at which the few memhers ried to observe the ordiuances as estahlithed by Clirist and bis apostles. Tbrea are eighteen ative, working memhers in this church. There are also some who were numbered witb us, hut have forsaken us aud gone back to the heggarly elements of the world, not hasing first counted the coat belore begiming the Master's work. May the God of beaven have mercy upon all sueb, that they may ses the error of their waya and return unto the Lord and he will have mercy upon them; and to our God and be will bundantly parion.-Isa. 55:
While bere we did not have very large congregations and on making inquiry why this Was $\mathrm{sO}_{\text {, }}$ we learned that a falae im-
pression bad oltained currancy in the peighhorhood, to the effect, that the merahers of the dhurch would not be allowed to go to or combtouance Sabbath-schools or religious meetinga held hy other people, and for this reason but few would attond our meetinga. We were once a withess to a similar state of affairs in anothar congregation, which for a while threw a clill on every effort of the clurch.
The observing of the ordinances by the feature in religious exercises to many, and calls out many inquiries to know why these people with the same Bible in their bands, woratip so differently. Would to God this enquiry was oftener made, and that it mught be aaswered would-be expoander of the mysteries of (God'n good book, tried to criticise the practice of the Bretbren, becave they sat around the Lord's tahle instesd of lying down or reclining around il, for beasid we wers oheying a part and not all of the 13th of Johu; for John the beloved was reclining or lying on Jrand hosom at the tinie of esting the supper, but be was careful not to tesch his members to observe the supper
On the 9th, we went by private conveyance thirty-three miles to Jennings county. A good part of the way is over a very rongh, billy, sto-pari-on to Wayno and Carroll connties, the homes of your unworthy worvants. Here we found four mambers, aister Underwood, her two gone and sister McCammon. We held tbree meetivgs at thia place; the attendance and at ention were very good, and we have reason to
beliore if wo could have staid longer here there would haye been a number added to the church, as many freely admitted the Bretbren bava the truth and the Bible on their side. Rere we but at al ot school-houscs. On the 13th returned to Jackson county,wbere we held two pablic meetings sud a little communion at the hedside of a sick courty, Esventy 6 vol the cars for Martin enteen memhers. Stopped witt Fourd sevNorcross, quite au intalligent aud interesting yoang hrother bat recently elected to the ministry. We were sorry to bind that he and his entiushle wife (a sister) wore some what dis coorazed, but Fe know, from experience, that
tbis is no new thing io the Christian warfare Bet to whom sball we flee? Iu all these trials, temptations and discouragements, there have been many servants of the good casas that have never faltered in obedienco to duty. This worthy brotber went throuzb the lat- war, lost an arm, was wounded three times in his country's bonorably discharged from that serrice, wat bons now enlisted in a higher, boher canse but the one from which ho was diecharged. He is now an oflicer in the best kingdom known to
men or angels. If he shall he as faithful in bis new relation as be was in bie old. 0 , what rewards are in atore for bim,and we would bereby try to encourage him as well as ourselves and
othere to try and not become weary in well doing, for the prize is not in the beginning, nor in the middle of the Clriatian warfare, hut at ite close wben we shall hear the voice of our Great Captain saying, "Well done"
We held hut four meetings at this place (near Stoala the connty seat) as the hrectiren at this point are somewhat better supplied witb speakers than at other places. Bretbren D. A. Norcross and J. J. Solomon, late of Kansas are hoth epeekers, are very active. From Marin we went forty-four miles over a rough, stony, hilly tract of iand, and yet among ali chese vast rocks, mountsins and bills we can discorn the wisdom and providence of God, for these hills are full of stone coal and irou ore that the great storekeeper of the Uuiverse has aid by for the one of uaborn generations. Arrived near Fidelity, Pike county, Ang. 19; bere there were but four membera.
We held nine meetings at tbis place with fair conpregations and gooi attention. Before we left we had the satisfaction of knowing tbat there were five others who had grawn tired of the wages of sin, sad desired that the old man might be put off by being barred in haptisu that they might arise and walk in newness of life. Many others wore favorably imprensed by the deotrine of the Bible. On our way buck to Martin county we stopped over night near mall town in Dubois county, ealled Iroland and held one meetiog. There are no momhers vear this place. We think there might be much good done here as the people appear to he well pleased with the preacbing of tha word.

Wo forgot to state, when giving an accoun of our labors at R-treat, Jackson county, that Bro. Joseph A. Wilson was chosen as minister in the Grst degree, and Bro. David Solhoonove aud Bro, Joseph Barns were chosen as deacons May the blessing of God rest and abide wit)

The mission firid of Snuthern Indiana is an tirely too large for the oversight of two tahosras to properly eare for, being overome bundrei and 6 fty wiles in length of territory. Were from home twenty-five days and held thirt meetivge. Isado Carpe. ALFaED Mooke.

## FROM MINNESOTA

$0_{\text {September, the }}^{\text {UR Lefle }}$ Lot on the 19th of Septomber, the first ever held bere, and here being no suitable buildinge in the neigh borhood, we as a little band rased money and hought material for a tent $27 \times 37$ feet, and loea-
ted it on our residenca in a beautiful grove. 0 bow pleasant it was to see bretliren and sister surround the sacramental hoard and partak of the emblems of our blessed Redeemer. We were made to rejuice that we had the privilege
of following tha of following the exanaple of him who spitt bis blood for a sinful race. We cannot say that there was a large crowd of bretbren and sintors presint, but we believe there was enough to gathered together in my name, there am I in their midst." There was a large crowd of people present and they are to bo highly prased for their good beliasior and respect they sbowed towards the Brethren. The scene was very impressive. We are sucouraged to look to Jesus and wait the Lord's time to pour out tio spirit apon this people aad open their eyes to the truth of the gospel. I camnot report to you, as we often see in your colemons, that ten or a dozen mininters were present, bat we caa say that tha spirit of Corist eazee sod astisted our, home minister and ruled throughoat the meeting. Brother-Samuel Ohlinger was the only minister present, but with power be beld forth the word. May the good Lord bleas hit labors. There were no additions, but somu coold say with Agriopa, "Almost thon percadest me to be a Christian." May the Lord belp you to bs fully perauaded that when Jesas comee you may have on the reddiag garment and have a rigbt Lo partake of the great marriage supper of the Lamb.
Lect E. Bacon.

## CHARLES BRADLAUGH AND HIS

 BROTHER.OW that the name of Charles Bradlanghthe infidel member of the British Parlian both sides of the ansariable prominence on botb sides of the ocean, a new interest attaches a very difforent stamp -written by an Englist Wesleyan minister some time ago, as followa:

The name of Bradsagh will, I presume, bo well koown to you -1 wean the in,fidel leetarer. Bis brother William, wbo was never an infidel, ittended one of the Moody and Sankey sorvices Ir the Agricaltural Hall, after whicb he sought Mr. Sunkey in the inquiry room. Mr. Sankay questioned him for a time, and then requested him to resd John $3: 16$, interting his own name in toe lext. He gret read it to hasself, thuas: God so loved Willian Robart Bradlaugh, that he gare hin only begotten Son, that if William Robert Bradlsugb bolineth in bim ke shall not perish, hat have everlatting life."

## IMPORTANCE OF SINGING.

IINGING is of traoscendeut inepartance. Persoos nay, "TV bat shall I Io in a praser
ceeting, if I have noboby that knows how to peak pl Siag a bymn. nobody that knows how to pray, how shall I get along with that?" Sing a bymi. "Well, hut nuppose that I have no persons that have any of the kitte of sympathy, how shall I touch them?" Through bywns. "Suppose I am nyself slow of speech?" Give out bymns, There is not a single feeling from the top to the bottom of haman nature that bas not oeen struck a thousand times by singing hymns. Bymbe bave this peculiarity, that they are the nost glowing inepirations whicl God gives to bn peopie io these later daya, crystallized and preserved, so that they may hy symputby ime part the feeling which they express. As long ar man has a good hymn hook, and knowledge bould H. W. Beecher.

MONEY RECEIVED BY THE MA
PLE GROVE AID SOCIETY.
Jacob M. Detwiler, North Liberty, Ohio,.82.00 G. G. Grady, Tippecanoe church, Ind, .... 3.30 Aoraham Tons, Cairo, Iowa,.............. 500 Desse Brora, Ind. ................... 22.00 Joseph E. Bouser, Upper Conawaga, Pa, 13.00 D. B.Gibson,Milmiae, Ill, ............... 12.00 Inaac Barto, Maquokata, Iowa, ........... 10.00 J. Quinter.... 10.00, Augb wack charch . . 10.00
 R. P. Zuek, Huntingdon, Pa, ,..............50 F. P. Cassel, Hatfeld, Pa .17 .95 A. F. Tbomas, MIt. Etnus, Iowa, . . . . . . . . 15,07 c. L. Buek, Yellow Creek, Pa $a_{4}, \ldots \ldots \ldots, 39,00$ Any God blees the liberal donors. This is wot all that we have received, hut what was requested to be reported in the Brotbren's peBell, Norton Co., Kausas.

## A COMPANION WANTED

AM expecting to travel some in the Southera States during this Fall and Winter tarting perhaps about the let pros. and desire the company of a brotber, (a apeaker) travel ill a hugry, and expect to spend most of the times in Ky. and Temn. I should be glad to correpond at once with any hrother who would like to take a journey of this kind for bealtb and pecuaiary beneft, and who would be willing at the same time to preach the unsearchable rishes of our Redeemer.
One who is somewhat acquainted with the aws of health and with plysiology proferred. Any letter of inquiry containing stamp will promptly answered.
I wilh try to nend you a short lettor for B. Ax W, occasionsilly.
H. C. Lemase
M. Coinb, Ill.

The efforts of the public teacbers in Germany who are endeavoring to destroy the foundatione of Christisn faith, do not seem to meat with much encouragement. Tbe Rationalist preacher at Strasburg frequently has only a single auale hearer, and Prof, Loenig thers has hat two papils. Schenkel at Heidelberg bas only fonr students, and there is not a single new papil at the "libaral" anirersity of Giessen in Hesee Darmatandt. The evangelical profrssors at Erlangen and Leipsic, however, have over foar hundred stordents.

The sweeteat life is to be ever maling sacrifices for Christ; the bardest life a man can lead on earth, the mool foll of misery, is to be always doing bis own will and seeking to please himeelf.
Tbis world, witb all its poverte, dots not peed alms-giving so moch as it needs para bearts and bonest lives.

| 4 |
| :---: |
| The 割retluren at Wark PUBLISHED WEEKLX |








Address all commanications,

BRETHREX AT WORK, l.suark, Carroll Ce, 11.

|  |
| :---: |

Thintesk were added to the church during the Brethren's camp meeting in California.
Tare clock that always atrikes wroag reminds onoof the person who says one thog and tor-ans

Suren C. K. Binhop has return d from a nine week's visit anoog friends in Clasapaign Co, III.

Buotnyr Michast, Keller reporls one bap iand in the Hepewell chureb, Pa. September 19:b.
Buothea A. B. Sayder rejorts beqltb good and wentber remarkubly pleasant at Cerro Gordo, Ill
Weiting from Van Wert, Ohio, Oclober 5 th, Bro. Landou West anye tbey are taving gooi neetings.
Bno. L. H. Dichey comuenced a series of mantiugs in the Salem church, Richland Co, Oaio, Oct. 2nd.

Bro. S. T. Bosserman reports a successful meeting at H.urdin, Ohic, with six additions by hutbiai.

The Primitine hrethren are at work on their Alutanaes for 1881. We trust they will be able to make it both interesting and reliable.

Duana the uiontb of August the Misaiouary Board recoived 8468,62 for the various misaionary parposes. We will publish the Treas-

Muy persons who rake through another' character with a fine tooth comb, to discover a fault, could find oue with less trouble by goine

Elv James R Gish is traveliug and working iu the interest of the Orphan's Home, a contensplated eutarprise in Sonthern Illizois. He reports fair suceess but ongs thak, "Some who are rich bave as crumba for laxarus." What telling sermons might be preached from these nine

THE uights are getting longer now so that good night meetings can be held is roany plainims God pires them for the promotion of his cause. Mach good can ba accomplisbed by working at the right time Lat nevery ono work now.
Ax exchauge tells of a muaister who took passsge in one of the Lake Eirie boatson a Suxduy, aud after awhile arked permisrion of the capta in to liold sorvise. But tbe Captaill recun Sunday ian't fit to preach on hoard my
Wrative front Cumberiand, Md., Bro. Silas Ho ver bave:"We had a couvcil meeting last
Suturday $($ Oct, 2d, $)$ aand +verstling parsed off as quichly ws could be expected. I all the wembers could go $t$ s sach meetimg witb the epirit

These who quote Seripture uo their articles ior publication should afways copy it direct
from the book, puncluatuin aud all. Those from the book, puncluatuan aud all. Those
who quate from memory very seldou get it just right. We regret the amount of ruisquetiug in this issue, but it was not discovered till too late to correct.

A-DENA, good sister who bas labored hard fo: Cbristinnity, writes, "I mesu to do my duty as loog as the Loed spares my life and bealth. It affords me much plessare to work for the Iord and the cburch; aod when I go over hills, and tbrough valleys and forests trying to get suh-cribers for your paper, wy conscieace telle me I ant working for the Lord.'

Sone of those whe attended the Brethron's carop meeting in California tb
far as fifty and even sixty milee.
Bro. N. J. Berkley and wite retarned from Somerset county, Peana, last week. Tbey report a pleasant visit among friends and relahven.
We forgot to mention last week, that Brother Samuel Souders and family bave retnrned from the Enst. Thes have been visitivg since tbe Annual Meeting.
A Cabigtias ahonld never plead spiritual mivdedness as an escuse for heiog slovenity. If to be but a shoecleaser he should endeavor to he at least decent.
The Primitive says that Brother L:wis W. Tecter, of Hagerstown, Ind, conteuplates a preaching tour through lowa and Kansas sometime this Fall.
Tur New Revised Translation of the New Testoment is already making no amall amount of atir. We are just as anxious to tee it as any Bnorasn Lymau Eby, cierk in this office, left for Mogedore, Ohio, last Friday neon, ex peoting to be away beveral dacs. So we are entirely alone; both editors iu Iowa and the clerk in Oitio.
Buo. Bashor expects to start horue from Calformia about tbe 8th of Novemher. He masy spend a few weels in Colorado aud lowa: It seams to us that his etay in California has been rather short.

Bro. D. N. Worleman, of Asblund, thinks he will not be able to travel and preach roucb tor one year. Being ou the Commiltee of Argaggments for the next Aumual Meeting
give blm all he wants to do near bome.

Bro. S. J. Harrisou and siater Elta Rowland were united in the holy houds of wedlook last Thuroday morning, and started to lowa the ame day. May thair union be a happy one Brotber Ethelman accompanied tbem to Mis fion, but returned yeaterday a0ob.
Whatina from Sabetios. Kinsas, Oct. 6tb, Bro. Allen Boyer says: "I have been through a number of churcbes viबiting many isolated members. Ten were baptized under my notice. I will not return home till the 20th of November.
Bao. L. R. Peifor iuforms us that their nem meeting bonce, in Waterloo, Iows, is now under root and will be completed by the middle of November next. He further eays, a general good fe-ling prevaile amoug the members, and church m
swoothly.
Bro. R. R. Mono, ot Buchanan, Michgan, writes: "At our regalar theecing in Wosaw township, October 3d, we were made to rejoice with the beavenly host that two, (a husband
rud w fe) were made williag to confes Jesus and $w f e$ were made willigg
and follow biu in baptism."
Bro, I. H. Muller, of Milford, Ind., iviorms us that his wife has been sick for five weels, which willi prevent him from attendıng many thin Full. He also reports two additions to the churcb of late, waking five sioce harvest.
Othexperience with the latn Ammual Meet ing justifies us in auggesting tbat the Bretbren do not nee tents at our next A. M. Tue cost of teats is a dead loss, while on the other hand if lumber is need it cau he sold, after the meeting, for very mear cost. Theu lumber is mucb eafer and more durable than t-mis
We take plensare in callure attention to Bro Balsbaggb's article of firat page. "Whe the highest commendations io the country. It is liteely to $\mathrm{h}=$ more extensively renal than any at this office,
"Ir is being geadrally sccepted as a Bible truth that people who set trape and snares add nets for others very frequently get caught in them thomselres. The ditch they brve dug si wide and deep for thenr unfortunately envied
fellow man, Godso rules thst they fall into it fellow man, G
thetuselves."

How common it is for unssionaries to sss: If we nould bave stayed louget at this place no donht a number would have conse to the church." Tbut is good nemi so far as it goes,
but we often wonder why missionaries do not so arrango their matters to that tbey com stoy linger and continue their worls at sucb places. It does not seem prudent to leave a neighborbood when mattere are in such a favorable condition.

We learn that Eld D. F. Stopffer, of $\mathrm{M}_{3} \mathrm{r}$ land, has beea preaebing in the West Branch congregation. We hope to have him visit ns before learing the State.
${ }^{4}$ Eln Genrge W. Woit is now seventy one years old, hat is bale and hearty and retain bis memory and intellectual pow kable deg
Bushor.
Taz editor of Zion's Watchmuan says: "In the instances where our aubacribers fail to receive the paper, toere is either a defect in the sddres; or a carelessness in the delivery. In the country, two or three milos from the post othee some of our suhscribers may possibly find their missing
pockets."

Bro. Bashor has beeu selected by the Breth reu near Mt. Zion, hadiana, to hold a diseuspion with the Campbellites at that place. The propositions are agreed upon, and the discussion will come off as noom as Bro. Bashor return from Califorzia. The debate will begia some time in Deeember or January and last several da s. Elder A. E Hammon is to he his oppo bent.
You need not look tuto the Bustamek at Wonk expecting to find witty remarlis calen Tated to make people lar gh at the expense of already too macb levity in the secalar papers and we sometinues thinls it is fudang its way too mach among religious writers. Muy God belp no to keep our papers free from tha levity of the age.
"Every mimater should remember that his people are looking to him for an example, no onty in forms of worship and speuding the Suhbuth day, but in bis habits and transactions of buslness is every day lite. If he would not ave bis people indulge in such practices an worldly conformity as he disapnroves, lee must
keep at a distance from them bimself. If he keep at a distance from them bimself. If he
walks nenr the brink others will fall down the precipice."
The Anuanl Meating committee of srrauge ments met Sept. 27\%h, and located the site of the esming amphitheatre for the thousands to hear the speeches at next Aonual Meeting, as weil as the boarding tent, baggage roow, editors' tent, well, kc, ke. The groands are admirably adapted to the parpose and the com. mittee ampls qualified to make everythiug convenient and pleasant. We anticipate a large meeting and expect to prepare accordingly.Pracher.
Taene are some relagions people wbo neve attend sbowe or fairs, but someliow happen to always bave huiness in town on show day, and when fair woek romes they reem to have gure business in town tban usual. To sucb the following from the St. Louls Christion is hretbren from llinois, Kinsas anmber are in the city this week -not to attend the fair of course-but are bere on business, during fair week simply. Jet no cynic fail to make this disarimination."
The Quep of Spaio has a royal daughter baly, and the oceasion has raised quite a joyful hreeze tlarough the higber circlea. On the eixth day it is to receive baptism, and for the eereany a very ancient foute is to be procured and filled with water from the Jordan. What Aldoet the Jordane water is to bave on the babe we bave not learned, but we suppose that ordiuary water would not purge sin frow royal blood. Such is rogal religion and the lesa the world has ot it the better.-Primities.
Sonk peopte conclude that it make: very ittle differenee what is printed on the inside puges of a pap r, as the entire conteuts are very
seldou read at any rate. In this we thiak they are mistak=n-in fict we haove they are-for If sontething wrong lyappens to find its way into the papsr we are alnoost certain to hear from it, and that vory scons. Well, we Want the papar read from begioning to end; that it, and ponder the cbaracter well.

Ir is atatod that the Duokarde in Johusou Co, this Stute, bave ophit on the question of fect-washing, whetber it is nocenary to wash
both fret. We angest it would he well to wash both fent, or tike wne at a time more alten, and change feet.-Baptint Flag.
Tas F/ay is mastaken. The cbarch in Jubnon Co., Mi.. did not split. A few member3 were excommonicated for not bearing the cborch The ebarch at that place stands anifed. Nor was the trouble about wasking both feet; questions of that ebaracter bever come up among our people. We bope the Flag will
bare the kindness to make this correction.

Tae Adrance says: A Chicago congregation pricked up its ears when the mininter said, "I bave lund to sell," but dromped of to sleep again when be added, "the beautifal lood on bigh.
Bao. Bashor says: "Tae Brethren in Culifornia are makiug more progress now than ever before. The ministry seo laboriug in new fields and continually receiving now calls, aud everywhere a general inquiry is heing male, while ev members are heing added at different points. Nowhere bave we ssen a more auspicions feld tor missiousry work than is present$d$ in this State.

A split in the Christian Chureh of Laxiagtob, Ky, caused the erection of a charch on Coustitution street, at a cost of $\$ 17,000$. For some cauee the membersbip dwindled, and the Curcuit was sold a few days ago, hy order of the Circuit court, for debt. The parchasorn were angroes, ond the price puid, 85.000 This in the genoral result of church divieious over unimportant matters, espeeially those caused by mere local difference. Cinnches that ard united on the great cardinal questions of Claristianity should never allow minor dillerencen to eparate them.
Bro, L. O. Larikias, of Madison connty, Va, aye: "Our Love feast was held last Saturday, the first ever hield in thils county. It seemed to be nometling hev to the peopie, aud wby is it so when it is as old as the New Teatament. Seven professed faith in Jesue mul eater into covenant to walk in vewuese of life. Suce Aus. 1st, twelve have united with us. There in, I think, as much room hare for misgionary work as in any foreign civilizal country. The hosta of hell seem to have arrayed themsalve against the whole trath as it in in Jesus. If you will send me is few extra copies of the B. AT W. I will try to get a fem subscribera for they will enable you to work copies, bopiag uhscribars for you to worls ap a good list of will send extra amples to all our agonts who desire tbea.
Tre Ilerald of Truth, published at Elkbart Indiana, hy the Mel nonit, offers the following good piece of advack, which we take pleas "Brethrem, sav neg hin our reludere
"Brethren, say nothing ratber than tall polthes. All our talk will not change the affare of the government, and cannot do any good, hut may, and frequently doen, create ill feeling by magoifying difierences that lad much bottor be passed ever in sileace. Do nut talk politics, eved iu a friendly, unimpasaioned way, ior they belong to the world, end betray a lack of grace in the beart. 'Out of the shundase of the heart the mouth speaketh.' Does it aot look too bad to see hretbren profesang nonreviatauce and non-conformity to the world arguing ther political differencen io public places? Lut Caristianity elevate us so tur above the world that we be in no way aflected by the exciting moveutents guing on among a corrupt act of politiciau.

## IS IT CHRIST-LIKG?

IN Resolution Second, Art. 21 of last A. M. the following words ncear: "We also hehere in tbe propriety and necessity of to adaptous wauts of the world ov will render religbor and priscrples most eflicient ia promoting the reformation of the world."
We are pained to see a disposition on the part of asoue writers, to give this a riemaing entiraly different from that designed by the Standing Committee. The opponents of $\Delta$. M try to nbow that by the word "wanta" the church has resolved to carry ou the work a the world wonid dictate. Tbis is not the case. $\mathrm{Br}_{\mathrm{r}}$ the word wants, our A. M, wo doubt meant the medr: hence we should read it "religioue tierils of the world." Aud certuinly we nhould anupt our labors to the religions neads of the world. And every man who underatand the difterence hetween rule and pruciple or between principle and ita appli-
cation will anderstand what our $A$ M weant by "roligious wants." But if we pouseas a spirit of coruplaiaing, or murmaring,weean make Sll the counsel and work of oar Brethren at Confurence look hlack and distreisfal. O brethren, is such a conrac Carisb-like? Can the charch to edified by misrepresenting obe another, by bitter worda and feelings? Come, let as work is lare, and learn to exercise patience. for the Lord will lead if we only will porait him We hope thoso who bave tried to shom that our A. M, is no had will stop and cousider. Remember Korah, Dathan against Moats
and were destroyed. Let us be sars that we tell the trath when we undertake to criticiae. the work of others. Too often war pens and tonguef are made to run on mere reporte, and auch food never adds strength to the inner man If you will trace divisions to their source yo ill noost likely mies oar Geveral Conferencei for the whole sim of Conference js to bind all together in living the prinoiples of Cbriat's religion.

When I reflect the great anionnt of wor thrown upon the Standing Committee, I am not nurprised that its answern sometimes are not above criticism. Aud then I wonder i wa who corplain were ia the "barness" wheth er we would always get the best words in our tors, that to twist the words and meaning of our brethron is certniniy not profitable, unless ber to build up our baser natarea and fealinga I call your attontion to thes for our mutual rood, nod pray that the spirit of ruessuess and geadnes may very largely predonioate in our

## INCIDENTALS

T
1H1S in the wsy a writer interrogates the St. Loeris, Mo
Do you =ny that you can not halp consequences -that you mast atick to the Bibld-and none
were fellowhiped is thuvearly or frat church, excrpt such as were buptzind in for the eutir It yoctice of the do early chureh, and nothung else. Ao lut le? The early church practiced communompunity of sods-you do not plead
The eariy church prastreed laying ou fon this. The earily church practiced laying on of hands, washiug of fuet, and holy kreand
You do pot plead for this. Paul evjomed sinYou do unt plead tor this. Paul ebjomed sus-
glo bluasedness in preference to married lifd; and I have no doubt that many, in vies of the
then ienpeading trouble, heeded has advice and failid to take to themsalves wives. Do yo plend for a continuance of this practice? As you lave diecoutinued what you think the Scriptures have not perpetuated, why should yourefua
Hero is the Christian's reply
We "drop off" nothing that is made a condithon of lellomsip ia the Now Testamenk The remarke of the querint on thes point shovy anero incideutals of early Chrivtianity and the divinely estalhlished ordinances of the charch. He who bas not disoerned the essentinal differeace between the command to tench
and lonptiz the nntions, und Paul's individual and hnptix the nntions, und Paurs individual
adrice to the Pcinitive Caristians to ahstain frow warriage during the then existing "distrens" of the church, in its persecutions, has
studied the New Testament rather carelessly, stadied the New Sustament rather caretessis growints out of pecaliar circumatances, and wholly volhatary.

Temapks.-Hot about feel-washing? W that a "condition of fellowdip" when Chris mid to Petter, "If I wash thee not, thou bast hip and at the same time "have no part with" Corriat? Oe may be the Christion thiaks feetwasking one of the "incidentals." Then what sbout the "boly kiss" comunanded fire times? Is that an "incidental," iacridentally mentioued ve tiwes? It is atranga, bowever, that theso who regard it as an "incidontal" mever observe
it, not even incidentally. Or is it one of "Paul's adividual ndvices to the primitive Caristians? It is presumable, at least, that thosa primitive Caristians followed Paul's advice, for he told hrin, "If my min think himsolf to be a prophhinge (hat I write unto yun are the commaudmetuts of tho Lord, I Cor 1t:3f.
It the Christion wisl ex tmine the genealogs of his single, baceward ammertion he will find forducod arvaral inumdred years after the origin of Cliristuan Baptism.

Brerfates, if you haya troubles in your hurches, pleare do not scall a report of theu co the papir. Mstter of that knd is not caseaturect to clovate and refine the reading misss-
es. By mature we ari corrupt and seeh the es. By mature we are corrupt and seeh the
thiugs that defile the soul, and if constantly, fed on the trash of the church, and the corrnp. tiou of the world, we wiil noon hroome so depraved thut pure, apiritual food will not be relshed. It you bave auything that is good, calculated to olevate, refiae and make us better Christiaus, send it aloug; wo need it. Thut if çou bave troubles, for God's sake bury them; do not spread them all over the charch; we all tave chough of them at bome without reading them in our papers.

## CORRECTIVE.

ACORRESPONDENT of the Erangelical Mesenger, D. B. B. vinited our late Annual Conference and writes up a pretty fair statement of our people. We wish to correct a few errora nader which the gentleman is laboring. He aays
"At thio meeting it was decided that women are , hut of conrre it the bat goes on in place of the honnet, the esp goes off, or up unto the crown of the hat.
Women were not given permission to wear plain bats, nor any other kind of hats. It is likely your predictious concerniog the cap running up into tho crown or off altogether if the hat goes on wonld come to pass. We believe where it has bees tried among the Brethreu and all other degominations they invariably tceut of. Thin going off entirely is jast what Geperal Conference is not willing to grant, hence it retuse to endorso plain hats. You we there ia a priticipla as deep nas Emmanuel amealf iuvolved, and as a people we do not want oo give up Christ ia the flesh nor Cbrist in glory.
"The Anpual Mieeting does not approve of "night ruectincrs:" bat they pave a bad example lage every night, by some of therr leadios men. The oxample will uado the precept, and, so it
Our Brotherhood does approve of "night meetings," hence was parfectly consiatent iu baving preaching "is the rillage every sight." on some places, there is a desire to bold only three or four neetings aud then close at that place; but generally, protricted efforts lustiug tea daya or two weeks are held day and nigkt. We do not see bow the gentleman got such ati
$\mathrm{H}_{6}$ further aays that the local expenses of the meeting was about 84,000 . Not quite 83,000 , my friead; and the meathera were not severcly taxed in Northern Illinois. It did not cost them fifty cents apiece-considerably less than most professors would arend at a county fair in one day. These observations shoald laze been preseated eooner, but they did not come under my notice uatil recently. We think $D$. B. B. will atand correeted, for he is a farminded geatleman and munister.

## ONE VOTE

IVHaT a great trouble a little iacident will sometimes make. It now keems cortaiu man uot ycing to mall ou election day Years ago, in Da Kalb County, Indiana, was a anas who was in doubt on election morning, whether to go to mill or to the polls. Finally, he decided for the latter. He voted for a per-
son who was elected to the Legislature from dis own districh by a majority of one vote. That Legialature electod a Uuited States Senator, and by the voto of tho member from that district, Mr. Haoegan was closen. Mr. Hanegan took has geat in the Senate, and was President of the Senste pro tem, when the vote was taken on the annexation of Texs On ibo floor the decided the question jo favor of anveration, and larought on the Mexican War, which bas been, and will be a diggrece to the Uaited States. S much for the influence of one vote, sad also good bild of thought for thass Christums wbo are trying to unite the kingdom of Cbrist wita u.e kiugdom of thes world.

## DEATH OF DR. EBY.

AST week notice was given of the death of L. Dr. Buy of this place. Thin ouce happy
tam ly Cu- lately experieaced sad berearements. First, a daugbtor-sistor Long-aest u wife, who wat the picture of health; and now the Doctor: aged 56 years, 4 mouths aud 1 day.
Dr. Samuel M. Eby was shout four years older thas his brother, Elder Enoch Eby. He was horn in Franklio, Co, Pa., June 2, 1s3s, and united with the clsurch in kis 18 th year. In his 22 ad year he married Anna Sollenberger, with when be lised 24 sears, and by whom he todsix chaldrea, two soos and four donghters From earily boyhood be had a strong de iro to cater the medical profession, but a favorahte opportunity did not present jtself till ahout two years aiter his marriage, when he moved to the Cumberiand Valley and paraned a course of stadies abder the direction of brother Dr. Da-
vid Biker. After a fow reara he mored to Mt Joy, Lancaster $\mathrm{Co}_{n}, \mathrm{~Pa}$, and spent two yeara in the drug basiness. He ofterward accepted an invitation to move to the city of Ephrata, and take charge of the Water Care Health Inetitote belonging to the Seventh day German Baptist society, a budy of people who split of from the Bretbren about the yesr 1226 .
He remained in charge of this institute about two years. In the winter of 1957 he moved with his family to the West. and locsted in Mt Carroll., Ill., where he actively engaged in the medical profession for a number of yeara, and enjoyed a very estensive practice, botu as it physician and dentiet. His sojourn in Mt Carroll seems to bave been the most bappy period of tis life. He afterward moved to Benton Ca., Iowa, where he wa* called to the min. istry, in which capacity be served the ehurch with marked ability. After a few jear's resi denes is Benton Co., be loeated in the city of Waterleo. While bere be embroced views eo dillierent from those entertianed by the Breth: ren that they resulted in biid disconnection from the chureb ia which relation the stood till bis death. Herr, also, Le was called upon to part with his loring compacion, who hid been his faithful wife for $2 \pm$ years. About two years aitar he whe married to bis second wife, who died about three weeks ago. Soon after his second marriage be moved to Clarksville, and from there to Lauark about troo years ago
Ho was intared in the Cherry Grova cemetry Fuaeral services by the Brethren in the prescuce
-
THE DESIGN AND FORM OF CHRISTIAN BAPTISM. xXV.

Baptism ino the name of each person of the Holy Trinitg.
our strong your cause, suith the Lord: bring fortm your strong reasons, asitb the kuag of Jacos." Init

## onfectons answered.

 C. Roberts says, "Trine immersion destroys Christ'y headship and Christ's mediatorery, mar by its teachiag it says the bead of erthroe naw iot Clarist in particular, but th and we come to the Father direct and the Son direct, both in the same separate, independeat approach, in being baptizad into eacb separately." Cluristadelphian p. 218. Our baptismal acts are not "separate" aud "independent." They are conmectel and dependent, insomuch Claristiau baptiom at all. Because Christ in our head and we coran to God throngh bis mediatorship, therefore, we submit to bis anthority and come in has own appointed way which commands the penitent believere in baptiam to be haptized, fivst, ia the Father's name, whoi firat in the work of redemption. John 3: 18 ; .4.4. Heace our subjection to Christ's mediadoes and commands us to do, hy virtue of his aathority. He who does not come to God in Cbrist's way, does not come tbrough Chriet aud hence rejects his headship and meadiatorship by coming not at all.

## CARING FOR THE SICK

$\{$ WRITE these lines to expresa my appreciawark church in beehalf of the niek, especially in the cree of ung brother and family io their sovere aftiction, who by the way was not a puember of the charch, for which wa feel rers sorry. tian characterittic (risitiog the siel:) to complete asatem. When any one gets sick, a hrother is appsint-d to take clastar of the perion or famill, uad see that sulf jient help is there sil
the time, even hired Brother Blongh as a turse for my brother, who did all that conld be done in that respect.
The church at Lanark will pleaze accent our thanke for their faithfulaess in cariug for the sick, aud may it he said to them in the jndgment, "inherit the kiogdom, for I was sick and $y \in$ visited me, in prison and ye came unto me.

Exood Eby.
Lena, 11.
Bretrans, when strangerx attend meeting make a special effurt to become sequainted with them; cry and make them feel that they are welcomed
tion, but walk up and introdace yourselves.

NO PROOF AGAINST BAPTISM
Will some oae please explain Acta 15: 107 It reads as follows: "Now therefore wby temupt yo
God, to put a yoke up.sn the neck of tha duaplas whlch aetiber our fathers not we were able to bear ? Is this proof against baptism $\gamma$
 made by Peter ut the council held in Jerasnlem in the preasnce of the aportles and elders. Certain men, who tived near Jerusalem, went up to Antioch-300 miles distaut-and taught be brethren, and said, "Except ye be ciroumcieed after the manner of Moses, ye caonot be saved." Acts 15: 1. Paul and Barcabas, who happened to bo is Antioch preacbing at that tjme, deried that this was the doctrize of the church, and bad considerable controvensy with the men in regard to it. Finally it was agreed o send the queation to the apoatles and elders at Jerusalem. When this question came up at dernalem thero whs much dispute in regard to
Then Peter arose and made is speech, in which is found the langunge referred to by our querist. The question before the mesting vas circumcisiou and the kesping of the law of Moses (verse 24). Baptism was not before (an meeting, hence the verse is no proof aganst haptism in any seriptural sease. It efiers to circnmeision aud the lheeping of the

Tae ministers of the Antistam chureh eloctd since 1820 were J. Halsiuger in $1820, \mathrm{H}_{\text {. }}$ rasi Senger, D. Keefor, D. Fogelsonger, Wm. Boyer in $18 \pm 1$, Jacob Prnce in $18 \pm 5$, David
Bat Boyer in 1841, Jacob Price in 1845 , David
Boch in $\$>.46$, $\mathrm{V}_{\mathrm{w}}$. Eter, Ieanc Ronger in Boch in $\ddagger \$ 46$, Wim. Etter, Ieano Reuaer in
1849 , A. Stawy in 1848, J. Gipe, Jos, F. Rohror is 1850, Jos. Garber ia 1851, Daniel Holsingar in 1852, 3. F. Oller in 1855, D. F. Good 3 1560, A. Golty in 1853, J. Smider in 1874 aud D. M. Baler and Jolin D. Benedict in 1875. We are uaable to give the yeare in Which some of the foregonag brothren were diected, but the names of all are given, we believe, correctly. Many of these have long fince died, while aome ure still living, a few of whom bave moved to other congregntions. Tea of the ahove uave earred the church as elders, here and else where. Five of these are now
livigit two in Iowa, thres in this State.Brethren's sldvocale.

Ir is genorally supposed that mountains and eleratious of all kinda buve been caused by the great uplseavalo of the earth; hat Professor Dana finde his opinion coulirmed by the rosuits of the "Cballenger" expedition, that the elevations of the earth, called continents, and Depressious, called oceans, ${ }^{4}$ were formed as such in the firat ustauce," and that they ara wot the result of uobeavalx, as Lyell snpposes. As acience learus, it approsches the truth that "in the begiontog God created the bearea and the earth," by the wond of his power.
V'estempir we received two cards from Cal-iforma-one From E'd John Forney and the other from Brother S. II. Bubbr, statiog that they bad nttended a jrint moeting of tha churches ia Cahforma, and that all former troubles existiag betweon the two churches were amicably settled, and thers was much rejoicing anoong tho saiuts. We may publieh nomething more in regard to it next weel.

Broterat Stenu oaye: "Nothing like enough ubscribers yet to justify the publinhing of the Debate. The book will be well hound, contain 60 or 400 pagea ou gnod japer io clear type." TVe would like to see the book published, and hope that som one the esch congregation will canvass the neighborhood and see low mayy wanat caif tib yathered. Sand the mames to J MF. Stein, Mit II ir iv, III.
Sosie Whiliama, Eind-iatzhter of Dr. Eby, dued yeab-rday moroing ut 64. st, aged ahout 14 jear.. Her disease whs the typhoid fever. Her faneral will tak- plice to-diy at tea oclock.
This makes the tourth one ont of that family.

Tag Bratiren's meating. house at Antioch, Indrana was injurat by lightuing so that they were ohliged to defer their Love-feast several

Sisten Mary Hillery writes that one was mptused in the Urbasa Charch, Illinoin, Sondas Out 3rd.

Bhoterer Heary Marlic preached for a= last Sauday moroing. We had a good congrega.

Therg are sevaral craen of sickcess in town his week, bat noae serioas yet reported.

## 

- Brother, what have you done this week for God and for souls dying abont yon?

Sulf-dedial is the most exalted pleasure and the cooquests of evil habita the most glorious trimmph.

The time for reasoning is before Wr have approached near enough to the forbudden fruit to look at it and admire.

There are two easy roads to heav en which shorten the distavec immease ly. For the poor it is patieace, for the rich it is charity.

Earth is our workhouse, and heavan, or should be, our storehouse. Our chief business here is to lay up treasures there.
-Our path is to be upward from the start; there is oo grade dowaward on the rosd that lesds to God. He calle to us from above.

Many p-ople make a greant show oa borrowed gfory. They bave ao glory of their own and must use that of others. They are regulur spoeges in society. They spouge their way through life.

The great difficulty is to feel the reality of both worlds so as to give each its due place io our thouglits and feel-ugs- to keep our miad's eye fixed on the land of promise, without lookiog away from the road along which we are to travel toward it.
-Remember the man who bad no time to bother with the little grains of gold, never found the big chunk he was lookiog for, but the other man who had time to pick up the little graige made a fortune.
-Prayer consists is more than repeating mere requests aud offering thanks for what we aever belped to accompligh, but io doiog aud actiug a loyal part in bringiag about the great results we desire, is the strongest evideace of earnest prayer.
-All that some men can see of the gospel are the sacrifices which it demauds; they fail to reatize the blessiags it briugs; heace their service is without joy, and they enry it as a burden all through life, or else refuse it eatirely. Get on the jopful pide of the gospel, brother!

A noble life is a blessing to any commuaity. It gives strength and tore to that community. Aay maa or vomau can live such a life. It is such a lite as Christ would have us live. It is a life of purity, devotion and goodoess. It is a life whose good results are seen and felt in other lives. It is a life which brings happiuess to others; a life on which the glory of tind descends and remains. It is a hfe that shall grow brighter through the earth-pilgrimage, nad shall be knowa more fully in heaven. This life springe from the great Fountain of life, from God the giver of all good.

There is a story told of a workmad of the great chemist Faraday. One day he knocked into s jar of ned s little silver cup. It disappeared-was eaten up by the aeid and could oot be,fouad. The question came up whether it could ever be found. Onessid he could find it; noother said it was held in solution and there was uo possibility of fioding it. The great chemist csme in aod put some ehemical anto the jar, and in a momeat every particle of the silver was preeipitated to the bottom. He lifted it out a shapeless mass, eut it to a silversmith, nad the cap was reatored. If

Faraday could precipitste that silver, Faraday could precipitore his cup, I believe that God esa reatore my sleepiag dust.

## THOUGHTS ON THE LORD'S PRAYER.

BT в1צos rostz.

IWILL try, with the hely of God, to pea a few lines on this important sabject. Cbrist gave his followers a short form of prayer, ia which is contaised a complete outline of true aad evangelical prayer; for he says, first we should pray, "Our Father which art in besven." Now to utter this in the spirit of truth is a matter of great importance, and should be well considered by sll; for of in praying we call God "Our Father," we must be hia childrea, which are born eot of blood, nor of the will of man, hut of God." John 1: 13. There. fore it is the duty of every one when be calls God his Father, to examine himself whether he bad heea bord of him. Whether be loves him 'with all his heart, with all his soul and with all his strength." Whether we are obedieat to all his commauds from the heart and a possession of the spirit, for God is a Spirit, and would have such that worship him, to do it io spirit and ia truth. Add such spiritual worsthipers have received from Christ the privilege of calling God their Father-spiritual Father, io as much as he has givea them power to become the childrea of God. Therefore Clurist said to Mary, "go to my bretbren and say uato them, I ascead unto my Father and your Father, and to my God and your God." John 30: 14. On the other hand, if a caroal miaded man, one that changes to the desires of his owa flesh, dong the will thereof, if such a one would csll God his Father he utters a falsehood ; as Christ replied to the Jews when they told him that God was their Father. Jesus said uuto them, "If God was your Father you would love me, for I procteded from and csme from God, aeither came I of myself, but he seat me. Why do y z aot understand my speech, evea becsuse ye camot hear my word, ye sre of your Father the devil, and the lust of your father ye will?" Joha 8: 42. In this way will Christ say to all carnal minded Chris. tises who call God their Fatber, for they love bin out, aeither understaud bis speech, but walk in the ways of the world and the fashions thereof, and do not submit themselves entirely to the will of God; they are evil in their owa conceit, not able to comprehend their situation; of such God is not their spiritual Father, aud it would he eatirely wrong for them to say, "Our ,Father.

Hallowed be thy game." How ea口 the name of God be ballowed as loog as we live caraally aad do not put off the old man eutirely, but still cling to part of the siaful things of this world, and in our worke deny bis boly aame? Among such meu the aame of God is blasphemed, oot hallowed. Rom. 2: 24. But if we would have the unme of God ia us, and by u8,we must first be bora of God, must walk in holiaess, live 00 more to our owa will, but to the will of God: must hooor and glorify him in all thiage, for his name is glorifed lyy keeping his comruandments. Because the love of mente. Joho 14: 23. "Thy kiagdom come." How canany man pray for the kingdom of God to come, who is yet desiring to live in pomp, pride, nad folly of this world, and the ways thereof is death, while the kiagdom of Christ
is a kingdont of peace, love, bumility and meekness? A man who does not deay hiraself, ballow the anme of God, caanotoffer up this prayer. If he does it from habit he prays for what he does not want, and is in the sight of God a liar and a hypocrite; in consequeace of which he shall receive the greater damastion. Heuce he must be one that has renounced Satan and bis kingdom, sod daily rebouoces them; on who seeks in his heart the kiagdom of Chriet; such a oue I say can pray in earnest that the kingdom of our Lord Jesus Chrset may come. He desires and looks forward to see that time come. But on the other hsad, they that live partly or altogether after the things that the flush desires, do not want his kiogdom to come, for they caonot edjoy the peaceful humble. aess of Christ, hat love to be coaform ed to this world, such caunot pray "thy kiagdom come" in the spirit, for they could mueh less eajoy it theu than they can aow. Heuce it would be utterly wrong to ask God for his kiagdom to come. "Thy will be done io earth as it is in heaven." How cau a mas pray for the Lord's will to be done wheu he does aot desire his will, but lives after his owa will, walking according to hi desires and not sccording to the word of God? Such a one draws nigh to God with his mouth, but his beart is fal from him. If a roan praya, "thy will be done," and God seuds him cross es tribulstions aud trials, he must be pa tieat under his afllictions and thiak it is the will of God. If any one ioflicts an injury upos him, he must not aveoge himself, but leave vengeance with God and consider, toat without permission of God, ao man can harm a hair of his head; and consider that theae afflictione are ouly to draw him neaver to God. "It may be that the Lord will look upon my aftlictions and requite me good for his curaing this day." Pss. 2: 16. Thus a man must in all things live accordiag to the plessure of God, in temnoral, or spiritual, io pood or evil report, io siekness or health, or riches or poverty, in life or death; as is the plessure of ou God, so should we always adswer.
"Thy will be done." But this os one can do unless be is a child of God, who desires his will and kiogdom, and has experienced how gracious the Lord is: livea no longer unto himself, but uato him who died for us all and robe agaia He who lives uader the control of the Almighty qeeds ao longer a sheriff or lswyer, hut commiteth all thinge nato hims who judges righteous, and his will be doae.

Give us this day our daily bresd. Not only this earthly bresd for terapor al hodies, but the hoavenly bread for our souls. Christ says, "Lsbor bot for the meat which perisheth, but for that meat which endureth uato everlssting life, which the Son of man ahall give nato you: for him bath God the Father हesled." John 6: 27. Now, does it look coasisteut for a man to pray for this bread or danly meat that eadureth uato everlasting life, if he has aever huager ed aright after this meat or atter the bread of life? As long as a man does not huager after every word of God to sstisfy his soul therewith, be eaanot beseech God iu sincerity for this food of the soul; for a child of God boogers add thirsts after this bread that he may do his willas, Christ said nato them, "My meat is to do the will of him that seat me and to finish his work."

## Jobn 4: 34.

"Aad forgive us our debts as we for
to God to forgive him his debts when he will not ackaowledge bis debts before God, but commut sia daily ia the pleas ure and delight of their wronge. And if not gross crimes, yet he transgressen the commandmeots of God by Lis owa tra ditions, Matt. 13: 3 , beaprag up debts pron dehts. I do not mean debts of weakneas, but known ones; and yet he will pray forgive me my debts, which 13 nothing less than solema noockery. But a child of (rod, who is dend to sia aad hives unto God is Christ, does not ouly pray that God may forgive thm lis weakaess of the flesh, but he ackuowl. edges his weakuess unto God. He watches and tlees from all appearance of evil. Ile avoids sia as a deadly serpeat. Wherefore his constant prayer is that God will torgive him his debts, for be has nothiog to pay with, his works are aot sufficient. Therefore be prostrates bimself at a throze of grace, and prays, "forgive us our trespasses," that is all Cbriatian's debta, as we beiag Christians forgive them that trespass agsiust us, for \& child of God is at all times willing to forgive lus brother is Clurist the fault committed against him, even as Christ also forgave him, but not aly bis brother, but all men, evea his eaemies, who work and rail and say all manaer of evil sgsiast him; we must be Christ-like if we would be Christisas.
But how can those who live in atrife and contentioa, returaing railiag tor railiag; qusrreling and going to law with their aeighhore, pray, "forgive us our dehts as we forgive our debtors, nod thereby think to obtaia grace and forgiveness from God : For if God would answer their prayers,or do unto them as they do uato their debtora, he would deliver them to the jailor, and the jailor would east them iato prison. Theretore all such mea repeat this prayer to thenr owo condemantion. Thea we should walk elose to our God, shun all evil that we may be fit subjects to utter this prayer in apint aod in truth.
"Lead us aot into temptstion." How can a man pray that be may oot be led iato temptation when be daily exposes himself to the danger of sin,sad lives accordiag tothe will of his siafulfesh? Al. though Chirst warns and convizces him by his word, yet he will not eatirely lay off the sinful lusts of the flesh , he will not have Christ Jesus to reiga over him. He will oot become meek and lowly ia heart; he will not suffer bis cye to become siagle, but has one eye in heaven and the other gnearth; thereore bis prayers sre rejected and are hypocritical hefore God. But a chald of God, in whose heart the Spirit of God cries Abba Father, desires to hallow the uame of God in all his walks, prays that his kingdom rany come and will be done on earth as it is in heaven, loag. eth after that daily bread or the word of God; such a one can prsy that he may not be led iato temptation, for he flees and avoids sin and depeads not upon bimself, but upon God. Then he arya, "But deliver us from evil," which I aad my bretbren are daily surrounded or exposed to the temptations of sia, for thon art the kivgdom and the power in us. Thou art also the glory in us. The more thoo art glorified in us, the more glory we will have in thee, pot only in time but ia eternity, a world without end. Amea.
Oh, my dear brethreh, let us all strive o walk close to God. Then we can say Our Father which art in heaven.? Much more could be written upoa this all-ahsorbing eabject, but I forbear. Yellow Creek, 1 ll.

## SAVING SOULS

## "Tet hio know that he which enaverteth

 nioner trom the arh.r at his way strall save soul tromin dentJumus 5: 20 .

Ithe verse preceding the shove we fad on what cosditions by Christ, through Jamés, thia promise was given to all hie follorsera. "Brethrea, if any of you do err from the truth, sad one coovert him." Let us see if somet of us do not comeshort of our duty is this respect. When some of our brethrea err is it our nature to go and tall them in a brotherly mamer that they are going outside of the paths of righteouspess and try with a loviog hand to lead them back? Nny, but sooker do we tell some ove else, parties that aeed not know any thing about it, to those who stand high er in our estimation. "If you have re spect to persons you commit sin." James 2: 9. The church should, sud will be, if we all put on Christ, 88 oae family.

If our brother or sister is the flesh does wroag, do we tell it to the world? Far from it; we do all in our pcwer to put them in the right agaia and keep it from the world.

We should do as much or more for our brethren aud sisters, in Christ than those is the flesh. Cas we possibly "save a soul from desth" by working sgsiest it? For instasace, if a young brother or sister, "a babe in Christ," does aot come $\mathrm{p} p$ to sll the requiremeuts of the chureh and the old "mothers and fathers," instesd of going to them is s loving Godlike mspaer, and showing them where bey are comiag short of their duty, they talk of it between themselves. Will this save the errigg? I fear not, but will basten them oa to death. "'rake heed that ye despise not one of these littleoses." Mstt. 18: 10.
The promises of the Lord are sure to follow if we do as he has bidden us. Let us tura the sinvers hack to the path npoa which they started, ever remem. bering that promise "we shall save a soul and hide a multitude of sas."

It is our duty as professed Christians to desire all to evjoy that blessed land where are prepared massions for the chosea of God. Theo let us awakea out of sleep, lears bow the Lord requires all to live in this life, then try to bring our miade into nuion with bis. "If any mas have not the spirit of Christ be is aose of his." Rom.
I know onr all-knowigg Savior wonld aot have given us what we conld not do. His sbove promises wonld not have been givea if it were impossible for 115 to correct ourselves, our bretbra and sioters. "Coufess your fanlts oge to another, abl pray we for another that he was be lenled." James $5: 16$. This 19 aot liard to do if we are Clriatians. B) triling our trials and temptations to oue auother, we will receive sympathy aod admonition which will help to overe come many difficulties which socm improssible to be overcome alone. Thes do not le us ataad so mucb alone, but be of the same miad, loviag one asoth. er as we are commanded by our loviag Savior.

Whes we get together do not let us spend our time ia idle conversation, but show out of a good conversation our works with gooduess sad meekness, aud by workng together save not ouly those who have gotten ont of the true path, but those who have not yet fonad the way of holisess.

Where is the promise of eatering is with him if we do not these thingat Cau
we do as we fipsse and go home with bim to live?. Nay, this we ourselves Would nut allow in our own affaira,
so lot usever go on Soing good sud aot grow wemry, bearing in miad those precious words: "Blessed are they that do his commsodmants that they may have a right to the tree of life, aud may eater ia through the gates iato the city.' Rev. 22: 14.

Bridgevater, Va.

## ST. JOHN 14: 1

## my ater $x$. thoster.

$L^{E T}$ET not your bearts be troubled, Was spokea long ago,
When Cbrist was here upon the earth $A$ waindarer to aud fro.
"Let not your bearts be troubled,"
For "many manstous be"
Up in my Father's huase,
Here I'll propare for thee.
"Let not your bearts be troubled," Again to you I'll come
Reerive sou up in glory,
When work on earth is done.
"Let not your hearts he troubled,"
Bretbrou and sistars dear,
Cbrist would speak the bame to ne, If he were with us here.
Lot not your hearts be troubled," 8 weet cousolatory thought, We are redeemed, we may be saved, By Jesus' hlood we're bought.
Let not your hearts ba troubled," For many mansions be,
Op in your Father's house,
There he prepares for thee

## THE BODY-THE CHURCH

## BYC. H, DATSBAE日H.

BELOVED Brother George Long, of Michigsn: Your letter of 8th inst. is bere, and read and re-read with a warm beart. I haveso clsim on your purse, but Christ has, and if He has dose you good througb me, your mite is ouly meeting your obligstions to Him. As such $\{$ aeeept. It is very welcome, both ss an expressios of your love, and as a means of my usefuluess.
I am glad for the honest souls still at work is the Master's viaeyard. Tares are spriaging up io all directions. The church has been dozing, and an enemy caice by stenlth, aid sowed seed from Sntad's garaer. There is a barvest of trouble just ripeaing for us. Aauual Meetigg was too lenieat in mstters in volving cardinal priooiples. The flesh ia all its forms of ont cropping, must be kept uader. $1 \mathrm{Col} 9: 27$. The soul is not a toy, and salvation not a bargatelle An everlasting bell, or a cracified Godmas, was the ouly altergative. "God is aot mocked." No soul ever trifled with Hiu with impunity. Sis ig not ant abstraction, but a life. Ditto of holiness. Ruligion is not church member lyp, or a coarse garruent, of a flneal wayer, or an arthulay creed. It as righteousness, paace, aul joy in theHloGboat." This is all that Gorl lows to onstitute his. own everlastiug Reaven: and it must be ours, or bell will he our ume, asd derils our fellows. The vital wiaciple develops the rind, bud, leat, Sower, fruit. Every thiag after its kiad. No mules from kine; , o melons from acoras, wo flesh-pleasers, and worid. servers, and mosey-worshippers from he life of Cbrist. The vitality avd en ergy of eternal law lies at the root of Christianity-ia the saint no less than a Christ. Every child bas is it the thther, whether the generatios be human ir Divine. As well expect the bide of
of sinners oa the God-born. Let us hrings him a little searer the great know Josus, renlly kuow Him, as all white Throne; a litth prarer the cbrys. life is comstious of isself, sad there will tal spas: a littlementer the heavenly Jebe harmony in the Mystical Borly ua in, rusalem: ; huthe bearet heaven thom he the Trinity: Joha 17: 21. The limel does not alase the foot, nor due was foor kick the other. One blood rame through, one skin covers all. "There is ao schism in the body." Why? Benause Jesus is be Heatl and the Heare But there unty be was te and scabs nad uloers and cascera, whed are no: of the tunty and jet oa it and in ir. O the coming pargation-it will he terrible. Let us bear the cross with all its reproach aed agoay: The gold of eternity is in it, and it pays in the solid currency of endlesa bliss. Let this hope he our strength and glory.

## WHAT WE SHALL ORY

THE prophet, when told to ery, ssid: "WHAT SHALL 1 CRY ?" "All fesh is grsss, asd all the goodliness thereof is as the Hower of the field." Isa. 40:6. The' object of that erying was to show the vanity of sll humas glory.

In our dsy, crying in that sease, is as necassary as it ever was. There are a groat many things in the churehes and in the world against which we shonld ery mightily, and aot spare. We should cry mightily sgainst pride and the evils of fashion, from the fact that we, too, are but flesh-worms of the dust; sud all the glory of display will varuish.

We shonid ery mightily against the sia of iatemperaace, which is dragging its thousaads to the grave, asd eterasl perditios.

We should cry mightily against the sis of covetonsaesa, extortion, misrepre sentations, and oppression for gaiamere love of money, which will also perish.
We should cry againat participatiog it the political whirlpool of the day; for it pertains to the flesh, and its glory will soon pass away.
We should cry against all iaoovations iato the church, that have a tendency to destroy ite purity, and impare its prow. perity.
We should cry mightily sgainst sin, whether iv the church or ia the worid; for Goul canoot look upun sin with the least degree of allowayce.
We should cry with the voice of a trompet, that the wioked shall be turs ed into hell, with all the cation that forget God.
We abould ery, wish the roice of tiwnder, that Jesus Christ died to sate siuners, and that lee is ahle to gave wren unto the utterwost; and that he time cometh uato him he will in no wise cast

We sbonld ary with tiin roice of an arch angol, that now i- the acceliten) time. "To-day, if s. will hent lis
voice barden not yo ep hearte," and that there is no repegtanet in the grave
We ssould ery mightily that God will briugevery work isto judgment, withevery secret thimg twereof, and that his eyen are ten thousatid timee brighter thas the sau.
We should cry that the fial consummatios of all thiags may be near at hand; when the heavens shall depart with a great noise and the elemeate melt with fervent beat, and the earth sud the works thereof shall be haraed ${ }^{\mathrm{u} p}$.

We shonld cry to the Clristian to be

Lut Due, Ho.

## SOMEREASONS

THE Brethrea hold the New Teatafuth. S. Siputeres to be the only rule for their tathand phactive; and an they baptize wove but taught, praiteat believera for rumis.ion of sius nud nalvation, we give the following remons for ons faith, or "hope that is withiu the Siriplure: Matt. 28:19, 20; Mark 16: 15, 16: Luke 24: 45; Aets 2: :34, 41; Acts 3:19;1 Pet. 3: 21 . And for vating the Lord's Supper, a full meal hefore the Communiou of bread and wine, the fillowiug Scripturul reasoss are givea: Maft. 26: 20, 31; Mark 14: I8; Luke 22: 14; Jubn 18 2-4; 12: 26; 1 Cor. 11:2,21,33; Jude 12. For washing one another's feet; Joha 13: $\mathbf{4}$, 17; 1 Tim 5: 10. For the salutation of the holy kies the following Seriptursl authority is gives: Rom. 16:16; 1 Cor. 16: 20; 2 Cor. 12; 1 Thess. 5: 27: 1 Pet. 5: 14. For nob-risistance, Matt. 5: 39, 42 ; Luke 3: 14; Rom. 12 : 14,21. 1 Cor. 13. These with the life and practice of Christ and his apostles and primitive Christisas, give reasons sufficient to every Christisa believer Fur plaineess of dress; Rom. 12: 2;1 Pet. 5: 6;1 Tim. 2:9, 10; James 4:6; For wot swearing an osth, butsffirming ouly; Matt. 5: 38, 37; James 5: 13. For prayer, of the aumerons scripture reasoas that might be given for it, let the followiag be sufficieat to enjoia its obsurvadee upos sll; Luke. $18: 1 ; 1$ Thess. $5: 17$; 1 Tim. 2:1, 8,9. These id condection with the fact that Jesns and his apostles abounded is prayer, speadiug whole gights in it, as wellas in all cases and places, are reasoos sufficient thst the Brethren sbould always abousd is pray. or. This will be a resson givea for the faith and hope that is witbio the Breth. ITedson, Ill.

GREAT WORKS IN OLDEN TIMES.

WENDELL Pbillips tbiuks the racients staised perfection ia some arts, the kuowledge of which has buen lost in our time. It is certsin that those most familiar with steam-power and modern machiaery are puzzled to exphin how the grand strictures of the ancarnt world Wrre urected. Binlduro say that no modern corrractio could rect the great pyramill in . Firps, and lift the gigantic atoees at thr flle mait if the height of fow hazdred and A A": fiont. ruius of ibu grat tomple of Bas an afota it ans woultre wechit of fouls + Jutiot Three hug - woner, si, Lirteen hest, amil chirteen wide, tands in a wall at the thicht of tirwory feet,
Nine other -tones, thirby feet lous, ten high, sad tea wide, are joised together with such nicety that a trained eye can. aot discover the liaes of juncture.
A coluran still stasads in the quarry, a gile diatrat, which is completed, with the exception that it is not detacted at the botson. It is sixty, nine feet long eveatece high, and fourtees broad, and one enaaot understaud how it can be separated at the bottom from the quarry withast bresking. The ruins of this vast temple inspire respect for the genius of formersges.

## $\checkmark$

## ( 1 ) If [日E CHURCHES.

##  

## Meyeradal

I have juat returned from a short vinit to the members in the Mildle Creek Brameh, this county. On the morning of the 2 nd, the mewbers convened at their mepting-bouse for cour cil, Elde. Joun Lichty und Jacob Blone tere aloo present. The bnvipeas tiat wha dife poned of gave general eatis fuction nod iove aul onion seemed to pravail. Pohlic preaching o the evering of the 20 d , and morning of the 3 d . Large congregation-, good order and good attention. The memhera ther are workitg. Was well pleseed with the vivit.
C. G. Lent.

## INDIANA.

Milford.
the Tippecanor diatriet to-day held choiee for a minister and two deseons. They failed in getting a minister. One haptixed and one reclaimed. This district has passed throug gome fiery trials for several years, but the dark cloud is disappenring. May God keep as to getber in lave. J. H. Milueh. Oct. Hh.

## ILLINOIS.

NoComb
a season of refresbment and
We have had a season of refresbment and enepuragenvent to us all. Our cammunion was
held on the 1 sth. alt. Our little floek here was held on the 1 Sth. ult, Our little floek here wos the Master's caune. Six of them were youn people, Bro. Martin Meyer was with us nearly a week, and preached, not only at the place of meeting, but from house to hoose. Many more are almast persaaded to accept life. He endeared himself to all of us, and our friende and neighbors as well.
H. C. Lucas.

## Ohrlstlaz Oo.

Our Love-feast in the Clear Creek church, was held on the 23rd of September. We had mall, but good meeting. It was beld in a tent Four made the good confension and were bue ried henpath the rippling waves of South Fork River. We thank God and take caurage

Isanc H. Christ
Sept, 29.
Latark.
The momhers and friends of the Lisnark chureh of the Brethren contributed ahout $\$ 500$ to the promotion of the Library canse. Eaci memher directly counected with the B. AT W. office took a Life-Membarship, for which they have our warmest apprectation. May succes attend the labors of sil that have manuested oharitable disposition in this good wark. May

## Agent Northera Illinois

W. C. Teeter.

Deep Rivar.

## IOWA.

Oor Love-feast was beld on the 15th and 19th of Sept. Miniaters from a dintance wer brethren J. Brower, R. Budger, J. Snyder, M Hermau and 8. Miller. We had a good meetng - one long to be remembered, and we feel greatly strengthened and encouraged to puis forward in the good work. We think, as Bro. Brahaker wrote concerning towir Lave-feast that lyretbren who sbsent themselves from such meetings in their own district, are cheat ing their own souls. Octoher 2 nd, we met in council. Among other business transacted, a collection was held for the Kawsas sufterers. Let as not clase our purses when we bear the cries of the hungry. Remember;Ged is ever wilung to feed us upon the Bread of Life. necessary nourithment from our fellowemen. They ueed anch prayers as the good deacon eut to the poor widow.

Jestixa Millesh.

## State Centre.

There is a series of meetings now in prog eas in oar church in the new meeting-bouse A large attendance and good interest. Prospect gond for some accessiols. Very the weather and good bealth. Bless the Lord for bis good pers.
D. E. Brebakez.

Oct. 4.

## Arelis.

We had a very impressive Love-fenst, and
wo hope the good reed sown will not be in vin

Two deacons were elected. Bro. John Early was ordained to the Blderahip, and Elias Leon ard was adranoed to the 2ud degree in the rin istry. Brethren, you that are laboring nission fields in the West, please ntop en rrence for us. Our mininters are young in th City. Our hittle hasud numbers thirty members Dear brethren and sisters, when ron assent Ie togetber in your large meeting-houses think of as in the lar West and pray for us. "The prayer of the righteous avinloth tuuch

Kertin Leonabi.

## NEBRASKA.

Pawnes CIty.

We ara baring splendid veather; bave bad of frost to amonnt to anything get. Th brethrels will not hotd any Love fenst b -re this ear but a good many are attending at Beatrich nd Fills City. Elder Sunith, who wes silenced oroc time ago, agnis has permission to prench and is helping Bro. Pullen carry on the good rork. As I hare letters of inquiry concerning H. A. Percival, I will =ay that 1 received my oformatipu from Dr. H. O. Sheldou, Oberlin, Ohio, and only know what be wrote me, a par| tion of which appeared in the B. at W. ame |
| :--- |
| weeks ago. Berce Vanhs. |

## MISSOURI

Cornelia
Oar Love-fesst passed off pleasantly. We aid a good attendsuce and good order. Brethren A. Hutchison, D. L. Williams, J. S. Mohber and A. W. Reese, were the ministers, and they labored fanthfully in the Master's eanse. We feel that good was done with those who are outside the chureh. Our prayers are that the labors of the brethren with us will be as bread cast upon the waters, that sonls may rejoice in the lossons of teuth with which we were favored.
S. S. Mohler.

## KANSAS.

Grenola
Had aur council preparatory to our Loveleast yesterday, Did not find as much umion as we desired. Those living off fron the main hods have the least trouble. $\boldsymbol{A}$ dear young sigter was made willing to follow Christ. We were auder the painful necessity of expelling an old brother and sister that left us and went with the Faith Believers. Their doctrine is tainted with Mprmonism. They claim to heal the siek hy prayer and fasting; do not allow any of their mombers to take medicine. Had a good ruin last $n$.ght. Wheat is growing finely. The corn crop is good. Please change my address from Howard, Elk county, Kanses, to Grenola

Oct. 3rd.
Johin A. Studabaker.

## CALTFORNLA.

athrop
I am here and am well. Yesterday sister Heary Hains' foneral took place. The California and Stanislans churches beld a joint council meeting on the first day of October and settled their troable in half a day, and now they all are rejuicing and Bro. Bashor and I rejaice with them. I thiuk the angels in heaven also rejoice over it. The Califormiachurelt had thirteen additions by baptism at their camp meeting. To-day a number of na will start for meeting. To-day a number of na will start for
the big trees. Elb, Jobn Forney. the big tree

## LITERARY NOTICES.

## OUR BUOK CORNER.

IILL you examine the following, and select such as may he of value of you? The lang eveninga are coming on, and a good book or two may be an excellent carepanion.
Txpes and Eyaleys, by C. H. Spurgeon. Price, 1.50. The author treats the following in his usual hriek style: The Star of Jacob. The Broad Wall. The Only Door. Royal Emblems for Loyal Sabjecta. A Frail Leaf. The Helmet. One Trophy for two Explaits. Christ the Tree of Life. A Silly Dove. Our Banner. Our Champious. Fainting Hero, Women's Righte-a Parable. Back clouds and bright blessings, sc. For sale at B. AT W. oftice.
lactures on Paracatiso, by Philip Brooks. Price 1.50. The following sohjects are ably truated: The Two Elements in Preaching. The Prescher Himself. The Preache: in his Work The Idea of the Sermon. The Making of the Sermon. The Congregation. The Ministry Ser Age The Value of the Home Soll Por sale at B. $\Delta \tau$ W
Tuy Paozlsy oy Hukas Luz-A new work

Las made its appearabice, he startlivg as it 19 porel. . : The author has placed his wand opon the undulatory theory of light, the wave theory of sound. nad the tranamatation theory "species, and they are thinys of ther prast. "He tates his line of maroh rigbt through tit edemy's country, like 'Shemman to the Sera.' Wr at fret wonder bow he obtaios his 'ropplies' as he is conatantly reduciug hattery after battery, with all its gun", upon the next, so that io the and lie has reduced them all. $\%$ " He zenm to he in no haste, or to wish to take ondue idvantage of his adversary; but lets him choo-e haxowu position, and then commesees the attack with such telling blows that the render is movd with pity for the defeuders, and absolutely leels relinf u ben the porition is taken and the warke destroyed. But tho lall is ouly trassient. The assailast is inexorable; be will not leave even a fragment for recoustinction, or a foundation upon which it ean stund. * E Erery man who is able to oltato it shooid read the hoak." - Neie Church Indepcndent.

## ANNOUNCEMENTS.

## 4, Allisor, Illanis.

16. Reck Rtver, Lee conaty at 2 p.in. 10. Temrosat, Hampshire, W. Ya. 16. Fairview church, Appanoos entuty, Ia 10, near the Sonthera Pacitic R. R. Dixion 10, Martios county, Iowa, at Jro, Erb's, Pala*kL, Mo,
17. Wieluta church, Buther Kansas.at bro
John Waringer's. 19, Wrabas Grove, Illinois.
19, Shaals Creek church, Mo.
20, Logring Greek, Koaciuseo comnty, Ind. 23, Beaver Dam, Mineral, W. Va 14, Hirdser, 111 anis,
The Brethren of Ucion Center District, Ells Con, Indiana, will hold their commanion Cet 16th, commehcing at 4 p. m. J. R. M MLLER
At the Free Spring meeting-house, Juniata county, Penna., Oct. 16th, commencirg at 1 o'cloek p. m. Јонк Zоок.
On the 12th of Novemher we expect to have our new meeting-honpe dedicated, and on the 13 th and 14th, will hald our Love-feast, in the Partage church, Wood county, Ohia.

> SAMANTHA M. WITMORE.

## Seus 这fems.

-Next gear Vieanu will celebrate the 4000 h aunivereary of the printing of the Grat book in hat city.
-Two bandred avd enghty-threa miles of railroad have heen hailt in New Mexica auring the past year.
-In several districts of England greas daziage has heen done to crops and other property by recent floods.
-Chinese are emigrating in large number to the Sandwich Islands. In the Hawaian gronp there are aiready R2,000 of these "distur bers of the public peace. ${ }^{1}$
-There is a prospect that the loag war between Chili and Pera will soan be terminated through the intervention of the United State and the European power.
-It 25 said that at a recent beathen festival in India, the value of the offerings, mest of which came from poor people, vmounted to $\$ 1,000.000$.
-One of Bargoype's four-poander cannon has been dragged out of the river near Stillwater village, after lying there 103 yeare.
-The stone light house on the first point of Tanging Koelinge, on the west coast of Java, has been thrown down by a violent earthquake.
-Rome, Sept. 10.-A stream of lava is is raing from Mount Vesurins, near the new railway to the crater. Some imprudent visitor bave been injured.

This year the rise of the Nile is severa weeks late, and the inundation in lower than at the correaponding pericd last year. There in some auxiety as to the result.
$-\mathrm{A} \mathrm{Mr}_{\mathrm{r}}$ W W. McMaters bas offered to pay the entire cost of baildug a Baptist Theolog ical Seminary in Toronton, Canada.

The resalts of the grain barvest in England are diecoaraging, and the prospects are that grest many smail farmers will emigrats to thi canntry daring the coming Winter.
-One hondred and 6fty Britiah farmers left
in Texas. It is belioved that a large number will soou follow.
-The epizoote whath has berst reging in Benta, har reached NuW lork, and 5010 horens are sick it te atable. Ilorsa mea are much alarmed.
-The experiment is "sllk coltare" is Sillsville, Kansas, 19 clointed to be a decided success. In sevea gears trial good results have been ohtained and the worms remain free froar dis-

The Rope inseascater to the propotal thint portion of the French Jesuits should form ariety prapagation of the firith in Comral Afries

On the last Suuday in July, an enrneat Protentant of Goudslaxar, M-xieg, while ou his way to preseh in the suburbs, necompmed by his little boy sud some coropamions, whe wa saulted hy a mob, wilh whom was a priest, and wra bratea, cut, motilated, and finally husasuiosted, oud ove of m a companions was nearly killed.

- A new gold mine has been dineavered in New Mexico. A ledge of rack, ou which a anall village was hnilt, has been diseovered to er rich in gold. Roek which has been thrown around as worthless is unw worth three dollars 16 pound.
-A shrowd farm humd haught for $\$ 100$ the hig meteor which fell in Enumet County, Iowa, last year, and was laughed at by his courades for what they conceived to he bis idicocy. He has now sold it to the British Maseom for 6,500.
-The Christian Weekly states that immense clouds of flien, stretehing as far au the cyecoold reach, have been observed at Havre, France, and far out at ees on the French coast; also on the Hedson River above Newhurgh, and in Nova Scotia. It is not knowa whence these tlies came or wbither they went.
- Capt. Wehb recently performed the foat of wimming seventy-four consecutive hoora in the large tank of the Scarborough Aquarium. He did ant show at the finish any aigns of far tigwe. Although allowed half an hour in each wenty-foar, Capt. Webb did not daring the whole time ahsent humelf more than about four minuten.

The horrid nature of heathenism in Congoland is revesled by the ceremonies of burying a bief. The course of a stream is turned and a large pit dug into its hed. The hottom of this cosered toith living women. Then the dead chief io placad in sitting pasture, surrounded by his wives. The earth is then shovelled in and the women horied alive, save the recoud wife, who bas the privilege of heiag lilled lafore the grave is blled up. Then some forty or fifty male slaves are killed and their blood poured over the grave, after which the atream is turned hack into its course.

## BIBLE BCHOOL ECHOEB.

DIBLE School Echoes" is designed for the service of robgs in the several depart. ments of cbarch service. It in derigned to ele-
vate the maxic of the Sunday-sehool above the frivilous character of many of the SundayIrivitous character of many of the Sunday-
echool songa in vogue, and while interesting the young, to cultivate their taste in the direction of that which is higher and porer in paetry and masic. The tone of the book 18 praiseful and devotimal, -has mone of the military elemeat in it. The melodies are graceful and rranged without iny troinarmomes are well arranged without any straining after odd "orig-
nalities."
lllark.

GENERAL IGENTS

## TEE BRETHREN AT WORE

TRACT SOCIETY.

|  | Dman |
| :---: | :---: |
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For the Danish Mision. From L/mestone, KanFor the Danish Mission. From Limestone, Kavnes, From Mchligan-
EIonth Page--Frora Mogadore, Ohin, Fion Dora, Indinta. From Pive Creek Church, 111
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Falls City, Nebriska. From Pawnee City. Neb, The Southern Distriet of Illinois. Final SetheThent of the California Church Troubles.

## CURRENT TOPICS.

Even the world ohserves some among us, that bava aspiring minds and seek for the higbest roams, and must be ruler and tear the awsy wherever they conte, or else there is no steuding befors them.
Chicago is fast becoming a city of Sabhathbreakers. Shops on many streets are open as on other days; the saloons have more trade, the street-cars more passengers, the parho more loungers than on auy other day of the seven.
We know what the bees do with the drones: they have a very quich way of settling suct matters. But what is the church to do with those called drones? is the question that has been puzsting our mind for several daya. We do not see our way clear; do auy of our readers?
The works of God must be in barmony with tis word. The Bihle does not profess to teach science; hut if it tescheu false science it cannot he true in other respects. Every heathen sys tem of religion that gives an secount of the creation proves itself false by teaching false science. The Bible aloue stauds the test of investigation for the ages.
A sad case of domestic infelicity, caused by intemperance, was made public is Chicago two weeks ago, in connection with a bousebold where wealth might have purchwsed anything that could be hought which could drive azay minery. The courta are asked by a busband fur separation from a druaken wife, who for wearly two vears has been almoss continually intox icated.
It is said the contribations per annum to benevolent objects by the memhers of the differeat denominations are as follows: Baptists, 45 cents per member; Mothodist, 70 centa; Presbrteriaa Chureb of Ireland, 93 cents; Free Charch of Scotland, \$1; Reformed Presbrterians, \$8.16; United Preshytorians, 82.91 ; Prsahyterians, $* 317$. Reader, what have you done the past year for benevolent parposes?

During the coming Winter and Spring Mr Ronayne, the Anti-masonic lecturer, will he enguged exclusively in study and doing Curistian rork in Cbicago. He has already orgauized a large Bable class for old people-men and women-in the Chicago Ayesue (Moody) eburch. He will aloo bave ebarge of the evening school to be opened noon hy the pastor, George C. Needham.
"I am rich enough," said Pope to 8 sift," I can afford to cive away a loundred pounda a year. I would not cruwl upon the earth with-
out doing a lithe good. I will enjoy the pleasure of what I give by giving it while I live and seeing anothet enjoy it. When I die I skonld beashamed to leave enough for a monument, if a wanting friend was ahove ground." That speech of Popo's was enongh to immortalize
him, independent of his philosophic verse.
Fall of the "Star in the Weet."-The Star in the Wech, a weekly newspaper nad organ of the Universalist Cunreb, puhlished in Cincinnati, Ohio, bas surpeoded publication, owing
to the failure of the Williamson and Cantwell to the failure of the Williamson and Cantwell Publisting Company.
By the way, if Universaliom is true, and all maukind will be sased whether they obey the Bible or not, we do vot nee that the supension of the paper will in any way cllicet any one'? future condition.
The Sooiety of Friends in England has of late ahandoned something of its serious character, and has created a wholesome discussion among its members by the introduction of singing in some of its general roeetings. The practice was botb attacked and defended at the recent London yearly meeting, and although the conservative elenvent inclined the peeting to
the expressed view that silent meditation and animated preaching were sulficient to secure the operation of the Holy Spirit, there were still to be found many who strenuously supported their belief in the power of songs of

Martin Lather's own copy of Vulgate, from which be translated the Bible into Germen, while living at Fanker Forg, on the Warthurg (1521-22) is said to have been discovered. The director of a little watering place in Bobemia, Dr. Sechlechta Ritter Von Sadmiboraky, claims to be in poossssion of the valume for which so
many Lutheran scholars have mode the moot diligent search. The margin of the single leaves of the Latin volume is covered with notes
by Luther. A Bobemian paper states that this hoolt was formerly in the Royal Saron Library, from which it passed a long time ago into the hands of the poet, Fapez Hvezdy.
Commander Huntingtos, of the United States Navy, las discovered in the Sonth Pa ofit reads like Joles Verne's "Thousaud Leagnes Under the Sea,' As the ship approached, blach masses thrown op were distingnished as mud and uabes. The upheavala were accompanied by dull reports, like these from sobmarine mines, and odor of solptur. Commander Huat ington did not thiok it pradeat to approneh near in his vessel, bat a boat was lowered and palled within a bundred jards of it.
Eoglish journals are represeuted to be much given to dircussion of recent discoperies of Sir John Franklin's ill-fated polar expedition, one of them being the remains of ons of his of fieers, which has been brought hack to England. Cormander Cheyne, on experieuced navigator publishes grove charges against the contractor who furnished Sir John's supplies. He claims that from the fraud practiced in this matter, the party was short of protisions sud thas mis erahly perialed. So positive are thene charges, that they will, no doabt, be mude the subject of a coreful investigation, and late jnstioe be visited npon a class of specnlators who are oft-
en no lexe guilty than murderers

A minister was solicitiog aid to foreign mis sions, and applied to a gentleman who refusto him with the reply that, "I don't heliere in foreigo missions. I want what I give to bent fit my neighbors." "Well," replied be, "whom do you reg ard as your neighbor?" "Why, those around me." Do you mean those whone land joins yours?" inquired the minister. "Yea." "Well," ssid the minister," how mach land do you own P" "About fipo hupdred acrea," "How far down do you own?" "I never thought of that, hat I sappose I own half way through." "Eractly," said the mininter," I suppase you do, and I want this money for the New Zealanbers, the men whose land joins yoars on the bottom."
Mr. Ingersoil's last effort was an attempt to answer the question: "What must 1 do to be saved $?^{\prime \prime}$ hefore a Chicago audience. It was the old story of abuse of the church rather than a manly discussion of his topic. As the adience retired from the ball, they were prezented at the doors with little tracts by the Young Men"s Chistian Associatiou, answering the question of the address in Scriptural language. If Mr. Togersoll's rhetorical attacks upon the ehureh raay cause the church to purify itself, and the irreligious to think soberly over these eul jecta of eternal interest, perhaps much good will come out of the scourge of his tirades. But ho will be guilty all the same in that be seeks "to pervert the right ways of the Lord."
It is stated that Mr. R. H. MeD onald of San Franciseo bas offered $\$ 100,000$ toward a permsnent endowment fuad for a Cbristian Uuiversity, provided an equal sum he raised by the Baptist, Congregational, Episcopalian, Mrthdist, and Preshyterian denominations. Stipalations are made that all persons otherwise meeting the prescribed requirements for eutrance shall he admitted to the institution upon equal terms, regardless of their religioas opinions, nationality, sex, or color; that no professor, student, or employee shall be connected with the umversity in any manner who in addicted to the use of tobaceo or opium in any form, or who uses spirituons, fermented, or malt liquors of any kind or description as a beverage.
The Pennsylvonia railroad, whose careful management during the immense travel of the Centennial year hecame an A merican hosat, experienced on Saturday night, Oct. 9 , one of those dreadful accidents that appal the whole country. Three trains were sent esitward near oidnight, crowded with late visifors at the expasition and a Democratic meeting. The rear platform of the first was so crowded that the signal lights were hidden from the engineer of the train following, and, while the first was halted at a suburban station, he drove bis en-
gine into the crowded car, smawhing and scalding its occupants. Twenty-four had died before Mondsy, and of nearly a score more the doetora give no bope. Gross carblessnesa is to evident, that if some one is not punished for
this wholesale marder, the traveling pahlic will not be greatly hlamed if they demand new laws which shall deal severely with such crime.

The Mt. Morris Democrat reports a fearful accident on the new railrond, near Byron, about 30 miles east of Lanark one weelk ago last Sunday. In order to push work as fast as pos. dible the gravel trnin is run *very day. Upon this occasion a number of citizens availed themselves of the opportunity to ride out upon the train to the gravel pit ahoot two miles distant to see the oparation of the steam stovel used in loading the cars. Upon returning in roanding a carve the train run into two cows that were standing apon the track, and the train consisting of fourteen cars was hried down a fifteen foot embarhment. A terrible scene enaned. The cill were pled on top ane another and many parsons were horied beneath
he wreck and tone of grazel. the wrech and tose of gravel. Four personn hwets where!
were killed outright and nuother ded a fewe momeats after being extricsted, while two ofliers were still missing, and were supposed to he buried heneath the debris at the tine our nuformant left the scear of the disaster. Fifteen were in jured, many of them quite serioasly, if not fatally.

## SWEARING


"Thooghts shut up want air, and apoll like bales unopeaed to the sun." "Swear not ut ati."- Matt.
5.34 .
$\mathrm{B}^{\text {EING obliged to atteod court, as a witness, }}$ thougbto to me. According to the abore quotation, if I heep them "shut up" they will "spoil," beace I put them on paper to give them "air," so they may live.
There" are but few instractions presented in holy writ, that are as little heeded, or ao mucb minconstrued, as the taachinge of our Savior and his apoetles on this sulbject. Many say they allude to profane swearng. To put this construction on these sacred taachings is, to say the least,-saying that Jtsus admitted that of old-time men were commanaled to swear profanely ; of old time they taught, "Thou shall," and Jesun esys, "But I say stetar not at all." Could langoage be plainer? But the Master plainly saw that men would tarnish his simplo plain, positive teachings with theix unhallowed conatruction, therefore he notes miuutely a few of the things hy which men were likely to swea:-benves, eartb, Jerusalem, and even man's owa head.
The inspired apostle James well underntood the teachings of our Savior; hear what be saya: "But ahove all things, my brethren, awear dot, neither hy beaven, neither hy the earih, neither by any other oath." Jas. 5: 12. But the guilty one aays: "I do not swear hy any thing: I only solemnly swear, 'so help me God.' "I ask, is it not ao outh? You nay "yes." Sames sayb "Neicher by any other oath." I ask do you "wear P You reply "yes." James says, "A hove all thangs awear not." It seems as if the Suvior made it 50 plan thant a way-faring man, thougk a fool, need not err therein. Then it reiterated and suhstantiated by the inspired apostle; hut truly men get wise above that which is written.
Some accuse us of aftirming and refusing to wear hecause the oath is more binding than
 thon is even more binding than the oath. hoth to Cbristian ond infidel. The chief difference between the osth and affirmation is, that in swearing the person sworn holds op his hand, or bisses the book, and in suhstance soys "60 help me God," whereas the peron siffirming (without raising his hand or kissing the hook) saysine uubstance "Tbis I do nuder the paine and penaltien of perjary." We bave no promiee of the help of God to do a thing be has told us not to do. He throngh his non snd the apostle has told up, "Swear not." How can we expect $\theta$ od's belp to do what he has told us not to do? What force is "So belp me Ged" to the infidel who denies the divinity of the Bible while independent of the Bibis the name of Ged is not known? It is of no divine force: it may be of legal foree. whish is ooly implied not expresel.
To him who offirms the "paios and penallieg of perjary," are twofold: First, onder the laws of the land in this life, Secondly, ander the jaw of God at judgment after this life. Thongb the infidel deniess the kereafter, "the pains and penalties of perjory" in the affirmation are eypressed and not only implied, and of more force than the (to him) unoweaning "so help me God." Where is the consistency of either a Christian or an infidel swearing? Echo ans-

## 角cligious (frems.

The man lacks moral courage who treats when be ahonld retreat.

The pleasure of doiog good is the ooly pleasure that aever wears nut.
-Those who give not till they die, show that they would not then if they could keep it aoy longer.
-God has promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastinaion.

No one is safe from the shafts of envy uoless he be either too far below or too high above his reighbor to be re. garded 38 a rival.
-Nothiog can be more paiaful to the feelinge of a minister when he comes to water his flock than to find that many of them are not at the well.

We shall be free from temptation only when we are free from sip. We aball be free from evil desires only when we are pure in heart.

The water that flows from a spring dossn't congeal in winter. Those sentiments of friendship which ftow from the heart cannut be frozen in adversity.
-Many people make a great ahow on borrowed glory. They have no glory of their own and must use that of
othere. They are regular aponges in society. They sponge thenr way through life.

Some one says, "Opportunity is the cream of time." And Bome one also says, "To improve the golden moments of opportunity and catch the good that is within their reach is the great art of life."

I grent man under the shadow of defeat is taughthow precious are uses of adversity; and, as an oals tree's roots are strengthened by its shadow, ao all defeats in a good cause are but resting places on the road to victory at last.
-If you have any real greatoess you woo't go far before the world will fiud it out, Small meo ivsist that they aregreat, while grest men csp afford to keep still. The Talmud says that "all kiods of wood burn sileotly except thorne, which crackle and call out 'We, too, are wood.

Certainly one who is "risen with Christ" ought to be like the Risen One. He will be expected to be week and lowly, gentle sud loving, simple and frauk, kind and nbliging, liberal and generous, noteasily provoked or affronted, transparent and honest, not selfish, not unwilling to be taught.
-The world never stood in greater need of good men than she does to-day. For real, earnest, brave men the world always paid a premium, but too generally deferred paymeot until posterity demand. ed satisfactiou; but the detrand was never greater, the premium never higher, nor the pay surer thau now. Men are wanted everywhere.

Dr. Cullis tells, in one of his reports, of an aged Cbristino who, lying mn his death-bed in the Consumptives' Home, was asked the cause of his perfect peace, in a state of such extreme werkness thast he was often enturely unconscious of all around him. He replied, "When I am sble to think, It think of Jesus; and when I am unable to think of him, I know he is thinsking of me."

Suffering is indispeasable to the formation of a noble character. Even the Son of God was made perfect through suffering; and we cruelly delow.
ceive ourelves if we suppose that orr believe that Cbristian humility in clothgraces are to be developed, and be fitted for the Savior's society in beaven, withont our bearing bis cross and knowing the fellowship of hissufferings bere be-
-Do not speak much of other's faulis, sad when you do be careful to represent them in as good a light as their case will admit. If you must tell, the faalts of athers plainly let it be with a masifest sorrow for them. Step lightly on the faults' of others; it may wound an aching beait deeply, and do no real good to any one.
-A clergy relatpe that early in his ministry he and another brother were cooducting a meetiog in which there was much religions interest. An old man gave expression to his joy by ahoutiog, end continued it until it hegan to interrupt the services. Brother H -said to brother W-, "Go and stop that old mau's noise." The shoutiog man at once became quiet. Brot ${ }^{2}$ er H. asked brother W. what he suad to stop him oo quickly. Brother W. replied, I askel him for a dollar for foreign mission."

## AN IMPORTANT QUESTION.

My. dear brother C. H. Balsbaugh:-
1 CANNOT withbold; indeed ngone of our Father's dear ones should withhold from you their Christian sym. pathy. The Lord be praised for his grace to you amidst aevere bodily efllictions, enabling you to defeud the cross of Christ in its simple self-den yiug claims and its faithful sutlines io the life of hia children, against the cruel, the sarcastic atterupts of writers in the Pro gressive Christian, including evea Bro. H. R. Holsioger, its editor, to have yon appear ridiculous. I have followed up your writing for perhaps twenty years, and often have 1 rejoiced in your faithful adrocacy of the claims aad truthful expressions of Christian life.

There is one point on which I at times have feared that you lost hold of a pripeiple in so far as it needs betangible, and that is ou the subject of plain. ness of dreas. I have not oue word to say agaiust, but everything io favor of your way of showiug that plainness of attire will follow gospel converaion. I even don't mean to say now by any meane, that in so far as not loving the world relates to matters of dress, that it necessarily must have the form peculiar to our brethren,or thst it necessarily must have any other described form, bowever plain exclusively as auch. I cannot argue the question in favor of any one particular form as the decessary and only form through which humility findn expression in wearing apparel. To affirm in favor of any special form as a necessity would for the same reason require that form for every age and everywhere, and yet we may easily know that neither Christ or the apostles had our present form. But the question is, can we hold the principle intsct-can we hold it at all without form? Different ages had their different atyle. Now can we hold the principle of humility in its expression touching wearing apparel apart from an adopted form pecubar to our age? I confess my perplex. ity in the matter. I never yet saw дnything writtea by Brother Holsinger, or any one else, against a recognized form of clothing suitable to Christiana that affords any solution to the matter in question. As well might we expect the oak to transmit itself down the ages without a form peculiar to itself, as to
believe that Cbristan humility in cloth-
ing caa exist aod be maintained without aome general appropriate form, through which all Chriatians contribate their part towards perpetuating this principle.
For the sake of order, and order means protection, aod protection meaus perpetuation, some chosen form be comes a necessity against the aggressness of pride. Brother Holsinger stands forth as an advocste of no rule, no form, and bence no order, and yet he says he fayors plainness of dressing. To my mind his position is a myth, a phantasy, and between you and him is an impassable gulf; and yet I at times fear that he, with others, may say that while our dear brother Balsbaugh is flee on "priaciple," yet his seeming slyyness to adrocate form shall be our bridge over which we will pass to force the citadel of truth and ses up the throne of anarchy on its ruins.
Now my dear brother, you will pardon me for the liberty I take is alludiog to the seeming discrepancy between your noble defeuse of priaciple, as it relates to dress, and some neceseary chosen form for its maintainence. True, 1 freeiy admit that you take such an immensurable sweep in scanning the wide field of the cross, that what may appear as a discrepancy on the point before us, is fully compreliended in your manner of presenting the case.

The ugly thrusts which some who are perhaps mere stricklers for form, have given the dearly loved Christian name are admitted and deplored, but even this may do good service. Had we no auch distortions we might worship form for its own sake. These distortions are rather to be considered as "attempts abortive," and in no wise nflect the question at issue. The fact still remaios that order, life, growth, and protection, are dependent an form. All nature af forms this.
It is eaid that "Iofidel France" lost the itea of boliness, because she lost the form of holiness. I am aware that this way of presenting the mattor may suhject me to the charge that the ground here taken is that io order to get the idea of humility we must adopt strikes in from ths outward uses. Not at all in the sense of the thoughtless would-he critic. We are presenting the matter on the law of mental science, but what (it may he said) has nental ecience to do with a purely spuritual service? Much every way. We only know the existence of things by their forms. We koow nothing intuitively, but we all learn throngh objects. These are the communicators of ideas to us. This being true we easily perceive the ides of humility, when we seeits appropriate form, and the form of clothing chosen by our brethren fairly and appropristely presents that ides. True, other plain forms may as fairly do the same, but to consent that there masy be different forms in us annoy ns at the same time. I ask, would not this involve a principle that would destroy both it and them, $i, \epsilon$., the right of personal choice? Abaolute uniformity in the preseut order af things in thia world I freely admit to be an impossibility. Impossible because it agein involves a principle that is atterly impractical, but a general practical or characteristic uniformity is to he easily obtanned: aad neeessary, too, for the maintainence of the theory represented by it. let Brath. er Holsinger as a Christian, ;as a scholar, treat this question in tha light of and
according to the lawn of the mind, which are the lawe of Grod, and his paper will no more be the medium of conveying immature thoughts to grieve others whose condition in life ia equally favorable with his to know the pathway of duty, and whose interest and zeal for the name and kiogdom of Cbrist Brother Holsinger will nut presume to queation. Now, my dear brather, I have not trespassed on your feelings, but hope you will conaider this an opportunity of nsefulpess opened to you to improve. May the Lord greatly bless you.
S. S. Moilebr.

## WHAT IS SIN $P$

## ur b. T. Rosseaman.

IVHile it may not be much pleas. wre to the writer to inveatigato the ahove anlyect, and perhaps of mach less iverest to some of thereaders, yetitmaybe well to make atch investigation, and keep before the minds of the peoplo the anture of ain and its evil effects, that it may he less iodulged in.
Just how long holisesa reigned without its opposite, we are ont going to tell in this article, but it had its oppos. iog element long eaough to produce rainous effects upon all things which we behold. The stain of ain is deep, which nothing can efface save the blood of Carist. Sio opposes all that which is good; (rod is good; bence sia opposes God. Theref re eince $\sin$ is perpetrated against the grestest amount of good, overconing all thiogs else, the saving power could emanate from no other source, beace it comes from God tbrough Jesus Christ, "For there is none other pame under heavea given among men, wherehy we must be saved." Acts $4: 12$. There is perhaps nothing that has been so variously defined as sin, each a befitting nameso forcible in its meaning that good will shrink from it at firat thought.

The Bible gives us the moat terae defioition, and yet about as comprehens. ive. It is the traogreasiog of the law. Law embraces and detaands all obedienee, both in the moral and physical world, and that which is violated is ain. This then may and ahould he na incentive to man, to study what law is, 80 that he may know that he is not a violater of that law and consequently nut a sinner. Hence this definition given, by the spos. tle, ia comprehensive evongh to embrace all. Thelaw governing the physical world is embodied is the moral law tenching us our duty relative to onr own bodies and the treatment of our fellow-men.
Sin, therefore, ls the tranagresaion of the law of God, and disobedience of the divine commands of beaven. It may bavea wider berth. It is "to depart voluntarily from the path of duty presoribed by God to man; to violate the divine law in any particular by actual tranagression or by the neglect or nonobservapee of its injucctions: to violate may known rule of daty.'
Law comea from God, and when any part in violated it strikesdirectly at him as much eo as if there was no other being affected by it. A traosgressinn may be ruinnus to man, yet it is direct to God, and has been so regarded by the ancient sages. "Against thee, thee only have I sioned, and done this evil in thy sight," is the language of one who was a man after God's own heart. Sin, therefore, is enmity against God, deposing him from his sovereigntyandinsult him, abhors and denies him everywhere.

Sio may be defioed more defiaitely and in morc common place terms. Perhapa the porpetratory thromeslves may be ready to pronunser jadgement, when it may be said of them, "thou art the mas." Heace let us look at it in all its forms. Thereare manoy terms employed by theSeripturesto deficealo or repre ent its obnoxiousoess. Disobedience was the first ain, nod perhaps the darkest, beesuse io its traio mnoy more sins were statroduced. Sin is rebellion and treason agaiost the Bible cootanning the beat law ever givea to mac. Man is commanded to love his fellowman, but instead he tskee his life, committiog murder, which also is ajo.
Man may violate the laws regulnting life and bealth igoorantly, yet results in the same ruiuous effects, heoce sin is ignorance. By this igoorance of law he becomes diseased and sick both in body aod sonl, and dies, hence sin has saother double asme-that of sickeess and death. Sio canonot be libelled by any of those representations, because they were given by one who thoroughly uoderstands sin, and that divinity in Lumanity, conscieuce-actiog as a silent monitor in every human breast tells us those representations of sin are true.
Then what is sin? It is the violation of law, either through igcorance or wilful manifestation. Whether the first pair were sware of the dreadful effects that disobsdience would produce is not probable, yet the fouatain of bitterness was opened just the same and in its strean the turbulent waters are foaming aad seethiog in a mixture of disobedience, rebellion, treason, murder, ignorance, blindness, sickness, poison, death sad hell; and are embittering all the streams of life, and filling the world with untold wretchedoess. To him who is aware of has condition, is it any wender they cry, "What shall I do to be saved $f^{\prime \prime}$ Throwing themselves at the feet of Jesus with the pleading, "O Lord undertake for me,asve me and I shall be saved, heal me,and 1 shall be healed; for thou art my praise." Is it surpris. iag that the saved ery repestedly to the erring to come to Christ and rid themselves of sin? Oh Lord, cleanse us froms all sin in whatever form. Turn our fountail of bitterness to one of jov, sud may its strenms bear forth the joy to otbers, that the watera in the aggregate may be an ocean of unending joy nwardiag unto thee an eternity of praibe. Dunkirk, 0 .

## GREAT TRUTHS.

## by 8. o. Lankiss.

WHEN we look around us and behold the wooderful works of God, the beautiful earth with its great subterranean eaverns, prodigious in ex. tent, far exceediag in transcendent splendor the mythic imsginations of man, its surface profusely elaborated; the starry firmsment emblazened with sparkling gems of infinite grandeur, 60 besutifully typifying the vigilance of our Creator, we are made to wonder with exceeding admiration and exclaim, What is mandhat thou $O$ God art mindful of him? Who hath dominion over sil thiogs which thou hast created up. on the face of the whole earth, things animuste and all being subject unto his power, being made in the image and similitude of God, knowing good from evil, was driven from the presence of the Lord on secount of disobedience, deserving his wrath and indignation. Behold the incaroate Son of God, nailed
to the cross, sud auspended by crue] baods hetween hesven and earth, bis blowd gushing forth frotil bis wouaded side, and eufferitg the exarneiatiog horrors of a0 ignomivious denth. Blessed Satior, we desire an interest io thy precions blood. Thou oaly art the true type after which to fashion our lives: thou ooly hath overcome death, sic and the grave; thou alooe hath impress. ed upon the saads of time a pictare whicb groweth lrighter as the "Flood of yeark roll on." In thee we have a model nfter which to monld our setions, competent to lead us safely over the rough reefs, across which life's enrrent flowa. We hear thy welcome votce calliog, "Come unto me all ye that labor and are heavy laden, and I will give yon rest." We desse a home with thee in the massions of the Father's house ahove, a crown purchased for us, by thee, on calvary, where we can behold thy lovely face and know thee as thou art.
The natural heart of man is said to be deceitful sbove all thanga and desperately wicked; for out of it proceedeth thefts, murders, aud every evil work.
We iavoke thee our Father to give us a new and a pure heart, for without it none shall see the Lord. Let our prayers be unisonant, mixed with fath; our new hearts filled with love for all forbearing one another in love and ever exhibiting that purity of prineiple which aver characterizes the iollowers; not sarcastic, espeeially to the bsbes in Cbrist, for we are taught that it would be hetter for us to have a millstone tied about our neck, and be cast into the ses, than for us to offead one of these little ones who believe in Christ. Sar casm only genders to disunion and embitter the feelings and exposes the spirit hy which we are actusted. That we he not presumptuous, but always preferring others to ourselves and, showing ourselves a psttern of meekaess in all things; consistent with our profession, faithful in the least as well as the greatest. The unpainted canvss of the future lies before us, and we are all art ists in the sonse that the part that we play will be eagraved upon the great scroll of fleeting ages. Every sct we perform is a stroke of the brush upoa the csnvas, which is gradually reflect ing either a picture of encbanting beauty, or a carieature of repulaive ignominy. Let "us neek after truth, virtue and true holiness, the priceless gems which ooly esn be obtained at the foot of the cross, and live so in this world, that we cac have a part in the "First Resurrection;" our names be found writtoa in the Lamb's Book of Life at the last day, and gather around the tbrone, there to sing the aong of Moses and the Lsmb, and to dwell with him, who hath redeemed us, throughout the countless sges of a never eodiog eternity.
Frieodly sianer, why will you reject the proffered term of mercy? Why will you cast off conviction, sad the gentle wooings of the Holy Spirit, and at last be spurned away from the pres. ence of the Lord forever? O sceept him now. Now is the accepted time, now is
the day of thy salvation. Juatice says, the day of thy salvation. Juatice sayb, cut you dowa, but mercy pleads for you in tones of deepest anguish, saying
spare them yet a little while, perhaps they may become fruitful. Why not cause rejoicing in heaven, for we are tanght that aagels rejoieo when sinners return to God. Perhaps this may be your last warning, your deatiny fixed,
your doomsealed, aud you cast into ooter darkaess, there shall be weepiag, wailing, and goashiog of teeth, where the worm dieth not and the fire is oot qneached, betore yon are warned agaits. S- ek the Lord while he may of be found, nad atrive lawfully to n ter' in at the strait gate, for many shall seek to eater in aud ahull not be able. And why? Because they did not strive lawfully.
Larkins Factory, Vu.
PARAPHRASE OF 1 CORIN THIANS, CHAP. 13.

## BY B, PRLIT NOXLE

HOUGH perfeet eloqweace adore'd My oweet pornadivg toague,
Though I could speak in highor strains
Than ever angel sung.
Though prophecy my noul inspir'd, And made all mynt'res plais; Yet wero I void of Caristian love These gifts were all in vasu.

Nay, though my failit with houudiess pow'r Even uountrias could remove,
I'm still nothing if I'u void
Of clarity and love.
Although witb liberal havd I gave
My goods the poor to feed,
Nay, gave my body to the flamos, Still fruitiess were the deed.
Love suffers loag, love envies not But love is aver kind: She dever bosetatb of herself, Nor proudly lifte the mind.
Love harbors no asapicious thoaght,
Is patient to the bad
Griev'd whea she hears of sins and crimes Aud in the truth is glad.
Love ao unsembly carriage thotres
Nor sellibbly coafin'd
She glows with accial tenderaess,
Asd feela for all mankind.
Love beareth much, much sbe belieres, Asd etill she hopes the best;
Love meekly suffers many a wrosg,
Tbough sore with hardebip presid
Love still shall bold an eudless reiga Is earth and heaves sbove,
Wben tonguea sball cense, and prophets fail, Aad every gift but love.
Hero all our gifts imporfect are
But better days draw aigh,
When perfect light shall pour.its rayi Asd all those shadows ty.
L ke childran here we apeak and think, Amua'd with childish toys;
But whes our pow'st thair manbood reach, Well scorn our presest jogs.
Nuw dark and dim as through a glast, Are God and truth bebeld
Thes shall we see as face to face.
And God shall be unveild
Faith, Hope, and Love, now dwolls on earth, And earth by them is bleut:
But faith and hope must yield to lore, Of all the graces best.

Hope shall to full fruitios rise,
And faith be sight above;
These are tbe means, hot this the ead
For ssiats forever love.

## ONLYAPART

## MARY J. BTEES.

E
VERY day we hear some eay, "What sn abundaace of fruit this year!" True, yet there might be a great deal more, for ooly a part of the blossoms which came forth under the genial influences of Spriog perfectly ripened into fruit. Many of them withered at the touch of the frost and wind. Others that survived these enemies were blasted by the sun. Others grew to be quite large, but the little worm made its way to their bearts and they fell.
Thus it is with the people who embrace the doctrice of Jesus Christ Many go away becanse they cannot bear the reproach thstcomes upoo them from following in his footsteps. Others
paase for a while and thus grieve the Holy Spirit. They aest refuse to go on, and sooo deach clasps them in its deadly embrace. Others practico certaio doctrines of the goopel, beeanse they are popular and reject others be. cause they are anpopalar.
So you see onlys part of those who profess the aane of Jesus can say with Paul, 1 ann crucified with Clucist. Ouly those who cat bear the cross can follow the Siavior folly to the ead. A religion witheut the cross is not the religion of the Bible. All whe would live godly in Christ Jesus monat suffer peraecution. You canonotescape it asve by denyiog Clurist. Peter was Lonest whes he said, "Though all meo deoy thee, yet will 1 not deay thee." Y'un may bave erfusl hooesty, hut did you ever consider your weskuess? Doo't you believe you would fail as he did?
To panse io the pathray is only to make the darkness grow darker, and probably be a stumbliog block to those who come after you: while going on makes the way clearer and your light shine brighter.
And, persons who practice certain doctrines because they aire popular may as well invent their own religion; for the religion of Jesus Ctrist is aot of an eclectic chanacter, it has a divioe ori gin. It is oot made up of borrowed doctrines. The assumption that certain precepts msy be disregarded is false, sud damning io ita resslts. To reject a part is to reject the whole. Hence the religion of many would aot have satisfied Paul; for it is only a part of the religion of Jesus Christ. Dear reader, to which class do you belong? Begin with great earnestness and zeal to become a stable Cbristian.

Do not be discouraged with past fail nres. You can succeed. God's grace is always given to those who honestly strive after conformity to his will in all things. Walk in the light and your liability to stumble will not be so great. Firmly resolve to be of that number "Who eame out of great tribulation,and have washed their robes and msde them white in the blood of the Lamb."

## Howardswille, Ill.

## PRINCIPLE.

BY J, w. sortawood.

INo. 32, page 4 of B. Ат W. eccurs an article noder the title "The true Fouadation or Priaciple Msnifested.' You that have not yet resd it we invite jon to read it carefully. We are too mych after form and not enough after principle. Let as take sll the forms the "Thus saith the Lord," that the gospel gives us: let us also become more apiritual and thus he geveraed by the principle of the gospel as applied to all things sepsrately or combioed. Let the true principles of the gospel be developed in us and they will give furm which is in harmony with all the "Thus aaith the Lord" contained in the gospel. We are too apt, in developing gospel principle, to get "self"-the principle of the world mixed with it in onr minds and hence develop s form very near or gnite like the world-something that is not self-denying, but pleasiog to "self;" it may be upon dress or aaything else. Let us not develop principles of the guspel into popnlar forms, but long, and pray, and secept, when given, that self-deoying priaciple given by Jesus, and thereby become mure spiritual, less carnal, sad s form will be developed not after the style of the world, but ong thst a affe-one in keeping with the gogpel, one that is gospel, spirit and principle as applied to in more praserful, and mere watehful.

| PUBLISHED WEEKLY |
| :---: |
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| J. B. Moon |
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Dr. Crousen, of Mt. Garroll, Jllinois, died last Friday morning.
We learn that nine were baptized at West Branch last Wedsesday.
Look ont for No. 45 which will conkain a rate ofter to sll our readers.
Ix is hard to rend by a dim light; not more eo, however, than to see the life of Cbrist in a profssar whose light bas heeome darkness.
Papsas are good things, if the right kind aud properly ueed, bat if filled with error and slandor they soon prove a power for evil.
We bave sent out our Prospectus for 1881. If we have miessd sending to any of our agents they will please notify us.

Brothen D. F. Stoutier of Maryland, is expected at Sbannon nest Soturday, and will remain and preach for the Brethren there over Sunday.
Masonay is no longer a secret. Any one who is willing to spend a few dollers for a book the curtain.

If there 18 no agent in your part of the country send to us for outfit. Welthink our list cap be greatly increased by a little effort at ell points.
Babthaes, do not deapine and ignore that sunall talent found in another; it is neteded. Rexember that there are ploces where it is not eafe to carry a largo lanup, thea a omall candle comes very bandy.
Tue United Preshyterian unys: Apart from the sinfuluess of it, the poorest basiness in the world for men professing the faith of Jeaus, is to try to underuine the old foundations of tratb. In all its influence it tends towards estruction.
Brethres J. W. Smouse and Pollard elosed an interesting meeting at Bolivar, Penna., Sept. Bth. Two were added to the church, and Jacob Dell aud Daniel J. Shaffer were elected to the minst tion.
In cons quence of the heavy raine the Losefeast in the Beatrice charch, Nebraska, was postponed oue doy. They practice the single church during the meeting.
MisI-TERS, stady well your own manner of speakivg. your own gestures, and your very $100-3$; for if there a a harsb, rough, oneonive
style in the way yon express yourself, it apoils your iullaenes, weakells your power, and inYour humone, weakels your
juren the euge you droeate.


Beotezze Silas Hoover writes that be cormmeaced a meeting at Pleasant Hill, Miami Co., Ohio, Oct. 6th wath a very good attendance.
Bnother Harrison and wife retorned from Iowa last Friday noou, hat left agnin Monday morning en route for Indians and further east, expecting to be albwent stveral months. W wist them a pleasant and aseful trip.
Da Roop, while driving from the convention on Soturday night, drove down a steep hank, apeetting his spring wagon and epilling his family ont, but fortuantely none were badly burt.-Preacher.
Oua agenta will reme raber that we offer the B. AT W. one year and the "Problem of Humas Life" to one address for $\$ 3.00$. In eending orders for this raluable book with pemes of sab seribers, pleass put the book ordera oo a separate sheet.
Bertheen who have personal difficulties should not fail to apply the instruetion given in the 18 th chapter of Matthew. We have a very poor opition of a person who telle his parsonal grievances to every hody he mas chance to meet.
Sister Clurenda Moore reports that the diptheria ${ }^{16}$ raging in some parts of Woodford Co., III, and that it haffles the still of the best and oldest physiciaos. Eleven died out of one
family, and it is proving equally fatal in other fancilies.
We owe our readers an apology for the bad press work on our paper last week. A first class pressuau has now been employed,and will yoon tnke charge of the press department, so that our readers may exptet a paper that will
compare with any others for neatnes, compare with any others for neatness.
$W_{s}$ have jost received a letter from Brotbar Emunuel Sheets, of Ore Kuob, Ashe Ca., N. C., in which be eass they are now released from " long standiog difficulty in the church. He thinks the difficulty ia permanently settled and asks the prayers of the church in their behalf. - Primitive.

To save oil we often turn the light of a lamp down; of course it makes a very dimm light. It Fould seem that some professors are in the habit of tarning their Light down early Monday morning, and leaving it that way till the pext
Sunday morning. Such pereon* are generally Sunday morning. Such pereons are
knowa by the dianees of their light.
Ashiant is to bave another paper, or rather one paper in two parts, both to he called the Gospel Preacher. The large one to contain 16 pages, pastod and trimmed at 81.50 per annum;
the secoud, the same size as the present Preach; er, hat the contents taken from the large paper, price 81.00 . We have not yet learoed who is to edit the papers

A ceay heavy wind, from the South, visited thed last Saturday and continued during the day. The weather grew quite cool and conNo Sund suow was flying moch of the time. Sunday night it was cold enough to freeze ice as much as a hulf inch thick. We leara that the storus was quite general.

It is natural for many Christiaus, who suffer persecution, always to refer to what the saints of old endured, not atopping to think they may besultering justly, aud that their aftictions may have been hrought on by their own minconduct.
A large perceatage of our ills is the result of our own actious for wuich we often justly sutier.

It seema that Bro. C. H. Balsbaugh has been requasted to wnite a book. We know that many brethren atid elisters would like to have
his writins his writings in book form, bat he thinka be
will not he able to perform to will not be able to periorm the task. Not be-
ing able to seed out a whole toaf at one time, be coucludes to keep scattering crumbs while the Master parmits bina to live and morls.
Fnow now to the end of the year wo masy
haso tusay cosideruble nlont our buineess
hunco salk the ruders in grath al to behe math




lately married annther his. The Eider does
not recorniz. "incomputibility of teaper" as
nny Scriptoral ground of dizone

We are pleased to receive ao many new aub-
acribers. Our friends will accept thanks for soribers. Our friends will accept thanks for
their efforts to enlarge the circolation of oor beir efforts to enlarge the circalstion of oor
paper. We have room for many more new readers.
Tha Preacher gives a very favorable account of the Sunday-sebool Convention lately held in the Blatk River church, Medina Coo, Ohzo. It says:
"Br Bro. Parker's Children's Addresh, and Bro. Brown's bermon on Sanday, were among the leading features of the two day's programme."
Faknd John B. Shatto, of Odeholt, Sac Co., luwa, sayy: "I received your paper last night and will take it with the greatest of pleasure. My wite helongs to the charch bnt I do not. We would hike you to send us some one to preach for us, as wef feel very mueb lost on sccount of having no preaching by the Brethren."

We regret to leara that some of the members of the charch at Wayneshoro, Pa , have withdrawn from the regular eborch worship, aod aow hold mertinga by themesives. It is aincerely hoped that they may become reeonoiled to the ways of the church, and consent to endure that which cannot be cured. It is both ansate and unwise to allow local ditleronces to eparate us in this life.
W.anted-At this office a young brother of aechanieal tarn of mind who is willing to hegin at the beginuing and work his way up by real merit. Want him to learn to do press worl, composition, and run an engine. Mast possess patience and agenial disposition; not use bacoo nor spend his nights on the streek uor home and studp $r$ ligion and the ort of home and study rligion and the 6 ort of
printing. For farther particalars address Baethaen at Work, Ladark, III.
Five years ago, when Stanley opened a way the great lake of central Africa, he found the king and people of that coantry ready to receive misalonuries. Fifty thousand dollers was immediately raised and missionaries put to work. Their labors were crowned with success. Of late other charcbes sent miseionaries, who tanght a differeot doctrine, and got the African king and his people eo confaned about tha teachings of the Bible, that the very lives of, not only the misionaries, hat all the converts, are oow in imminent danger, thas showing the rfsult of the confused oondition of modorn Christianity.
1s the Querista' Department of the Christion Aduocate, the following question is asked: 'Is the wearing of gold hosom studs, gold and diamond sleeve-buttons, gold watch-chains and finger-rings a violation of the rule of discipline which forbids its members 'doing what they know is not for the glory of God?'" The anwer is, "It is."
One article in the Discipline referred to,reads thus: This is no time to enconrage "superfluity in dress, therefore let all our paople be exhorted to conform to the spirit of the spostolic preed to conform to the spirit of the apostolic pre-
cept, not to adorn themselves "with gold, or cept, not to adorn themselves "with gold, or
pearls, or costly array." 1 Tim. 2:9. Hezee it will he seen that members of the M. E. Church, who wear gold for ornaments, not only violate the gospel, but aleo the M. E. Discipline.

## OWE NOMAN

$f^{\text {ROM an article aent us for publication }}$ glean the following timely remarks:
Ove no man anything, but to love one another.' Go where you wall and you will find this command disregarded very much, not only by the world but also by the Brethren. As we claim to live up to the commandmonts closar than other denominations, is it not very wrong for ue to disreapect this plaia command of God, by going iuto debt, often pronsising to pay at eertain time and fait, thereby making hard feelings between us nad the ones we dis-

This bas mado a great deal of tronble io the hurch, and in some placps the world i - losing
confilenor in un. And doed it wot look an if we are gr sapipit after the thongs of thio wuch
cfore rreare able to gay for them? Does at
omethitg that on tot really our oma? Thee let us try and pas. more is we go and avoid no

There are o grat many evils growing out of going into $\mathrm{d}=\mathrm{j}$ t:-Snch as not waling our mord good, lawanite, evil speaking, harib words

## INGERSOLL'S LATEST FLOURISH

0Sonday, September 10th, Robert Ingersoll delivered a sperch to a large waderce in Chicago, tshing for his text, "What mast f do to be ssred? Acte 16:30. His epeech upon this oceasion, like all his efforts against Cluristianity, was very mente and original. Nearly afl the leadiag ministers in the city took up his skeptical hullets, twrned them over and carefully examined them in the light of reience and the Bible. We have rend their criticisms and adraire their depth and unanawerable logie, believing that they have eneorupass. ed the isfidel gentleman with a net-work of trath Thich will be difficult for hium to hreak through. He maintsined that there were many interpolations in Matthow's writinge Noo sonse! Why not apeak of interpolations in the manuscripts of Tacitus, or Seneca or Virgil, or that Senees and Tacitas dever saw the works now bearing their names? A good and fair critio will not thus deal with an author's work. But does a great religions fuet solely depend on Matthew? Does Mr. Ingersoll depend solely upon Gibbon for tho faet that Rome was a great empire? A hundred yeara hence, will the people depend eolely upon Bancroft for the fact that the United States was hegun is the eighteenth ceutury? But we do not depend solely upon Matthew for the great fact of Christianity, oor wholly upon all the writers of the New Testament. We take up young Pliny a Roman pagan, who, like Ingerfoll was opposed to Cbristianity, and who lived during that period when the gospel of Jesua Christ was writton. Young Pliny wrots to the Emperor Trajon as follows: "These Christians assemble on an appointed time and sing alternotsiy the praies of Cbrist as a Divine Being. They hind themasives hy an oath not to commit any crime, to abstain from theft and impure conduct, to tallill every promise, and not to deny any truast confided to them. Afterward they separate, and again some together to partake of an ionocent repuas.
Thus wrote Pliny io sopport of a grand historic fact; and that, too, without designing to aid Christionity. Those Cbristians met and sang and praved, stole nothing, lived purely and kept every promise and truat confided to them. And that claes Was so numerous in his day that the templa of the Roman gods were almost deserted. Pliny and Trajan saw the great moral fact which had grown up from the great moral system introduced by Jeans Christ.
Any form of philosophy is diffiealt to keep pure. Perhaps no one knows this so weil as Ingersoll. Sappose society sboold adopt his creed, in what coadition would it be one bundred years hence. Plato iatrodaced a apiritual philosophy which elaimed that the ooly valaable thing in the universe was the pul. Shortly aftor its iotroduction, it was so much improved (?) that it taught that men ntould pay no atention to food or dresy, but spend the time in the development of thougbt. Plontius taught that he had gotten out of the hody, bence was nothing but pure sonl; hut now the Author of our religioss aystem teaches os the value of both soul and lody. Ingereoll's theory is hut the reproduction of Plato's theury under ansother form; and when viewed nide by side with the great moral sydem of the Nazarene it pales into oblivion and diaspears with the mist of 311 niuiltr men- made sy temon.
Chrstianity must be viewed from its incop. tfon to the preereat wilhoat its excrenences and fungus grovith. Ingersoll does not throw awsy bis buggy hecause it is mndaied by use. No, hat after a vigorous apphicution of water he finde it the same nevefol and hesutiful rehicle ss hofore. So with the great fact. Ohristianity: whentho corroutions and bligbtn of wicked men are strept from it, we see it as introlticed br it great Author the depipisel Nocareacs. Is ot the the Way to rimery auy vetees of morals Bud pailaboplag? W. thiul that Mr. Inger-
-ull will hare the cuador mad frantaes to ad-
 Eonien for theroselvea, It thin good adHowis in the grandest, sweeteyt, and much to make it nor bot all that makes home so attractive may be traced to the Nizarone, whom Ingersoll seems to despise. All the ele-
mente which lie at the fonudation of a grand and attractive bome enter into a society govarned and controlled by the code iatroduced by Jenan Christ. Politics bas its fornm, art ite gallery, philosopby ito porch, and why ehould aot Cbristianity have its temple? Nay, Mr. Ingereoll, what thou demandest for thyself, permit others to eajoy also. If your aystem of morals is grander than the great corner-stoue of Cbrist's, "An ye would that men should do to you, do ye even so to them," let it be manifoet, and do not hastily advism the people. to forakiks the temples of Cbristianity. Evenín thoo art slow to follow thy own adviee; for in a ball didet thou address thyself in opposition to the Nazarene. That ball was not orected for a bome, but for art. There be sought to turn the minde and bearts of the people away from the purest and best code of morals that ever knocked for admissioa into the deepess affections of men, women, and cbildren. we can not yield so soon: we ching
est and best, and hy it atand or fall.
But it seoms our Galioth's theory of eburches is to apply only to believere io Christ, for he bimaelf ignores it. He uses halls and temples (st a big fee too) to denounce the best friends of bome and cultared saciety. Is this fair? Nsy; hut what we demaud for the temple of Jesus is bot home on a greater and grauder seale. We would not take a sungle joy away from the church, hat bring into it al the beauties add gracss of a Nazareas hame.
Weclose with a quotation from the eloquea Pere Lscordgira in bis "Jesus Carist:"
"Before you, long before you, Jesus Cbrint bad enemies, for before you prude existed, and pride in the cbiof eneny of Jesus Christ. Bofore you Jesua Cbrist bad onemies, for before you sensuality existed, and sensuality is the aecond oaemy of Jesus Cbrist. Before you Jesus Carist bad eaemies, for before you egotinm existed, and egotiam is the third eaemy of Jesus Clrist. And yet, when be appeared for the firat time, when be eame with his erose to sap your pride, to jusult your senses, to drag dowa yoar egotism to the very dast, whot waa ssaid to him? Pride, eensuality, egotism bad then, as now, ablo men in their serviee,-Cel-
sus, Porphry, all the Alexandrian achool, and the lovers of this life, and the throng of courtiers ever rendy to fiad ia troth a seeret enemy to power. What said they of Cbrist? They pursued tim by putting hia followars to death, by deriding bis life, ty disputivg bis ologmas, by oppression called to the belp of a causa which betrayed liberty: but their books sabsiating in a thoossad remains by the aid of printing,-which I just now calted the salvatien of history,-their hooks coafirm him: not one of them bas denied the reality of the life of Jesus Cbrist. You alona, coming eighteeu centaries after, and thinking that time which coafirms biatory, as its destrover, you bave dared to hastle agaiust the very light of the sun, boping that every negation is at lenat o shadow, nud thst buman folly, seeking a refage against the severity of Jesua Cbrist, would accept of nay arm as a defense and of auy shield as a protection. You have deceived youreives. History subaists in spite of negation, as the beart of man subsiats in spite of the delanuchery of the senses, -and Jesus Christ romains
under the shelter of unexampled publicity, and of a yecessity to which there is no conaterpoise, upoa the summit of bistory."

CHILDREN OF THE KINGDOM.

|  |
| :---: |

The Jews were the "children of the king- THE POWER OF MILDNESS. dom" ia the sense that they were heirs to the promise. "Cias oot" mesns their rejection by
the judge of all the earth. The kingdom of beaven, in which many of the Gentilea will sit down with Abrabam, Isasc, and Jacob, mast be the kingdom in its final state of glory bence in contrist with this the term "outer darkness" refers to the fiual panishmeat of the wicked. I woold parpabrase the language thas:
"Many Geatiles sball come from the east and west, and eball sit down with Abrabam, Isaac, and Jacob in the futare kingdom: bot the Jews sball be cast int? outer punisbmout."
J. H. .

MORE CONCERNING OUR EAST ERN VISIT.

$0^{0}$UR last was from the Antietam Church, Pai, and ere this we wished to say some. hing concerning our visit to the Eik Lick, Meyersdale, and Borlin eburcbes, Pa., and to Asbland, Obio, bat mach labor forbade. We pent sevoral days visiting the membere and meeting with them in public worship. Bro. Jonathan Kelso bas the overaight of this charch and is assisted ia the miaistry by S . c. Keim, nud Nathaniel Merrill. Bro. Howard Miller left for Uaion conaty the day after we departed, benee is no more connected as a belper in Elk Lick. A namher of the membera gave the Tract Society sabataatial aid, and at the close of our last meeting a collection whs beld for the T.S. Which resulted favorably to the cause. We were very kiadly treated by those whom we risited; and wo do bope that great joy may aver be theirs, and that a grand effort may be continually made for the salvation of souls ia their nidst. The Bretbren have a substantial meeting-house ia town, and we think they bave every means to make them hoppy-
From Elk Liek we weat to Meyersdale, and were kiadly taken in and eared for by Bro. C. G. Lint. Appointments hariag heen made for meetiag, we met with the Brethren trice on Sunday, and again on Wednedday eveaing. We felt pleased with the attendance aud attentiog. Being blessed with great freedom of utternace and thought we enjoyed the labor. Bro. C. G. Lint bas ebarge of the ebureb and $1 s$ assisted by Bro. 1. H. Lichty, U. B. Broacher aod othera whose names I bave forgotten. Many thankt to the members of Meyersdale eburch for their love and hospitslity. Regret that time forbado a longer stay, as Bro. C. G. Lint and ;others urged. Hope to returu some time and remain louger. Tbe B.as W. has many readers at his place, and we would bave taken pleasare in visiting each oae, but the Asbland meeting burried us homeward.
Spent two days at Berlin, most of the time the guest of Brotber Holsinger. $H_{0}$ tried to make us feel comfortatle, and we did. Wedid not war warn over the things wbich are troubling some of the memhers in places, because we thought it not at all ediffing. We nere not on a missioa to fight our Brotbren, bat to recrait our bealth, and see bow the charches do. We were out to learn and to enjoy rather than to teach. Twoo meetings wbile up at Berlin, and thea we returaed to Meyerbdale to prepare for our journey to Asbland.
Asblaud, Obio, was reached Septamber 2ed. Brethren Brambaugh of the P. $C_{1,}$, R. H. Miller, and Eaoch Eloy arrived the Srd, and on the thb consolidation weeting was. called to order. Coasiderabis time was spent is tryiug to bring home still hoping that our eliorts might prove suecers5ul. But at this time wa see no way to
hring about that, hener diamius the thought.
preent. The Erethrea bave spod buildibss


B ROTHER Basbor thiakn that mild treatB meat will secomplish mach among the Californis Brethren toward getting them to adopt the geacral practice of the eburch. We clip the following from one of his lste articles: "This we know by experience since our sojourn among them. They bad not heretofore asked the question in the water (ot baptism) aod omitted some that we in the East ask be fore baptism; nor did they olose their communioa with prayer-they only "sang a hymn and went out." We took the Scriptures (Jotn 13 to 18), and reasoned togetber, the result of which was the conclusion that our Lord did offer prayer ot the close of the commonion, and ther "sang a bymp and went out." This year for the first time the brethroa (Wolf Cburch) closed the feast with prayer, after rhich they sang a byma.
We also gave the reasons for anking the geaaral questions befure and questioas io the water; and of those baptized at the camp meeting the questioas were alked in the water aod general questions propouaded. We (aelf and Elder Joha Forney) found them willing to reason, and ready to adopt aaytbing in tha gexeral practice of the ehurch for which goapel and good logic eould be presented. Especially did we find this true of Elders George and Jobn Wolf, bis son, Jousthan Myers and Stopken Broadaurst; with other ministera wo bad but little conversation.
In thie change made toward the general order of our charch at this last canup meeting we think considerable bas been doae, and with proper association aod true brotherly reasoa-
ing the union of our brethrea will become in ing the union of our brett
fatare a power for good."

## IT SHOULD NOT BE SO.

$\mathrm{R}^{\mathrm{B}}$ELIGIOUS journals usually fiod the Presideatial campaign tbeir hardeat seasoa Cbeap campaigu papers and tbe andue excite-
ment ia politics seera to crowd religioa back, mahing the people more or less indifferent as to their futare wellare. This shoald not be so for if the eaemy can induce the people to tura their minda to something elee besides God, he is simply tarning them towards bia kingdom. Wa hope our Bretbren are too firmly eatsblisbed in the Gospel to pormit their minds to be drawa out after the exciting coatests of the day. We need the patrohage of all oar readers and we write this with the confidence that eacb one will so look after bis own eternal iuterest as to remember our needs. Do not permit any worldly, fleeting object to captivate you and rum away witb your affections, but remember your God and "set your affections on things above." The wily politician will pat you on the back now, hat after he has fyour vote, he will scarcely deiga to look at you on the street. Tbeo atand for Jesus; stand for bis holy cause and he will deliver you from every evi. We do uot wish to complain, but really we have been much paiued to sce bretbrea patroniziag political papers containing mach novel and
unholy matter, while not a niogle paper pablished by Bretbrell could be found in the house. In there juat reasoa for this? If we "love the Brotherhood" as dirocted by the goepel, will we not want to hear bow the Brotherboed prospere? Surely, dear reader, we af need to wateb more and more lest we be earried away hy sloth and luat. Let there be a Etrong effrrt made to put oae or more of the Brethren't periodicale into every member'n family. Sometimes by a little argument, thoso Who are indiff arent ean bz induced to nubseribe, elans in their carvass.

Tu hax Brother Patur Ebenhive, a urionter
 their goods in the cart at Lisurk, buriog mr-
ranged to move to Palia Chity, Nebraka By

 not uare rebther the pepple came la \& or mot
Ther manifeted a kind of an juditi-renc: that ther right ray of doing. Gise peopl- $t$, uederstand toat yeu appreciate zbir preience, and
that jou mant them to comis back again: then when ther omes seo or it that you till tb- $\pi$

THE DESIGN AND FORM OF
CHRISTIAN BAPTISM CHRISTIAN BAPTISM. xxFs.

## Hoty Trinity

"Produce your cause, saith the Lord; Vring fortb your strock raksonk, saith the aing of Jacob." Ian 41:21.

COME say that trine immersion teaches tri. S theism, "beenase it tesches that there are three names eatered by so many distinct acotiona." Trine Imnersioa Weigbed, \&c. p. 31. This is similar to the attack the pagans sometimes masde upon the primitive Cbristinss, and they reasoued after the same manner. They mid Christianity tought tritbeism, becanse it tanght tbat the Father, Son and Holy Spirit ro three. Is one a tritbeist because be teanbea that there are three peraons in the Godbead?aud make the distinction in their personality ond offices? To dous this distiaction is outright Praxeanism or Sabittianism which confounds the three. He is a poor critic who cannot distinguish the three distiact, yet connected and mutually dependent powers in own goverawent from three seperate and independent govarumente, aud he is poorly versed in Biblical theology who faila to distioguish between three distinct yet whited and concerning powere or persons in ome Godkeed, and tritheism, tho pagan theory of three separate, independent and rival Godbeads.
J. W. 8.

We leara tbat Brother Jesse Calvert is holding meetings in Maryland.
Ous Sunday night meetinga ia Lanark will commence at 6: 30 till further notice.
To-morkow oveaing at 7 o'clock we expect to bere a Children's meeting ia Lauark.

Rexzmger that 25 cents will pay for tho B. at W. from now to the end of the year,

Brother N. C. Workman, of Mapie Grova, Nortou Co, Kansas, reports one baptizad tho second Suaday ia September, sad two more the tenth of this month. He thinks a good work enay be done in that locslity.

Heway Myers, of Farmingtoo, In., wisbes to snow if more help is aeeded ty the Kassas aufcorers. We refer bim to last issue where full particulara will be found. We will publish something more next weels.

For $\$ 3,00$ you can bave the B. AT W. one year and that "roond rfil" book, "The Problem of Human Lifa." Or what is better still, send ad $8+50$ and get the B. AT W. three years and The Problem of Humau Lito free.

On last pnge will be found ad interesting roport of the final setllement of the long otandag difficulties in California. It will be read by mauy glad hearts who to wish to eee the the charcb prosper on the Pacific coast. "In union there is atrength."

Da Jamea MeCosh, in a paper read before the late Presoyterian Alliance, nars: "Pains slould be taken to secure in esery bigh-cless edueational inatitution that mental and moral science be taugbt along with naturai reience. Oae of the masin causee of the materialistic tendencies of the age is to be found in tho circumstacee that in many of our acientific schoola every scienes in teug lit except tbe science of tbo bumas mind."
Daring our laat vifit to Mt. Morris wa were pleased to learn that this departmuat is not heglected in the college at that place. Brother St-in bas charge of that brauch of iontruction and takes great paias iu tesobrgg the science of the loman mind.

NOTICE TO MINISTERS WHO RESIDE ALONG THE PITTSHURG FT. WAYNE AND CHICAGO RAILWAY.
E.ATNING thit you are not favored with (iv). I mole application for vnu and am pleasid to in erm rou that uly request has beed
honored; hunw: 5 jou will give the followiog to me on cant or lelter I will have forwardeif to gon, permits enahling you to travel over
sxid rad ou rimiterial datiei at hulf rates: sid rosd ou miniterial datiei at hulf rates:
I. Give yovr मame in full.
. Pust office, coanty and State.
Name of your congregation

6
THE BRETHREN AT WORK.

## H0ME AND FAMILY.

| Hosbands, love your wives. Wives, submit your al ess anto your own bashands. Chldree, obey yons parent. Fathen, provoke aot your ohildreu w mrath bat kirlag them op to the parturo ind admient thut are jour mastent.-Paut. |
| :---: |

Insulth are like connterfeit money; they may he offored, hut you need not take them.
Ona day is worth three to him who doea everything in order.

A Chinsse gentleman living near Chrefoo trees beck his ancestry 549 yeare before Christ. He is the surviving dencendant of Confacios. The oldast English noble fanily does not date hack beyond 800 years.
If those wonsen, who apend all their husbands can make for fine clothes, would save some of their money mud drees their luabands up a littlo hett
To be confortable oud contented, be sure to epend less than you earn, and restrain your outgoes till they are less tbsu your incomes.- $\$ \mathrm{\$}$
Thin seems to be an act that very few peoplo have learned.
Postmaster-Gencral Key las written a letter of commendation to Was. A. Buckingban, a
boy of Milford, Ct., who saw a mail bag fall boy of Milford, Ct., who saw a mail bag fall
from a train and carried it to the depot, and has also directed that a set of Government etomps, wortb $\$ 265$, be sent to binl.
Thereare in Eugland 500 branches of the Young Woman's Christia a Asocistion. Thene brancb associations have heen usefal in helping young women to ernployment, and in pressrving them from the parnicious effecta of falliug into bad company. They hold stated meeting for prayer and Biblo study.
The majority of people shat up their best rooms against the sunlight, as if they regarded it as an enemy. Sanlight will fade carpete and upholetery, aud darkness will keep out tlies; во poople keep their minds upon thene points, and never stop to question the practice of living in a room which afly is too wise to enter.

N $\cap$ man bas a right to complain of his lot, or the times, or to call upon society to belp him, until he has done all he can to help himself by industry and fidelity in the place end calling where he is. And he who doesthis will seldom heve cause to complain.

Once an old gentleman asked a young man who thought that he knew about all that is worth kuowing, this question: "Who was the father of Zebedeo's childrenP" to which the goung man responded "I kuew "n Wise youn naen take warning.

We are glad that our resiers are giving attention to this department of the paper. If there is anything in this world we nsed it is lappy bomes, where the lather, "ootber, sud Hueband," comes up again thas week, with sdditional foree and meaning.
The good old rasxim that "whatever is worth doing is worth doing welt," is too often for gotten. "That is good anough for him, or forthe money," is a poor excuse for a man to sacrifice his good name, and still worse to induce bim to acquire careless habits. It has been ghid that while Amencan workmen are better paid, better fed, better educated, and, we may add, hetter bahaved, than those of anly otber conntry, they ean beat the world in sligbting their work

A good old man, who is very rich now, was fory poor when be was a boy. Whes asked oe never to play till my worl for the day was fimisbed, and never to spend monay until 1 earned it. If I bad hut half an hour's work to do in a day, I must do that the first thing and in balf an boor. After thio whe done, I was allowed to play. I earls formed the babit of doing everything in its time, and it soon became perfectl? easy to do so. It is to this habit thet I owe my prosperity."
A woman who was arrssted in Chicago for drunken and disorderly behavior, died in the police station, the daughtar of a Rocbaster clergyman, bad been carefully brought $n p$ as a girl and twice married, but bad given way to the temptations wiach sarroond a voung and attractive widow,
ani fallen into a bife of vice and temptations
which ended in a squabid and muserable death it the age of thirty -eight.
The gradual shortaing of the days, the cool nights, the ripening of the autums fruita, and the indicstions of withering vegetation, all tell us that the summer is near its close, and aotomes-tbe foreronner of winter-is at hand: So the gradual deeay of humau strongth and the frailties of age tell as that the antumn of ife is approaching, and soon the minter of death will be upon us. "Be ye therefore also Sou of Man cometh."
dntidote to Poison--If a perton swallows aby poison whatever, or hes fallen into convalsions from having overloaded the etomach, an instantarteoas reavedy, most efficient and applicable is a large oumber of cases, is a heaping teapoonful of eommon salt, and as macb
ground mastard, stirred rapidly in a tacupful of water, warm or cold, aud nwallowedinstantly It is soarcely down before it begins to conse up, bringing witb it the remaining conteuts of the slomach; and lest there be auy reumant of the poison, however amall, let the white of an egg. or a teaspoonful of strong coffee be awellowed a soon as the stomach is quiet, hacaase these of virulent poinons.-Medical Brief.

## HOW TO COOK A HUSBAND

N38 of B. AT W. arrived this evening, aud well pleas, all the fomily wanted it first. I as well pleased with its contents until ou the "Howajt to Cook a Bonsband," telling how to reat him. The sumasing up is abont like this Wife, place your huaband in the jar of careful Wife, place your husband in the jar of careful. ness and set him near the fire of conjugal love, now cover him over with affection, garnisb hins with the spice of pleasantry, \&c. While reading this I bad to wonder what qould become of tbe wife while she should take all this care to coolr her hushand (I prefer to say, keep biun in good humor, who would garnash her with weet spices, and administer hisses and otber confections? Who woald keep ber fire of love aflame? Who would help ber to have an even and delicions temper? I prefer to turn the soale round. Let the wife be treated witb all these pleassatries, then she will do likewne, then she cannot keep her husband in hot water nor freeze hire with conjugal coldness; then she will wear a real smile for him; not merely from the countenance, but from the heart, real and true. I think they should treat each other with all the pleasantry possible then each will b
rewarded.
Remecoa Smayely.

## CARE OF THE SICK.

APERSON who is sick enough to need night-watchers needs rest, and quiet, and all tbe nndieturhed repose be can get. If ove or moro persons are in the room reading, talking or whispering, as is often the case, tbis is impossible. Tbere should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil shonld never be used is the sich room. The athendant should quietly sit or lie in tbe same room, or what is usaally better, in anjoining reom, so as to be witbin call if anything is wanted. In extreme cases, the attendant can irequently step quietly to the bedside to bee if tbe patient is doing well, hut all noise and
lightshould be carefally excludel. It is a comfuon practico to walur extents occessiosally for fear they will sleep too soundly. This should never be done. Sleep is one of the Igreatest needs of the sick, and tbere is no danger of their getting too much of it. All evacuations bould be remeved at once, and the air in the room kept pure and awect by thorough venti-lation.-Herald of Health.

## A PLEA FOR WILLING WOMEN.

$\int^{\text {AID a poor woman to me, "To be ide is to }}$ ) be without bread, and idleness is enforced apou me for I am assured that I am not a business woman. I never engaged in baying and selling, teaching, keeping boarders, or any of the common occopstions of self supporting women. I was well educated as far as book knowledge and accomplisbments
with a view to pecuniary profit.
"With a view to pecunary profit.
and happy thing, but now that bis en a bright shelter are gone there asems nothing left. My shelter are gone there asems nothing left. My
education doss not avail me: it only anfits me edncation dose aot avail me: it only anfits me
formy present station. My hnowledge of aswing is not sufficient to aeek a support from that source. The care which has shielded me from rude contact with the public makes me shadder
directions. Ism willing something for my support, but wbot sball 1 dor I think of begging - wen in ita gentecleat foru -with borror, for the worst of begging E nor what it coots the giver, bot the receiver of ibu slmo. The conscions stooping of tho spirit to anl ignoble ach, the parting with self-respect the aickening sense of bnmiliation, sod worse thas all in such bewildering woe, doubte as to the fatherhood of God and the brotherhood o man."
This woman was finely educated, but not with a view of ever supporting berself. Her bducation was a failure. We bope the tiuse will soon come when every girl will be educa ted oud trained with a vien of aelf-sapport if it ahould become necesary. And she represent a large class of discourgged women on whom sorrow and loss have borne very hearily. What they had is goue. What they are to have they
know not. The shadow of need in orer thems know not. The suadow of need in over thens
They have a desert to cross, etretching away to the great beyoud, in whicb lies their only bope, Blessed is the faith that can give it wings with which to fly sometimes above the aurrow field of earthly joy to that heareu where all are o
one rogal livenge-oue royal blood--"theirs o God and joint heira with Jesms Cbrict."

## DOWN WITH THE DUST

$\boldsymbol{I}^{N}$
a letter to the Independent, Mre, P. T Bornum discourses apou the dust in the house, and says: "What is more absurd, uselesh and uncleanly than the feathor doster univercloth passed lightly over any surface remoyes cloth passed hightly over any surface rensoves
every particle of duat, and leaves that smoothness which is so pleasant to tiue eye and touch and, the cloth loing washed, that dust, at leas is forever got rid of. But flourish is bunch of feathers over the sanue surface and the dust pa only stirred up, dislodged momentarily, to set tle again in the same place. Feather-dusters are am abomination also for their tendency to break and drop all over the house, so that yon can track the wielder by the broken feathers."

## THE BEST "VEHICLE."

## $\mathrm{T}^{\text {Bi }}$

 E word "vehicle" (anvthing that earries) is in familint use among medical men, will "carry" a powder in solution, or "carry" will "earry" a powder in solution, or "earry"down a pill. But the unitiated are likely to misunderstand it,-though in the following instance ignoratice of its meaning happened to do more good than harm:
A phyrician was called in a foreign family to prascribe for a case of incipient consumption. He gave them \& preacription for pills, and wrote
the direction: "One pill to be talken three time a day, in any convenient vebicle."
The family looked into the dictionary to get at the meaning of the prescription. Tber got on well antll they got to the word vebicle They found "eart, wagon, carrioge, boggy, wheelharrow." After grave consideration, they come to the conclasion that the doctor meant the patient should ride out, and while in the velicicte, he should talse the pill. He followed the advice to the letter, and in a few weeks the fresh air and esercise secnred the adyantage which other wise might not have come.

## WHAT A WIFE CAN DO.

## T

CBE Westfield correspondeat of the Spring field Adpublican tella this story: "In illosrration of wbat a man can accomplish in spite of adverse circumstances and bodily atlliction, with a loving, willing wife to wid bim is found in Dr. C. N. Germaine, for Yeara one of our most respected and succe-aful physicians. Tbree years since his eyes began to tail, and erednally his sight weasened until about a year ago it was entirely lost. He had no means of livelihood aside from his profeasion; so, as bis sight grew dim his wife, who is a woman of broad culture and refinement, accompanied bim on bie visits to patienta to guide bum. Gradually accustoming berself to nots the various symptoms of the sick, and by ernest study she became fully competent, wben her busband's sigbt was fully gone, to describe all the outward symploms of patients to bim, so that be has not basn obliged to give up practice, but can be foond every day going his regular roandswitb his wife at his side. His former potroun with but fow exceptions, continue him as thers family physician, and bis blindneas bas not affected his slill and succass in treating varioun forms of disesse, although, of coarse, it provente him from practicing surgery. Every one sympathizsd with Dr. Germaine in his effliction, and admired-his courage and his noblo wife's devotioc and energy."

## RETALIATION

A LADY once when ales was a little girl, be bewefit of whom it may concern
One frosty morniag I was looking out of the wiudow into my father's farm-yard, where stood many cows, oneb and hores waiting to driak. it was a cold mornizg. The cattle all stood very still and nueek until one of the cows attempted to turu sonud. In waking the attempt be happened to lut ber next neighbor, whoreupon the neiglibor kicked and hit another. In ivo minntes the whole herd were kicking each ther wi,b fury. My mother lauched and said: See what + ues hy kicking when you ane hit. Inst so has 1 neen one cross word eet a whole family hy the ears some frosty moruing.'
Afterwarda, if iny lirothem and mayself were a little urritable, nhe would say, "Take care, my children, reneegluer how the fight in the farmyard began." Never give back a kick for a hit, and you vill mave yoursalf and others a great deal of tronble.-- Youth's Comyanion.

## HOW HE LOST HIS SITUATION:

E
PERIENCE kcops a dear sohool." It is a pity that youvg people will not believe it when others tell thems so, withont going
to the expense of testing it for themselvea. The to the expense of testing it for themselves. The
editor of the Wayneaburg (Pa.) Republicun' editor of the Wayneaburg (Pa.) Republicani
arged his nepaew, "How cawe you, James, to lose your place?
"Well, I'll tell you," was the reply. "I had an ensy birth; got my neventy-five dollars a month; bad an ssustant; didn't have to get down till eight is the morning; left at Five; had a cbance to take life easy, but gradually began to take it too easy-didn't get down until niue in the moming instead of eight; waited to amoke two cigary inatend of one; grew carelens of my money, used foor dollars where I had been using two. Firut, I knew my snlary was cut domn a littie, and then a little more; but I conlda't take the hint, but fretted about my poor sitantion, and one morning I waked up after a night'e spree, and lo1 I didn't bave any fituation at all. But I'll tell you what I did have, unele, I had my experience."
That youth is working at forty-five dollera a month now, instead of eeventy-five, but be slready has els buodred dollars in the bank. It would be well if more of our yonthe might be profited by his experieuce.
-Thesevere drouths which eo frequently alliot various parts of our own country as well as ther lands are beheved to be in a great measareowing to the estonsive destruction of for* ests. It is atated that about $3,000,000$ acres of woodland are annually cleased $u p$ in this coantry, and scarcely any effort is made to roplant the stripped area. Such reckless layiug wasto of forests,if itfloes not actually lessen the annual rain-fall in the country, undoubtedly casses irregularity in the water supply-drouth and flood alternating; the changes of climate hecome more sudden and trying, and the soil gradoally losea its fertility. It certoinly seems es if some organized effort would be justified to protect forest lands, and to restore waste places by the planting of trees,

## Illafcimamiat.

FIELD-GITTINGER-- $\Delta t$ the realdence of the bride's parents, Oct. 10th, '80, by the writor, Mr.
Wro. J. Fleld and Miss Emma Guttinger, both of Decatur County, Iowa Lewis M, Kole.

## FALLEN ASLEEP.

## como





TLLLLAMS,-Sussu ML Williamn was bora in Bonton County, Iowa, Dee. 10, 1866 , and died October $11,18 s 0$, aged 18 gears, $p$ months and 22
days. Faneral services by the Brethreo in Lendays,
OOKK. -Iu the Antioch churcb, Sept. 30th, '80, Sister Eizabeth Zook, aged 57 years, 4 montha,
and 8 dasa. Fuperal services by E!d. Joseph Leeds and the writer, from the words "ift in faished."
HAINES. In San Jowjule Coanty, Cal, Och 9 , 9 ont Sister Rebecca Haines, aged of yeara the writer, assisted by brethren For wif and Bsaber.

## THE BRETHREN AT WORK,

## 0UR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!
Thid department lo desknged for aakigg and an-
arerug questong, drawn frome the Bible in or-

 bat that does not
the same tooic.

Will gou please explain how long Noab war building the ark-at what age ho was when he comenenced bullaing. Also wiere il can ba foubi
some one plenas explain Fror. bsth builded hier bolse, she hath bewn out ber seves pillara," Franstix Royer. anotber'o wealth." -1 Cor. 10: 2 L. Bro. Stein pleat anotber'

RECONCILIATION BEFORE OOMMUNION.

Tnesme ons preap give ugat i. Wh llow. "therefore." To underatand the there fare we look to the context. To fully understand the contoxt, we aust notice that this is on part of the mem rable sermou on the Mount, which was the brst introduction by our Savior Old corenant. Uader the old, "Whosooser shal kill shall be in danger of the judgmeat ". Matt. 3:21. Under the New, "Whosoever is ungry with bis hrother withont a canse, shall be in danger of the judgment," putting the Christian Who is "angry with his brothor withoat a casas," on a level with the Jewish murderer. The Christian who calls bis brother "Raca," i.e vain fellow, dhall be io danger of the council, "if he calls his brother a fool, be shall be in dauger of hell fire," 0 , brothreh, bow careful we thould be.
Right here comes in the instruction in the nery. The Savior used the ceremonies of the Law with which the people, and especially the diseiples, were familiar, to conveg an iden of
the ordiuances of the goapel which be istended the ordinances of the goapel which be intended
atteravard to estabished io the Chriotian
The allar of the Law, to which the Savier refers conveged to the disciples a pretty eorrect idea of the Lord's table which ho afterwards instituted in his houss,--the "gift' of the Law conveyed a similar idea of the Lord's Suppor, of clude that or the Savior, in the texachinge referred to io the query, meant iu substanco to say, that a menher who had ever gone so far as to go to the place appointed for the oelebration of
the Lord'n Supper bringing his contribution the Lord'n Supper bringing his contrikution
(gitt) with him and then and there learniug or (gitt) with him and then and there leaming or remewbering that another mewber bad anyreconciled, and then, aod theu only, partuke of the sacred feast, and if it were impossible on account of being bey and the reach of each other, bo should by no meana partake of those saced things, hallowed and sauctioed by the word and command of the Lord. See also 1 Cor. 11: 17 to end of ehapter
J. D. Havortelin.

## Pantera, Iova.

## FROM SCANDIA, KANSAS

Whave been having soma good meetinge, On the 17th of September we met is council in the Salt Creak cluurch. Had a pleasant time and everything settled satisfantory.
0 , bow good it was to meet with the dear breth. O, bow good it was to meet with the dear brethhome, Illinoic. We met Bro. Jonathau Lichty, and were glad to see bim and hear his voice once more. The old brother is laboring earpestly for the casse in Kanasa. Wo wode the acquaintance of many others that we shall zot oon forget. Frou there we $\begin{gathered}\text { ent t to the Whita } \\ \text { Rock }\end{gathered}$ Roek oburch, where we land the word expoun-
ded to us, and ou the worning of the lotb, in ded to us, and ou the worning of the 10 th, in
company with a namber of brethren and sisters, started fer the Liswe Stone feast whero wo had a happy time. There were about twenty ministers present. Hed a good feast and the beet of order, with the green grass at our feet and a tent over us. Treated with such kindoess and listening to tbe beautiful plan of aslvation, we forget that we are in hamas,

Dear brethron and siater, yon who are so
 are precions souls crying for the Bread of Life, who bave been so ahundantly us?" You plenty, and have your thousande, do come and phenty, touls for your hirs. Dear brethren, what
do you say? Will you go and settle thers and belp baild up a charch to the honor and glory of God? Come and help us work for the night
cometh when no man can work. Pray for us.
S. A. Dagger.

## FROM MT, MORRIS, ILL

0is Sazday-school meeta avery Souday afternoon and is a model of saccess, being, as, we think, a great auxiliary to the chureh Our Biblo Class consiats of quite a number of arnest workers who study their Bible lessons is they would their test booke, thus making a atudy, and not a formal consideration.
We had the privilege of meeting with the Brethrea of Pine Creek during their Love-feast and it was truly a feest of love and a time of rejoicing to many. Truly we fensted upon the good counesls of the Lord, the word being preacheo with power, making simners to shed the penitential tear while saints wept for joy at the riturning of rassoroed souls. After morniug services we repaired, as was the cnstom of the disciples, to the water side, where prayer Fas want to he made, whon two young sister vere huried henesth the ripples of the gently flowing stream, and arose, we trust, to walk bit newness of life. One was a dear sister in the lesh, and both ou the verge of useful womanhood, puttiog their trust in God, covenanting whith him to do his hidding, knowing that cureed os the man that trustath in man and maleth fleah bis arm, and whose heart departeth frow the Lord. Human streugth and devi ces mast fail, lunt the Seriptaral injunction, "My son, give me thine heart, and lot thine eyes observe my waye," is as immutable as God bimatf. Human counsel masy mislead but the testimons of the Lord is sure. We often see those who Pilate-like, find no faylt with Christ, yet how oth they are to nocept Him. 0 , that all who hear the Spirit's gentle plesdings give due diligence. And how muy this he more effectually hrought ahout? In various ways. By the saint taking beed unto brs ways that be may lead an exemplary life, for the tree is knowa by it fruits, and the world is juetly looking for pro fessing godliness to set an example. Hence an upriglst walic and a chaste conversation will be an incentive which will constrain the grovaling wanderer to retrace his steps to the fold of the Shepherd. The effectanh, fervent prayer, the gentle word fitiy spolen and properly directed, will he as bread east upon the waters
The Cinristian's life is as a mirror reflecting rays of light opon the pathway of the wanderer,
or it may cast a gloom that will darken the apiritual visiou of many a benighted soul, who might otherwice be a bright light to others in after years, hence the necessity of letting our drportment be of such a charactor as beconieth saints professiug godliness. "Meditato apon Wese things: give thyself wholly to them.men; be strong in the Lord nud in the power of lis ulight. IsAAC H. Miller.

## A SAD ACCIDENT.

FARLY last Saturday morning, (Oct. 0th) 1 brethren Joseph Scott, John Kamarar George Sbirk and Jobn Brown, left Last Na tion to attend the Love-feast in Cedar county They reached Massillon ahont seven o'clock When a sndden jerk of the team threw out thi bind seat of the buggy, and with it brethren Shirk and Kamrar. Both were stunned by the fall, especially the latter, who was a portiy old gentleman. He was taken up insensible; the doctor administered morphine and he was takon home, where medical aid Fas suramoned nut there coold be no help. He died the nest morning about nine o'clock. He was conscion and talked after be got home, bat lay in a stapor Saturday vight. The aeat which cost him hia life he bimself had put on the bagay, hut did not fasteu it. Brother Shirls was in meet ing Sanday but felt sore and bruised.
Ehicood, Ioma.
ALva S. Sholtz

## FROM GARRISON, IOWA.

$I^{\text { }}$a recent namber of the B. AT W. I sam a short notica of my late visit to Northcounty and We have bought land in Cheroke months. Several families ore to it in a few going with us from here, and we monld be pleased to have brethren who conterilate change of residence vivit North-mesterb Ite hafore loeating. Would it met be atern lowi bafore locating. Would it not be a good missionary plan for sereral members, with su ex emplary minister, to move there and aettle down to stey? We think the conntry can aasily be

Hlineis or Iowa. We hought within a half mile of of the weat line of Charokee coonty four and one-half miles sonth-west of Marens and some twenty miles from Aurelia, where Bro. Early lives. For'd be pleased to see the Brethren go in and "possesn the land." In oor
neighhorbood wild land rates at 87 and 89 per aeighhorbood wild land rates at 87 and 89 per acre on time. Improved land from 810 to 820 . For all cash down wild lands can be had for some lesa.
D. D. Ansold.

## FROM MAPLE RIVER, IOWA.

$0^{*}$the 22 nd of Augurh, tare thore locam willing to join in with the children of the kngdom. Brethrea. I wonder that there are not more willing to atrive for eternal life, for We are made to realize that lifa is uncertain and death is sore. Shortly afterwards two little children rere laid in the silent grave. It it verv hard to hury two childrea at onee
D. W. Shiak.

## POTATOES WANTED

$T^{\text {usi }}$S Maple Grove Aid Society of Norlon Ca., Kan., is very much in yeed of potatoes
inter use. Where is there a surplus of his kind, sud at what prico caus they behought? Forty cents a bushel is the cheapest we have heard of yet. Any one who ean inform us o lower prices will he doing us good. Addres
M. Laceit.

Bell, Norton Ce, Kansas.

## NOTICE

1HE Maple Grove Aid Societr of Nortou Co. 1 Kanaa, has recompleted free rates ou goods for the reliof of the destitute of western Kansaa aud Nebraeka, aud are again ready to give ahipping instruetions to the Brothree or others wishing to aid ua in this struggle for something to eat and wear. Rates are free over the Illinoia Central, Chieggo and N. W., Burlington and C. R. \& N., Desmoines and F. D., Kansas City St. Jo., B. \& M. in Neb, \& C. B. of Mo. P. in Kansas Ruilroads, and if any one winkes to ship to us over other ronds and will infore us, we can arranga to gat through free. Heek ia meeded to winter on as we have raised careely any provibions, Nothing is sure to come througa free unlesa instractions aro reeived frous bs.

Addrem M. Lichty.
Rell, Norton Ca, Kansas, Cor. Sec, Jid So

Money Received in August for the Danish Massion.
(From the following churehes and persons.) Qea. Lorensen, Central Point, Csil.
Spriog Ruu chureh, Pa ,
Flat Rock,
(singer, (for several persone) B Summit, Pa
M. Hook, Shippensburg, Pa, K. P. Pellity, Goshen, Ind., for S.S., Eouth Buffislo, Va
Mahoning, OLio
John Shaw, Buchanan, Mich
W. G. Shrook, Berlin, Pa

Sinter Stifter, Hollidayshurg, $\mathrm{Pa}_{\text {a }}$,
Mt. Zion, Ohio
A Sister, Ohio
Mary Helsor, Hiliard, Ohio
West Nimishillen, Ohio,
Canton, Ohio,
J. O. Caller, Milford, Ind.

Canton, Ohio,
Sarah Spanogle, Lewistown, Pa.
State Centre, Iowa,
Beazer Creek, Md.
Berrien, Miehigan,
Pine Creek, ind
Hudson, IIL.,.
Koob Creek, Tena,
dabland, Ohio,
Macoopin Creek, ILL,
Jane Perry, Elin, Idd.
Bethel, Mo.,
Miple Grove, Ohio
Tippecanoe, Ind,
Cotingtom, Obio,
Newtot,
Shellby Co.,
ilver Cretk,.
Grean Tree,
hiques Creek, Pa, .............
T. A. Rohinson, Chandlerville, III,
oudenville, Ohio
J. F. Bumart, Wayneeboro, Pa,
P. Fahrney, Chiengo, 11
P. Fairney, Chiengo, IIL,
E. P. Dickey, Hooversharg, fud.,
losepa Lemis, Burkittsville, Md.
M. A. Bowman, Anburn, Ill.

Logan, Ohio,
Orundy, Iowa, .
Onwl Creek, Obio, ............................... $1125_{125}$
A Friend, Everett, Pa, ............................ 600
Stony Creek, lud,............................ 985
Limestone, Tenn............................... . 195
A Sister, Ind., ................................ 200
Peahody, Kanass,
Woodland, Mich,.
Sonbeld, Michigan,..
William Adames, Suath Bend, Ivd., ........ 50
Charlotte Adame
Sister Gift,
arah Johnoon,
Sother Studahaker
tebecea Stadabaker . . .". ... ". .................. 50
David Bechtelheiruer, for Sevastopel, ..... 2345
A. H. Slabangh, Mo.,

Elizabeth Myera, VA.
Total,
.100
J. Quinter, Trensurer.

Report for General Missionary Work, dext

## FROM LIMESTONE, KANSAS

0Clf feast was one of great intereat and the epjoyment heyoud deccription. It was hald uader the Bras old tent that travelo over onsiderahle territory duriug the Autumn nonths for this purpose, It is large enongh to accommodate between 300 and the people. The mefting was very orderly, and the Lord eupplied as with ministerial help. Bro. Lichty, of
Kanass, brethren C. Forney and Snowherger of Neb., Bro. Hornsharger from Mo, and Bro. Boyer from Illinois, aud Bro. Landis from O4. vorne zounty, Каnsan. These brethren labored with us during the three day's meeting, nad greatly refreabed the work of the Lord in thin vicinity. One addition doriug the meeting, and three since, and to-morrow we go down to the Gater again. Ong reek previons to the feast, ather Brinkworth case out and was huricd with Carist to waik in newness of life, and othors say they will come suon. Come, brethren, When you enn, and help us water the plants. May the Lord keop the seed growing nutil the harvest.
A. E. Debter

## FROM MICHIGAN.

T
HEE New Haveu Churoh, Michigen, is feel ing encouraged on account of eoula seeke. bog mercy. Four or live years ago chere were only two or three members here, but Brother Wimey of Loan Coanty caue up and planted the seed of eternal life. Hasy alao got Daniel Chambers, of Ohio, to move here to speak for cluded to ordain Brother Chambers to the eldership, and eleeted Darid White to the minderahip, aad eleeted Darid White to the nin-
istry on the 16th of Janasary lavt. Took in aeveral membere hy letter and by baptiem. The church outrode the storms so common to little fomilies when they are growing until now. They bava ever tried to maintain peace, love and union. This they have done, excopt an oceasional jar caused by misadvertemcies Have lately added upwards of sia by letter and eight or aine by haptism; six were haptized on the night of the 2 d inst., the date of our Lovefeast. Loog and fervent prayeri were anawer ed. What joy must have heen felt, when these young men and women deserted the raaks of Satan to be sahjects of Christ'e kingdom.
We beld our quarterly council on tho 18th of September and made arraugemonta for the Love-feast. We also decided to elect one to the miniatsy and one as visiting brother on the day of the communiou. The lot fell on George F. Stone as minister and Brother William Sours as deacon. Had a beautifol day on the 2 nd, bat a rain came up ahont 11 o'clock in the night and contioned until Sunday night. Had the weather been pleasant We would no douht have aren them coming into the fold of Chriet; but we know it was all for the best. "God's ways ara not our ways. Brethren John Brillhart, Headrick, and

## FROM THE CHURCHES.




## Mogador

## OHIO.

Through the kindtees of an all-veeing and merciful God, who walcbes over and cares for thowe who bumbly truat in Him, I whas permitted to meet with the bretaren of the Springtield charch at their Love-fenst on the 12th inst. Early in the morning it was noticeable that there would be a large gatheriog, for from the meeting-house, which is built on the summit of a hill, vehicles could be seen approsching. Serviees opened with a good ussembly. Tke clouds, which in the morning were dark and lowering, dispersed, and the san shone forth in its full meridiau splendor, making everything cheerful and pleasant, betokening the smiles of God upon Eis people. Seviral practioal and instructive bermons were listened to during the day, and in the evening the ordinanees of the house of God were participated in by the brethren and sisters preeent The honae, though large, was not large enough to contain all the people. Late in the evecing when the emblems of Christ's broken body and shed blood were partaken of, a hymn was sung and they all went out end it was night. No donbt all felt strengthened in faith toward God and in love toward one another. I was forcibly impressed wito the importance of meeting together thus. Firet, the ordinances cannot otherwise be attended to; eecond, it increases "brotherly love," for although a stranger among them, I feit that God bad a people bere who were trying to follow Him in the path He marked out while n earth.
The Springfield church has a good nembership, and is presided over by brethren J. B. Misthler and D. Young, assisted by bretbren Geo. Carper and J. Mishler. Love and goodwill prevail. May God blese Hie people here that they may be sbining lights, nnd that througb consistent lives and union and many who were mpectators at this meeting, may, ere another Love feast season rolls around, be counted among the people of God. May we all lahor on prayerfully and earnestly that in the end we may have a right to the Tree of Life and enter in through the gates into the city.
L. M. Eny.

## INDIANA.

Dora.
The communion of the Antioch chureh is near at band, and many perbaps are looking forward to that time with much spiritual rejoicing, with the prospect of haviag their faith made atronger, tiueir hopes brightened, and the inner man made glad by obeying the institutions of the bouse of the Lord. While this is no doubt the feelings of some, there are our gged brother and sister Eld. John Leed, who, with many others, will not be able to be there and enjoy that meeting. We hope sill such may bear thenr sickness with in Christian patience, and come off conquerer in the end. A week ago to-day occurred the desth of our wuch afflicted sister, Elizabeth Zook. Thus one uy one we cross the river to give au account of the
deeds done in the body. May God enable us all to watch, that we enter not into tomptation, and that we be also ready when the summons 00 mes .
Oct. 7 th.
J. W. Soutrwood.

## ILLINOIS.

Pike Creek Cburch.
We bad quite a pleasant Love-feast on the 2nd of October. Brethren T. D. Lgon, J. Y, Saavely, J. W. Gish and K. Heckman were the ministers present. It was a feast to our
poor soals-a eeason long to ba remembered by the dear brethren and sistere of this church. Many thanks to the brethren for their earnest labors in the Master's canse. On Sanday the 3rd, we bad moeting ugaim, and saints were made to rejoice and sinners to tremble. It wan one of the best meetings we ever attended, and We feel encouraged to still keep working for the Master's cause.
L. C. Kunovan.

Oct, 6th,

## IOWA.

Iowa Centre.
We beld our coancil meeting on the 9ib of Odober for the purpose ot making the necesaary arrangements for building a meetinghoose. It is a pleasure to state that our dear
members never witnessed a more plessant meeting of the kive. All seemed to be harmony and love. The location, sizs and atyle of house and bilding committep, were agreed upon in a abort time almost unanimqualy and is the best of feeling, and a very encoaraging amoant with \#hich to build was subionbed on the spot, and notwithstanding we anticipate a few drones that will contribute but little or nothing to that will contribute but littie or nothing to warda the good caune, yet we feel confident now tuat the liberal-hearled, working brethren and sisters of the Indian Creek ehurch, by the
blessing of God, will be permitted to baild a house of worship.
D. E. Brebaker.

Mt Etna
Our Love-feast was held Oct. 9th. The following ministeriag bretbren were with us Eld. Isaac Thomas of Warren Co. Eld. S a Garber, of Decatar Co., John H. Fillmore of Shelby Co., and B. F. Flory of Freemont CoThe meeting wss one long to be remembered The loto fell upou Bro. Mark Canser for descon and the writer for minister. Bro. B. Sprague was advanced to the 2nd degree in the ministry, and Bro. Gea. Sink was ordained Elder. The installation of otficers was very solemn. Our
meeting was a joyful one, but 0 , how sad the mesting was a joyful one, but 0 , how sad the
parting! But we look forward to the tima we shall meet again, end if not permitted to meet upod esrth, may we so live as to meet where parting will be no more. None were added, yet some are csunting the cost. May the Lor biess them and bring them to a knowledge of the truts, js oar earnest prayer.

Ont. 10 th
Davei G. Cousen.

Falls City.

## NEBRASKA.

We arrived anfely in Falls City, and were received by the Brethren with a warm reception. The bretliren came with wagons and loaded our goods and hauled it to our place of residence, for which I return my heartfelt thanks. It is pleasant to live with such kind brethren and sisters. The weather has been very favorabe; have had one good rain since I am bere. Crops have been good. The bins are full of wheat, and corn is a big crop-some Gelds will yield from sixty to eeventy buakeif per acre. The Brethren built a new meeting house this Summer 40x60. I had the pleasure of preaching the first earmon in it. The Breth ren held a Love-feast in the new meeting-house in the Falls City congregation. They beld an The field there ininisters and four descons The field here is large and it requires many laborers.. The mimisters present at our feast were Jonathan Lichty, Martin Meyer, Allen
Boyer, - Witmore and others. We had a Boyer, - Witmore and others. We had a Yours fraternally,
S. J. Prok,

Pawnee City.
One more bas been added to the fold of Christ in the Turkey Creek church. Bro. Allon Boyer came to us on the 29th of September and preacked two sermons. Bro. Allen is an earnest worker for the Lord. Health is not very good-mostly ty phoid fever and diptheria. Fry. Pulles.

## THE SOUTHERN DISTRICT OF

 ILLINOIS.TBF District Meetiog of Southern Ininois assembled in council in the Big Creelh urch, Bichland Co., Illinois, on the evenipe of Oct. 12th. The meeting was opened by Eld John Wise, after which the following offiert were elected by ballot: Jahn Wise, Moderator, Daniel Vaniman, Writing Clerk, A. S. Lear, Reading Clerk. The papera designed for the meeting were assigned to six sub committees to arrange. A great many papers came before the meeting. The Board of Managers of the Orphan's Home, fioding an encouraging amount sabseribed, appointed tis locating committee as follows; Dspid Kuns, C. C. Gibson P. A. Moore, J. Y. Snavely and Stephen Shive ly , whe were authorized to find a suitable loca tion for the same.
The Board of Evangelism made a repor Wherein eppeared that there had been eighty
seren days of lahor parformed, and ninty-two seven days of lahor parformed, and ninty-two
sermons preached. Nine were baptized. It sermons preached. Nine were haptized. I
appears that the labor was mostly performe where there are isolated members, and wher there are none. The Treasneer reported $\$ 177$ 94 had been collectea, and 8144.85 bad boen paid to the evangeliata.
A query condemnatory of secret and clander tine meetings by Elders, or aay purpose, wa passed and sent to A. M. Thers were some
generally in a kind and Chriatian spirit. Tmo papers relating to misaionary work brought to the meeting.
Jonn Wise, Daniel Vaniman, D. B. Gibsom, J. R. Giah, Lemuel Eillery and T. D. Lyou were chosen by the meeting as evaugelists for the ensoing year. A general good ferling prerailed through the meeting. Tbe queries
all disposed of to the satiefaction of ell.
Had pablic worship on the evening of the 18th, and the following morning the brethren took the train at Parkersburg for their homes and Eelds of labor, commendiag the mansgers of the Peorin, Decater and Evansville R, R for the kind and accommodating way in which they manege the businesa on thja road.
S. M. Fobnay.

FINAL SETTLEMENT OF THE CALIFORNIA CHURCH TROUBLES. $\tau^{\text {TBE California and Stanislaus churches met }}$ in joint councit on the lat day of October, A. D., 1850 , looking to the final settlement of all their exiating difficulties, and a future unlon of sentiment and labor. The meeting was oponed by singing and prayer, after which the fourth chapter of Ephesians was read. The ureeting was then organized by electing Etd. Jolin Forney, of Abileza, Kanssa, modera and S. H. Bashor, of Ashlaud, Ohio, clerk.
A considerable number of the membership of each church was present, though not as arany of the California brethren were present as was desired, some of their ministers being absent. Elder George W olf atated that owing to the shortness of the notice a full attendance to the shortness of the notice a full attendance
of the Califoruia church eould not be had, bit of the Califorvia clurch eould not be had, bit all absent would be satistied with what was ac-
complished at the council, sccordang to the Gospel, though those present could not act individually for those absent.
Elder P.S Garman then withdrew from the Stanislaus brethren for consultation.
After their return the report of the committee (Quinter, Miller, and Buechley), appoisted by the Annual Meeting to iavestigate the Californiatroubles, was accepted. But as there was a misunderstanding between the two churches ns to the exact meaning of the cornmittee's report, the report itself was fonally waived, placed on the table, and a move made to settle their troubles by their orrn effort, independent of the committee or its report, thongh the action of the committee in recog. vizing the Wolf brethren as being in full fely prepared the way to the full settlement of their troablea. reretofore the Staniblaue church had not recogaized or fellowshipped Brother Wolf and his eongregation, which was removed by the committee's report.
A vota was then solcen as to whether the Stanislaus church should retain ite organixsdon, allowing the lines of the two congregations to stand as made at the time of its first organization by Moomaw and Dayy, which reuited in the affirmative.
Having by the unanimous vote of the council recognized the Stanislaus diatrict, and the fact that the Wolf brethren were a part of our general brotberbood, the following sarticle was rawn up and adopted hy the unanimous vote of both churches, and engned by all the otlicere

We, the assembled memorrs of the Californis and Statislans charches, ossembled in joint conncil, this the first day of Oetoher, $A . D_{r}$ 880, looking to the final settlement of former difficulties, agree that in the past there evideatI have been errors and mistakes committed by In all, and we hereby express our regret for the errors of the past and mutually aak eacin otherd pardon and prayers in the fatare; and agree to labor together in Chriatian charity and forbearance in the years to come by the help of God.
We further agree that all matters between as are settled up to this day; that a copy of this decision shall be furnished each church; and thast any member who shall hereafter bring up these hereby settled difficalties shall be dealt with by the church or charehes uni tedly.

## Signed

Eld. George Wolf, Eld. Stephen Broadhurat,
Eld. John P. Wolfe,
Eld. P. S. Garmao, deacons.
Jacob Shetiky,
tsaac Shalley,
David Bowersock.
Eenry Eby,
Henry Haine
J. A. Peterman,

The meeting then passed a resolation that a Bastuper at Wors, Primitive bent to Phe
gressive Chrintian, Brethren's Advocate, and Preacher, after which the meeting closed with - 0 ging tind prayer.

The meeting clased with the beat of feeling, and while weeping was seen nill asound bs, it Waa a weeping for joy; old brethreu who had been separated in feeling for yeary, came together as brathren; and we separated feeling that the long-3tanding troubles in Califorvia bad come to mi end, aud the churchen are once mo:e in union and love. The cloud of durlaness is now, and we hope at onca and forever disis now, and we hope at once and forever dis-
pelled. All are satirfied as far an we know, aud pelled. All are satitfied as far ar we know, and
as tliny settlad their troubles mutuall F , vithout as tlony settlad their troubles mutuall ${ }_{\gamma}$, without any cummittee being present, we believe it will prove promanent. They wers advised that hereaftar when troublea exist amoug them to come thgether and settle them according to the gospel, as that is the only way in which troubles cau be removed.
We send this report forth with hearts overflowing with glodness, freling that our joy will be shared by the Brotherhood at large. The long-struding of the difficulties ex, sting in Califormig, their general eharacter, the agitation of Aunual Meetimg with them, the number of committees sent by Annual Meetiug, and the atmost universal knowiedge our Brotherhood has had of them, and their final vettlement we believe calls for this report; and througit the wixnes of the churches bere ve more thun gladly present it, with the prayer that God will abuadantly bless it, them, and the Brotherhood at large.

Elb. Jomy Folsiey, Mod'r.
S. H. Basnon, Clerk

## ANNOUNCEMENTS.

The brethren of Mound eburch, Bites Co. Mo., will hold their Lovefeast on the 25 th of Oetober. E. Fanslez.

There will be a Love-feast at John mecting house, Gilade Run Dietrict, Armstrong Co., Pa. on the 3 Ird of November.
J. B. Wamicer

The Bretliren of Smith Fork chureh, Clinton Co, Mo., will hold their Love-feast on the 6th of November.
E. A. Orar.

Will we kave a Sunday-sehool Convention this Fall or winter in Northern Indinna? If so, when, and who will take the meeting? Let ua hear from you soon. Danral Suively
Cor. Sec. Cor. Sec.

## BIBLE SCHOOL ECHOES

"B"sLE School Echoes" ia derigned for the service of songs in the several depart ments of church service. It in designed to ele-
vate the mueic of the Sunday-school above the frivilous character of many of the Sundag frivilous character of many of the Sundaythe young, to cultivake their taste in the direc. tion of that which is higher and purer in poetry and masic. The tone of the book in praisefal and devotional, - has none of the military eloment in it. The melodies are graceful and earrng learned, whe the barmonies are well arranged without any straining after odd "orig
inalities.

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HInrk.

## GENERAL AGENTS

THE BRETHREN AT WORE
tract society.


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Meeting Items.

## CURRENT TOPICS.

In San Francisco theve are papers printed in ton differant lauguages, including the Chit yese.
The Nora Scotia gold mines are esid to bave produced more than $\$ 6,000,000$ is eighteen years.
A company bas been organized to build a railroad from Chicago to the city of Mexieo direct.
Two Cbinsmeu are stodying in Cincinnati to fit themselves for preaching the Gospel to their owu countrymell.
Cable dispatches say that the Rusiian press is filled with reports of destitution and death in all parts of the interior of the empire.
The inhabitants of the Waldensiau valleys, in Italy, number 23,000 . The Protestants out uumber the Catholies seven to one.

It is stated that out of 125,000 Fiji Islanders 102,000 are regular alteadants upon charcb, and that every famity in the Islands is a christian family.
The Cynosure managera are raising a fand to erect a mouument to the memory of William Morgan. About 8100 have heta secured in small sums.

Moody and Suuley Lave eccepted an invita tion from the miuisterial Union of San Francisco and ueighborime eities to spead the wioterin evangelistic mork in California.

A missionary at Cautou has compiled a new Chineso alphabet of thirty-three lettera, by which all the words which now require many thousands of symhole, cau be written.

The Turks have at iast sarrendsrod Dalcigno to the Montonegrias, wecording to the treaty made at the close of their latewar with Russia. and thus another bloody strugels has been
averted.

The great wind storm that swept over the country week before last did termble work on the lakes; there was much snow fell west of here and drifted to the depth of several feet in pleces.
The Chicugo Times reports that Preaident Hayes will not return to Washiogtou till a week after the Presidential election. He is now makiog a tour in Oregon and Wathiggton Territory.

Astronowy was frat atudied by the Moore, and was first introduced by them into Earope in 1201. The ratid progress of modern as trouomy dates from the time of Copervicus. It was known to the Chinese about 1100 B.C.
Missiouaries in China state that the opiom traffic is the chief binderance to the success of the gospel among the common people. They estimate that $3,000,000$ peraons die every year from the effecta of eatiag opium.
William M. Shipman, of Fair Haven, Ct. the oldest prister in the State, who assisted in setting up the first Webster's Dietionary, and who could set type in Greek, Hebrew aud Arabie, died receatiy at the age of seventy-six уearg.
Let the farmers read this, and learn the value of the birda: "Immense flocks of sparrows and blackbirds bave completely exterminated the army worm in Delaware and Pembsyivania, to the great relief of the inhabitants of those tates.
The Biadiop of Liverpool was mobbed by a crowd of rowdies a fortuight ago while driviag from a suburban chapel ia a popalous Roman Catholic district. Several stones were thrown at the carriege, and the Bishop's conthmeu was struck.

The indiana are to be inclnded in the censuk of 1880 . The work of eaureerating them begins early this month, under the ditection of Major Powell. Full statistics will be teken, and no doubt many intersting facto will be brought to light.
One of the most carious railroads in the world is the ten fach gange road running from North Billerica, Mass, to Bedford, a -distance of about eight and a balf milles. There are eleven bridges on the road, one of which is over oue hundred feet long.

Twenty years ago the deepest mining shafts in the world reached only sboat 2,000 feet below the nurface. The deepest perpandicular shaft is the Adelbert shaft in a sitrer-lend mine in Ptizzibam in Bobema, which in May last had renched the depth of 3,280 feet.
Miss Josephine Taylor, daughter of John Taylor, head of the Mon mon eburch, has fled from her home and cannot be found. It is said that she has bean out of ber mind during the past year, through the efforts of ber tather to force ber into polygamy.

The Pbiladelphia Public Bnildings, when completed, will be surmounted by is statue of William Peon, thirty sir feet high. The crown of his bat will be 585 feet ahove the pavement, bigher thin any other tower yet onstructed, that of Cologne Cathedral being but 525 feet.

Mr. Bolkne, 3 student of theology, while recently in the cloister of Heres, ati Mit, Athoz, diacovered some manuseripts of the celebrated patriarch Photius of Conotantinople. They comprised sixtesn homillas, two discouress on the soul and the principiea of bodies, twentyfive unedited letters, a treatise on the irreproachable faith, and fiaally an acconat of the deliberation of the First and Secoed Synods of Constantiople. All these writioge vall shorb ly be published.

One of the zteel works at Pittsburgh has
justrast the largest anvil block eyr made iu justrast the largest anvil block ay:r made it hy ten wide, it is meven fint high med eigh ty tons. It took seven hours to mo the metal into the moold, and it will be four monthe before the metal is ecol enough to move.

Duriag a late thunder atorm bear Lohdon Eugland, a great ball of fire wha sten to doscend from the clonds into a lake. Aiter the storm over a hundred dead fish, iveladiog two carp, weighing together twentp-three pounds were found flosting on the surface, near the spot where the lire-ball was seen to strike.
The Moravian Sociaty for the propagation o the Gospel among the Heathen recently beld its ninety-third andiversay at Bethlehem, Pa. The assets of the society were reportad at $\$ 222,483$. The receipts of the year were $\$ 11,280$, of which 810,000 were turned over to the general mission fuad for use of the foreign missions.
The size attained by icebergs is sometimes prodigious. From measurements made upon one Dr. Hayes, estimated it to contain ubout $27,000,000,000$ feet, while its weight must have been not loss than $1,000,000,000$ tons. It was grounded in water nearly halt a mile in depth. What, then, must have been the thiekcess and the size of the glacier from which the mass had become detached.

In Southern Russia, the fearful Siberinn plague, commouly known as the "black death," bue breken out in a villaga vear Odesss. The ignorant pessants are mach opposed to the use of disinfectants. Tha guns evea told the people that all persons would be excommuaicated who allowed sulphur to be burnt is their houses. In one viliage the peasants went ao far as to prepare as foneral pile on which they proposed to burn a Sister of Charity who was engaged in some sanitary work. The sister was ouly saved by the prompt interference of the police.

A VIEW OF THE AGES PAST PRESENT, AND TO COME.

## BY JAYES EYAKs,

D ${ }^{\text {E }}$
EAR readerk, we are about to enter on a vast work, to pursue a long jouruey, a portion of which the buman famity have trav. alled, and a considerable portion is yet to be gone over before the oges end. The whole jouroey it described in the Book of God. It in an opea volume to all who desire to search out the wonderfol'works of God, but sealed up to fools who despise wisdom and instruction.
A wise man will hear and increase in learning, and when he has drank deaply at the fountais of wisdom, be wIII exelain, 40 the depth of the riches, buth of the wisdom and knowledge of God! liow unsearebable are bis judgeents and his ways past finding out." Rom. 9: 33. When flesb and blood thall cease to exist, when humas probation ende, this earth will have a history, twouderful, providential, no erratic ou purposelefs, hat eontrolled by an eternal purposs and soljected to the coutrol of his will. A pars of this biatory has already transpired. Ages have rolled by: ages are yet to come. The great worker of all thinga bas divided the bistory of men into uges. Paul says in Heb. 1:2, ${ }^{4}$ By his son be coostituted the ages" (Epoicsen tows aioonas.) These ages or cions we purpose to explore in order to learn the trath, wisdom, holiness, joatice abd loye of the Cruator. We may as well inform our readers what these agea are. The first is the Antadiluvian, tho Patriarchal, Aloaic, and Gospel ages. The Mosnic and Gospet are linked together by the miniatry of John. The gospel ages eomprises the spostolic era the falling away and the woman is the wilder-
ness, the restoration of priuitive Claristanaty, and preparation for the milleauial age. Thia age is uahered in by the hoor of jodgmeat, the the war of the great day of the Lord, the seeond advent of the Savior, the first rosurrection and glorification of the bride or liret freits, the fall of Anti-Chrnst, and the bindiag of Satan.
This age will end by the little sessoa of lons. ing Sistan, the destruction of his Losls, and the judgment of all the dead, the terrentrial zlory bestowed on the sheep on the right band, tive aionioo fire for the zoats. Then follow the new beavens and new earth, the descent out of heaven, of the new Jerusalem, the eternal purpose fulfilled; all thinga made new and God all is all.
This, dear reader, is our bill of fare to be brought on the table, dish after dith as you are able to partake of it, digest it for your arowth in grace and koowledge. If your digestive orgaus are too weak for this strong meat, then sura to siuple diet, an abuodance of which you will find in the pages of your paper. But let not your eye be envione, neither let your band dash from the eyes of .others that food for which their lungrv souls repine, but bot tha whole household eat the dinser of berbs with love, each one partaking of what anits his spiritual organs of digestion, not forgetting hat we uust not remain babes in knowledge, but grow and mature into strong men in the Lord. Eph. 6:10.
The first princinle in wiadom is the fear of the Lord. To fear him is to reverence hia word which he bas maganfied sbove all his name. There are two wayn to reverence his anme; viz.: to restrict ourselves to its teaching voidiog all tlights of more imagiuation and careful investigation of what his woyd teachEs. We dishonor his words by vain reusoning and heman conjectures, wiere fleshly opinion. We also dishonor his words by neglecting to learn what it teiches, by treating it as a mys erions hook too obstruse for common minds and ruppose that a few chaptere or verses will sufice for us to undertake. This is exsetly what the fallen charch of the middle agea taught. The Bible was unknown, save a fow chapters called "gospel and epietlea" is the "Missal." This was eateemed sufficient for all practical purposes, Aud wherein let me silk, do many differ from them now? True they have a Bible or Testament io their houses, but a large portion of these divine books is left unread or unstudied as useless.
In our investigations we shall keep this wholesome fear before our ayes. Optside of the scriptures of trath we know sothing, respect ing the ages to come. We purpose to investigate what was acceptable or displeasiog to God in past ages, on what primeiples be ruted in the kingdom of men, and bow far buman accountabilhty was carried or why God winked ist men's ignorance.
In our research>s we wili 6nitwo wills arrayed agdinat each other, the divine and haman, the flesh aod the apirit, the struggle for man' rule and the supremacy of the buman will. We will trece haman mieery and sin to this desire, and we will leara that men were blessed in proporcion to the measore of their nubjection of Iheir wills to the will of the Creator.
When human bistory ends, the coufliets be tween the Divibe and haman will result in Gol's will beipg done on earth as it is done in hearea. God wiil be all in all, and every knee wili bow to him and confess the toristip of Jeans.

Msy voo and I, dear reader, learn to anbmit now, to yield the homage of our bearte, to hear the yolke of Clarish, and thas evjoy the unspeakable blessing of doing the will of God from the beart. Ia our next aricle, if the lord will, we will converse with you on the antediluvian age.

## 零eligious Gifms.

Treat your exemies as if they would some tive or other be yons friesde.
-Do not reprosch a man for a sio be has committed, whea God has forgiveo him.

- A ainder must came to himself, as did the prodigal, before ever be will come to Christ.
-Cease not tu worls actively for God and your fellow-men, till God says, "It is enough, come up higher."
-God does not prounise to save by miracles those who will not be saved by his apqointed mesns.
-So I have observed that God seldom hlesses any man's work so much as his whove heart is set upon success.

We mast be very atudious of vaiod and communion among ourselfes, sod of the unity and peace of the clburches.
-May Chriatian people thick they will be all right if they can ouly expeeze through the narrow gate into the heavenly fields.

By bolding a small object of mis. ery close to the eye we eatirely loose sight of much coafort we otherwise might enjoy.
-He that will let a sinner go to hell ior want of apeaking to him seta lees by his neighbor thac rational charity will allow him to do by ha greatest enemy.
-One proud, ioräily worà, one need. less contention, oue covetous action may cut the throat of many a sermon and blast the fruit of all that you bave been doing.

My son, said an old man, "beware of prejudices, thay are like rats, and men's minds are like trsps; prejudices creep io easily, but it is doubtful if they ever get out."

If Christiaos must contend, let it be like the olive and the vine, whicb shall bear most and best fruit; wot like the aspen sod the elm, which shall make the most noise in the wiod.
-The happiness of your life depends upon the quality of your thoughts; therefore, guard accordingly, and take care that you entertain oo ootions uneuitsble to virtue and uoreasonable to natuete.
-Nothing is so sure as destb, and nothing so uncertaio sas the time. I may be too old to live, but I csin never be too young to die. I will, therefure, live every hour as if I were to die the dext.
-Of sll presching in the world that speaks not absolute falsehood, I hate that preachang which teods to make the hearers laugh, or to move their minds with lavity aod effect them as stage plays do, instead of affecting them with a holy revereace for the namo of God.

When a founder cests a bell, be does not preseatly fix it in the steeple, but tries it with the hammer to see if there is any flaw io it. Curist does not, iustantly after he liss converted a man, couvey him to heaven; but suffers him to be beaten upoo by many temptations, aud then exalts him to his crown.
-Pbysicists tell us that timiler kept in motion will outlast a dozen times that at rest which will perish by dry rot induced by rest." Thus there is a kind of dry rot io many Christians, a passivity is their Christian life that takes away all its vitality. A hearty earnest active Christian will outlive and is worth a dozen such.

- A misiater recently complained in recognition shown in the countenance the columas of the American Christian Review that the people of his late charge still owe him eighty dollara, which has beeu due eight years, ootwithstanding he "worked for half wag. es," and "proselyted more than one thousand souls" for them. He would have fared better had be devoted himself to christiasiog them. Weare glad to kaow that proselyting is net a pay. iac business.
- Doa't fiod too much failt when writing for the preas, but always tell the truth or tell nothing. About the latter nse your nicest diecrimnation. A raseal wants nothiag said sbout him, sod the truth prematurely or iajudiciausly told oftex injures good men. It is not obligatory upon as to tell everythiag we know or see. Yet when the truth is ready to be told, tell it strnight -make a center shot-and if any body jamps or lives betwrea you and the mark, let them take the load; they have ao business there. Ao evader of facts when legally demanded is worae than a lisr.

WHAT A STUDENT SHOULD have.
ny sodie hour.
$\mathrm{T}^{\text {11 }}$ HOSE to whom 1 wish these remarks applicable, will be generally sll who are seeking instruction of wiser persons than themselves, and eapecially my fellow-students who are working together for a common object.
As our highest success is dependent ot our earaest desire to kuow, I shall consider a true and noble sapiration as the firat and most essential qualification.
That young man or that young lady who has entered these college walls with the svowed purpose of mastering the elementa of educstion, has takeo the first step-and a long one-toward a sreer of controual auccess. In this pursuit of knowledge there will be found difficnlties, bay even obstacles aeemingly insurmountable in the path. Instead of losing coursge at the loss of ease with which learaing is to be acquired, the aspiraut is fired with new zeal to conquer that which calls forth an exercise of his ability. As one who feels a deep sease of propriety in this matter, I say to you, my class-mates, set your mark kigh. Climb, step by step, with steady firmoess, the steep height whose summit overlooks the world's broad fields,
There are a hundred others crowding about you in the same eflort to attain the highest gaod; but be not dispir:ted by this fact, nor retire discouraged from the ranks. It lies witbio your power to succeed, by bonest and diligent toil. Let oot fesrs and perplexities srise when you have the exampleand influeace of noble aad true men to spar you onward and upward. Remember "There is room at the top." If you are anooy. ed at the jostle of your nenghbor at the time of setting out, be inspired by this assertiou, and rather lend a smile to encourage the hope of a more bumble aspirant.
And this leada me to the second qual ity which I think, (and I am sure you will sustain me in the helief) so desira ble and commendsble is us as students, sad that is sociability. Which of us has the most friends? "He that ahoweth himbelf frieodly." I koow from experience that the heart becomes lighter, and joy and tranquility are diffused
through the whole being by the Find

## of class-mates

Sometimes a new student enters; he is an eatire atranger; in the class-raom he finds himself the centre of attraction; when be is called upoa to recite, be atanda embarrased by the iaquisitive glacee of the others. At the next meetiag of the society, he rises to deliver a declamation. Ualess he has self-confidence in a large degree, be will stam-mer-forget-lose his presence of mad -and take his sest amid the inconaid. erate criticisms of the class. Now, iadeed, this ought not to be. Thatstrang. or is certainly eatitled to brotherly treatment in what is his lome as well as ours. If we only knew bow little it costa to "say a kiad word," aceompany. ing it with a beaming swile, 1 thiok onr retricence in this respect would greatly dimiaish. Observe with eare the happy results arising from true courtesy. I am out alone in the advocacy of such a seatiment. St. Paul, that whom no more exemplary Christian auffered for truth, testified that the grestest virtue is charity. While thus exercisieg so influence which no doubt will prove reciprocal, a third quality reveals itself, or is developed by unconscious degrees. This as humility or the reverse of high-mindeduess.
Oae is oot pleased at seeing a student taking great pains to display his attaidments before what he considers bis in. feriors. It is sure to lessea popular respect for him. But who does not ad mire that modest apirit, whose uapolish ed talents, of which we have an oceasional glimpse, sre still obseured with. in the recess of his miod? That one is to be the bright star in society, about which the lesser lights will cluster, borrowing from its radiance to illumine themselves.
Curiosity in the class-room changes to involuntary regard. A teacher's approbation is something worth striviag for; and who better merits it than the oupretending, yet in a wholesome de. gree, ambitious student? It does not follow that humility necessarily implies anderrating one's powers. Self-relisace is most essential. As a noble instance; the humility of our Savior was perfect, yet he had a true sense of his own great-

There are otber attributes of character highly advantsgeous to cultivate, such as candor, politenesa, morality, temperance, and iadeed every virtue. On account of the vast influence exerted the observance of every rule of good and moral conduct shines with peculiar lus. tre in a student's life. What he has done, whether good or ill, will be blazoned from the Atlantic to the Pacific; and with what sorrow, what life long regret will the hapless author of a misdeed lament his mistake!
Oa the other hand, he who is consciovs of true integrity will feel a grateful satisfaction in the admiration and esteem which an appreciative people bestows.
Me. Murns C'ollege, Ins.

## HEREDITARY TAINTS.

## ey A. s. aloters.

WHEN speakiog of "Hereditary Ta*a's" I refer particularly to the diseraes developed and sufferioga produced by improper marriages. Even in our northern clime pothing is more common than for youvg ladies to enter the marriagestate at the age of fifteen, aisteed, or seventeen years. Not only
uabealthy childreo are the results of this early marriage, but as a general thing the young wife is totally uotit for the duties and responsibilities of her atation. What does alhe know of life nad its stera duties, which sll the riek and kindly nurtured, ns well ns tho pure and lowly should know how to ful fill; ste whose form has scarcely been chsuged to womankeod, and on whose cheek still lingers the dawn of cbild hood? Where bas she learned the great lesson of life, that she should boldly veoture out on the ocean of life before her? And when the young infnat, s pureand holy taing, lies in her arms, whose little heart bests quietly io happy innoceace, can sho take it by the haod and lead it safoly past those quick. sanda, whicb are so thickly scattered around its path? Aod then the mind Cau she ic her girlbood direct it aright at a period whea its future may depend io part on ber guidance?
Need we wonder, as we look arouad sod see so many rash nad foolisb marriages, that so many of the risiog gener ation are pale, sickly sud feeble, that so much vice abounds, that the peace of so many families is wreckel, that so many cbildren ara left motherless, and that so many young mothers are placed benesth the green sod? What else could we expect from this violstion of the lawa of their being, from offering tbemselves on the sltar of fashion and blin 1 passion?
Tbe gloomy records of the grave show that uearly one half of those born in the world perish before reaching the age of five, and one third before resching the age of three. How many live to a ripe old age? How mighty tbat throng from the ranks of infaccy, child hood snd middle age who follow each other into the realms of death! From thess periods of life death reaps ita ricb. est harvest. Among those who are brigh aud joyous with the elasticity of youth and vigor of manhood, whose brilliant aspiration seems about being realized death scstters his shafts, and the cold water of that river which lies hetween us and tha grave, freezes with its icy current the warm pulsations of the young heart, and bears onward on its dark basom all there is left of life to the vast ocean of eternity.
Why is it that the eorth is thus filled with the graves of the young? Wby is it that desth riots and revels in the baunts of the young and changes the joyous prattle and merry laugh of in nocence to the wild wail of deep and bitter agoay. See the mother with bleeding heart clasping iu deep and un told anguiah the cold and pulseless form of her child to her heaving bosom; and hear her mours, "My child, my bright, my beautiful, my loved one, how can give you up." Aod the fsther, the strong man, theiron will, he who has struggled manfully and fights the conflieta of life. O how he beada like a broken reed; how the cold drops tiokle down his cheeks as be gazes with glazed eyes on the pulseless form before him.
Glance for one moment at this misery, at this deep anguish of mind, and say if yon can, if you dare, "Though our Fatber in mercy has dove it all." The doctriue of Divine Providence, as sometimes preached at the present day, is very coovenient for phymicinns sod guilty as igcorant people to bide behiod, but reflect whether you are blaspheming God by charging all thia woe sad misery on Him, the resalt too often of your own folly, want of 1 for mation, and violating nsture's lsws.

If the hutosn race were properly edocated mentally, morally, and phyaleally and would follow closely the teach ings of aature, appraling strongly to the God-implunted reasoo and common sease withio them, cultivste harmoay in themaelves, and with the world, oot ooly a large portion of dieuases which now devastates the earth would vsaish, but we should bave a race in beauty sad intellect such es the world bas oev. er seen since the fall of mas.

## WHAT CAN WE DO?

## EY Jоия W, R\%oons.

If we cannot preach liko others Standing upon Zion's wall, Wa should never hide our talent God has giveu one to all; or if wo bury what we have We shall never othere guin, And when our Lard etall can! for bis There may nose but his remain.
If we have not gold or silver, If we caunot cure the lame. We can give a cup of water In our blesaed Savior's name. If we cunnot feed our thousandy,
There is something we cau do. There is something we cau do We cun go anoug tha needy, And perhaps oan help a fow.
If our barns are overloaded, Stall wo take to hailding more? And tell our soul to take its enze With a Lazarus at our door? The poor we'll always have with uf, May wo not relieve a paia? Bread crat upon the water Will return to us agnin.
Our duthes then ara plain to ns, If the Bible is our guide. Lit us yield not to temptation Although we are otten tried; Aud not forget our covenamt To be faithtul while we live,
For Curist has promised those who do That a cromn of life be'll give

THE TWO FACTORS OF LIFE,
my c. h. halstadate.
To a Truth eeking Sister:-

YOUR very couplimeatary sud
high-toaed expressioa of thought aod feeliog is here. It reads as if you really wanted to koow the truth in order to do it, aad be of it. I receive letters by armful, mostly frateroal, a few ioferonl, some wise, some foolish; but I have yet to be addressed by a woman in a disrespectsul maoner. You are a reader of the "Progrecssive," "wear a bat, aod othas articles in conformity to woridly custom," "rather a lender in your commualty io mstters of dress," and "bitherto prided jourself ou your superior taste" is such coaveotionsli. ties. This is candid: no less so is your confession that my exposition of the priaciple of Christias dress, has "given you a higher coaception and touched your coascience." Blessed be the Lord. Such testimony reaches me by the score, irrespective of sex or sect. It is possi ble to be blinded, to have the moral sease clouded and bluoted by "tue lust of the eyes, the lust of the flesb, sad the pride of life," and yet faacy ourselves "staodiog io the sua" like the angel in the Apocnlype. Tbose who bear read the works of Gibhon and Hume, both claiming to be critical and impartial historisus, know bow ferrful and fatal may be the corraption of judgment by the misdirection of the moral seati-
meats, They despised the Cross and the Crucified as hotly as do some amoog us, oaly in aoother form.

The subject of dress iavolves the priaciple of Christianity just as a person' cuticle iavolves the organic law of the buman constitution, The indiffereace
of the church as regards this sll-compassiog, all conserving, all-progressive priaciple angurs ill. The one word, Emmanuel, is the key of all Cbriatian growth, knowledge, aad experience. $\Lambda$ God-diahoooring, soul destroying work is done, and the nature and purpose of the lecaroation sqasely natagocized, ia any sebeme or effort from which the life of Tesur as an organic prinuiple is excluded. It is organic, or it is nothing. If orgnaic, it mcludes the whole out come of the christina life, just as the vital principle iacludes the complete aggregate of the organic expression. I often wooder that so much car be printed and prenched and talked nod conaselled io whick this great truth is oot recogoized; or that these oo whom devolves the solemo duty of directiag ecelesiastical affairs csa feel justified io allowiog uokiodered progress to the maxifold outcroppings of the tlesh.
The day is oot far distant whea the church will be compalled, by the sheer force of circumatances, to attempt stemming a river which was disregarded as s rill. The spirit of worldliness, in its serpeatioe coavolotions, is fast corliag the church is the embrace of corruption and ruis. God's little fioger is thicke than the lonas of the moral nofiverse. 2 Chron. 10:10. Oas breath of His life is more than a match for all the le gioos of Hell. The contact of a mioute will suffice for the semioation which develops iato the full-growa Christ. Oaly so it is s full-growa Christ. Ooly so it is a real God-birth. No mstter how puay a child may be, its life is human, nod its form corvesponds. Christwas what he was, and did what be did, becauss he was "God-maoifest ia the flesh." How far off from this is the Christian? Where is the breach of life, mad of the order und form of develop. meat, betweea the vioe and the brauch?

Now, my sister, oace more to the grand ceatral truth which say persou with commoa sease and common conscieace should be ashamed and afraid to coatrovert. More and more do base motives come to the surface is the coa. test betweea flesh aad spirit. More aod more do morbid moral sentimeat and perverted judgmeat show themselves. More nod more does it become apparent that souls look through the discolored goggles of prejudice aad malice. O for "the aingle eyt," the "oas thiog" that makes Jesus Alpha sod Omega.
There are two elements iovolved 10 all orgamations-Permaneace, or Coaservatism, sod Progress. These are the factors of all forms of life kuowe to us, The Godmsn was no exception. Luke

To some miads all religious trutb is represeated by permanence, while progress is a term of evil omeo. To other miads the reverse is true. But the two are complementul, and without their bleadiag mod co-operation, oo vegetable, nor iusect, nor aommal, nor mana, oor state, ool church cao exist As a matter of disenssion it is our busiaess to exhibit the sigoificance of each, their vecessary interrelation, aod the completeass of their composite preseatatiou by Ohrist sud the Christiaa. Aoy thiog that bas life, whether angel, man, behemoth, midge, or plat may serve as so illustratiou if either factor be eliminated. However glariog msy seem the incompatibility io the same orgaoism, bath must co exist, iaterwork and issue ia the bighest good of all forms of vital coostitution. There could cot possibly be aay syathesis, if Progress destroyed identity: and this is precisely what so called modera progress is doing
-serering the body from the Hescl. Neither could there be Progress, if conservatism pr-veated the sital force from etli cting change and exparsion. The 1ragress oray not destroy the unity of the orgnaism with its owo type, which Clarist. Neither may the cunservatism check or biader the esseatial evolution of power in all directions in the line of the Incarnation. It must be a very lethargic mind tbat esooot compreheod such an axiom; aod a dark, evil-disposed beart thnt will dispute it. If any ose csa point out an exception to this law, through the eutire compass of organic beiag from ma to the moneroa, let him aot fail to do it. If it csaoot be done, let bim show why Emmanuel should be an' exceptioa to the law vo der which He voluetsrily placed himself. If 11 e is io the same priaciple of heing, why should oot his after born and followers bel Here we are on the pivot-truth of the Uaiverse, iacluding the law and fact of redemptioo. This shows clearly at what poiats the extrem. ists on both sides are fightiog rgaiast the Diviae Order. Some are boldiag breck with all their might where God says oowsrd, upward. Others shout progress, progress, where the blood of Jesus utters its solema aegative. Off with your hat, s3ster, aod the other abomiatioos oo your persoa, lay them oo the sltar of sacritice, aod le+ them forever be ashes to you. Dare you affirm that they me the fruit of the Holy Ghost? the product of the law of "God ia the flest?" If people mock, let them mook. Glory in the cross which sets you oft from the world with sufficieat distiactaess to become the object of its scora. "Look uato Jesus," the bleed. iag Sin-bearer, the meek and sileat Tar get of the world's eamity and derision. Theo will His pesce be yours.
To lose sight of the siogle fact of the Divine Incarastion, is to be lost. Where is the deception greatest, is superstition or ia licentionsoess? How maoy more does the srch-fiend claim under fashion. able claptraps, that uoder broad brims and round coals? Couformity to estsblished rules may as effectually cheat souls ss the insanity of liberalism. Let as not hide the truth. But whea our iog of Christ through the Holy Ghost, deportmeat and dress will be in correspoederce with this sublime fact, aod our "csiling aad election will be sure." 'r'bere is but ooe possible way of redemption - the eashriaing of God in the aature to be redeemed. There is but one why of deliverance from the penalty sod dominioa of sio-the repetition in us of the life of Emmanuel. If I live not fa the flesh the life of the sia of God my, doons is certaio aod irreversible.
"O foolish Galatians," whether Progressive or Coaservative, who forget the permanace of all types of life; who igaore the cecessary expansion of all derived vital nxisteace; $O$ foolisb man deifiers, and belly worsbippers, wbo dream of "coacord between Christ aod Belial (" O foolish seosualitics who shame the brutes with your nooatural aod uarestrained indalgeaces; 'swo bath bewitched you that ye should oot obey the truth, before whose eyes Jesus Christ hath beeo evidently set forth, crucifled amoog you?" "I live, yet oot I, but Christ liveth io me." Cso nay thiog less be Christisa? Here the equipoaderaat factors of the Divine-humsa life will ioevitably resultio "the benuty of holiness," the counterpsrt of God,
is the permaneace of Tehorab. Tbis in the progresz of our being iu the iice of His infiuitude forever. This ie Christiabity; all elat is delnsion, "ererlasting shame and contempt.

Let us be siouply Christiad. Thea we will be just as conservative as God, aod just as progressive as we must needs be with such a substratum of being. 1 believe in eteraal permaceut nftur the type of Him who is "the same yesterday, sad to day, at dur-ver." I believe io everlasting advancement towards the forever unattainable. Jesus aever had sthought that his blood might reach too far, that some poor soul at "the end of the earth" might he saved who had nothiog to do with Hlis cross. Ile was aever nfrsid he might kaow too much, be too colleged in the mind of God in its multifold expressions. Neither did he ever step scross the lize of priciple sod character to conciliate the world, or eajoy its empty, caroal pleasures, Let us be cbristians, theo will we have a type and s potentiality which wall in sure eteraal stsbility and eodless prog. ress.
A KIND ADMONITION TO MIN ISTERS.
ix c. b. hyitan

$I^{T}$Tis very distasteful to bear \& mioister tell his coogregation thst he has had oo thought ou whst he would presch, but would deliver to them jnst what God would revesl to him, yet we hesr some miuisters uae the above ia s boasttul maoner.

Now, desr preachers, God would have you atudy, so as to mightly divide his words, aad whea you use the above expression it ooly proves that you are not doing your duty. We bave too much thoughtless presching these days, sad the good cause is sufferiog thereby.

## CLERICAL MIST.

BY D. R. DROMAKER,

WHILE io conversation quite re ceatly with a learaed divioe, I was sumewhat surprised to hear him define histeachiag to penitert sioners.
Io answer to the iaterrogstion, "What would you advise a peaitent siacer who would ask you, 'What must I do to be aved?"' He ucbesitatingly assured me, he "woold advise them to oo nothrng to be saved," but ooly firmly trust ia Chriss. Ishall ootsay how the cooversatioa eoded, more than to say it was my frieod's studied aad labored effort to evade the force of doctrioe as tanght by Christ and the apostles, as to doing io or der to salvation. This do nothing system of theology stands straogely is coo trast with Christ's doctrine. "He that believeth aod is baptized shall be sav. ed." Mark 16: 16. Aad also stands diametrically opposed to Peter's teach iog oo the day of Peotecost, wheo peoi. teot siocers asked him what they man so. He tells them to "Repeat every one of yos, and be buptized in the arm of Jesus Christ." Acts 2: 38. It would be easy to refer to many other plaia declarations if oecessary to show conclo sively that, io order to obtaio anlvation, the uopardoned sioner has a work to Do But it is hard for soms to see the differ eace between doing the will of God from a sense of duty a ad love to God, aod doing the will of God to merit eal vation. While it is absurd nod a vaia sttempt to merit ealvation (it beiog of grace) by works, it is equally absord to fold op the haeds and do nothing io order to aslvation

The teschiogs of some very learned mea to the coatrary aotwithatandiog? mod we caa bat pity the poor bliod. folded victims of such ao absurd do $n$-the. folded victims


Thx Annual Meeting cost Northern III., $\$ 97667$.
One haptized near Bringhurst, Ind., on Sunduy the 10 th inst.
Bro. Stoaffer preacheil senve for the Bretiorep at Wadame Grovno Isat week.
THE new church house at Jobnatown, Pa , is to be dedicated next Sundag
Sterfal Jolia A. Wood is still viailing in Pa , Her bealth is iuproving very cuach.

Mondr thiniss that heavod is as much a plac
Chicugo, or any other place: be is right.
Tueas were three haptived in Hatfield ehareb Penna, on the 10th of this month.

Bao. J. F. Neher, of Salem, 11L, bas cbanged his addreas to Clayton, Adams Co. anme State.
Tire Southera District of Ilinois sends fiv queries to the Ansual Meeting pext year.

Elu. Brother Daniel Fry, of Yellow Creek, vas ablie to attend the feat at Wadamis Grove last week.
Do not forget the Kansas sufferera. Rend Bro. N.C. Workman's article on page sevea this week.

A lot of Reporte of Aminaal Meetivg for sale ut this office. Price 25 cents each. If you uave nowe, send for one now.
Bro. Allen Ives' address is changed frum Barr Oak, Jewell Co., Kanear, to Goldendale, Washington Territory.
Bbo. Daniel Vaaiman. writing from Virden, 11L, last Taesday moraing, nays it was then snowing, and that the snow hod already fallen to the depth of two ieches.
Tas Lawe of Health, pablished at Reading, Pemia., conteins a series of articlea eutitled, "How to Get Sick." By carefully rending them the wels may learn how to get well.

Yestenpay was the day set for Bro. John Y Snavely, of Hedson, IIt, to leare bome to assist in canvussing the Southern Dintrict of Lllinois in the intersats of the Orphan's Home.

At the Love-feast in the Cedar Co. chnreh ${ }_{+}$ Iowa, the 9th and 10th inst, Bro. Phineas West, son-in-law of Bro. Solomon Stamy, of Dr Creek chureh, was elected to the ministry.
Soobstzs ooce said, of the philunophy of Herachlitus, that what he anderetood was so good that he was eure the rest woald also be good if be underetood it. So we say of the Bi ble, and so says every one who loves to stady the precious volume.

We are sorry to chronicie the death of sister $\mathrm{Emma}_{\text {, }}$ wife of Bro. Frank Rhodes, and daugh ter of Bro. Wm. Moore, of Chelsea, IIL. She died one weels ago yenterday. Her pleasant disposition and Cbristian life endeared her to all who knew her.

Wr should deal teaderly with unsettied perone as the lord did with Thomas when he donhted. It has often been remarked that the Lord dealt more tenderly with the unbelieving Soducees thua with the self-righteous Pharisees Lot us learn to deal kindly with the erring.

In seens that tae article headed "Some Re a) 38 ," and published in No. 41, was not origin div intended for the paper,it wis desigued fo
a liti. tract to he entitled "R-ud and Search." W, welice thin explawation by request of Bro of it, fat simply the compiler.

Bno. Daniel Brower, of Salem, Oregon, says, "Thir weather bere is fair, the roads excoliont, health generalty good wnth a fow exceptionssome caves of trphoid ferer.

Neven ask anotier man to trost a person that you are not willing to trast yoors-1f. This yon do +very time yon ask a man to give sectaty on what be owea you.
Five men in Mt. Morris nobecribed six bun drad dollars for the Casael Líhrary. Brother Teteter is receiving much encouragenwont amou the people in and aronud Mt. Morris.

The Love-feast at Lena last week was a very pleasant gathering, hut the congregation on隹 ocesion whs not as large as asaal. Those neeting.
Now that the evening are growing longer, will soroe of our veaders prepare good short articles for "Oar Bible Clans?" Come, give us some pure, boly and enduring thoughts on Bible thenes.

Wa have no dispasitaon to take any name of our lint. We desire all our present patrons to renew in good time for next polame. Every
one is needed in promoting the cause of Cnrist by meane of the press.
Brothea W. C. Teeter naya that "Elder Stouffer preached in the College Chapel at Mt. Morris on the eveniags of the 15 th and 17 th of Oct. The audience was interested, and we heieve much profited."

To understand the Seriptares we want to get ai the rool of things. The gold-mines of the Scriptares do not lie any nearer the surface than do the gold-mines of eartb. If you want gold you must dig for it.

Bro. A. J. Hixon has purchased a farm in Labette county Kan, and his addrese in the future will be Montena, Kan. We believe Bro. B. bas found a good country, and we are sure an excellent field for ministerial lahor. God bless him!
Tre Advocate of late, has been publishing a number of hiographical aketches, soma of which have been very interesting. The last issue contains a short bistory of Eild. Wre. Boyer, who was born in 1797 and died in 1874 at the age of

Bho. George Aschenbrenner, of Vinton,Iows, requests us to sas that his paper, Der Bruder Bote, on the account of sickness in the office where his work is done, is unavoidably delayed this month. He bopes to isaue it more regulatly after this.
On the 14 th and 15 th inst the brethren of the Silver Creek ehurch, Northern IIL, beld their Love-feast. It passed off pleasantly. One preenous soul enlisted under the hlood stained hanner. Elder D. F. Stouffer from Md., was present, and
Baothen Daniel P. Stoufer, of Md. will preach Baothen Damiel F. Stoufer, of Md, will preach
in Lanark on next Wednesday, Thursday and in Lanark ou next Wednesday, Thursday and
Fridny evenings, services commencing at 7 o'clock. Saturday evening. Sunday moraing and Sunday evening he will preach at Cherry Grove. We hope to see good congregations out on each occasion.
Should tired people go to elurch ? Certainly they should. Then we subnit the case, whethor it is right for persons to get too tired to go to church. They never get too tired to go to cown of some sale, and why in the name of reason should they absent themselves froan the bouse of God when it is possible for them to get there.

We take pleasure in noting that the late District Meeting of Northern Missouri, beld in Ray Co., pased off very pleasantly and gave the nemhers much encoursgement. But fer que. rien were hefore the meeting and they were disposed of in a very satisfactory manuer. The meeting also renetwed her nissionary efforta for the coming year.
Soyr five or six bundred intelligent ministers of the German Lutheran Synod of Otio, Minsouri and other States, recently held a meeting in Chicago to settle some doetrinal question, While thus assembled they invited two Antimasonic lectorers of ability, to give before them an exposition of Freemasoory, and work one of the degrees, that thay might he able to form an intelligent opinion regarding the character of that what they naw will he sathicient hoped that what they naw will be saficient to leep Jesus Chrint nor the Ho's Ghost in its degrees.

A stimare of the Mt: Morris stadents visited Lanark lest Satnrday and alio gave us an pleasant call at the office. We are glad to learn It bas always been a puzzle to us, why men enn always find time to attend salea and other similar gatherings, and yet have too much to do to attend the chareh fowelings and other relhgions gatheringq.
Bro. J. W. Stain says: "We bave now be tween 160 and 170 atudents, and think we can accoromodate 50 or 100 more very comfortably in town this wanter. Persons expecting to at tend the 2nd term shoald inform as soon."
Myusens who will not go to preachiag only when some strange :preacher comes around renunds one of the child who will pot sit up to the table and eat unless a new vieitor chaneta
to wait on the table. Starvation will be the to what on the table. Star
consequeace in either case.

Whime from Carson City, Michigan, Bro W. H. Roose says: "In my correspondence of the 5th inet, I said there woald be stree bap ized, bat more made the good choice, Tbese are glorious surpriaings. This makes treive
in one weck. May they etill contimue to come. The charch will always be needing wore and plenty of room in Heaven if they all prove plenty of

A card jant recaived from Daniol Shively, of Nes Paris, Indiam, informs ns of the death of our good old Brother, I. P. Lowhr. He was buried Ootober 13:h. We can truthfally say that a good man bas gone to rest. He speot a loug and eventfal hile in the world and did mach good in his time. Will not some one who is sufficiently posted, write up a hiograph ioal aketcin of his for our paper? We thke to
preserve sacred the memories of the just and usefal.
Tue Brethren at Pipe Creels ehureh, Md. held two Love-feavte last wtek, oue at Sam's Creels on the 14th inst.; the other at Meadow Branch on the 16 th. This charch holds three communion meatings each year, one in the
Spring and two in the Fall. The names of the Spring and two in the Fall. The names of the Stoner, W. H. Franklin, Amos Caylor and Joel Roop. Eld. D. Loug of Manor church Md, bas the overaght of the cougregation at that time. - Adracale.

The Christian Cynosure says: "A dreadfal report was last Wedsesday hrought to San Francisco hy the United States revenue from an arctic craise. The vessel stopped at St. Lawrence Inland and found, that of the seven han dred natives living there, no less than five bundred were dead of starvation. Aad the deplorable cane of this terrible condition is stributed to the whiskey sold them hy tradere, from the effects of which they neglected to provide their usual sapplies, and so wretchedly periehed.
Ministens, do not scold the people for not coming out to hear you preach unless you are cortain that your sermons are worth coming ont to hear. This may be a pretty plain hint, hat we do not helieve it is right to have people ride five or six miles to hear a minister tell them, that he is not prepared to preach, not baving given the subject any special thought. Paul told Timothy to "utudy" that he might know "how to rightly divide the word of trath." This is the duty of every minister who wishes to edify his congregation.

If war hearta and hopes are in heaven shonld we not spend some time in the interest of that place? Wealth is a good thing if properly used, hut shonld so mueb of our time be devoted to the accumulation of wealth that we mant neglect the assembling of ourselves together? Is it right to endanger oar souls in order to serve done in the six days God has allotted us to lebor, and we venture the assertion that more men, who attend services on Sundays, make the sacred day

On the night of the 16th inst, the harn, inoluding twelve horses, 'ahout sixty banbels of wheat, a large quantity of hay, graio separstor, farm machinery and implements, of Bro. D. E. Pippenger was harned to the ground. The Brethren wore holling a Love-feast abont one half mile distant. The horses were all hurned to death before any one raacbed the harn. Al-
though there was some insnrance on the prep. though there was some insnrance on the prop-
erty, it is atill a sad lots to our brother. May the afflictions of this life prepare us for the grenier exjoyment in the world to come. Bro. Pippinger lives in Elkbart Co., Ind.
"Ir yon wat peace in the neighborlood in Which yon hea, do not spend the sume in spentsng of your neighbor's faults. If you want pence in the charel, do not let your brother' fanite loom ap bifore yon to sach us magnitade that you wall not see your own. If you want peace in the family, do not fret and scold ahout very little thing. If you want petice with God obey his commandments

A New Yorik paper eays that the "Firal coins of the Uuited States were slrock wilh the portrait of Martha Washington, Mr. Spevcer, who at the first die, copying her featuren in bis medalion. When General Wastington sow the oins he was very wroth, and before any more vere struck off the featares of his wife were al her-d somewhat and a cap placed on her head, this being the original of the present Goddess of Liberty." If some of oar people would he that particalar ahoot the covering they would he set down as extremists.

The following sensible query and answer assed the Sonthern District Meetiug of Illinois few weeks ago:
${ }^{4}$ Will this District Meeting agree to take the unumeration of each charch in the Distret for a bisis from which to make a calculation for meeting District expeuses?
Answen. Yes, and the sider of each chareb to see that the number of uembera in his charge be reported to the treasurer within four monthe of this meeting.
Brothea Daniel Stooffer preached at Shanoon last Satorday evening, Sanday moraing and Sunday evening. The cougregation on Sunday morning was the largent we over aisw at the regular appointment in that meeting house. A number of the town people were out, and all gave good attention to the preached word. Brother Stouffer has the facalty of entertaining and instructiug a Cbristian congregation without telliag fooluh staries, or resortiag to faseinating tricks learned from stage ac tors. We wish him suecess in his good work.

The discussion hetween Brother Bashor, and A. S. Hammon, of the Camphellites, in to he held near Mt. Zion, Wells Co., Ind., commedcing Decomber the 7th, and continue several dass. Esch disputant is to affirm that the chureb to which be helongs is identical in faith and practice with the ehurch estahlished by Christ and the apostlen. This will give Brother Bashor an excellent opportuaity to show up the diffurence hetween Camphellism and Cbristimity. Mr. Hammon is said to be astrong man, hat he has the wrong side of the question,
"God was not going to send" men out into his vineyardito work," said Mr. Moody, "who were ditobedient. As long as they went hand in glore with the world God would never use them. Many such peoplo were wondering perhaps, why God did not tase them. 'T'aint talent we want, hut a heart! When we eay, 'God, here 1 am, take me and use me, then God will do it. 'Taint strength, either that God wanta. God's got strength enough himself. That was the trouble with people-they were too conceited and thought they had too much strength." Dear Chicago peopie," said Mr. Moody, "Jet us pray as I Naiah prayed! And then how small would thie warld look! We sbould not he carried away with politien, or atocka or bonds."
We are plessed to note that the Brethrea in Southern Illinoss propose to 50 ehead with their Orphan's Home project, and do a good work in the name of oor Master. It makes no particular difference whether their proposed way of benefitting humanity anits our viewa or not -there are many wayy of doing good-hnt we are cortain the Lord is well pleased with their good intentions, and by and by ther will receive their reward. They have good men at the head of it, and we want to see the project carried forward, for nuch enterprises are calcnlated to enlarge Chriatian sympathies and ele rate onr coneeption of right and just.
Tres man in the Wetchtower of the Boaton Watchman bas been favoring the readerx of that paper with aome glimpses of what it terms "Camphellism." Among the thinga be bas discovered in the following: "We are inclined to the idea that Mr. Campbell taught one thing and that the 'Diseiples' of to-day believe quite a difforent thing." That at least relieves us of the charge of being "Camphellites. We hope now to set that name applied to as no more forever.-The St. LowisjChritlian
That man in the Watebtower है certainls mistaken, for the "Disciples of triday," in their faith and practice, are as mach like Campbell is it is possible for them to he, and are jast ohout is far from the practics of the primitive charches as vas Camphell.

## SOJOURNING

WHILE Cbrint dwelt opon the earth, wefrom place to phoe to do the prople good. We fiad him at Nacareth, Jerusalem, Jotta, Botblehem, Jerc, the Desorh, Jordan, Galiter, Casa, Caparnaum, Aenon, Sawuria, cending to bis Father on high, be called to him hie disciples, und after telling them al power is given onto bim in heavon and in earth, commands them to oo and teach all na-tions-teach otbers what he bad tanght them. Thun did oor blessed Manter provide that the trutb which rando people free 1800 yeara ago wight do so all down through the years and conturifs thea to come, that is sbould come to prus that whoncever should call upon the name of the Lord shoold be aseed.
We have no doubt Clrist's disciples did as they were commanded, for we find that noble zealons brother Paul, that monument of classical fomes, going to Arabia, then to Dacnsvew, long contlict with sin in Cilecia and Syria ac compunitd by Barnabas be goes to Jerastiexa sud returns to Antioch. Barnabas accompan-
 Pisidia, meonium, to Antioch tbrough Attalia. He then returna third vist to Jerunalem and a second manssionary tour from Antiocb tbrough Cilicia Derbe, Lystro, Phgrgia, Galatia, Troas, Neapolis, l'hillippi, Tbensalonics, Bereh, Athena and Corinth. After eligbteen months' work at Corinth, Paul visits Jerusalem the the time by Cenchrea, Ephesaa, Ceparea sud retorns to Antiock. He then takes his third missiodary tour througb Galatis and Pbyrgia to Epbesus. After two geare bere he goes by way of Trow and Macedonia to Coriatb. From bero he in, Tross, Miletas, Tyre, Ptolemais and Cosaren, After two yeare' imprisonmeut at Jerusalem. and Casarea, be sails from Sidou by Myra, Eair Haveus, etc., to Malte, where be is shipwrecked; in the Spring be proceeded to Rome. where he was lioally martyred.
Be now can eay at the elose of his long and asefal life in promulgating the doctrine of our Lord and Sarior Jesas Christ, "I am now ready to be offered, and tbe time of my departure is at hand. I bave fought a good bgbt, I bave Enished my coarse, I bave kept the [faith: heaceforth there is laid up for me a crown of righteounness, whicb the Lord, the righteous Judge, sball give me at that day; and not to me oaly, hut unto all them also that lovetb his appearing." $2 \mathrm{Tim} .4: 6-8$. Here then we see we bave hoth

## Beliering Gen. 9

Beliering Gen. 2: 18; Prov, 18: 32; 21: 1012 , we did an God said, Gen. $2: 24$, maty would do, notwithstunding 1 Cor. $7: 1,7,8,25,38$, Honce at 1: 45 P. M. 7th inst, accompanied by wifo and Brotber H. M. E., wo were aboard C. M. \&St. P. train for Mstion, Iowa. §Broth er M. M. E. was met at the depot by Eldor Daniel Holsiager, and taken ts his bome itwo or three miles west of Marion, while the remainder of the party were mot by Mr. Duan, wholives in Marion, and token home with bim where they enjoyed the hospitality of two true and warm-bearted friends, Mr. and Mra Dunn. Next morniug, Oct. S , cur brother-inlaw, J. G. Sayder, took ns all to the bome of our parents, Thomas and Sarah Herrissa. In afternoon took sapper at Elder Abram Stamy's, to whom we retara thanks for christian courtesy and kindness during :oar atay inliLinn County.
We could not call on all our brethren and sisters es we wonld bave been pleased tol do. However, as it was, we were parnuitted to visit Brethrea L. S. Hoover's, Samuel Suyder's, T. G. Suyder's, J. P. Wilson's, G. W. Rager's, J. C. Miller'в J. Heofaer's, Dasiel Seagar's, J. Blabsugh's.
Brother M. M. E. preached in Sund Ridgo school-hoase Friday orening, and ou Saturday eveniog another tried to instruck. Oa Sunday at 10 A. M. and 7 P. M. Brotber M. M. E. again held forth the Word. Monday be had to returu bome apd the "other" was left witb Brother S. C. Miller of Brooklya, Tows, to continue the meetings, which they did to the bost of their ability. Weduesdey 13 th, brethren and sisters met for Lovi-fewat. Brethren ren and sidters met for Lovi-fewst. Brethren
Museliuau add mifo, from Colar Cousty; and

Brother Gable and wife, from Clinton Connty n'so met with us. Brethren Manselman an 8. C. Miller preached in the moraing and Bretbren Gablo and Mosselman preached in aflernoon. Brotbex Joho Zack did tbe princiat epeaking on examinatiou, he, accompabied by dacghter, B. F. Miller's wifo of Cedar Co and Sister Sarah Puterbangh of Lap ark, Illi: nois baving arrived in afternoon before exam ination tervices. Thariday Brother Zack proacbed to as from Mark 10= 46. In the morniog, we were informed of the denth of our couqin Heheoca Witson. On account of
the contagiousness of the direase (diphtheria) witb which abe was afflicled, we did oot risi the little suffiror before ber demise, nor the bereaved family afterwurds. Rebeces is the third child from this grief-stricken farmly that has crossed the chilly stream to view the fadeless land where Jesus and the holy angels dwall and the saints in glory staud.
Spent Thursday night with Eli Johnatan, Sup't. of public instruction, who had been a pecial friend to us white yet engaged in the business of teaching, wud for whom we bave the kindest regards
Friday morning took traia for Lanark, where We arrove at noou. Saturday belped print the sny one to do "press" work that day. Sunday apent mottly in meditation. There passed efore us 6 rat the kind brethren and sister whom we had met, some undouhtedly for the last thine this side of the grave. Next came along our reistives and friends, who have] not eturned to their Father's honse. Toeir time their strength, their means, their infloence, heir talents they bave not consecrated to the Lord, but are spending all in the service of Satan. Ob how ean you he no ungrateful to Him on whom gou depend for all sou have? Hay you seek the Lord while be may be found nowing that the night of death cometb whercin no man can work.

## SOUTHERN DISTRICT OF ILLI NOIS.

THROUGH the kiadneus of Brotber Daniel Vaniman we are favored with a copy of Illmois, and take the liberty of laying the fol lowing extract, from the same, before our readers, hoping it will bave a tendency to en courage otbers in good works:
"Soathera District of Illinois: Met on the eleventh day of Octoner 1880, acoording to appointment, in the Big Creek Charch, Richland County, Illinois; Jobn Wise, John Metzger James R. Ginh, Thomas D. Lg on sud D. B. Gibson, sabstitute for David Troxel, being present. The following busivess wes transacted:
First. A report from the solicitors was preseated, showing that the enve of $\$ 4,066.60$ bave been pledged for the aforesaid enterpriso; and it was resolved to appoint a locsting comnittee to see where and upon what term a roper alte can bo obtained, and report to the hoard of manazers for their consideration and approval, npoo wbicb the enid coromittee shall make sucb parchase as may ho egreed upon by the committee and board of managers
Scoondix. Tbe following brethren were appoiated Locating Committes for seid Or phan's Home, viz,: David Kuns, of Millmine Ill.; C. C. Gibron, of Girard, Ill.; Pbilip A Moore, of Roanoke, Ill.; Jobn Y. Snavely, of Hidson, MII.; and Stepbea Stively, of Cerro Oordo, Ill.
Thiadicy. It was resolved to resppoint John Metzger, Joba Wiso and James R. Gisb, solicitors, with power and sathority to appoint sab-solicitors as nasistatst, ns they may think roper to solicit donstions for the aild "Brothren's Orpbans Home."
Focmitily. Resolved, Tbat the amount at ready subscribei be collected on or bafora the Erst day of January, A. D. 1881. All of which ing. Signeed by

Jobis Wras, President.
Tros. D. Lrom, Cor. Sec'y.
Resolved, That thin meeting accept tbis as stivfactory, and order it pat on the minutes. Will the Soatharn D.striet of Illinois Contiune bet mork of evangelizing another yenr, upon the plan of 1879 , with the following added: 1st. Iet the asme board of managera
and the tamasolicitors bo reippcinted, giving
the board of managers power to bill any vacance that may occur in the hoard. Id Let
solicitors be adrised by consent of their charches to solicit contribations at ach quarterly chorch meetiog, and of abseat mersbers at otber times. If any of the solicitors will not arre, the charch at ber earliest conrenience to nippoint sueh as will. 3rd. Let D M. appoint nix cramgolists who will agree to fo if possitle wbea called upon by the board. Ans. Ies, and Johu Wise, Damel Vaniman, D. B. Gibson, J. R. Gish, Lemuel Hillery, and T. D. Lyou were elected exangelists for one vear.
Miasicaary board reported total number of days in the field, oighty-seven: number of wrmons prenched, ninety-two; number baptized, nine; amonat of missionary funds in the reasury, 83309.
Treasurer reported district out of debt and 10.00 in the treasury.

Delegate to standing committee, Jobn Wise; substitato in case of failure, Daniel Vanimau; delegate, Daniel Vasiman; sabstitate in esee of falure, J. R. Gish.
All requests for missionary labor, as well as otber correspondente with board of managers,
to bo addressed to Corresponding Secretary, . R. Stutema, Girard, Ill.

All missionary Funds, as well as for district xpenses, should ba wont as soon as collected to District Treasurer, John Neher, bor 169, Virden. Macoupin County, Illinois.
District Meating for 1881 to be in Astona Chureb, Falton County, llliuois, oo Tuesday ext precediug full moon in October.
Both Pasther Creek and Okaw renewed their requests of 1879 for District Meeting.

## THE DESIGN AND FORM OF CHRISTIAN HAPTISM. xXVIL

Baptisn into the nome of each person of the Holy Trinity.
or strong rear cause, sath the Lord; briog forth

orjections answzbed.
SOME say that trine immersion does not ayy To dip tares times ig to hide this unity.' Christadelphian p. 207. Again be sags, "Log* ically it destroys the uaity of the Father, Sou. and Holy Spint." lbid. 208. While the Scriptures never allude to haptism as commanded or performed in or isto any name whicb represente the taity of the Godbead, but always into one or more of the different names which represeat the distinet and non-interchangeable offices and relations of the three divine powrs or persons (as we are commanded, Matt. 28: 19, to baptize into the Father, Son, and Holy Spirit in the sense in whicb they are three) it is nevertbeless true that our adminiatration represeats that unity. The divine ruity is the unity of trinity. The person to be baptized enters the water bat once, the hody remaining in that situation, while the bead is thrice brought into the water in conjunction with it, by which we put the thren into the one, which being done the persoo comes entirely up out of the water ns be entered it, bat once. Thus we have the unity of o trinity, wbile a single dip having no trinity canaot have in its unity. Our three actions unite and conenr in one ordiannce. Oar baptism is one in the sensa that the Father, Son end Holy Spirit are one. Doee not one dip alone logically destroy the Trinity? Can the divine anity sabsat withont the divine Trinity? Can the Trinity be destroyed without likowise destroying ite nuity? Dees not ningle ratber tbso triue immersion, therafore destroy tbis unity? If three actions in baptism hide the divine onity, what do the three corresponding pames io the formala do? Do they bide it, too? Wbat did the public manifostation of tho ineftible three, at the
Jordan do? Matt. 3:16, 17. Did that obacare it any?

The Primitite reporta that Brotber Abram Cassel, of Harleysville Penna, bas been sick for pearly two weeks.
The Religions Telescope trulhfuly rematke, that "Religion doas not give a freedom to sin or a freedom in sin." Peopie who talk and write so much athout" religioas frediom ${ }^{n}$ sbould not ase that freedorn as a cloak with which to
cover a robellious disposition. People who are villing to do what is right do not beed to com-

## SAW THE LIGHTS,

IRITING to the P. C., Eider Geo. Wolfe of California says
We were made glad on the night bofore nabion to mest with our old brother Jobn Pornes. Ho gava evidence to hiloug to that type of Claristianity, that has lrenelitted the church and world in every age. Brother F mey passed oo the cars clowe to the raeetiag: taw the ligats, weat on to Jathrop threo miles from the ground. At Lathrop was infurved that the lighta le saw was the place of meeting; turns round walks back the three miles, cross es the San Josquin River on the railroad bridge, and got with the people of his choice before he elosed his eyes in sleep that night Will some of our young preaching bretbren tbink of that-what an old pioarer soldier of the cross can do for Christ's sake? No wonder the great apostle to the Gentiles, exclaimed, 'The love of Christ constraias us, for we tha judgo if one died for all, then all were dead. The past year (we reckon from one camp meeting to anotber) bas been a prosperous year to tbe church of California. Some seveaty bave been recoived in the cburch by baptism; some tbirtr-fire bave come to the church sioce Brother Bashor bas been with us.

## TIME TO HALT.

THIS is the way Brother E. E. Roberts, of Pailidelpbia writes to the Prugrestive Though be does pot seem fully to agree with ua regarding nome of the pecularties of the chareb, yet he and that sister referred to in his article know bow to appreciate a papar con dueted on peace principles
Dear Bretiaren: I ask yon, in the name of God, your Maker, in the name of Christ your
Redeemer, in the name of all you bold as good and holy, if you can't writa better than many of the articles writtua please let your pens rus hurn your posper, and dop. burn your psper, and stop.
Let uas look orer the
takes his pen (and as 1 underatand it withon knowing anything about the case) and treato us to E messabout that Divorce Case, and ondertaken to set a whole cburch right. Does it occur to hum at any time that the churoh miggt know their own husiness as well as he? Would he allow any one else to interfere in his n bousebold It thaik not.
Thea comes azother on womeo's, hata, hat then a mess of Clothing House, mand go to bearen garments. Then this one has a puck at thas ooe, and another bas fault to find with tome body else, till my hesd spins and diaguoted I throw down tbe paper, as a sister saad a fow
days ago, "I woald not for anything han days ago, "I would not for anything haye ous
Colks at bome take the Pregresine Chrivt folks at borme take tho Progressice Chriztian
as ${ }^{\text {theng }}$ are outof the church they would think we do aothing bot fight. Brethren We do aothing bat fight. Brethren, there is
too mach truth there.
With all the articles is muxed one or two articles for Christ.
Bratiren, in old soldier langasge, "It in time

Those of as wbo talk prineiple so loudly in religion ought to be equally caroful to practice it in our buniness relations to wards each other. Primitior Christian. A truth well anid, and tbe sentiment sbould find a bearty respone from the beart of every one who loves the Lord. There is no ase to talk principle and not do it.

Tan acieatiate who have dealt so flippantly with the solemn qnestions of spiritaal and divine existence, and tolked so vanatingly of their acientific demosatrations, will fiod that they have a complete Tartar when they bar road "Problem of Homan Life," Price \$2,00.

Sister Jane C. Thomproo, of Muscatint, Iowa says, "I cannot do without the B. AT W for I do not get to chareb very often. We had eburch jost ono time this enmmer. There are only a few of ua here."

Bhothen L. M. Eoy retarned from Ohio last week, bringing with him bin eister Amanda Eby, who has for sometime beca in a very del icate atate of bealtb
WE are in recenpt of "An lmportant Qaess tion from J. W. Beer wbich we wish to pab
lish noxt week foliowed by some remarks,
Tre finance report of our late $A$ nnnal Meetune is unavoidabls crowded out this week. Will bave pleaty room for it next lisue

Lotise Holsinger, the editor's daoghter wih start for Mit. Morris College, on Monday bext, the Lord williug.-Proqressite.
Wuesilath heard from Broteer Jesie Calvert
wis praching at Waybesborro, Pesaa

## 8

## HOME AND FAMILY




Many pride themselves upon beiog wild youpg men, who are only wild beasts.
There are 170 colleges in the United Stintes in which both sexes are
since there were nove.
We find this suggestive paragraph in two o our exclanggen, nad will belp to pass it along: "Spell murier backward, aod you bave its "Spall murcer chackward, Spell red rum in the same mander, and you have its +ffecte"
The prople need constantly to bo remidded that the moat powerful things in nature are the simplest things, aud that the beat remedien thay cau possitly have, when thay are anck,
ahout thera within thin renei of every one.
Hooker uned to any, "If I bad no otber mooive for being relifious, I wonld earnestly strive to be so for the salke of my mother, thas I might equite her eare of me, and caune her widow's beart to ting for joy."
It is a great error with gouth to be too hasty -basty to eateh at the first shuning bait presented to thair view. Of this error bervere;
guard againet it, mind never come to a decision without much foretbongbt and deliberation. Tbrough life you will see the value of it.
The progreas cf thmaparadee principien and astoms, even in Cashionsble circles, is marked by the fact that, at the banquet of the Association of Cleveland, the otber evening, at which eeveral huodred ladiee eat down, no wine was on the table, and none was ohtainable.
What we want is to find out what every mau is at for, and put him to that work whicb be neturally leans toward. There is a niche for
erery one. The trouble, is, in dealing with orery one. The trouble, is, in dealing with
people we want to drive them into lines and batialions by wholesale, instead of finding out fer everybods bis natural place.
The hest eriticism is the pointing out of bettor way that is prastieable, It in easy to
find fault; it is alao very sinfal. Any man is lieensed to find all the faolt he can by proposing an (ficient and feasible way or thing that will be au improvement. Try that, and if you fail then pat a bridle on your moutb.
Some one findn it necessary to bay: Laugh mother-parlor, pursery and kitchen all feel the effect of your suile or frown. The cheery laugh of a motber goes down through generutione, sa well as her frown. And when the mother beyes are closed, abd lips and landw ich children and friends caar pive then, "She wa niwasa lrightond cheerfol at bome."

In nive cases out of ten, the better course is, if a man cheata yot, cease to deal with himi if be is ahusive, quit bis company: and if he will beleve him. No matter who be is nor how be misuses you, the wisent way is to let himi alone: for there is nothing better than this cool, calm, and quiet way of dealing witb the
Wrongs we meet. Lies unchased will dies firo wrongs we meet. Lies unchased whil dief fire
unfanned, will harn outa and quarrels negleounfanned, will harn' out; and quarrels megleo-
ted, become an'dull as the crater or an extuet voleaza.

Yoang mau, make it a rale never to bet-no not so nuch as a ponng. The pricieiple of bat
ting is bad and what is wrong in principle ting is bad, and what is wrong in principle by betting is not honestly acquired. Many oriminal is suffiering the penalty of violato law who was led to dishonesty by betting. Tbe babit of bettivg small sums coltivates in children and young people a desire to acquire menss without relorning a proper equivalent This breaks ia upou their bonesty. Therefor on't het, sud you will be safe from many emptation.
A Colportour asked ao illiterate frontier man if he had a Bible in his house. The man looked apon as apper shelf for bis Bible and onl I deond ofetr laves of a Testameut, and replita, Ideclare, stranger, I do need some mora Bible I did not know we Wero so naar oat." Are no man of the woods, sadly "out of Bibles," sud not only so, but of all devotional reading, that an mavigorate and elerate the toul? Nothing will give tone and strength to the Christia like the stady of the Bible.

A HOME BEYOND THE HILLS
A glat, thougb weary plighim
A gla, thongh weaty
I hasten day by day
Along the path beifore we; Along Hles s checkered way
One anpot allures mo oniwnr).
One hopseny boscon wils:
Home, howe, sweet home" awaits mo
Boyond the towernge blllst
Bogond the towering hillst
My path in often toilsomes
And stornw-cionur oier it sweep:
Aud hard I ofton Dind
To climb tiom mountal
To climb the mountaln stees:
But love fospres my footstegs:
For I mum near the masaion
Beyond the towering hills!
At timer, beneath the abeltor
Of some wide-spreading tren
1 sut and try to fianey
And striuage and difep emotion
Asy music spirtit thrills,
As fuith belolids thin glory
For me leyond the bills?
Hoyond the hillel all oorrow
leross that rudiant landscape
Earll's Blodows are not thrown
All grief forever atills:
And peerless dowers biooen sweetly Zent's Watchmaning hul

## PERFORMED IN LOVE

wealthy a. clarke.

$I^{x}$N this busy and ever-changing world it is not the great deeds that are performed that meet tbe approbation of God nor that bind un trour an affectionato heart, that difinse joy and satisfaction and leave pleasant reflections.
Great deeds, like the lofty mountains.
Fart their splfana stilows throws
Lathe decess, infe whare'er they flow
We often hear parsons say, "If I were rich I Fould give muoh, and if I could, I would do ome great deed to benefit mankind," and at the sume time they are not willing to give what they can, nor perform the little acts at their disposa! to belp their fellow-creatures. Suct persons manifest a selfish nature, aud do not evince that benevolent feeling that should characterizs the Christian eharacter. God does not require impossibilities of any one, nor do our neighbors and friends expect of us more than we are able to perform; but a williagness, a ehesrful giving, aud a desire to do something, sbould he mavifested by our aotione, and this and only be done through the gentle influence f love. We should feel, away down deep in the beart, that we want to do good, and this beling will ineite to action, and our labor, although weak and imperfeet, will not be in vuin. Be who notices the falling of a sparrow, wil recognize work by the humblest of Bis creat ores if actuasted by a epirit, of lope.
Sometimes we notice some little, unostenlatious act performed by another and it inpresses us deeply, while others tbat are considred by the world as great and heroic deeds, bil to leave an impression, and we are not hemefitted. Let us ever remember, ss we journeg through life, that we all bave influence and aro capable of doing a little good. It is ot those who make the most noise in the vorld that accomplish tbe most good. A quiet and exeuplary life speaks louder than anything else. It there was lesy calk and more, doing, Goold bave happier bomes and cburcbes. we can taik furently sbout how we shall "bear one another's burdens," we sbould try to bvar them, oud "thas falfill the law of Cbrist. When we pray, "Forgive us our debts as we forgive our debtors," we abould be very earefol that we to forgiug, ele how ens wa expeet the Father, forgiveuess? In our däin lives there are many little annoyances that eross our pathwny and irritate, and it requires mutaal forbearance barity and patiance to overeome. If we would only do the good we know to do, ever remembering the golden rule, we could be instrumesithil in lifting burdens from the distressed aud st the esme time enlarge our own bearts, for everv sacrifice we make for the good of other opens the way for another, and we receive bleaing. "it is more blessed to give than to receive," is the lagnage of Jesus, and will ap ply to all departmenta of Cbritian work:
-Smallest acts of sunny duty,
Wod will crowu with lite and beazty.
Liko the sunbeams from stove,
With an ogen band and bosom,
Toil and pray and give thy mite;
Fruits arround thy pathas shasil blossom
And return in peacelal light"

## A MOTHER'S VOICE

GOOD lady living in one of our large cit I ita, wis passing a drinking saloon out 5 , jurt as the keoper of it was turning a mian into the street. He mas quito young, but refy tate. Bis baggard face and wild eyes showed that he bad beon driukingt and was far gone on the way to rain. He was sweariog dread folly, and sbaling his elenched fist at the ma who had thrust him out of the saloon. He was so blioded by passion that be did not see tho
lady who stood uear him, till she lad her haod ady who stood uear tims, till siue lad Ler cau, "Wbat's the mattar?"
The soong mann started as thougb a hear blow bad struck him. Ho taraed quickly round paler than before, avd trembled from bead to fook. He looked at ths lady for a moment, ond then said:-
"Ob! Ittrought it was my mother's voice: it ounded so strangely like it! But ber voice bas long been bushed in death."
Yon bad a mother, thes, who losed you," vid the lidy.
Ho burst inlo tears as he eand: "O yes, 1 had au aged mother, and ahe loved her boy. But ince sbe died every thing bas gone against me. i am lost; lost to evervthing that in good-lost forever.
"No, uot lost forever; fur God is mereiful and gracious, and hus pityiag loye can reach the chief of einhers," said the lady in a low, eweet iul effect upon the goung man.
Au efrect upon the goubg man.
As the lady pssed on ber way the young man
followed ber. He notieed "the number of the house sbe entered, oud wrote down in his poek. et book the name that was on the door plate. Then be went on his way with ness thougbts and feelings stirred in his breast.
Years passed away, and the kind lady had forgotien all about this meident, when one dsy a strauger called at her bo_se, and sent up his ard, asbing permission to speak to ber. Wondering who it could be, she went down to the parlor and found a noble-locking, well-dressed gentleman. He rose respectfully to meet her, nd holding out his band, said:-
"Pardon me, madam, for this liberty; hut bavecomo many miles to thank you for tho great service you rendered we
said be in a trembling voice.

1 am puzzled to kuow what you mean, sir, aid the lady, "for I do not remember to baro ver seen you before.
"I have ehanged so much, said the foung ran, that I do not wonder you bave forgotten me. But though I only saw you once, I should have known you anywbere. Aud your voice, too, is to much like my mother'a
The mement these last words wera spoken the lady remembered the poor young man to whiom sbe bad spoken kindly in front of the drinking saloon, so long holore. She naw him
weeping and sbo wept with bim.
Preseutly thin gentleman wiped sway his tears, sat down, and told the lady that the few geatla words she spoke to him on that day bid been the means of saring bim from rum, and of making him a abeful man.
"Those words-'not lost foreter;' followed me," said be, "wherever I weat; and it always reemed to me like my mother's poiee speaking to one from her grave. I repented of my sins, and resolved to live as Jeszu and my mother would like to have me live, and I am tbankful to say, that by the grace of God I bave been sble to ressise tamptation and do some good in the world."-Richard Nenton.

## FOOTCOVERING.

## 0

of the most important things connected mitu bealthrul living is warmth to tbe winter months iy properly clothing them. To this end the loosest kind of boots and shoes are the warmest. The gir which is coufined inside of a loose leetber boot tende more to the warmtb of the feet than the leather itself does or eren the stocking. A loonely-knitted stock ing, however, is oftell very [desirable, but fro quently will allow the foot to be colder if the boot is tight, than if no etoeking is worn and
the boot is eorrespondingly loose. Let every the boot is eorreapondingly loose. Let every one who would have warm feet through the coming winter, wear loosels-ititung boots. Cloth boots for indoors, of courte, are almays superior oleatb-r boots. The cloth permite che exlia keeps them tha feet- to be carries ooll, ands terms, retsins those exbaletions and keeps th. feet damp and uncomfortable. Fo-this reisou slippers, thougb the upperipart of the fect are notfocovered at all, ara often warmer than the stontest boots which retain all the moistare. -


AFRAID TO TELL HER MOTHER.
I SAD ptory is told of a nitle girl whose nother bud not taught her the confideuce
cbiliren sbould have in their pareuts. A hat chilireu sbould hare in their pareuts. A
little pirh, pamed Kirclof, wat butied at Pattarson, N. J., receatly, whose death came about i. a singolar mamier. About two weeks before ber desth, she foll froni a awing and broke her sboulder-blad. She leared, if she told her mother, zbe would be chastised for getting Iuto the swivg without vermissiou, so sho weut uncomphiningly to her worls, and remsined at ber awployment for a muek, uutil a violent tever resulthed from the ipjury, and theu the feets came wut. But it wus too late to $\operatorname{bav}$ her from the effects of the neglect of the wound, and sbe ded heenuse she was afraid to tod ber mother

## DARK ROOMS.

$A^{N}$ itacu for those who are inclined to sit in a dark romm throughout the warm seanol. What on in-aired bouse. Wunt of light stopn growth and promotes scrofula, rickets, \&c., smong the ctuldren. People lose their bealth iu a durk
house, and if tbey get ill they connot get well gain in it.
Dr. Edwards, of Paris, naye the netion of light tends to develop the different parts of the bouy in that just proportion wbich eharneterizes the speeves, and that in warm climases the expoyare of the whole surface of tho body to the action of the light will be very favorable to the regular conformatios of tho body. Humboldt confiras the in the account of his voyago to the equinectal region. He says, "Both men and wouses (whose bodiee are coustantly inured to the effect of light) are very muscular and possess Hesbly aud rounded foruse. It in needless to add that I have not seew among

All Christiase ought to be of the ancue mind a thinga portaining to fath and eternal lifo Be of tbe same mind aud the same judgment, it the adrice given in the Bible. Along this line comes the victory for trutb and right. In union there is strengti, bope, life and success.

Youth is the seed time of life. Thea is the period in which the futare cbaracker is shaped.

## Iflatimanial.

MILLER-GBBSON -Oct 14th 1ses, near War seasburg, Mo., by Alex. W. Hecse, Brother Samuel W. Mitler of Allon Con, Ohio, and Sister Maritha Gibson of Jolinson Con Mo.
BOOTHALL-MALLORY-OD the 5 th day of Oct, Isa, by Rev. Tbomas Keynolda, Mr. Lra berland Con, Yas.

SAMAII J. ETTER.

## FALLEN ASLEEP







ART -Elmer jon of fremu Oionge and Hand Hart, aged is years 11 months and 2 days.
HELLEB,-In Mt. Carroll, HiluousOct. 13 Ls90, Brother Geurge sheiler, nged od years 2 month
and 20 days. His death was very miden, being truubiel for a constiderable time with discese of the beart winct was the caure of his death. His oftexpresseddease sas, to te rengeed to the will of the Lurd to live or die, He wis a dear brotior and a valiant soldier of the eross. Hit kfad ramily bivez foricar foge for bitu to ol Joy a blessed hmmortifity. Fuberat services by the brethren from a toxt chosen ty the fambly ARMENTROU R.-ID the Sugat Creent chureb Allen Co, Ohio, september zoth of diptherit Anole D, Armentrout, aged 27 years 10 moatb and edays. Funeral reervicen by the Brethite fonu puims lus: in, $10, \mathrm{~S}$. METzaER Iowa coet, 1uth, BrotberjJ lobn Kamrer, ayed bo 1own oct months, and z2 days, He accompanted by three buethrem shated for Celar Counts. on thee
onth
When seve When weven mites from bome the easat tipped back, add clirew bim out. He received injarres which termiaated hie death the next morning ac wo'dock. Funeral servics by the Brethre from Heb. v: 2 2
Mellinger.-In Sugar Greak cina County, Oato, September 20,1390 , Brother Joseph Mfoliinger, aged 72 years, 0 months ayd 12 days. Fuberal discourte by the wrike fron
Jolin 11: -2, , 20 .

OUR BBBLE CLASS.
"The Worth of Truth no Tongue Can Tell" $\mathrm{V}=$

Wiu you please explain tow long Neith was in
buthoting the ark-st what age be was when the bulthing the ark-st what age be was when the
coramenced tulldiaz. Also where it oan be found.

Some one ptease replain Frov- 9: 1. "Wisdora
ath bithded her house. abe tath bewn out her




## SINS OPEN BEFOREHAND

Will you be en kind as to glve mn explanation if
 tand, going before the judgment, and some men
thay fillow after.
M. M. Hovealis. P ${ }^{4}$ cal had been instructiog Timothy to be careful fo oppointing men to office (verse 23) leat he should lot a partaker of other mes's
sine by carelesely admitting unworthy persons sine by eareleshly admitting unworthy persans Rgaignt hanty approval and hasty condemation, be tells him that some men's sins are evident, notorions, so that the report of them will come to him before the man himself appears to bavi his case passed on; while other subtle, sly sinners are not readily known in thes true character, and their sios will not he openly monifest autil nfter the decision he is called to make.So, liketwise, some good men's charackers are open and known to all, while in other cases meter is louger in being established heyond dispute. He must not, therefore, bastily spprove or condemu-not be coutent with a mere surface view of men's characters, bat exercise deliberation and penetration before be reaches bis conclusion t.

## WATER AND WINE.

Paul in 1 Tim. says: "Drink no longer water, but uso a little wine
often indrmitice."
Are the words "water" and "wine" meant literally, or do they siand for streagth and weaknees spiritnal? That is, does water, io this passage wean instatillty or weakreess, and whe represent etrength and vigor of Christian character

THERE ie no more roason to spiritualize aintaiu that the cloakmentioned in 2 Tim 4:13 was a covering for sins, because Jesus mentioned cloak is connection with sin (John 15: 22). Timothy was in feehle healtb, and was very abstemious in his hahite; and Paul That is all there is of 4 s

## PERSONAL RESPONSIBILITY

$I^{\text {² }}$I is next to impossible for tha people to wak up to their own personal daties. It is and thus whist is as reaning aomehody else and referred to some one else. Individual reapoasibility, therefore, is not otodied as it should be. While one is respousible for his
own welfare here and in the future world, asother is held responsible is connection, those who may be under his oharge. Mas is placed bere 10 a purpose, a particular design, and the that deaigu. Life is but the morning of eter nity. Life commonce with our being and ends with eternity; hence it is seen that life is unending $\rightarrow$ must live forever in happiness or unex celled minery and ruin. The reward then is that of our own choice, and the quality of that eternity just as we urake it. However natura life, ohiftivg his responsibility opon his fellows but there is a time coming when be must atas upou his own foolung,-must bear lis own har-
deu, "So then every one must give an acconnt deu, "So thea every one must give an acconnt
of himself to God." Does this not look like personality? Christ ever was personsl io his preaching. He iudividualized and mode each one feel that he weant him. One parsonal look mede a Peter weep. One personal call made One personmh aud affectionute call wnde a Mar rejoice: making eash feel his or hor own persouAl respalsainty. the mbole world and lose bis own he shall gan the whole world and lose bis own
coul?" Is a personal matker; a man, A yss.coul? Is a persomal matker; a man, a yas.-
Saiul or siuner, it meas you. Oh, could we
all reulaze fully the responability resting upon our own selves Chea would we batter prepare
for eternity-look after the interests of the soul to securo its salvation. Then would families and mort for aurchildren. Theb would amites aud more for our chidren. Thed would woald be a more hailowed spot and we would seek after the intereats of the young more and more, teaching them the duties and respounibilitien resting upon them individually. Theu wonld generations become wiser, better, and
more holy, and better qashfied to render a final more holy, and better qushfied to render a binal st the seateace of the great Judge. Oh, God wale us up to personal responsibility though it take the thunderings of a Sinas! Teach us to know aud to do our duty
S. T. Bosserman

Dunkirk, Ohio.

## A MISSIONARY STORY

APARTY of missionaries, after a long day of travel, stopped at a little Afrieas vil lage. Instend of receiving kind welcome they
wete greeted with harsh words and gestures, and forbidden to come into the town. There was danger from lione, but the missionaries had no choico except to remain cutside; ibdeed, they were not sare but the villagers intended harm, they looked so fieree.
Just as twilight came, what was their sur prise to sea a woman apyroach with a pitcher of muten some water, a bundle of wood anda te onake a fire and prepare a meal.
"Why do 50 shomare a mea
asked.
She looked at them a moment, the tears rum ning down her cbeeks; them she said: "Yoo are the friends of my Savior; shall I not do this mach for his sake? My heart is full. I cannot peak the joy I feel to eee you.
This speech was a great surprise to the travolers. "Here," they thought "is a woman the only Christian is this region, proving a trwe and tendar love to Christ; for has he not made kiuduess shown to bis people for his sake a test of love?"
"Tell us about yourself," they said. "How this place? ?
"Ah," ${ }^{\text {" }}$ ehe begen, "look at this!"-1 tell yon her very words, as she drew from her bosom s
copy of the New Testament, "This is the fountain wheace I drink; this is the oil with which I feed my lamp."
She had been to school at a missiou station not far away. There she had learned to know and love Christ. When her friends compelled her to go and live with them, she bad carrie the New Teetament with ber. It was her daly help and joy.

## THE INDIANS AND THE QUAKER MEETING.

I HAVE somewhere met with the following anecdote, but cannot now recollect where western Now York or Pentisylvauia, in period of Indian bostrities, a neighborhood of regularly assembled aftor the manuar of their society. They had been isvited and arged to come within the protection of the army and ite fortifications. But they refused to abandon their testimony by expreesing any auch reliance on the arm of fleah. They were consequently exposed to the attack of every wandering horde of warriors on that part of the froutier. One
day, while sitting in silent devotion in their rude mecting-houes, a party of Indiaus suddenIy spproached the place, painted and armed for the nork of slaughter. They passed to and fro by the open door of the house, looking inquisitively within and about the building, till, baving sufficiently recomnoitered the quiet worshipors, they at length respectfully entered and joined them. They were wet by the priacipal Friends with the outstretchert hand of peace, and shown to sueb seate as the houte sfforded which they acoupred in reverent siicnce till the meetivg was regularly dissolved. They were then invited to owe of the patrest dwellings by the lendivg men of the society, and hosputably
refreshed. On their departure the Indum ehiof took bis liost aside, and pledged him and bi people perfect security frow ail depradations of the red men. Sasd be, "When Indian came to white man he found. But when Indus found white man with no guas, no tightrug weapons, the Great Spirit say in Iudian's heart-'מo hurt the Great Spirit say in Iudian's heart-'mo hurt
them, no lart them!' Sosaying, he gare
followers to find that kivd of white men
whose confidenee in dradly weapons invited whose confidence in dradly
destruction.-Olive Leaces.

## THE SILENT PREACHER.

## A

 PROTESTANT minister, who formerly lived is Provideneo, has hit upin a aove method of preserving his memory and contin-uing his ministry atter his decease. He jo haruing his ministry atter his decease. He is har-
ing constructed a granito monument, to which he has gives the name of "The Silent Preacher. The dimeasions of this monnment are four feel on the back aud three and one half leet on the front, thun giving it the shaye of a sloping desk on the top, on which is carved an open hook the width scross the froot and hack is two feet and a half deep. The monament-will stand and o hall deep. The upoa a grauite hise three feet and foar inches hy two feet and four snches, and one foot in
thickuess. The open book on the top, representing the open Rible, measures two feet and two inches seross its open pages, with a length of thirteen inches: "Be ready, the time is short. These are the words I spake unto you while ] was with yon, that after my decease ye might bave them in remembrance." On the four sides of this tabiet, which are fineshed perfectly flat and omooth, appears a vast amount of lettering finely executed. Beginaigg on the front there are ten subjects, as follows: 1. Precious Truth. 2. 1mmortality, 3. Fesurrection. 4. Jadgment. 2. Immortality, 3. Sesurrection. 4. Judgment.
5. Holiness safo. Slu dangerons, 6. Sins of 5. Holiness safo. Siu dangerons. 6. Sins of
Omission. 7. Love in Justification. 8, Vietory Omission. 7. Love in Justification. 8, Vietory
by Faith. 9. Wituess of the Spirit. 10. Heaveu. Under each of the foregoing topics are com ments and Scriptural texts. Following directly under these several topics are twelve "Human Questions with Divine Aaswers"These questions are ceverally zumbered in conecutive order, and under each question appears ward of three thousand two bundred letters apon the tublet It is me from a fiee blocis of Westerly gravite. It is to be erected in a cemetery at Saratoga. The elergyman says that every Sammer there are thousands who visit the famons watering-place who need just such a teacher, and who hare nothing to but read and reflect.-Ex.

## BRING OUT THE ROPE.

TE Swiss gnides are heroic men, Tremerdous exploits of strength avd courage axe ancen which in old age they review, Moun-ain-climbers are dependent upon their skill and experience, but no matter what their knowledge of Alpine safeguards or perile, ttey safety to those who ask their help, except on oe condition, and that is their willingaess to be hound together is different passes.
The party sete ont in noion, with kindly intentions to be helpful to each other. They have a book knowiedge of the way, bat every step is new to their feet, and they must trust their guide. For a while a common houd of persoual welfare is enough; but see, the guide has haited and waits for the corspany to listen. They hear his voice in that elfar Alpine air, riuging in atirring tones: "Courage, gentleman, there 13 danger here; we magt tie the ropesarouud each man, and protect each other!" It is deceitfal snow-irridge over an abysmal cleft in the blue ice! 1f one man ventures to walk across alone, be toy drop between thone frezsn wails. Bring forme rope and hind these saveataren teadiness of han falls, cho trength Wee betide slie man who roes orerthe hortile glacier regions of Switzerland slone!
The experienced gaides, who know the danger of thin life-journey, tell un that noion is strength; that ties of mutual strength and common interest are not all we need; and they bring out the rope of true-hearted asociatio no double the fores of each man's weight. We have dowe it in failb, trnating in our Lord, because we kiow that there are dangerous passea in tho parrow way to the heavenly beights.
A Christann associatiou needs the gtreagth of Il the men and women it can liuk together Give us the addition necurity of your influeace dear vender, and necept for yoursif the sofety of the bond which holds yon,-Buston Watch

## NOTICE.

T0 our brethret, sisters and friends, breeting At winter as fat ayproaching and all fre kailrosd transportotion for the suffering in the
dronth-stricken diatricts of Kan, and Nevaslia drouth-stricken diasricts of Kan, and Ne vrasha
cioses up the first of January, 1851, Fie urge
atoly if they contemplate sendiog us any supplies this Fall. Do not wait nntil winter, hut endd as noon as possible, as we live forty miles from the railrosi. If supplies should bo sent it the winter storms may preveut us from getting them withont great expense, and prohably much delay, and thus canse muoh soffering among our dear people. We beg of thoan who have airuady gathered some supplies, to forward them immediately, and those that are gathering provisiou and clotbing for the suftering bere will laste their work with all possible speed, And we will say to all our brethreb and friends that we are raising no regetables of auy kind exoept a very few turnips, therefore caa make a special appeal to all that lire in fruit and potato diatricts, to remember us. Gather what ootatoes and apples you can, and if you comoot get a car load, get haif a lond, or whatever you can. If you ean't get a load of iruit and patatoes, give as corn, corn-meal, dried fruit, onions, flour, \&c. Bretbren, when you get your potntoes and apples gathered together ou large piles-more than you need, jut think how much good a few buahels of these would do some
 thanlful they w a'd be. If a fow neighbors would throw togetier eash a few bushels of therr surplup, it would make a large amount for an. Brethrea, will you do it, and do it at ouce. We bave free trabsportation on all doaated gnods on the Illinois Central; we also have the Haunibal and St. Jo in Missouri, con necting with free lines in Kansas; also a number of roads in Iowa. Those who do not have Abipping instructions, nlease wrike to M. Lich ty, Bell, Norton Co., Kansas, and they will be aent by retura mail. Those, whether East or West, who canrot send us proyiaions, will be happy to know that there are certan kiads of provisions that can be bought here if we bad the money. We are depending entirely ou pou, dear brethreo, for a liviag during the long dreaded wiatar $u$ efore us. May God bless all His childrea is our prayer.

Bell, Kansus.
N. C. Wonkman.

## FROM GARRETT, PA

WHILE far from home and those with whom we associated, 1 will pen a few lines to the B. AT W., and those to whom we gave the parting hand four months ago. My mind has often been with them; especially yesterdsy and to+day, as this is the time of our Love-feast at home. How we would enjoy being there, for oothing is as aweet as following the footstepn of Jesus. I am now visiting in Somerset $\mathrm{C}_{0}$. and will go from here to Westmoreland and Fayette coantiee, where we expect to attend the Love-feast to he held in the Indiau Creek charch. I attended a commanion in the Jacob's Creek choreh in September,-had a pleasant time and one long to be remembered. I formed the accoaintance of many brethren and aisters. The weather here is quite onlike that of Kansss. The trees are clothed in their robe of yellow and red, which draws our wanderiog minds to the clone of life when we shall change this earthly garb for the robe made white in the blood of the Lamb.
To those with whom we formerly met in the sarvice of God, I would asy, do not grow weary is well-doing. Have courage a little longer for the crown is not ia the heginniug, or in the middle, hut at the end of bifs, and the Lord bas promised to be with his children unto the eud of the world. We pray that pride may never enter into our youag hearts, but that mar minds may be eentered apon King Jesas alone and from Him never wander to the vaaities of this world. May God's blessing reat upon a all is my prayer.

Maty Hess.
Money Received in August for Genersl Missionary Work

Midale District, Mismi $\mathrm{Co}_{\mathrm{n}} \mathrm{O}$
Magd'e Hock, Slippenaburg, Pa.
542
Hagd'e Hock, Shippenoburg, Pa.......... 10
Coventry, Fa, Boar Station, Obis,. 00
Macoopio Creek, Ill
Fairri- w elurch and friende, Ohio. Shannon, Ill.
Black River, Ohio,
Pleasant Hill, Illinois
Cherry Grove, 1 IL.
13.65

A Friend, Everett, Ph ..................... 136
Eplarata, Pa..
.500
Total,
11247

IT is not the number of fucts be knows, hat hou mach of a fact be is bimself, that proves how mach
the man.

FROM THE CHURCHES.
Ato they that ho mas sull nito he hat


## VIRGINIA.

## Franklio Co

Our Love:feant ia poast and we truly had fosst to the soul. Sounething over two hundred members communed. At the close of the meeting the brethrea took up a collection for the enffering in Kansas. Sixteen ministers were present. May the Lord hleas them for their lahore is our prayer. The feast in the old brick chureb in also past. There wers about five hundred communicants and twenty-five minss ters. It reminded me of a feast I sttended in Dallar Con, lowa, last Fall. Here also the enfferiug ones were rememberd. I bope the churches nverywhere will do likewise and thu fulfill the low of Christ.

Bend. Whay

## Byiton

Our Love-feast at West Forlc, (Floyd Co., was held on the 2nd of Octooer. We had a very pleasaat meating. More mowhers communed than ever did hefore. One more was added to the fold by haptism, - whas formerly a Boptint. On the 9th and 10th, the brethren of the Red Oalr Grove congregation had their feast. One more sister renounced sin and goined in with God's people. Ou the 16 th the arethren of Pleazant Valley held their Lovefeast. Brethren Ianace Reed aud Humphrey Duncan were ordsined, aleo Noah Boother and Thomas Reed sdvanced to the second degree of the ruicistry. Thus all our public feasts have ended for this season yet wa have many reasons to holive that they will long be remembered by all who participated. We regret that buch meetinga are so aeldon for we are told if we eat not his hody and drink not his blood Tre have no life in us.
C. D. Hybion.

## MARYLAND.

Pipe Creak.
Our Love-fensts are now in the paet hut will long he remembered. Our metting at Sams Oreek was well attended and good order The meeting at Meadow Branch was also very largely attended and we were very richly admoainhed by the brethren present. The saints were consoled end encourged while the sinuers were warned. We wero waice to see two procious sonls made willing
rejoice to be received into the fold. At our meating Bro. Solomor Stoner was ordained to the elderahip and Uriah Buler was called to the ministry. May the Lord bless them that they masy prove finthful to their calling. H. Enorl. Oct. 20.

Doulije Plpe Craek.
Our church met in council on Monday the 11th, and after hearing the vieiting hrethren report the general visit, found our hrethren and aisters in the fath and still willing to coninue to lator togethor in the Master's cause. We had very little hosimess before the meeting and all passed off pleasmently as should be when God's chilaron meet to attend to businesa per taining to his house.
T. J. KoLe.

## PENNSYLVANIA.

Meyersdala.
Since my last, wife and I taok the train on the 11th inst, for a visit to the hretbren and wisters of the Dunnings Creak congregation. On the evening of tha 12 th preached to a full house in New Paris. The following day we wese conveyed to their large meeting-house where we met Brother Danial M. Holsimger end wife, Together we labored for then until Sonday morning the 1ith. On Friday the 15th, their Love-feast commenced; had a pleasant and large mesting. There seewed to he an unneual amount of love and zeal expressed by the members. On Satarday haptism was administered. The ministry of this congregation are Eld. J. S. Holsinger, Johy B. Miller, and Gideon Rodgers his co-lahorsars. Bro. Diniel Hulsinger is remsining with tham awhile lopger. He thimks his sight is no worse than it has been for some time; though he cannot read from the Book, he cati certainly read from memory.
C. G. List.

## Marla

Our feast which was hold in the SVoodherry burch is past. Brethren Joln and George

Bramhangh of Clover Creek, and Jacob Hol sopple of Cambria coonty, were the ministering brethren trom sbboad. We had a very good meeting and one long to bo remembered. Ons preciocs soul was added to the fold nod we heChre many Irore were slymost pe
Cour nimer in Chriet

Lotrie Ketrano.

## Wayneshore.

Our Lovo-fesst paseed off on last evening It was the pleasantest meeting of the kind it has ever heen our good fortone to attend. Hed large attendance and good order. Six minister from a distance, and among the number Bro. J. Oaivert from Iodiana, whose labors has en deared bion to us all. One young sister received by beptism. We were made to feel the importance of atteming to all the requirements of the Master, whose love for uts wan eo forcibly portrayed that we could but feel bow very deficient we are in love for onr blesaed Lord and for one unother. May the words of encourageraent we received be so indelibly impressed upon our minds as never to be crased, snd may it he practically demonatrated hy ws all in the future. Your unworthy Bro. Q. W. B. Oct. 20.

## OHIO.

Elida.
To-day was our reguler mecting day at the Sugne Oreek cbarch. A little zafoat son of friend John Keller was lunied. O, how those parents mourned to give up their only little darling! After the funeral we went to the water-aide where we witnessed four young ap plicants huried witb Cbrint in baptism. This evening we saw a young lady breathe her last. She was the daughtar of friend David Culp Thus another day with its jogs sud sorrows are patt aud we will trust God for all that is to come.
L. Mrller.

## Seroos Church.

At our Love-feast three were made willing te come out on the Lord's side. Bro. S. A Walker was adraneed to the second degree of the ministry. Hope they may all prove shining lights to the world and ornaments to tbe church. May God bless ns all ie my prayer.

Mis. M. D. Benton.

## INDIANA.

Dara.
Our communion in the Antioch church pasaed off plewantly and quietly. The strange ministerd were S. Murray, J. Gump, J. Tinkle D. Shider, R. Binkley, J. C. Murray and H Wike. Though some were, on account of sickness, deprived of attending, yet the atitendacee was good and we trust much good was done in the aame of the Lord Bretbren J. C Murray and H. Wike came to our place on Sunday and held forth the glad tidings to a fow member and others.
Ot. 2
The Turkey Greels district has enjoged rich feast at our commpnion. About three hundred communicants and twenty-one miniskers. Several ministers from a distance were present and uade the occasion edifying. The church preached much encoursged. The word was
J. H. Millier.

## illinors.

## Maryland

The Love-feast in the West Branch church is over and we had a Love-feast indeed. Bro. D. F. Stoufter of Mary land, aud Bro. C. S. Holsinger of this State, and a number of ministers from adjointing congregations, were with us. There were teu additions by haptiam at and rince the feast. That the good work may go on, is my prayer. Oct. 15.
M. J. Mılien.

## IOWA

Whitney ville.
I would like to have the Brethren come here and preach for as; also make their bowe anong us. We have a good country, land cheap and good. There is plenty of unimproved laud yet but is being settled ap fast. We live fiftera miles from the Mt. Etna church. We had our feast last Saturday and it was truly a feast of love. Several (ministers from a distance, and among them was Bro. John Filmore of Shelly Co. The hruttren chose Bro. David Zine as older, one to the second degree, one to the ministry and one descon. It was a solemn scene to
sees them all mestalled. May they all prore faitb iol is my praget.

## Stse Ionoe

## MISSOURI.

## Coraelig.

Our Dietrict Meeting ie past; had an excelleat meeting showing our churches of Sonthorn Missoari are steadfast in the mork of the Master. One special agreeable feature of the weeting was the unanimity which prevailed mong tive churches on points of order lon beld hy our Brethren relative to non-conformity to the world in its habits, anusements, tyles of dresa, dc., and of faithful adherenca to ound doctrine both in the ministry aud church goverament, and we may bope that from the character of the worls dono at this meeting the work of the Lord will prosper in the havds of our hrethren as it has hitherto. We now have ninetcen organized churches composiug this District Meeling, with thirty-ive ministers, aud the number should be more than doubled to meet the calls for preaching. Wo thank $\theta$ od and take courage, and while we may hope that our numerical strength will chatinue to increase, we also bope our brethren aud hurches will continge as now, in love and pence, to labor with and for esch other in ad. ranciug the work of the Lord in our madst. This work can only be made atrong by the cross of Christ exemplified in the life of the atmbern of His budy
Oct. 17.

## KANSAS

Grerolic.
Our Love-fesst is past; had good order bout forty memhers communed. Our elde: Jesse Studabaker, came to us on Friday betor our meeting and preached for un until the 12 th the time of our feast. As a reault of his labors wo were haptived. Bro. J. C. Ulery was advanced to the 2 ad degree of the ministry, Bro tre Pittinger elected to the ministry, and Bro Conrad Sbull restored to the office of deacon The night before our elder left us we had a rayer meeting and it certainly was the mosk interesting meeting I have attended for a long ame. We expect to continue them once a week and by the belp of God, will try to make them

Bro. Sludahaker is in limited circuanstances has spent the greater part of his timo traveling and preaching and he is willing to be spent in the service of God. Bnt hrethren, how is it Gith some of ne who are blesed with this sorld's goods? Are we willing to use it for the pread of the Gospel? He lives ninety mile rom us in Auderaon Co. His addrees is Gar bett. We very much desire miuisterial hely any traveligg through on the railroad will pleas stop at Grencla.
act. 17.
John A. Studadakeb.

## awel Co.

Oar Lore-feast will long he remembered by us for it wha indeed a feast of love. The church Was edified and built $n p$ by hearing the Wor wreached by the dear brethren from difterent pointe. One wanderer retorned during the meeting, one the Suaday before and four since Two of these precious sonle were in advancel ge, near sixty, and two were in their youth,fourtsen and fifteen. We are glad that our neighthors and children are coming to the Lord. Remember un in your prayers.
A. W. Austia.

Fall Rivar
As we like to hear church news, so others would hise to hear from this charch. Had our annual visit and quarterly council and no church troubles to settle; all in love and uuion Our feast was held the 5th of October and wa a feast indeed. We bad no strange ministers and our brethreu were much disappointed. Four were added to the people of God. May God be honored and prased for the continustion of his love and mercy toward us is the prayar of your
onworthy servant.
Johr E. Hess.

## NEBRASKA.

Falls Oity.
1 atteuded the Falls City Lorefeasi in their new meeting-house, and met a large congregation. They elected three ministern and four deacans. May the Lord hless the dear brethren. I also attended the Pony Creek Kan feast at the residence of hrother Jonsthan Lichty. A large gathering and a good meeting was also enjoyed. I intend to start bomeward th 19th inst.

## DISTRICT MEETING ITEMS

## HE District Moeting of the Northern dintrict

 Afissouri iv pest. Owing to the Lore teast held is comnection with it, sod the brethren from other States present, and then the large delegation from the churclues comprising this district, wade it porhaps the most interesting meeting of the find ever beld in the districk. Theo, too the ever beld, bero the meeting was all of such a charectar as to ia terest all prescut. But more especially 4o, was that part which pertains to the Howe Musion Work, particularly tho report of the lat pear'y Eerwas ge" a by one of tha ovangelists. The perfect salstaction of the loat yuar's term of culasion work was proren lit the reelechou of both the fromar arangelists an tey when rote swas takeu but for one, C. C. Rout and Geo. D. Slaanberger. And as it wis however decided thot but one should go, and C. C. Root being chosen to represeut in A nuual Meoting. the lot fell upon Brother Shamberger to go or the eraugelistic mission. The orgatization of this meeting and all other appoiutment of officers wardetermined hy vote by ballot, which organization rerulted in the election of Elder George Witwer as moderator, and Eider S. A Honberger for reading clerk, and the realoct ion of the old writing clerk and ale of the old Dintrict treasurer: pamely Johu E. Bosserman. Five queries were presented for deliberation of which one was decided on to beseut up to A M., and one tabled, and thee were placed upop the minutea with their answera as decided andpaised.
Dhstrict Clerk.

## ANNOUNCEMENTS.

## LOVE-FEAsts

The brethren of tho Pyrmont church Carroll Ca, Indiana, will hold a Love-fenst on the 13th of Novemher, commencing at $10 \mathrm{~A} . \mathrm{M}$.
D. A. Huppand.

There will be a Love-feast at the Yellow Creek chureh, Ellkhart Co., Ind., on the 12th of November, 7 miles south-east of Goshen. commencing at $2 \mathrm{~A} . \mathrm{M}$.

The brethrea of Mound church, Bates Co. Mo., will hold their Lovefeast on the 25th of E. Eassler.

There will be a Love-feast at John meeting Woune, Glade Inn Dintriet, Armstrong Cor, $\mathrm{P}_{\text {a }}$ on the 31d of November.
J. B. Wamileh.

The Brethren of Suith Fork charch, Clintou Co, Mo., will hold their Love-fenst on the Bth of Novemher.
E. A. Onm

Will we have a Sunday-mehool Convention this Fall or winter in Northern Indiana? If so, when, and who will take the meeting? Let ut bear from you soon. Dakiel Shively. Cor. Sec.

## BIBLE SCHOOL ECHOES

"B1BLE School Echoes ${ }^{4}$ Is designed for the of church eng the sereral departate the muaie of the Sinday ischool ubove the rivilous character of many of the Sundayachool songe in vogue, and while interesting the young, to cultivate their taste in the direcand music. The tode of the pook is proetry and devotional, -bas none of the rulitary element in it. The melodies are graceful and Easily learned, while the harmones ure well arranged without any straining after odd "originalities."
papen cover.

# hirethren 

## GENERAL AGENTS

THE BRETHREN AT WORE

## TRACT SOCIETY

|  | Om, Juawest Jot |
| :---: | :---: |
|  | Douta Yeulme. |
|  | \% B. Plory, Lecem |
|  | Jobe Meturat, Cam |
|  | Ja.e. Pledin |
|  | D. Dosk, led. |

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Therd Prog-Loter of Recantation. Short Sermone. Progress In Reilgton.
Faumta Phee - The Body of Christ.
Fipti Paox-An tmportant Que
luge Appomtment. Notice
Sixti Phoz-Parting, Cultivate the Flowers, A Consolatory, Which is Best? The Use of Unierclothlog.
Geventh Paot- From Elk Llek, Fa, From Gllboa, Otlo. Pine Creek Church, Ind. The Bllnd Abylum. From Waypeshoro, Pa, From Arkinsus. Trensurer's Repori-4. M. 1880 Men's Dress.
Eronin Paez-Fram Winchester, Tenn. From Burliggton, Tenn. From Dauble Plpe Creek Marylaud. From Lancester $\mathrm{Co}, \mathrm{P}$ as. From Red Wooll Church, Ind. From Unionville, Iowa From Longmont colorado. From Colorado The New York Mastolon. Heaven.

## CURRENT TOPICS.

John Tuylor bas brea elected as Brigham Young's Succensor, with Gearge Q. Cannon a first caunselior.

To-day while the Nation is in the midst of excitoment we are busy printing and mailing the Brethmex at Wors.

On the 30th of Auguet, Sau Francisco baited the first ateamer under a Cbicago flag that ever arossed the Pacific. The neamen were mostly Whinese, though the captain and officers were not.

On Tuesday, the 19th, 20 Mormon missianaries from Salt Lake sailed for Europe. Their field of aperations is Great Britian and Scandinavia. Ought not Christians to be equally purgetic?

Within a circle drawn with a radius of eix teen miles, with the public buildingo of Philadelpbia as a cantre, there are over a million inbabitants. A similar treakment of New York would shaw a population of two million.

Norvay is gow sending ica to New Yorl City. A cargo of excellent qualiky bas arrived nithin a few days wasting only tea per cent by the voynge. Commetoe is bringing the ends of the earth togetber and interesting all mankind in each otber's welfare.

Let the tesching in our scbools and eolleges be sanctified by the Word of God and by pray. er. It is not enongh to teach religion in some art of general way, esy to give elaborate dofonses of it. Our religion is the Bible, and we should imbne the minds of our students with the living Word, of wbich some of them have lost a great part of the koomledge they acquired at the Sunday-sebaol. Bvery one knows that young men are apt to bo swayed wore by the spirit of the college than even by the instructions they receive from their teacher. Let us fobor and pray that our religion pervade our colleges as os spirit, and this way save ua from infidelity more than all lecturis and discussions,

The American Humane Association bas of fered a premiam of 85,000 for the best model and plas of an improved cattle car for the Iranaportation of cattle hy rail. It will be awarded Janaary 1at.

It is claimed that Mr. David Sinton hua perfected hisiavention for consuming smoke. In actual trial it has proved perfeetly successfol, effecting a saving of 12 per cont in coal, and greatly facressing the beat by conauming wbat bas before gone off in smoke.

There has been a decided falting off in the cry againet the Cbinese suce the taking of the consns. Iustesd of finding serenty-five or aighty thousand of these people in San Francieco as was anticipated, anly about twenty two thounand "ere found. A small haodful in a nation of fifty million neople.

## IN LANARK

THE 28th of Octaber, 1880, finds me comfortably sested in the library of my eq. teemed Brother Estelman, who has left us to the lind care of his famils, bs he made hin way for the train destined to the city of Chicago. We have just returned from a pleasant tramp ovor the grooads of the late A. M. Brolher M. M. E. givivg me a very complate deacription of the arrangenents of the tents, etc. abowing me what was called the burrow way apan whicb the Slanding Committee reached the place of business,and while he was describinghow traight and narrow it was, we were made to think of the way described in the Bithle, which is called strait and narrow, and upan which few are traveling; am I one? was the bext in order.
After epending a sharh, hat very plaasat, time upon the ground which lay adjoining the beaatifal town of Lanark, we again returned to the bouse of Brotber M. M. E., where we are writing th:s epistle. I turn around upon the chair and loak out of the wmdow to hehold as heautiful country as the eartb can afford, and as I gaze upon the land and ita surraundings, I an almost persuaded to asy, Let others do as they may as for me and my houne, Ne will live in Illinois; and as ] was riewing the surrounding country, I remarked to a brother who was couveying me to the funeral of a young sister, "If there were no sorrows in this eountry, I would surely go back aud bring way family and live and die in lllinois."
Wben I say we, I mean my danghter Mary and 1. Are visiting relatives and friends wbo are living in and around Lanark, evjoying a good sbare of the kospitalities of kind people, and the term "coune" is vers frequently pat to us; and we believe they mean just what they Iny.
I beve been visiting a number of charches in Northera Illiocis, and am bappy to say that so far I have foutd the members zealoun in the Mastor's cause, and ready to give encouragement to those who are trying to unfurl the banner of trath to a ninfol and dying world. Occasioually we meet a sleepg Cbristian. (I meau those who evjoy the meeting best with their eyes closed.) True we bave not learned to appreciate their eflorts, as we bave those who are wide awake to the importance of the eceastion, and ocessionally greet us with a bearty amex; bat I suppase the best we can do is to let them sleep.
We are bolding meeting for a fow nighto in the Brethren's bouse in this place. From bere we go to Cherry Grove; a name I tearted to love twenty-five years ago, while spending ten montiss not in the service of ©nd, but sow. ing wild oats, at which time I became ac quaintd with many; and after a season of twentyive years meet them again, uot in the bloom of youtb, but witb the brow forrownd witb car. , and sorrow. Bo 1 tuast ntop or my letter will

## be one of those long letters that only worry

 the reader. Farewell.D. F. Stouprer.

## NEWSPAPER BICKERINGS

W
E are heartily tired of the aoutbings, wranglings, cbarges, innuendoen, crimi wranglinge, cbarges, innuendoer, crimiEasteru papers, which are manifesting in their interceurse with each other, which should be gentle, coarteous, kind and loving, anythiog but the pure spirit of cbristisnity. Tbese tbings are, in tbe estimation of the worid bringing reproach upon tbe cause, and retardrig the apread of the Goapel.
We, who are two tboutand miles amay bave not get beel convinced that these bickerings do not take their rise in the rivalry for field from which to reap a pecuniary harvest.
Why continue to harp upon the "organ question" adnanseam? or to wranglo over the pastorate, nesing that all are agreed that the flock must be fed, and that elder or biabap who does that thing occupies the place of the shep berd to the nheep.
Admitting eved the passibility of a divivion of the churcb of God is infidelity to Jesus who said "A bouse divided agaiust itself cannot atand;" and yet he said "Upon this rock I will build my eharch and the gates of hell sball not prevail against it." Tbe dead and effete elements may sluff eff, as in the case of Thomas Fergason and athers, but the Church of Christ will pemain the same; it can not be divided.
If these papers continue their feuds, one or the otber may ultimately go aver the precipice carrying a few partizass with it to their injury and destruction.
We bave long since cease 1 to read these articles full of bitterbess, for it grieves us to aee the spirit manifested; aor can we see what possible good they can do. The ples that error must te rebuked and trath vindicated comes with bai grace in defense of an article fult of offensive personalities and ungouerous charges of duplieity and equivosation. The folly of this couree becones the more apparent when it is remembered that the integrity and honor of the one thus cbarged, is supported by the voice of thousands agatast the single, and prohably interested party who briugs these railing accusaions. Nor can the claiur of vindiesting character againot false and upjust asperionas be pleaded in faver of an article defiled with malice and vitaperation. Jesas never so acted, and the most the apostles did when maltreated was to say, "The Lord reward thems according to their works.
If we would heed the Seriptares, and "follow after the things which make for peate, and thivgs wherewith one may edify another, wie should do well. "Be not overcome of evil but overcome evil with good."

## TWO COMPLAINTS I HEAR

## ty в. в. ytlern

N our tray la nmong the Bretbrea we bear a good deal of complaint against somz bretbrea who bave the oversight of clurchee that they do not ordain some younger brethreu noder thrir ebarge, when Ntiey bave the quali fications necessary for tha office of bishop, and do most of the preaching and other labor in the chureh. It is likely to easso complaint ag anst the elders aud injore their influence, if tbey make no elfort to baye tbem ordained We bear complaint of this kind againat some elders, and they may think the youngra are not needed in tbat offics at home. Snch may be true, while tbesir labors in that office is badly needed in other plaçs when they g ) from
home, and for that resaon we tbink some might well be ordained whe are not.
The other complaint we hear is that some bretbren go too fur from home to ordmiu ministers. It wilt cause some complaint whea brethren go out of tbeir owa State and district to ordamelders, The elders in the adjoising churches should be counseled in sucb cases to preveat a bad precedent. Would it once become the rule fer brethran to go shroad and ordain ministers of their own will alone, without the counsel of the nearest eldere, it weuld soen open the way for olders to pat any of their friends into the bisbop's officp, even in otber states and ternituries and diatricts. In this particular we sheuld use grest eaution, because it is a question is which others bave as much right and as great interest as we, and to consult the righty and interests of others is the surest way to obtain harmony and good feeling among ng. Aud a younger brother has a much better chance for usefulnese when he is ordain$d$ by the consent of the ather elders than when he is ordained independent of them. Siucs we heard these two complaints wo thought it might do some good for otbers t? hear of then alea.

## IT IS CURIOUS WHO GIVE.

"rS curious who give. There's Squire Wood, be's put down 82; bin farm's worth $\$ 10,000$, and he's money at interrat. And there's Mrs. Brown, she's put diown \$5; I don't believe she's bad a new gown in twa yeare, and ber bonoet sin't none of the neweat, and hbe's them three gratid children to support wince ber son was kitled in the army; and ahe's nothing but her pension to live on. Well, the'll have to scrimp on butter and eggs for a while, but she'll pay it. She just loves the cause: that's why she giver."
Thrse were the utternaces of Descon Dauial aiter we gat rome from chnreh the day pledges wer Laken for cantrihutions to foreiga mission. Fe was reating them off, and I was taking down the iteme to find the aggregate. (Tbe deacon said be had so aruch more confidence in my knowledge of arithmetio than he had in hin own.) He went on: "There's Maria Hill'she's put down 85 ; she teaches in the North District, and do n't bave bat $\$ 20$, a month, and pays her hoard; and sbe has to help support her mother. Bot when she told her experience the time sbe joined the chureb, I knew the Lord bad done a wark in her soul; and where be worke, you'll generally see the fruit in giving. And there's Jobu Baker. He's put dowa 81; and he'll chew more than that worth of tobacco in a fortait. Cyruu Dunning, 81. Well he'll have La do acme extra painting with that cripplad baud, bat be'll do it aud nigg the Lord's ange while hu's at morls. C Williams, \$10. Good for him. He said the other night to prayermeeting that he'd been reading his Bible more than neual tatelg. Maybe be read about that rich young man who want away gorrowful and didn'twantta lie in his company.
So tbe descan went on malring bis commeats to the end of the list. Now I would n't have voa thins for a moaent that the deacon was findiog fault with his nelghbser, or wha too sitical in lus remaris; for I asaure you he bad the most Christ-like apirit of any oue lever kew. Bot be waw jealona for the Lord'e sasse in every department of $i t_{1}$ and very shrewd in noticing inconalstacies io giving. Ho wouldn'i bave spokeo an freely to erery one: but I Wss in the family, and I am vot sure bat he' intended to teacb me a lewon.- The Adrance

It ie not the number of promises a man nakis, but tle sumber he krepz, which gives ${ }^{1} 14$ prition among respeatable peopls.

TO THE SUFFERING ONES.
Hy milit c. netser.
To live, sud not to die:
Only to wast asd wait;
T'y watch the pasiag of other feet Within the heavenly gat To mee the kiodly-light
Oo rany a long-loved face,

- one afler one the Mater calle, Up to the highar place.
To feel the loosaned olasp, To catch the partiag smile,
To hoar the whisper from dying lips, "Onily a little while." Ooly and vet we werp. Gud hides then from our love; It aumetimus neenn no hard to rejoice That thoy are there-above

Tolive, and not to die: To aufler, not to reign;
Out ia the dreary dark with the night, To wrestle hard with pain. They witL the crown of peace Fair on each calmed brow;
We with the sharpaess of thorn and cross To fight os still helow. Silence, 0 restless neart, (n quietness hestroug.
Well knoweth the lord who watcheth the The pain of sutferiog long. He knoweth,-ret his love In stronger than thy teare-
Stull he let the emiss thy full roward, For all thy coward fears?
Many a host would suil Into the shining west,
luto the haven where the would he, The land of quiet rest, But o'er the darkening nos, Through mist, and cold, and fear, meth nweet a voiee that biddeth peace, "Patience-thy Lord is near."
The Christian.

CHRISTIAN FIRMNESB WITH HUMBLE BOLDNESS.

## by lemuel hllebry.

WLLL Sister Mary C. Norman and sll the feithful sceept of my poor wesk effort as a word of encouragement? Your epistle haviog for ita csption, "Do they all presch the Word ?" has encoursged me to grester faithfulness in the church snd in the ministry. There are some straight forward remarks on the subject "Are we ready for raissionary work?" which has srous. ed my cuergies, aod after having rested for about oae year, 1 feel very much like starting out again.

Now if we could have, without any deception, \& straight forward sction we shall do good in the name of Jesus. We don't need to lie or misrepresent snything in order to have a chance to show that we are bold, and thea when we cantot sccomplish our porpose-turn against the church, our friends and everything else that is good-and then like some spoiled child when it cannot have its own way, get down and kick and yell and maske use of nsughty lsnguage; that may be humble boldness, but not the Christian's; its a kind of saimal "voluntary humility" that the apostle warns against. We have some of this class to-dsy who are bsing plesd for as representatives io life and doctrine of our old fathers and mothers in Israel. Their assertions are false, and the devil is just now having tronble to put a good face on that lie, so that he can make trouble in the chureh, but 1 don't think he can do much with it; its too ugly in the start, and there is not enough of it to besr much whittling. We need not use sbusive or insulting language in order to be bold, that is to have Christan or humble boldnees; neither should a person be stubhorn in order to have Christian firmness.
A congregation of bretbren and sis
ters who sckoowledge the brotherhood in acnusl councilas their representative body, can be entruated with say buainess belongiog to that congregation No man or set of men should set themselves agsiast the wishes of the church to the extent thst they wonld keep \& queation from comiog before the church hecsuse if that church should decide wrong she is willing to be set right, and ifshe does err it is not because that one mas or few know more than the whole church, for such persons often err themselves. "Whenever a mac, or a few clsiming to work with the geners. brotherhood, will st the same time lay hold of the church sed atrangle her, not sllowing her to act for herself in a mstter where vo principle of our brotherhoed is sscrificed, thet msn, or set of mee, has not Christian firmness; they are stubborn. What then if thst church will not sckoowledge the genersl broth erhood as her representative body? Make your appeal for help, then if they will not bear they are not of us, sad must, sccordiag to scripture, be disowned. And just the same way, if one or a few in sn arm of the church will not scknowledge the brethren in snnusl council as their representative body, if they will not repent, disown them, the sooner the better. Why should the church be taxed with carryigg ouch fungus growth?

Whenever one or 4 few will set them selves up to know more sud better than the entire brotherhood (when at the arme time the church is acting in harmony with the seriptures), "mark" thst man or womsn. I sm sfraid of them, they make infidels; they breed scabs in the church and in the world. Unless they repent they and their children will only be scoffers.
It is like this, desr brethren and sisters, if the distinctive features, priaciples, and doctrioe of the church are based upon "the word," it is al! right; if oot, it is sll wrong, for God will not sccept of a mixtrre and cell it right.
Then a brother or sister becomes disastisfied with the brethren and leaves. (1) "Well all of her coussels are in fsvor of uniform plsinness." Ans.: "Be net conformed to this world." (2) "Avd all of her couasels on the queation are agsinst ber members belonging to secret organizations." Ans.: "Be not unequally yoked together with unbelievers." (3) "And sll of her connsels are sgainst her members going to shows, fairs, and picnics snd celebrations." Ans.: "Love not the world, nor the things of the world." (4) "And she belneves in spreading the gospel and has encouraged it." An6.: "Go ye there. fore snd tesch all nations;" "preach my gospel to every cresture." (5) "And she tskee a stand in favor of non-resist. noce snd will not allow her members to go into the army." Ans : "My kingdom is not of this world; if it were, then would my servants fight; * * * and resist not evil."
We might follow this train of thought at great length, bat we think it not necessary. One thing is certain all of the counsels and decisions thst pertain to the church being a separate and distinct bedy from the world, are on the right stde of the question. But now the question is, If a man who is called a brother and is a preacher, and spends his time, talent and exergies opposing even to persecution sud ridicaling the counsels of the brotherhood, shonld he be encouraged and acknowledged as a minister representing in tha doctrine be preaches the faith and counsels of
our brotherhood? Someone says "he is 50 talented, we csn't do without bim aed if he will not yield let him have his own wsy." Is this a difficult ques tion to answer? Did you ever spe a lamb? "Yes!" Did you ever see a psnther? "Yes!" Do you know the disposition of both? "Yes!" "Could I make you believe that the lamb is the panther? "No you cna't." Well you have good solid sense, and you ought to be sble to distinguish between other things just as simple and where no more ense is required.
Is thst man a good fsithful brother and Cbristian who professes to belong to a people whose distinctive features sed principles are in hsrmony with the gospel, and at the same time does sll sgasast the church he can? "Well he is oot a very good neighbor, for he is hesdy, high-minded, fierce, iucontineet, a truce breaker, proud, disobedient to his parents, unthankful, unholy, a lover of pleasure more than of God,-and all the while settiog up his judgmeat aggiost sll of his brethren, but I guess he is a good Christisn, for be is not firm or strenuous for the order of the church but for whst be believes he never yields: he sets himself sgsinst the entire church and like Baslam's ass, he often crowd his brethren agsiast the wall; net becsuse he has an angel from hesven or some divioe revelstion to assist him, but an sngel from the old dragon or s revelation ta a carnal miad." "Mark them thst esuse divisions" meses to mark those who set themselves agaiast the church. But is thst msn a Christisa who 15 a good neighbor, who is not hesdy or high-minded, who is not proud,-but humble, fsithful and obedient? He respects the judgment and counsel of his brethrea, when st first he might not have seen in matters like his brethren where he clsims there is no positive word or thus sarth the Lord; yet be believes thast sll of his brethren put together know ss much as he does, if not more; bence gives up his siagle judgment for the judgment of the mul. titude, snd cheerfully sed tsithfully 18 bors to defend and maintsin the order of the church. He has nothing of self here to defend; be has given that up. Should he have been governed by self he would have takeo snother course Is he a Christian? Has be Christisn firmoess? Should he be encouraged? "No 1 quess he is no Christian, he is too strenuous, he is stubborn because he wont sscrifice his own selfish inclination; no not that. He will not sacrifice the order of the church, its distinctive features and principles; sud more than that, yon better not encourage him; if you do, sbout all the members he is instrumental in bringing "into the church will respect the counsel and ad vice of the brethrea."
But if a man is called to be? ${ }^{\text {an }}$ editor and uses his paper as mesns through which to abuse, divide, and persecute the counsels of our brotherhood, shsll we say that is one of the "Brethren' papers?" Need any one of our editora say that such a one is about as talented as we have in the brotherhood, when his assertions are vain, vague, void of argument? Need we asy that he beieves just like the brotherhood, but differs in the manner of applying church discipline? Oh! what untempared mortar to plaster God's house with. Ohl where is Christian firmness? If we have erred let us speedily "turn sgain to the Lord." Are our counsele in keeping with the gospel? Then we must defend the trath, the church, our
work. We must be united in desliog with those men who will not respect us. What is the use for us to try to claim mea who have turned sgaiest us and are continually kicking us. Unlese with Christisn firmness we sdminister the discipline of the cburch (the gocpel) We sre not prepared to do very profitable migsionary work; and then if we are not prepsred for this work are we prepared for hesven? I snswer that if we indifferently pass such enemies of the cross by, by simply winking at their work some one will be found wanting at the great judgment day, cotwith atsudiog our disposition to err upon the side of mercy. The merey of God will no sooner emhrsce sod shield a self-prsising, fleah psmpering, cross de. apising profersor than will the justice of God. Right is right; that is what God wants, and it io very simple and easy to be comprehended in the sbove

The question is now, What shall be doue? One ssys, "Give them time." 1 answer, they have atood for years ss our opposers, publicly defying the Abnual Council of our brotherhood, and nesrly all of our church work. They are atill publicly throwing their missiles of desth into our midst, snd they must be trested as pubhe eaemies. Paul very plainly tells us what to do with "Railers." Some of them to-dsy stand as opponents to our desr Brother Balsbaugh by way of replying to him on one of the deareat snd most sscred principles of our holy religion. I sm sorry thst our desr brother is called upon to waste his energies upon such men; yet I prsy God that men, devils, and angels snd God himself masy witness one person in this sge of twists snd deceitful turas, who will not yield one inch of such "holy ground" (as he now defends) to "cuaningly devised fables."
If we take the gospel sud then Bretbren C. G. Lint, Eshelmsn, Belsbsugh, Moore, and others who have been giving the missionary subject attention as helps sud by no mesns forgetting whst Sister Msry C. Normsn hss asid on "Do they sll presch the Word?," with the brotherhood doing her duty, we csa go on tending to mis. eionsty work-sowiag, plsntiog, cultivsting, dressing, pruniag, and finally will resp bountifully to the salvation of ourselves, our childrea and many that are nigh and far off; "even ss many as the Lord our God shall esll.

THE HIGHWAYS AND HEDGES.

## ay d. p. saylua.

"And the Lord raid unto the nervast, co out into the highwaye and hedgee and compel them to come in." etc. Lake 14: 23 .

## COMPELLING persons by physical

 force or persecution to come into the charch of God is anti-scriptural and anti-christisa in every sense; therefore the word compel here is improper. Dr. Clark has it "prevail on them by the most earnest entreaties;" and esys no other kind of constraint is recommended in the gospel of Cbriet;every other kidd of compulevionis anti-chris. tisn, snd esn only be snbmitted to by cowsrds and knaves, and can produce nothing bat hypocrites." The German by Luther resda it; und nattege sic her. ine zu kummen, (and invite them to come in.) It appears, however, the invitation must be earnest.The highways and bedges are the hardest places io the world from which to invite into the true church of God. The reasons are manifest. The highWays of life and fashion are the wavs
of the kind of rich of whom the Savior
said, it was essier for a camel to go through the eye of a seedle, tban for such a rich man to eoter jato the kiogdom of travea. There are some rich meo who have no trouble to eater ib; bot they live not in the highways. The bigh, tbe noble, and the grest mea of the world too sre on the bighways, nod of these, Panl sayb, few are called. And thin way is so plessnut to the carasl mind thst men love to live in it, and though they canoot lead for want of means(it is a costly way)thoy are willing 'o trudge aloag in the rear; and it so occasional one drops off sed falls in to the church, the leagiags after the fleshpota, the garlic and oniens of Egypt are so strong, they will, if possable, at least have a braech, or cut off this highway with them in the church. And as Paul says, not maby of them are cslled, it al. most seems useless to speud time with them. But as the servant was commanded to go, let those whom the Lord sends go. But doo't wsit till some mission beard senda you and paye you. That will be mistrustiog the Lord who said "go." At his commaud GO though you be a lamb smong wolves, and be made as the kilth sod offscouring of the earth, and become a spectscle for men and angels to look at, care for none of theas things; it is part of, and belongs to the miesion on which you are sent. In the end it will sll come right. You need not go very far; one dsy's journey on every peint of the compass will probably give you highways and hedges enough for a lifetime to work at. Whee you go heyond this hmit you will come on the trail of some one who has gone before you; let him slone, meddle not in his work. Paul would not preach the gospel where Christ was nawed, lest he would build upon another man's foundation. If the Lord who sent him sends you, do likewise. And wheo you go huadreds of miles to reach a church with hundreds of members and a ministry of six to eight preachers, and where all the community is indoctrinated, as you go look out of the csi window snd see the country dotted over with dwelliags for many, many mules in succession, in which a brother has never been known, and ask yourself this question: Had I not better stop off here and look for highways and heds. es to which I am sent? "But there are no brethreo here to make appointments, etc." Care not tor that. If the Lord has sent you he will open the way for you, and if it be by many stripes on your back, and your feet in the stocks, all will come out triumphsat in the end. Money prenchers are all poor, they have always been so, and will continue to be, because they have their reward; snd a poor one it is, of few dollars of msus reward. Brethren, look and labor and presch for a better one.

Iu close connection with the highways are the hedges; iodeed the sides of them seem to be hedged up. Literally hedge means a feoce of whatever mate rial it is masde to enclose a place. If men were eaclosed by material hedges, i would be no grest matter to pull these down; but the hedges referred to sre of s more formidable charscter, and may be particuiarized in part as follows:

Habits of sin formed during the grow ing age, become established by long usage, and beceme a second nature in man, euclosing them in a manoner of life out of which it is hasd to get men. When the Lord called Lazarus to life (which certainly represents the conver sion of the old singer) be came fortì out of tha grave bound hand and foot,
aed his face bound abont with a nepkin; nod a command from the Lord to leose him and let him go wa a n-cesaary, Bount haod ant foot certainly repre: sents the ainaer budged io by his halrite of life and associations of sin, from which it seemeso hard to loese them. From these hedges earoeatly invite them to come in. Of the streagth and power of eatablabed habit, let this litthe iecideat saffice as a figere of illus. tratios: Sometime ago I asw a brother, a mae passed the meridian io life. The westher was cold, (it was in mid winter) sad he had his hair cut se very short et which I expressed great surprise, and all he could say in favor of it was, "Well 1 bave been in the habit from boyhood to have my hair cut short, and it seems I cannot get out of it." The same is true of every formed babit, whether it he good or bad. And Oh, whst s hedge a bad hnbit 2 !
Habits of pride and extravagance in dress sre formed by sssociating with the unregenerate who indulge io them, sod these make double rows of hedges; first, the love of dress, style, and fash ion; second, the love for those from whom and with whom we formed them. A lady told me the love of dress had kept her out of the church for yeara al. resdy. I ssid, "Do you think that if you come into the church you must not dress?" She ssid, "Oh no not that, but the useless part in dress." There lies the trouble and streagth in the hedgethe useless part of snything. To bring guests from the hedges in the highwsys to the true church of Christ, requires earnest invitations.
And so are erronious religious habits and associations formed, which build hedges aroued persons so that they seem bound hand sad foot, and cannot be loosed. How many men and women to-day stand hedged in by chureh creeds, discipline, aod church associations, out of which they caunot come, who know that the doctrine taught sad practiced by the brethren are the true ways of tl a Lord, but are so hedged in that they cannot obey them? I ask, how many? Who can tell? None but God knows. Some bave come to the surface and the hedge was broken, and they eante out, and eotered in. Some are not only hedged in round and sbont, but are covered all over, so that their finer feelings and better sense are smothered under it, whil-some on their dying bed, with sorrows, grouns, and regrets have revealed these true conditions. Against these hedges the batteriog cane of God's Word and invitations mast be directed with a stesdy aud earnest aim until the servant may grow faint and wesry in directing its blowe. I bave knowa, however, where long, steady, heavy, and well directed blows were struck against this hedge in a series of mentings, this fence was battered down aod the captives go free. We said, "Now I see farther than ever I did." I would recommend this mode of inviting. But your so called city mission will be ao entire failure. Some brethree are not altegether ignorant of city preaching. But when you go on your city raission and come to the broker, the banker, the merchant, the shipper, eto., don't be grieved when they make light of your message sad go their way, one to his office, another to his bank, atc., which they will be sure to do. But you say the city mission is not inteaded for these, but for the poor. Oh yes the peor; these we have always with us, and if we will we can do them good,
cities to find them. The country is all uver foll of them, and perhaps your own teanat and his wife may be so peer as not to have decent clethes to put on to go to public meetiog, go to his and other similar hemes, as I have often done; hring them in. I sm persunnlly acquainted with localities io which the ministery are great missionaries, and spend mach of their time golag hue dreds of miles sway to presch, sad whthio tee miles of their dwelling the people don't know that there sre a peo ple like the German Baptist Brethrea. Uader this new missienary system I will rather do faithful bome guard duty, sad see whereunte this thiog will grow.

## LETTER OF RECANTATI ON

St. Axme, Kavkakee, Ill., Sept. 19, 'so, To Rt. Rev. M. Heios, D. D., Goadju tor of Milwaukee.

NLord: Born from Catholie parente, in Cansdes, in 1842, I was ordsined priest in Marquetta, Michigso, by Rt. Rev. J. Inrsk. During severs] yesra of my priesthood, I sincerely believed that the church of Rome was the church of Jesua Christ. It is true that I had very often to witnesss \& corruption that I may call unmentionable in the priesta and Bishops of the Pope. But I succeeded in persuading myself that it was due more to that buman depravity which has flowed from the veiny of Adam sad Eve to their children, than to the nsture sod inhereat system of which I was so sgent and the victim. I fancied myself thst the church of Rome might be holy and its leadiog ministers depraved, just as Judss was possessed by the devil eveo whea be wes io the company of Jesus Christ. But io the year 1875 I becames pastor of the cathedral of Maryuette, and I begsan to see everything from a highes point of view. It was when in that po$s^{\text {sition that my eyes began to plunge in }}$ that boundless horizon of duplicity, hy. pocrisy, idolatry, and perversity io the subalterne, and incredible pride, iaso leace and tyranty io the Bishops, which constitutes the body of the church of Rome. It was then that I began to hear in the inner part of my soul that voice which Saul of Tarsus beard, "Why persecutest thou que?" Like the blind apostie, I was often prostrated to the ground by the cries which were al most day and aight io my conscienceand 1 did not know what to do. It was from that time that it became evident to me that the church of Rome could not be the true charch of Ctrist. Her incurable corruption, ber disholical for all the liberties and rights of men, her false miracles, ber lying traditions were becoming more apparent every day. But like Saul, I was blind, not knuwing what to do or where to go to find the true church of Jesus Cbriat At last haviog in the good providence of God, lived in the vicinity of Green Bay, I was there the witorss of such a corruption end degredation in the low elergy, and heartless tymany in the Bishops, that it becsme evident that the church of Rome was a bottomless abysa of iniquity. However I did not know what to do or where to go to find the truth. It was then that by the mercy of Ged I met the Rev. Mr. Derrochee of Detroit, who told me that Father Chiniquy had prepared a home and asylum for the priests who ccold not bear any loager the chains of the Pope. Knowiog that Mr: Bhiniquy had been,
like me a priest of the church of Rome my hope was that he woold understand my nexietips and troubles of mind. I bace not be: a disappointed. In that benutiful and peaceful re:reat of St . Aane I have found what I wanted-the light to my path-the life of my senl.
Now by the great mercy of God I knew and feel that Jesus is the only hepe, the only Savior sad life of sinners. In order to fellow Christ I gave up my friends and crerything that was dear to me. I gave up the prienthood of the church of Rome-of that church which is 80 great, no rich, 50 high in the eyes of the world-to take the cross and follow the Lamb, whose blood has made me pure, whose werdl have made me free.

Truly yours,
O. Cempats.
[The above iotereating letter of Fath. er Comtsis was sent for publication in the Witness by the Rev. Fsther Chiniquy.]

## SHORT SERMONS.

THE call for short sermons in some quarters leade s writer in an 5 s . change to put the following questions: either,

1. 'The ministry is retrogading int3llectually and npiritually; or
2. The people sre sdvancing intel. lectunlly and spiritually faster than the preschers; or
3. The people are unwilling to think consecutively and closely; or,
4. The miods of to day cannot or will not grasp as much truth as in former times; or,
5. The bearts of the people are not as deairoun of hearing the truth as in former years; or
6. The Holy Spirit is losing its grasp upon people's hearta; or,

The miods snd hearts of the people are taken up with frivolous things wore than formerly; or,

Bubicess interests demand more attention, and encroach upon our upior turities for mental or spiritual culture;
9. The mental and spiritual man shuts himself up and refuses to have intercourse with the great world of thought heyood; or,
10. The masses of people are antiafied with mere surface presching and teach. ing, and are unwilling to go down for $s$ foundation of their faith.

## PROGRESS IN RELIGION

WE buve to hear much of the progreas made in religion during the last thirty or forty years. The Bible describes couveraion as a new birth, a new creation, a passing from death noto life; but we are told now that men become religions without "the shock of conversion." We fear that these converts are not much shocked if they fall into sin. Pauleays, "The nstural man receiveth not the things of the Spiril of Goli," but these progressive religiouista tell us that "religion is ay natural as life." Christ asks aome of his hearers "Wow can ye escape the dammation of hell?" Butwe are assured that to day meu have no fear of the "fire of damnatioo." So in ancient times meo clained to have made a covenant with death and an agreement with hell; but the Lord did not ratify it.

No principle is more noble, as there is rone more holy, that that of a true whe lisace.

## 4 PUULISBED WZEKLI

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Addrene all commanieations,
GRETHREN AT WORE,
LANAKK, ILL., . . . Novemuell si 1880.

## IMPROVEMENTS!

W E are happy is announcrog to our eadersthat on the firstday of January next we shall begin to issue the B. As W. in book form containing six teen pagea neatly pristed, atitched and trimaned, making it one of the most convenient and readable papers is the country. The paper will also be considerably enlarged and otherwise greatly im. proved without an increase in price.Our a ents will please notice thip in their cadvass. A sample number will be insued soon. Now, seeing that all these thiogs shall be for the good of Christianity, and the coovenience of our readers, we hope they will duly appreciste our efforth and help us in our labors to produce a good paper. More next week.

Bro. Lemuel Hallery began minesion work in Southera Illinois Oct. 22 D.
"Probley of Buman Life' for sale at Bastanen at Wuak otfice. Price 82.00.
Bro. S. C. Keim, of Elk Lick, Pa., says, "Oor hittle dangbter had her collar bone brohen on the 6 th of Oct. She is now all right agaiu.
Bro. Emanuel Beyver, of Madison, Georgia, has been visiting the Brethren at Huntingdon, Pa, and white there delivered an interesting talic on the Sonth.

The first of last week sister Sally Puterhaugh returned from a six week's risit in Lowa. Sbe asys that in places t
depth of elorea feet.

We poblish an interentag letter from Arkranzas this week. It is hoped that the call will not go unbeeded. Earuert efforts should be rande to push our work into the Southera
Stater. States.
On another page of this issue will be found will give our readers pome idea of the carrup wions that are to be fousd in the Catholic Church.
Bro. J. B. Peuce, of Tenn., has bern on presching tour down thruogh North Car olina with good reaults Bove some more -Primitive.
Tur New Euterprise, Pa., Sunday-school ordered one hundred and thirty-eight pasphlets
fromu this offics to dstribute to the school fromu this onics to dstribute to the school
at the closi of the tarm. This is the way to sow good reed. We rakke apecial rates for thia parposes.
Morrras. sisters, can yoa not supply some neb thougbts for cor "Home and Family" dopartnent? We shall welcome you to these col. umas, nud besseeth you for the good of our holy profersion, to writo wig the ability which God gives.
Bro. J. A. Wort, of the Preacher, gives a Wery inter ating report of the late Suadaynebool meeting herd at Berlin, Pa. The exer-
cises seouis to have been of a very interesting chacacter and the Sundag-;ibool workers re-
scived much encouragemeat.

Ora council meeting in Lanark last Thursday afternoco, passed of very pleasantly. It *as voted not to have a feast this Fall. The hasse is sot consenlent for Love-feast parposes, and we masy bare to build an addition before having another fesst.
On neconnt of old age sud feebleness Bro. Wooh Karn has retired from the oversight of the North Manchenler charch, lid., while Jacob Fuuderburg takes his place. Peace and love etms to prevail among the members, while all ooka bright sud hopofal for the futore.
Dcursa the late convention in Lonieville. Ky., a mivister of loog standing and ability Woxed warm in his address to young men, warning them agaiast the sins of the age. In bia remurks be sbid: "Young brethreb, I tell you, the devil is is the palpil." The audetace smiled. The minister no doubt told the truth though it might not bo ebarity to thiuk that ray of the pulpit be was then filling.
In the early history of Boston it was deewed i criminal offesse to remain away from church, and the sleepy ones who did go were kept wauds skillfully manipalated hy officers appointd for that purpose. Perhaps this method would not suit some of those who lore to aleep 50 well in church. By the way, we never could
ree the use of riding two or three mies juet see the use of riding two or three miles just ake a wap in the church.

Oua work as a committee to the Manchester church, on the 12th and 13th of Octoher, swemed to be very satisfactory and was accepted onanimously by the church. We have seldom, if ever, seen a report accepted more heartily than on this occasion, and we feel that if the brethren will be caations and kind in their Firk in the fatare, the prospects of the church are hrighter than for teveral yeare past $-R$. H.
Wille. Miller.
To-monaow is the day set to fill a car, at Lasark, with provisioas for the saffering in Kassas. Everybody is requeated to doante something. Potatees, oaions, beans, shelled corn, wheat, flour, winter apples, apple buttor and ail kinds of dried fruit are the thiogs needod. Everything should be recurely packed so it can be handled with safety. The car is to be sent to the Maple Grafe colony, Norton Co. Kansse Bro. Samuel Steller will euperintend the loading of the car.
"Many ministers lament a lack of ioterest a the members of their charches and congregations regarding the attendance on divine worship. They almost uviversally attribute it to everything else escept their own favit. It is not a very pieseant thing íor a minister to comprehend the fact, that a sermon, which failed to enlist the clowest atteation and most
intense interest on tis part in its preparations, will be likely to fail to interest him ia its delivery, aud that fuch a sarmon delivered in a dull, formal and stupid manner will nut fail to drive people from the house of God."

Oces work in the Lost Creek ehurch for the committee sent there in the case of brother Davy is $2 n \mathrm{w}$ settled, 30 far as the committee is concerned, Brother Davy and the chureb anve accepted the report as read by $\mathrm{A} . \mathrm{M}$., aod exploined by us in our remarks. We feel eogfident oow that they would have accepted it at
fitat if they bad fully understood it as we did, and we are sorry that we did not take more paianto explaiu it to thens at the time our report was made. This teaches us that wo fall understauding of what we do in all our church business.-R. H. Miller.

Bro D. F. Stooffer prached three very onfertaning and instructive sermons in Lamark Last week to large and atteative audiences. Bis labors here were very much apprecinted by onr
people, all of whom regretted that the meetiogs ehould close at the time they did. Bra. Stonffrr's mander of preachiog is very varnest, his illustrations well selected and his applications poisted. As he was with usa good denl we observed that be spende coseidersble time studying his endjects hefore presehing on them, so that wheu ne comes before the people he is foll of bis subjeot;and does not need to tell the congregation that be does not kaow That to say, baving given the sobject no special thought. God will bless the labors of those Who atudy their lessons teat they may know Low to rightly divide the word of truth. At the close of the meetings two yonng men appither a son di Dr. Ebp, deceased. They were beptized last Sunday.

A впотaEk, while writing an article for the paper nemontly, remarked that be woold not make it long for he waatad the people to read it; and if loag they might pass it by. That doni displayed in 1 Cor. 14: 12.
Bao. Stooffer preecard at Cherry Grove last Saturday evening, Sunday morning and Sauday evening. The congregations were very large, and the attention good. It has been arranged for bim to preach in the Arnold'y Grove congregation last eveging and also thin evening.

To-bay our conntry is faill of excitement over the election. We conelude to take no part in the work, bot it is oar desire that it may go well with the Nation, that we may eontinue to have a peaceable country in which to live and worship our God. We have no desirre to enter political excitement, bot to deyote our time and trient to the spread of Chriatiasity. May God help ull bes people to remeraher that Cbrist's kiog dom is not of this world.
Or late we hafe spent considerable time among our exchanges and are pleased to see the spirit of liberality manifested $\mathrm{by}_{5}$ some of the wealthy in giving large sums to advance nome educational or benevolent enterprise. A twenty-five thousaud dellars, and not o few fifty thousand to help along some good work. The thooght occurred to va: What amount of good might be accoaplished if a similar spirit Would tabe hold of oar peopple. There are a
numier of useful purposes for which money could be given and resalt in great good to humacity.
Os seventh page will be found a condensed report of the expenses of the late A. M. The last half of the report is not correctiy arranged heace we give it below in its correeted form: ixcoar prox axstal meetiso


## CNTS HSCFIVED FEOM AND ARYVNBED CHUHCHES OF NORTHEBN ILANOTS



Fon a oumber of yeare we have favored the iden of colonization, aad the more we think about it and read about it the more favorable we feel towards it. But the location af these colonies requiregreat care and discretion. Heretoln the graat stream has heea porring west occupied, and we believe that the time hargely occupied, and we believe that the tine has now
come that part of it, at least, might be turned come that part of it, at least, might be turned
southward. To make this a success the way southward. To make this a success the way
obould be opeutd hy colonies. Of this fact we stould be opentd by colonies. Or this fact wo from Bro. Heyser, of Mediaon, Georgia. In the South there will be found a good and kindbearted peopie, bat they lack euterpriee, and Hor a few Northern men to go in among them it makes too much meal for the learen, hence the nccessity of going in colonies. There is an Euglish colony now locating in Tennesse.Primitive.
We beartily sanction the suggestion, believing that a good work can be done by settliug colonies of our people in the Soath.
Ir another column we publish an article en titled "Newspaper Bickerings," from the Pacific Christian Meszenger, pablished at Monmouth, Oregon, in the interest of the Disciple Choreh. The articlo expressen stubborn facto; and if that kind of watk by religious papers among that people produce factions, can anything difforent he expected from other people whast periodicals constantly manifeet a sprit of drecourtesy and jealonsy towards each other? Are we not hound to show more concern for the peace and happiness of the church than for not in any fruds, nor can we be induced hy noy offere of position, power or patronage to go into them. We bave peen set for the defense of the Goospel, and not for the defense or any man's stabhornness or unholy life. Our paper is not open to hard epteches, hitter personalities, mis. representatiosa and acrimonions debates by bretbren-a people whose lives and writiogs thould be characterized by troth ard that charity wbich nevar fasleth. The B. $\Delta T$ W. is not a Chreago Ttmes nor a Polire Gazette. Senea tions, "little jokes," and insiquations are heneath the true child of God; betce none of themf for our paper whose mission is to teach divine priveiples as revealed by Jefns Christ, and their application as sat ferth by the choreb and their application as sit ferth by the choren
of which we are a member. From this coaree of which we are a membar. Frons this coared
we cannot be moved so long as God gi es an grace.

## THE BODY OF CHRIST.

$\mathrm{H}^{\mathrm{V}}$CB is being sald of broad viewe-libemal vieme, and oceasionally something ahout narron idens-मarrow riews. Such exprestioas
are prohahty in place among human arrangemente where the will of man is the controlling power and divioe priociples are covared orer with the selfish interests of seotism.
Paul, the mighty io God's work, nays, "Ye are the body of Christ, and meaters in particular." The body of Chriet is aot that dumb, powerless, mesaiagless thing which some would bare as believe. It is the dwelling place of the Holy Ghost, and the delight of the Lord. His people, when taoght properly, are the best learned in the oniverse, and posse aore wisdom than all the hosts withoot. As to principlen, its motes and bounds are set; and oot one of them dare be ignored; hut as to rules for the application, enforcemant and manifestations of some of the principles, they are wasting, kence the husiness of the churoh to apply them. To the world, the one body dare not go for such rulea as it may need; for the wisdom of this world is foolishness io the ight of God, and certainly the church would ot be blested if it were to present that which foolisthess to the Lord. But it not anfrequently heppone that those who oppose tho right of the churoh to preseribe a method for the observabce of a pribeiple where the law of the Lord does not, have a method of their own for obnervance. The question then occur Who should preseribe the rule, the "one man or the "one body?" ds for as and our house, we will take the rule as given hy the church. But where the rule is given by Christ or big apostles, vo sumber of men have the right to proveribe a different rule. Such can ot have our sympathy, our oncourage ment.
He who is called out from the world by the Lord has the Lord before him; talke of the things of his kingdom, loves the Brotherhood, works for ite parity and integnty, and has oo ances to throut into tha sides of those who will not how low to his views. He makes no attempt to tarn the oharch over into the lap of the world, but backies on his armor, bearing his Teachor say, "My kingdom in not of this world." He remembere this, and calruly pussee by the strifos and bitterness of politics, and posesesses his soul in patient waiting for the coming of Clurist.
The cburch of Christ cozord the whole field. There is not an inch fur a Diotrephas, a Hyme deas or a Philetus. All such are on the wrong soil, under the wroag bander, and in due time will he apued out by the Lord. Worldyism, bitterness, wraagling, ungodly speeches, evil urmisiagr, and sach lihe fill their soula so hat they lise prayeriess, faithless, uoconcerad aod indifferent to the reai and the enduring. In tbis condition chey besome the spologiats of secto naying, "I think there are good men in all churches," a declaration which no man disputes, bat which is no proof that every form of worship, fuith and practice is right in the ight of heaven. Some preachers becoma an thble, practice palpit affliation, thus entasg ing themselves with sectism so that it io difitalt fer them to walk in the apirit with the he one body, but go hobuling along in suck a way as to prevent the church from doing a great work as promptly as it should. If the old ship Zion does not sail in the latitude wich is most congenial to thene ill-clad memers, they spang aloit, pall down some of the wils, tear thewil into shrede, stamp apon the deck and declare the vessel is siaking, then leap over into tho nea avd are lost forever But the ship mores on, and soon picks op one who is willing to go that way, if the latitude a a little ineongenial to his carnality. This soe is happy in defoeding his King, the law of bis King, the churels and the things of the church. He bas no notion of satting $n \mathrm{~m}$ branch, bat is contented in the "one body." If he be a minister he eppends ais time in calling people into the kingdora of God, not into e ranch - a mere sect having a part and not the bole Goopet of Cbris.
Bot here comes the libaraliget What is his clain? He says: "Yon mast he liberal towarde other rects-must recognize them it that they may recognize you as a Christian!" You look at him and say, "Did the apostles recognize sects so that the sects shonld recog-
nizs tham? There were the Pharisees, quite a
popolar and rerpectable rect, which believed in Godand obeyed what they thought were the es sentials-did the apostlen reeognize them as God's children? Hear oze of them, Peter iny nome: "The God of our fathera raised up Jesus whom ye alew snd hanged on a tree." Not muet a"tiliation in that, was there? "When they beard that, they were cot to the heart, and took counsel to slay them." This is what mectisum wilt do, sod did do; it kdled Jesqu, the apoatlee and holy men of old. The apoatles did not recognize as Christians those who did not follow Clisist, nor should we. We bave no right to go beyond the apostles in this matter, $n \mathrm{n}$ difference if the sects do cry "par*
row-minded," "bigoted" or "Beelzebub." None of these things should move us from the true foundation. Never did the apostles toy with religion to be called Chrietisas. Nor can we be a party to the narrow and circumaeribed idea that sectism should be recognized no of God. There is not a word in the Divine Record fovoring such a conrse, and apon the Record we plant our feet and unfurl oor bannor, whether men will cry "libural" or "illiberal."
Here is ou: band for wiping out sectisnt with divine Truth. Let it go down with its author into the bottomless pit; we woald not eo much as lift one of our little Engers to heep it out. We believe it is possible to call people out of the world into the glorioua liberty of Christ. We believe it possible to be in the "one hody," observing the one order of God's bouse, and living in harmony with the system of divine principles without effiliating with sects. Where the preaching is spostolic, the same zeal and enorgy put forth, there precious soals still jogfully unite with the one body on the true and iafalliile foundation.

## AN IMPORTANT QUESTION.

To the Elders, Ministers, Deacons, and Laity greating:
$A^{S}$ our Book of Minutes, which is intended our form of gorernament ond discipline, is very contouns many repetitions rhetorical etrors and mench that is supereeded or obsolete and useless, would it not be advisoble to petition Annnal Maeting of 1881 to appoint a committee of hrethren, full of the Holy Spirit and of
widom, to prepare a summary of faith and practice, and of chnrch gorerament and discipline, to be substituted for and thertafter to be uasd instead of the former Munutes of Annual Meeting?
Read earefully, ponder prayerfully, and answer candidly and promptly. Address me at Oakland, Armatrong County, Ps. 1
. W. Befs.
Renabks:-Brother Beer introduces a question that should concern the eutire brotherhood, for to many of us it is evident that our Book of Minuter is not just the thing needed to bring oboat and keep in the eburch that uniformity of method that should esist. As a rule of faith and practice the New Testament
is, amd ulways will be sufficient.
containg all there ia in the new revealed will from God to man, and is the ouly book by which we are to be judged in the last day. He who oboys from the beart what is in that book is safe heyond question. This was the plea of the aucient Brethren who were firat in the reformatory movement with which we are now identified. Repadiating all human creeds and manmade coufessions of faith they started out with the Bible, and that alone; hy it they settied all disputes, and hy it decided what would be right to practice, and what should be ayoided. They were caroful to counsel each other and compare views in order to obtaín as much light as pussible. At first special meetings were held, and fiunlly Amual Meetinga. They did not nuest to make laws, but to search for the truth
and then unitedly embrace it. They knew that there was no law to them outside the Bi ble, bence confined their investigution to that Book, and conduoted themselves accordingly. Their decisions psssed into reeord, and bave Buolly resched us in the Book of Minntes, which cantains a bistory of the wowringe of
onr peoplo in their Anual Councils, but choald never becoustrued into a rale of faith and practice. This book is increasing year ofter year, and will soon be too lsrge for convenient use. Many of the churches would like to have a Summary of our faith and practice to assist them in charch government and the study of the Soriptares, hat fiad the Minuten are
rery deficient for that parpose. Now if a eom. mittee of competent Brethren conld be appointd to prepare a suitable Summary of our faith ond peastics, to be ased instoad of the Minutes
it would certaiily be a greas belp to most if not all of oar ehurehes.
This Summary need not be a "Confassion" $r$ a "Discipline" to be used in the sense of avi, or even a taat of foll owship, bat a book of referenes contaicing a clear statement of our faith and practice. 1a it ehoald he described ar mander of haptizing, the way we observ uet-whashing, the Lord's Sapper and the communlon; how we naont the sick, our non-
cooformity principle and practice, etc., giving onech instancs the Scriptural reasons for so doing. The book could then he used as a refrence to leara how this or that matter is viewed hy the hrotherbood. Theu there are in the
Scriptnrea many thiggs that we are told to do, but nothing said about how to do them. It would be well to have an understanding aviong us regardiag such things, that our |method of applying them may not create confunion. This is the strongest reason that we see for such a Summary-it would bo in print what a are other whe compelled to have verbally. We are therefore in favor of giving Brother Beer's "Important Question" due attention, having heen thinking and tolking mors or less about the sulject for the last six years. W do not want to treot the Minates with the least disrespect, but labor to get them in a better hape for use, or something in the place of them that will he more condensed, more convenient and more to the point. It is oor desire that the distinetive principles of our people be unflinchiugly maintained, ond that th geseral order of the church he adhesed to with Clristian Bdelity. And while we favor the prefaring of a suitable Summary of our faith and practice we do not faror the idea of departing from the gaspet simplicity and plainans have ever characterized onr people.

## JOURNEYING.

## No. II.

EFT Laoark Monday Oct. 18, and ar rived in Cticago 10:30 A. M. Although We have vieited the city frequently, it lose none of its intereet to us. To see the rush of men and women is of itself a marvel to one not
accustomed to sneh scenes. As we locked upon accustomed to snch scenes. An we locked upon
these hondreds and thousands of human heing organized and constituted the oorselves, crowding and pashing their way along the atreet, we wondered what would be their eternal destiny Of the 500,000 inkabitsuts of the city, there are probably not one hundred who obey that form of doctrine once delivered unto the saints as onderstood by the Brethrea. Nome except thore f like precious faith do the Brethren fellowahip, and they are not teaching the people there the ways of the Lord. "When the Lord
Jesus shall be revealed from heaven witt his mighty angela, in Haming fire," will he take vergeance on them that know not God, and that obey not the Gospel of our Lord Jesus Clrist?" And will they be punished with everlasting destruction from the preseans of the Lord, and from the glory of his power, when be shall come to be alorifed in his saints and to be admired in all them that bebere? 2 Thes, 1 7-10. Stould they be borne away on God's
wrath into "outer darkness where there is weeping and wailiug and grashing of teetb," would our skirts be clear of their blood? If God in his in fiaite mercy will receive them into his kingdom, independeut of their life, and the church will mot, do we not then mabe greater
requirementa for almission into the ehurch thun God makes for admission into the kiog. dom of hearen? If they are lost, and we are of Christ's spirit will we not go to them? Did be not command us to go to the lost? Matt. 10 :6. Did he not coma to call simeers? Matt. 9: 15 .
Hesaid be did not come to do his will but bis Father's; that thowe who do his Father's will are his mother, brother and wister. Are we not to will that if we abide in Clisist that he ough if he diei to sarc eimars, came to 2: 6. The and wet would walk as he walked, woald we not do 6 too? May we consider our doty on thiv louportant sabject in the fenr of God and the
light of his word.

Visited Spring Creek charch waven miles S. W. of Pierceton, Ind. Here we met EId. Samnel Murray, of Hantington Co., Bro. O. E Yount of Miemi $\mathrm{C}_{0 .}$, Obio, and A. Poterbaugh of Waruaw. The bome ministers are Eld. Jonas Umbaugh, Joeeph Saell, and D. Conavll. One evening before retiring, whlle sitting with his bare feet in the oren of cook atov, Bro. Umhaugh fainted and was barely saved from foll. ing hy members of the family, who, under atoltement held him with feet in the oven antil they were literally fried. He was barely ahle to attend the feast, although the aceident oc carred aereral months ago. The sudience was large and the attontion good. The young here show ealture in their behavior. This eburch practices the single mode of Feet whehing. It was the lirat opportanity we havo had of wit nesaing the ordinance practicsed in that way. It evemed to us there was lesa confusion in administering it here than we had ever soen beforeThe exercises closed obout $8: 45$. Spent the night with Bro. Bowman. At 9:00 A. M. nest dey we met for conclngion of the sorvices of the fenst with two opplicante for baptiom. Spent the afbornoon at Bro. D. Connell's at Pierceton very plensantly.
On our return, at Mulford, Brother Shively preached from early dawn till past midnight. He began with a very amall aoduence, but before be closed, the room (o restaurant) was Gilled. His brot auditor was an ex-city marehal, a ikeptic and reformed druchard. Like the Grecians, this skeptic could not resiet Brother Shively's logic, and he would therefore give vent to some very irreverent and hard words. But Brother S. did not ollow his temper to sour, but with a a weet spinit would ponr into this modern Pbaraob canister aftbr canister of Gonpel grape. Finally the akeptie's supoly of ridicule was exhausted, and the talk went on pieasantiy and orderiy until interrapted oy a rowdy who hed kept a saloon for foarbaon yeara. A more dehased, filthy debozohee we never saw than thin very angel of darkness We bad before na the effect of carnality and purituality; one man trying to live after the spirit the other after the flesh. Never were the benefits in this world to be derived from life hid in Christ, so vividly presented to ns as on this occation.
Here Brother S. did a little mis siosary work that we think may abow fruite. For what we
asw, a numher of othere sow, and we thnuls日aw, a number of othere so
were impressed as we were.
In this combat, too, we were impressed with the necessity of obeging Christ's example, that when be was reviled, be reviled not again. How few of us conduct ourselves as we should when our opponeats assuil us. Even among each othar, when we differ in opinion, how roogh and sarcaatic we are. That in not Cbrist-like, and even though we speak the truth, we do not do it in the spirit of Christ. Lat us be earefal that we do not plsse obstractions before the Tery wheol we so moce desire to roll.
Returned to Milford Sunday morning. At 10 A. M. and 6:30 P. M. met with brethren at Pleasant Viaw Chapel for presching. Here we had a re-umion with Brother D. Younce and formed the sequsintance of Brother J. H. Wardtier. Spent intervening time and night with Brother J. W. Gripe.
On this trip two sistors and a brother took passaze ot an intervening point. From the cat" we inferred they were of the Brethren church. We soon "made op" and had oar ius. prestions contirmed. They were from Leblanon County, Pd. Soon after oar interview with them, a binely dressed, portly affable looking gentlemau hoarded the train, sad took the first stat back of us, After usclanging a few bout taith. He took us to he Friends. We told him ne were Brethren, and we hoped "friende" too. Looking at wife, be said: "If 1 were you and had to be peonliar from the worid, I would asist that my busband should be toa." Said be, I do; is he not?" "Well, gee," ssid be bave those distirctions hut we have grown out of them, or so modilied them that they are no onger seen." An interview between ao M. E. ariniter and a lawyer mith whom he was very intimate illostrates this poiat very nicely. The lawyer took a delight io raising fowle and so kept a large namber of turkeys, obickens, ducks etc., which were qaite tame. One day the minister called on the lamyer, and was takEx to the pouliry yard to sse the fonls. The miniser coared them up to him, and then remarked to the lamper that his fowls were aot
afraid of a preacher. The lawyer said, "not the preachers now anm so mueb like lawyers that fowis can not tell thew apart."

## APPOINTMENTS.

Brothza Harnisou, no Providential inter fereaces, will visit churebes as follow
November $1-4$, Green Spring, Ohio.

4 - , Seneca,
7-10, Broken Sword,
10-13, Wyandot,
13-16, Maosfield
16-20, Cameron, W. Va.

## NOTICE.

We are sorry to inform those of our readers who subseribed to J. H. Moore that thin will bo thelr Luat number for the preseat. Whod we purchased
the CatLDREN AT Wouk weentered into a written the Caildren at wouk weentered into a written agreement which does not require us to furnish bave now paid out of onr poeket about 8700 in fur tishing the paper to his subscribers, for which his has failed to pay us a stagie dollar, thoughs he has tbe money in his pooket, as he was careful to make you pay in advance. We are unable to alvarace any more money tu thit way, heace we are compelted to make thls statement, that you may know the cause of not getting jour paper, and also much that we are colles, though we regret ver is the Chaldrin at Work. in the Chitaren at Work.
Remarks:-Last Sotnmer we sold Brother S 7. Sharp the Children of Work, for $\$ 1000$, with the expectation on our part that he would fill out the unexpired list, as that is the way we hed done on whot papers we had a hand in purchasing. But it seems he underatood it difforently. I-very much regret that ho has mada the matter public, for I do not think that in the right way for elders to do; then I think when Brethren have mieunderatandings they should settle them aocording to Mattbew 18 , as that is the way he and I at our haptism promised to do. Were I to state the real facks in the case the reader could then see just how the matter stande, but we do aot think breth ren should publish accueatione againet each other before the world. Our ouly reason for mentioning it in public at all, is to inform the readers of the Children ot Work that if their paper stops we will try to arrange to have the time flled ont with sume other good poper. We regret to bave to do it, hat do not want to see the little readere of that papar disappointed.
J. H. Mooas.

Bro. D. P. Sayler's article, on another pige is hy no means anti-missionary, thougn be dces not favor the present syatam of missionary method adopted by the ehurch at A. M. Stall the things at which he hints are of more importance than many may euppose. Within ten or tweaty miles of most any congregation may he found hields where the faith and prec tice of the Brethren are not known, and we thinh it the duty of the churches to look after this part of the work. Bat while we do thi we should not neglect the demand of the Home and Foreiga missionary cause.
Bro, J. D. Troatle, of Maryland, writes that the loyal part of the Beaver Dam church is very active and fall of love and zaal for the cause. Their prospeots for doing good seem acouraging.

Beo. J. H. Worst, of the Gaspel Preacher has been advanced to the eecond degree of the ministry. May the Lord help him fill his nem pasition as becometh a miniater of the Gospel.

Bro. Samuel Murray writes that he has been attended sight welse, durimg which thene he bounties.

Bno. Stouffer will commenes meeting at forther arrangemente at that place will be anaonnced.

Brothzr H. R. Holginger, Berlin, Pa, writes that Sister Julia A. Wood has been quita feeble of lote.

Bao. Silse Boover reports that his meetipg at Piesant Hill, Ohio, closed Oot. 14th with owe additions who were baptized the 16th.
Bro, John Fritz and wife, of Manchester, Iowa, are traveling in Nebrealsa. They report a pleasant risit, and good weetings.
Ststza Fandy Peck, of Duchtawn congeo galion, died last week.

## THZ HRE゙IHRELN AT WORK.

## HOME AND FAMILY.

Henbands, love your wives. Wiree sibumt your

 Demition of thi Lord. servanta,

If induatry is no more than a habst, it is at lesat an excellent oae.
Let every one aweep the drift from his own door and not husy bimself ahoat the frost on his neighhor's tiles.

A good conslitution is like a money box-its fall value is never known until at bss been brokea.

The simple fact that people are made of dirt is no reason they choold live in the dirt. Clean np, and make
mede to live in.

Why should scientists uadervalus and strive to put out the light of Cbristianity, while it has built the Univenutios and schools where they received their education; built theor hy the lahor of their plous fathere?
Half a million drankards are staggering through our land to-day, and the seddest part of the story is, that our young men and boys are coming forward to take the places of those who are stumbling into drunkard's graves dai15 .

A Scottich nohleman one day visited a lawye at bis office, in which, at the time, there was blazing fire, which led him to exclsim, "Mr, it should be, my lord," rephed the lawyer, "as it is here I make my hread."
Cheerfulness is good for both noul and body, and throws a balo of pleasure on all around Therefore, if you would be bappy and render others happy, cultivate cheerfulness. This cannot be exercised without the heart and conscience is free, and relieved from carking care and hurning solicitude.

It is not wise to let untoward things in our lives dishearten and disarm ue. Wilberforce saw his great wealth melt like onow in Spring tarning away from his wrecked estate, he batd, " know not why my life is spared so long, ex cept it be to show that a man esn be as happy without a fortune as with one."

There are two kinds of girls; one is the kind that appears best abrond-the girls that are good for parties, rudes, visits, balls, $\mathrm{icc}_{\text {, }}$ and whose chief delight is in such things. The othor is the kind that appeare best at home-the girle that are useful and cbeerfal in the diniog 100 m , siek-room, and all the procints at home They differ widrly in character. One is often
n torment at bome-the other a blessing.
The child shouid not be confined too long at any one thing; this will wear upon him and create sluggivhness. The yoothful mied needs variety and change of pursuit, bot only to cre-
ate pleasure in work, hat to develoy the pewera ate pleasure in worl, but to develoy the powers
of body aud mind. Some children become old of body and mind. Some children become old in youth on account of too nuch and too bard life, and die at middle age.

The temperance people of this country will watch with great interest that morement which bas latoly been inasgurated against intemper ance in Great Britain. It is the formation of joint stocl company, with a million of capital in sbseres of one pound each, to provide tomperance coffee houses and teraperance plsees al over the kiuedom. The Archlishop of Canter hury is at the top of the list of elergy

Marriage is plesiant if those who enter it will oxercise judgment and forbearance toward bach otuer. In too many instances young peo ple are perwitted to grow up and enter the marriage relation without a particle of instruction from their pareats or any one elee. When we conteruplate the amount of negligenee in the world in this respect, we do not wonder that here are no msoy wahappy homee.

Here is a little hoy who is not bebind the age. While Pope Pious IX wat preparing for the ecumenical cosucil, he ondered from his srebitact ceitsin embellishments, the plan of which was hronght, for his isspection hy that gentleman's littlo boy. Clarwed by the plan, the Popa opened a drawer fall of gold, and eaid to the child, "Take a bandful of coin as the reward for the beauty of your father's work.""Holy Kather," replied the chald, "taka it for me: your band is higger than mise." Pious 1N could not help suiling and oheyed the child.

## PARTING.

## iy hebrces sxately

TO-DAY we exjoyed a good sermon delivered hy T. D. Lyon, nasinted by G. W. Girh and J. L. Suavely. Although the armon was good, and apoken to a large assembly, solemnity preraled, caased hy this heing the last day that Bro. Moesa Snavely and family would worahip with us, as they to-morrow start for their new bome in Nebraska. It is truly bard to part with those we lare, eapocially those dear Suadaychool scholars. When the time came to bid them adien we felt to shrink from the talk, feeling we had noue to spare from our little church. Separating from these dear relatives caused as to thivis of the final separation at the last day, when some are sa bits and otbere are hinners iu the asme honsehold. How very and that will be! When rusing on this subject how nuch we wish all would view this scene and take warning. $O$, that all were prepared to go together to dwell with the Father of peace and ore. Sometimes when worried with tha carea of tbis life wo think of the riches and joys beyond, Let us take fresh courage and press on vard with more zeal and earnesthess. May we all try to live very close to Jesua and be permitted
wieh.
Hudson, Ill.

## CULTIVATE THE FLOWERS.

bY Wealthy A. clarbe.
Your voiceless lipa, 0 , flowers, are living preack
Each $\operatorname{cop}$ a pulpit, and each leaf a book:
lopplying to my fancy pumerous teachers,
From loneliest nook."
N one of those grand sermons preached hy our Savior, me find these words: "Constider be lilies," Thus we see that although He was high and holy, He did not overlooks the common thinge of earth, and enforces the same ruth upon our minds. Flowers are heautiful verywhere, and from them we can learn important lessons. God, in His wisdom and goodbess, has strewn these lovaly pems all along our pathway in life and wo thould admire them or their beauty and fragrance. From the mest smple wild flower that bloome along some bady stream, unnoticed by buman eye, we can learn to be patient and trustful, knowing that Fe that cares for the modest piolet and daisy ill also watob over us and protect ns from all harm.
"We tread through fields of speckied fiowers,
$\Delta s$ if we did not know
Our Father made them beautiful
Becanse He loved
Becazse He loved un so,
Flowers bave a mission in the world and trange must he the beart that dies not love them. They have a refining and elevatiog influance upon the mind and no home should without them. Children should be taaght to love and to cultivata them and the gantle ofluence they exert will have a tendency to reate within their youthful minds a love for he true and beastiful in Nature, and inspire their hearts vith a greater reverence for Hinu who created them for our enjogment.
In the Winter when the wild winds howl round our homes, snd the outside world is cold and dreary, the window plants, covered with flowers, and emittug eweet fragrance, are a source of real pleasure. They help to make bome pleasant and amply roward us for the time we devote to their culture. Then let as celtivate them and make our homes cheerful hy their presence. They are not confined to the mansions of the rich, but in the bumble welling of the poor they will bloom with exqisite heauty, und preach eloquent bermone by heir silent influence
"Wliy cime ye to this world of curs, Zo evcr fragtank, reatle fowers? And nuekest grace by mortals given, And meekest grace by mortals given,
Ye have come to weary

Could wortals live uncheared below
If here on eirth no fiowers graw?
A golden chain they bind this land
Where Winter dare nut cumb.
Methins our savior from sbos
Gave thess a token of hia love
They speak of heaven there ath is falr
They ine to wis our fontatens there
Where flowers celestial Dloum
Lamark, Iu.
Learning is the mere acquisition of knowl edye; edneation includes thet developmont and dincipline of the fieultien, whieb enahle ns to male use e it.

## CONSOLATORY.


To Steter Mary H. Cutp, of the Blazk Bioer Church, Mediua Co, Ohio
Dear sister in Chrisc and His kingdem Aflicted in grief and distress: Beciase your cumpanion has left Aloue in this dark wilderoels Your cousin shlutes you mith $k$ reetings Becelved from the word of the Lord, That God will provide for the widews
Take courage abundant, dear sister.
Though grievous nod gloemy your way
Your case is not hurder than others
Your case is not burder than othern Who langulabed as y ou do to-day.
He knows your bereavenoent nud grief, Which raders consoling relief.
Your hamband, dear sister, remember,
Hid chosen to walk in tho Lor And tried to obey His whole werd But then the destroyer intriuled, And zevered the conjugal tles
He left you a widew with orpbatio,
And bin from the dead to arise.
Your cousin has fett the disjutietion, He knows what it is to be wound To lose a companion so true. But alt hanentation and sorrow Still leaves themin in coldness and death, Aud yet it afforda consotation To know tacy were strong in the taith. We all are bat pilgrims and strangers, And basten, like shadows, away; We pas with the time that is teeting And leaviog all thinga to decay. And sibce we so swiftly are geing We therefore should labor to enter Those durnble mansionsabiere
Our trials that weary us ofter Or sooner or inter will end And if to the end we are foithfu)
We have an infialible Frikad. A friend who will love vo furever, On whom our affections must lean,
Whose angels will carry us over
The gulf that ia yawzing betwe
The satuts of all agas aro wala
With plenture to welcome tus home
Aed we should rojoice and be ready
Whenever the summons ahall come
Aod cycles unceusingly roll
We'll sing the sweat song of
And Jesus forever extel

## Which is Best?

VEARS ago, a ministsr's son went from I home to college. He formed the scquainEll of ayoung man whom 1 shall call Elison, Eilison scoffed at religion, and the minister monsoon learned from him the infidelity, and when be went home at vacation hroke bio father's beart hy his denunciation of Christianity Next vacstion came, and the minister's son weat off to spend the wacation, and was on journey, and came to a botel. The botel keepr said, "l am sorry that to-night 1 shall have to putyou in a room adjoining a room where there is a dying mav. I can give you no othe: accommodation,
"O." naid the minister's nob, "that will make bo difference to me except the mattor of sympathy with anyhody that is suffering."
The young man retipd to has room, hut could not sleep. All night long he beard the roaming of the nick mana, and hinsoul trembled. He thought to bimself, "Now thote is only a thim wall between me and a departing spirit Now if Ellison knew how I feel? What woold Ellison say if heknew my scepticism gave way? He slept not.
In the morning be said to the botel keeper "How is the sick man?"
doctor maid he ootel keepar, "he is dead; tho "Well." " rom?"
"Well," said the botel keeper, "he is from Providence College
"Providenca Cullege! What is his name?" "Ellison."
"Eilison!" 0! how the young man was stanned. It was his old colliege mate-dead without any hope. It was mony bours hefore the young man could leare that hotel. He got on lis horse and started homeward, and all the way he heard somethiog saying to him, "Dead! Lost! Dead! Lost!" He cadue to no satisfaction nutil be entered the Clristian life-until be entered the Cbristian minitrg-and became
one of the most eminent missionaries of thie one of the most eminent missionaries of thi
cross the greatest Baptist missionars the cross, the greatest Baptist missionar
world has evereven, Adoniran Judsoti worla has evereen, Adoniran Judson. Miglty Which do yontike the heot, Judson'han Judron. or Jadson's Christian life, Judson's sofferie

THE USE OF UNDERCLOTHING
THE cunjority of people require to weaf in-
dergarments for the protection from 1 dergarments for the protection from the inclemency of the weather that is now nhout to otrive. Canton flamuel is the most economicial and will give the best service of nay form of undergarment. There is no advantage in favor of woolen goods over the cotfon for pernous in ordinary health, while the woolen being not easily washed without causing slariokage, 18 apt easily washed without causing shriokage, 18 apt
eith r to be woru natil it hecomes anelenh, or eithr to be worumatil it hecomes anclean, or
be ritued sad mafitted for use hy washing. be rtiued sad matitted for use hy washing.
Such ui dargarmente should the washon, certainly , once .. week, and should never he worn more than hulf tho time durmg the week; thut iv, an nadergurment that is worn through the day stould verer, under ary circumstances, he worn at night, white the gown which is worn at night should always bo hunk up to sir diuring the day. The airing of clothing through the night and tarough the day is an important means of presorving tho hody cleau and wholesome, and should not be neglected. Cloar-fitable as those which are loose. A cloes-fitturg garment prevents a retention of air betaen the garmeat prevents a retention of air betrenn the
skin and the garment, and confined air is one sicin and the garment, and confined air is one
of the best possible non-conductors of bent. A little air confioed next to the skin will koop the din very monch warmer than will any clothing that wat ever invented.
We clip the following from the Bible Banner: "A sister of taleut and piety, with whom we formed a brief acquaintance at o late campmeeting, wore a gold neeklaco. We took the liberty to ask ber reasons for so doing. She assured us that years ago her uyes were weak, and they had recovered since she had engirdled ber neels with gold, tho philosophy of which she did not clnim to understand. Some weeks ofterward she wrote us the following: 'Allow me to thank you for asking me why I wore a gold neeklace. When I told you that I hought it for henefit to weak cyes, you asked ma if
they were all right now. The question aug. gested to me the thought that if I use any renedy for disease, it is not a necessity to continue to take the medicine after the disease is removed. I thank you for the waggeation. I would glorify God in all things if I may understand his requirements.' Do you nes it, sistern ${ }^{\prime \prime}$

## FALLEN ASLEEP.

##   

MOORE.-OCL. 18, IR 50 , in the Lowa River chureh iu Marshal! Co, Iown, Willian Moore aged as
years 5 numaths and 10 days. Fumeral senles by D E. Brubsker, from Job 11: 14, asaluted by Eld. John Murray
$W_{m}, \mathrm{C}$ Lint, areencastle, JasperfCa, Iowa, friun IIf leaves an aged mother, a siater and a large cif ele of relatives and friends. Funeral diacoures hy the Brethren, D. E. Brtpanken.
missethren, roll Co, ied, August za 1e80, slater Hannalh, wife of Brother Jolin Munselmun, aged Ti yearn 10 months and 7 dayz. She leavee a husband and ave children. She left this world in the triumph neral seryices by Brother Gecrise W. Cuys in дerame Cripe.
Ian Brother George W. Crppo and
Joans Swownerakr. OEEHR-Blioemingdale, Mich, Oct, 11 Iseo after An ilness of over two weeks. Eld. Froderick P. Limhr, aged 77 years 5 menths and $1 /$ days. Disease blllonspess and paralysis. Funeral ocenaien improved by Brother Daniel shively of New Patis, Ind., from 2 Cor. $5: 9$. Brother Lehr
bus been a member of the Brethien Choroh over
51 sere, and in the ministry about 40 yeurs 51 serre, and it the ministry about 10 years. He
wus married to Judteh Boer, July 1th Jen, and ralsed a large famill of chatiren, 12 of whom are
 fon and a large circle of fricula to mourn therr loss.
SPANGLER - Dr, E Spanglor wat hain Feb ish 1845 , in Flosd ly 1 Rosi he imarri-d Eva Need, Isughter of Eld tasae Reed. Ho has been a faithfult manaler of Christ'a body for about saxte-p years. Me has been it practicing plysician for about twelve years, in which time he bas been very snccesaful

OUR BIBLE CLASS.


Win you please explam bow long Noah was in
bullding the ark-at what age be wha when he comenenced bullding. Also wbers tt can be found
Some one piease explain Prov. 9: 1. "Windorn bath bultded her bouse, the Lath hewn out be
 another'0 wealth." -1 Cor, 10:24. Bro, Stala pleas
Wy, T. Syith,
answer.

## from elk lick, pa

I
 of the Western District of $\mathrm{Pa}_{\mathrm{a}}$, beld at Ber lin, Oct. 19th and 90 th. Brethren P. J. Brown and J. II. Wont of Ohio, were present and 21st, the brethren of the Berliu congregation held a council, and by the urgont solicitations of Eid. Blough and othere, Bro. Kelao and I remaned. This was the last coubcil meeting to be beld for that body, ss the purpese of the meeting was to divide their congregation into four parts. The committees on tarritorial lines reported, and with a fow changes, the liwed
were located sotisfactorily to all presout. The congregations, as divided, are vamed, Berlin Brother't Volley, Stony Creek and Somersel. After the joint business was diepensed with Eld. Cober colled a council of bis (Berliv) congregatiou and the husiness resulted in the ordination of Eld. H. R. Holsinger; so the Berlin eongregation has two ministers, bote ordaived. older. Stony Creek has no mininter; Somereet elder. Stony Creek has no mininter; So melder but two ministers. Hope the division may prove for the better and the work of the Lord prosper abundantly. Bro. Hrown preached on Monday and Thuraday evenings at Berlin; will preacb this evening at Meyersdale, Satnrday eveving of Jouas Lichtys, bury; will retura to Meyersdrle on Monday and leave for his home on Tuesday. Thus (the Lord willing) he will end his labors for the present in Somereet county.
We hed the first snow of the season on the 10th. Weather pleassant since and the general health of the country good for which we thanh God. Fraternally yours.
S. C. Kria.

## FROM G1LBOA, OHIO.

TE readers of the B. AT W. doubtless remember of a meeting of Home Mission labor we reported some time since beld with
the membere is Heary countr, with nineteen additions since. There immediately arose on anziety for a feast, which we encouraged.
There being no membars suited to hold the meeting, two frie dly neighbors offered as th use of their premises, and we therefore met on the 9th of October in father Seip's large new barn to hold our feast. The attendunce wab large, the weather pleasaut, and as it wes the first meeting of the kind ever held in that sec Dicky praached to edification.
Oy the 15 th of October we met vith the Brethren of Turkey Creek, Ind., at their feast. As the Bretbren in that section are inpmerous their lorge honse was filled to ite ntmost capacity. This charch in ander the care of John H
Miller, son of Eld. Stephen E. Miller, deceased Brother John is young, hat we were pleased to see in his manner and conversation that which indicates zeal for the Master's cause. When Visitiug his family we were made to feel sad by
filding sister Miller much afflicted. For a bumber of years ohe bas been compelled to use oratches. Whilst her presedt life is attended with much suffering, we tried to encourage ber
in her hright anticipations of that life in which in her hright anticipations of th
"the latoe will leap like a hart."
Oo the 16th we met with the Hrethren et Uniou Center. Here the attendance almost proved hurdensome. Hra. John Anglemyer has eharge of the eburch, and we were pleased system. We formed a very pleasont aequeiosystem. We formed a very pleasont acquan-
tance wtih a bumber of young ministering brethren, who, with their talent, if they will *atinue throngh life, to be governed by a "meek
sul quiet spirit," hid fair to gather many in1 quiat spirit," bid fair to gather many
sheaves for the great harvest of eternity. While
parsiog the eup the alorm of fire was raised which much dinturbed the meeting It was the hara of Bro. Daniel Pippenger. ope-balf riile west of the place of meeting. The barn contained twalre head of borses: one was taken out, leaving elevan to be cousumed. A number
of the brethren who came to the meeting had thken their teains to this barn. Cause of the fre unkaown, On the Sabbath we returned and epent the day with the brethren at Turkey Creek and met very ottontive ooogregations. There were other fenst is connection with the above to which the orethred gave ns aind invitations, but home engagements led us to return on the 18th. I. J. Roszmberoen.

## PINE CREEK CHURCH, IND.

W
E bave a membership of opvards of four bundred. Our commanion meeting been a soul-reviving one. Oae baptized at the meeting and a number during the Oar church is in harmony and anion with the peneral Brotherhood, endearoring to honor and respect Anounl Confereace, its deciaions and coansele, balkeving them fo be the Lord'e directions dictated by the Lord's paople. Churches peed not daregard the advice and counsels of donnal Meeting is order fto prosper, but if they want to retrograde let them shase and disregard its decisions. They will acoo be found with the church of Sardis, Rev. 3: 1-5. Oper three buvdred communed, and an unuual atilluess perpaded the large assembly during an able discourve delivered on the sufferinge and death of Clurist by Thuriton Miller, The mind was carried to Calvary by hearing of the agony in the garden, the hatrayal with a kise, the bearing of the cross, the erucifixion. O, the groauing, the bitter cries and tears, and all for us. May we kanw bothing save Jesp and Him crucified. Jhoor Hidebrand.

## THE BLIND ASYLUM.

A Visit to the Blind Asylum, at Vinton, Iowa, Sept, 8,1880
N company with Sadis Showaltar and Phrebe Trump, took the train at Waterloo. Ar rived at Vintox, and was conducted to Brother Plate's (lately from Lanark, IIL) After lingering here a few minutes repaired, to the Avvlum, adistance of a half a mile.
The surroundings show taste; the eaclnaure 5 well shaded with large trees, and the front yerd is very bicely ornomented with swall trees, planted in curving and various sbapes. Large rases of plants and flowers adorn either side of wide, clean walk.
The building proper is four stories, while some parts are much higher; is constructed of brick, and roofed with two colore of elate.
Large columns grace the porches; reminding me (yet small in comparison) of the large col-
umus at different places in Philodelphio and Washington City. The reception room contains a large glass case which is filled with crochet mats, scarfs, bead baskets, flowers and different ornaments made by the blind; some of the beads are very fize and the diverse shapes into which they are made, ehows a skill which faw persons of sight could imitote. A small mug made of very fine wood, is smooth as glass, and wes made by o blind man in Parig. Registered our names, when Mr. Carrowthers the gentlemanly President of the Inatitation came in. He is verysociable, and is a member of the Presbyterian church.
A lady showed as through the boilding,
Wednesday is the regular reception days.
The blind pupils give their regu lar concerte a they have a room eqpecially for that purpose. been blind.
In one room thot 1 passed through, a blind entleman was turning a large pipe organ. Again, I was ushered into another room, where two ledies were playing duets on the pisno; orth played primo, the other secunde; then they elanged positions, and the firat lady played eecouds, and the second primo; finishing the duets one lady arose and the other played a lengthy instrumental piece, withont mistakes or confusiou.
These lodies were not entirely blind, bat they were taught as blind pupila; tinat is, the music is read to then, then they play from memory: Tae huilding is well supplied with pianos and The musical instrnments.
The laudry is a separata
The laundry is a separate boilding, and the clothes are washed and dried by steam, and She straight iroving is also done with steam.
Sixteen girle are employd to Sirteen girls are employed to do the work.
Evervthing in and about the building has the Evervthing in and about the building has the
The blind do not receive medical treatment
bere, as this Institution is a school obly. There aro ever 100 eckolars in ottendance. The made of wood.
I. F. Ketso.

## FROM WAYNESHORO, PA.

$\mathrm{A}^{s}$S much has been soid in regord to onr Brotherbere, we feel it dae to the genments at this time. On the 7 th of $O$ october we met in council, and had Eld?. David Long and J. Troatie, (beither of them Presidents of colleges) both old order bretaren. I mention college presidents hecause so much liss heen
said about brethrea Mrller and Quinter. I only wish we had more sach men.
Brethren Oller, Suider aod Baker are flling all our oppointments as formerly, and am glad before our our congregotions are larger than the committe, with the ehnroh, deemed it beat for the welfore of the body, to disown ad elder, a minister in the 2nd degree, and five deacons. Am happy to state that the nuwher of dissenters is not as great as was first anticipated. Several of them have decided not to leave the church, and we sincerely hope they may all see their error and como hack into the
fold. How forcibly we are remuded of the actions of the children of Israel. It cennot b denied that they were the choses people of God, and it is equolly certain that Moses was ap pointed of God to lead them forth out of the laud of Israel. One of their chief characteriatica was rehelliousness, nad during their long yeara of toil and conflict, Moseg wa obliged to bear the burden of their foithles murnauring and unreasonable complaining. He could not flee from the respousibility which bis position imposed. He tuust bear it, and
whether they oheyed or not, he was atill God' whether they oheyed or not, he was atill God'
aervant, chorged with bis own epecial work, and hound to ohey the will of bis Master, en dure the aftlictions to which he was sppointed and lead the hosts of larael onward towarde the goodly land. We need to learn aomething of this sublime devotion to our Master's will. It notters not if men are evil and unthankful God is ever kind. It mattera not if men rebel and murmur, ao long as our heavenly Father bears with them, so long we nloo must possess
our soula in patience. We should stand, as did Moses, between the sword of wrath and the doomed nation, and plead for frgiveness, ready to lay down our own lives in thenr bebalf. Possessed by that charity which suffereth loug and in kind, we most endure bardness as good noldiere, resisting even unto hlood, striving against sin. All this is grievious to the flosi, hut we walk oot after the flawh. It is trying to nature, but principle of the redeemed ruart passion and in the ealling wherewith we have been called, and bold fast our anchorage and our work a little while and he that shall come will come and will not tarry. May we find grace in his sight, and acceptance in His presence in that
day. How trivial will be our aflictions whe day. How trivial will be our afflictions when the day of eudless glodness lareaks in apon our wearied souls! How happy will be our rest when our warfare is forever accomplished! Let us labor on atd endure all thinge for the sske of the faithful, that they may a so ohtsin the slory
G. W. B.

## FROM ARKANSAS

B $^{\mathrm{Y}}$ the consent of the editors, I wonld like to country Perhaps will batencerning many who are now contemplating a change of location to the West or South-west. We have as fine river hottom land as can be found; land that will produce anything the northern States wilh, but is belter edapted to cotter.Uvimproved land is worth from three to five and a half dollars per acre. There is a heavy growth of timber. We have hoth river ond railrood facilities, and good markets right at a colony of Brethrem. A grast many bare emigreted bere with in the last year and land is raising in value There are oo Brethren vesrer than oue hundred milas that we know of, ond not a minister in the State. Could not some of onr ministers move in here and help as build upa church? It does seem like something onght to be done and quickly too.
Have jost reterned from a visit to Missour anong the Brethren. Foond a little band nesr the monntain storo in Texas county, who are
as sheep without a shepherd, as their minister has moved away. Fonud brethren in Morgsi county, known as the Morresp charch, and
had the pleasure of heariog Bro. Bowman add dreas us from these words: "Seeing ve hove prrified yoor souls in obering the truth." This is a little band of eamest workers. We wera made to feel sad thet so meny precions souls could not hove the privilege that they enjoyed, singing the sweet songs of $7,10 \mathrm{n}$. Here in Arkansas ore people that bave pever beard of the Brethren until we came here. Some have said they would ride fifty milea to bear Bro. Stein preach, while othere have made similar requesta and bave left the stage of action. Brethren, who is to blame? Let ns all think serionaly of this and send our mites to the General Masion Fund. Marspall Ennts.
Cheroker Bay, Raudolph Ca.

TREASURER'S REPORT-A. M. 1880.

Whare before us an itemized report of the receipts and expenditures of the late Aunual Mestiog. Thisitemized report is printad ia a circular form, and is to be distributed io oll the churches in Northeru Ill. Below we give the coudeased repart as prepared by Bro. D. L. Miller for our papers:

Total Net Cost oe Annual Mesting aptan Deductino Amount Reozived phom

Sale or Sundiles
Beef and grocaries 897165

* Lumber aud tent 42182 Bread, hutter, apple-butter, milk and pickleo.

72465
Labor and hauliog................... 36009
Freight,tanks, pan s,wood, brick, polea, 22204
Dishes, knivea and forks, spoons and utensile. 8099
Hardware, use of farm, pump and blackswithing.

8014
Stomps, etationary, exchange, and conmittee expanses

6871
Printing and electrotype.............. 3801
Net cont of Meeting. ...... 62,968 10
Incosre from Ankual Meetino.
Recesved from sale of Aunual Meetiog
tiokets. ......................61,925 81 rent of boarding tent 638281,98943 Checarven yhom and Repundad Churcaes of Noathaba Illino
A monnt received
81,970 00
amount poid by Northern 11 ls , to defrey 38 penses of Annual Meeting $\$ 97667$
$82,968 \quad 10$
"The use of the tent coast sum2.a5, thus leaving the lumber bill oaly sisst. Hod we ased rall humdred dollars.

## MEN'S DRESS

THE New York Graphic takee up this line of discustion: "Mou's apparel, as well as woTane, is open to improvement. Hio regular $6 \mathrm{~V}^{-}$ eryday attire is not a free, unfettered working dress. It is too stiff. There is too much stareh and pasteboard for comfort or free play of limb. Any dress impeding the working of any part of the hody is durectly uubealthful. The proof hat mon's dress is to somn extent a shackle ia he fact aud custom thast if there's anything to
do demonding muscular exercise, be must poll do demonding muscular exercise, be must pult
off not only bis coot but his collor, eravat, and off not only bis coot but his collor, eravat, and
pometimes shirt. Our pedestrians, our bas mill playors, our polo players, our yacthmen on duty, oll in order to do their best are obliged to strip themselves of portions of thenr covedtional attire. If this be vecesnary for the fullest musular ezertion of a fow hours, why is it not equally necessay for that of en hour? How moch weakness and diecase may be indirectly developed by elogs to physical exertion, by ndue pressare and bandaging, by cramped eet and necke, by everything which fettere notion and reepiration?"
${ }^{4}$ Dr, Krauth, of Pennsylvania, one of the eading ministers of the Lutberan church in this eountry, and president of their General Council, givee this positive condemnation of secret order:--"It seema hard to underatand how Christian men, with the light whieh is bow shed upou the whole question of the secret societies, which are such what and ondefined powers in on time, can remain in them with quiat mind."

The Presbyterions are alarmed over the marked decrease in the onmber of membera received on protession of faith. There brs been a sheady decline ainca 1876.


Wtactester.
As 1 was looking over the puges of the B. it W .1 noticed a brother incpired for a companion to travel South with him. They would bo bearthly welcomed bere, and a more bealthy coustry cannot he fonod. We have beeo living bere five gears and have not had the pleasure of hearing one of our brethrea prasch. We have henutiful weather; the climate is delight fol.
ot. 25.

## W. VIRGINIL.

Burington.

- Our Love-feast are now over in Eastern Marglend: was at four of them. Had very large and interestiog meetings. Several perenons baptizsd. Bro. George Bucher of Cornwall, Lebanon Co., Pa a, was with ns and labered very acceptably among us. Bro. Jesse Calvert came
to Monoeocy the last feat I was at, and exto Monoeney the last fenst I was at, and expects to remaic one month in that cbureh. 1 parted from him there on last Friday and came D. B. Arnold has ehargn of the chureh. Bree expect to remain rome daye and then go to Hardy eounty and remain until the tth or 5th of November, and on the evening of the 6th be aear Baltimore, Md., to attend to nome meet inga,

Oct, 2 2th.
J. D, Tnostle

## Maryland.

Double Pipe Creek.
Our Love-fenst in the Monocoey chareh was held the 21et inst. We bad a large meeting and we trust a profitable one to all. About two hundred and seventy-five commuurd. A number of miniettering brethren were with us and labored faithfolly. Our prayer is that
much goed may bedene and that precious zoule much good may be done and that preecous soule may turn to the Lord and liva. May God lieep
Latras-Through the kindness of $G$ od we Were permitted to attend the Love feast beld Valley or Grosenickle meeting-house on the 23 rd inst. Had an exjogable meeting. The brethren and aisters seem to be ulive to the Master's cnuse and working to ther in peace nad union. Tbis is the church in which D.
Gibbon cansed so moeh trouble and was exGibbon esased so mpeh trouble and was $\operatorname{ex}-$
pelled by committee sent by A. M. of 1879 . A fow members went with him but are beeomimg dissatistied, so some of them concluded to return to the Father's bouse. On the evening of the meeting two siatery came and waid, "Bratbrea, we want to be with you." Tiue brettren beld conocil and ressived them. May God continue to work among the erring oves in our prayer. This church is presided over hy Bre voung Bro. Busarard and several active deacons.
T. J. KoL.

## PENNSYLVANLA.

Ledasater 00,
To day wes our regular meeting at the White Oak church. Had a large attendance and good order. After serviees they went ouc to the water-side to baptize two souls. Thus the heaven-bound train is still moving on, al-
though satan fs continutilly trying to throw it of the track. It stops every now and then to take in a few more passeggers. Would to God that every hody could see the advantage of taking passge on this train, for all the fare we must pay is to be willing to he governed by the Engioeer, who, if we are faithful, will lead u to the beautiful mamsions abore.

Oct, 24.
Ansis E. Light.

Red Wood Cburch.
Our commution meetng will long be re membered. Tue weather was fuir, the attendance good, and wa had the word preached with suob ability and power that we felt that it wa good to be there. Mewbers that absont themselves foom sueb good meetings cortainly cheat haptism. May God hlens them accessions by haptism. Way God hless them in coming to
Jesus. We are isolated from the main body and are ouly partly orgabized. Brethren com ing tbis way sro beartily iuvited to stop and Ot. ati

Wu. B. Fhedeace.

## INDIANA.

T
LIE meeting at Longmont elosed Sunday evening, Oct. 1tth, with two additions by baptism and two hy letter, which makes their Hember seventy. J.S. Flory is their minister 1869 , in Farette to theftull mixistry in Auguet orado October 1873, and in 1874 A. M. anthororndo Cetobor 1873 , and in 1874 A. M. author-
ized him to organize a ehurch without the asual order of other elders present, which was offected on the 7 th day of Novenher 1874 with Wenty-six members represented. Four other ministers bare moved into the hourds of thie church; S. C. Bashor, Joseph Bashor from Misooun, Noah Flory from Iowa, and John Fuller of Kansas. This charch has juat finisbed commodious meeting-house, in which the held their frest communion on the 19th of Oc tober in connection with a series of meetinge I had the pleasure of onjoying it with them, which was food for my poor soul, and edifving to the church.
It io necessary that the bistory of Bro. Flory' ordination abould be published because a wron impression bas gone out because hevwas author-
ized by A. M. to organize the church as above ized by A. M. to orgamize the church as above stated. The idea went out among some members of otber districts that Bro. Flory was not lawfully ordained, hence this explanation to relieve the minds of many mambers. I also asik the other pariodicals of our Brethres to eopy Brothorhood thet be is an Filder.
Bren
I am now at Buncho Springs visiting three of nuy daugbters, and holding meetiag at night of nuy daagoters, and holding meeting at night,
200 malles south of Lougmont, from here will go to Dorrence, Kanssas on the Zad of Novenber to bold meeting in Rasse! Ca, thence home a Abilene by the 9th of November. My love to all the editors. May God bleas yon in your lsbors.

Joink Forkitz, Sze,

## THE NEW YORK MASTODOR.

T1 E dimeasions in inches of some of the bones of a Mastodon ueearthed at N ew burg, N. X., are as follows: Skull- 15 long, 28 vide, 29 high and $23!$ between the eses; diana eter of aostrila, 6 inches, nostril extended ist the head two feet. Four teeth were found in each juw, in on excollent atate of presersation The enamal is of a hlaish tint and uabrokac. The four back teeth are eight-pointed, measure sereu hy three and three-fourth inebes and trad four iuches out of the ;aw. Tbe fonr froat teoth are six-pointed and measure four and one-fourth by three and one-balf unches. All of the bones of the legs bave been found except two pioces. The leagth of the fore leg iucluding the shonlder-llade, is sovea feet, and the shoulder-blade thirty-six by twenty-seven and one-hulf inches. The sockets of the knea-
jota are from sevelu to vine inchea in diamr, the weaty-foar nibs have bat Samerona vertebris have been excasated with part of the feet The pelvis and other portions of the skeleton have not yet beea diacovered About 200 bones bave beec found. They ara iu a fine state of preservation. It is suppesed the animal stood twelve feet high. Tbe bones the animal stood twelve feet high. Tbe bones
hare been fousd in muck from two to four feet deep, and were resting on hlue elay in the coma wale where the famoas skeletua mentioned in all the works on paleontolugy, and eow in Boston, was found in 1845, and three miles diatan frem that spot.

HEAVEN

1. As at place.-John 14: 2. Eph. 3: 10.
2. Its light.-P8. 38: 9. Is. 2: 5. Rev. 21: 23 and 22:5, 1 Cor. 13:9
3. Its haliness.- P 6, 17: 15, 1 Jhn. 3: 2.

Ite rest. -2 Tbess 1: 6. Beb. $4: 3$, Rev. 14: 13. 1 Pet. $4: 12,13,14$.
 51: 11 Ros. 7 : 16,17 and 913 . 4.
6. Its rewards-Matt. 13: 43 and 19: 28 Luke 22: 29, 30. Rom. 8: 18, 82. Cor 2: 9 and 3: 21, 22, 23. Heb. 1I: 18. Rey 1:6 and 21: 2,7 and 22: 5

Its perpetuity and spiritualdy,-Ir. 60: 20. Matt. 6: 20 aod 22:30. 1 Cor. 15: 20 . Pet. 1: 4.

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## W. U. R. R. TIME TABLE

##  <br>  <br> 



## Pasengers for Chacazo shoold leave Lanark at 12:18 P. M. Mun to the Western Unuo Junction:




GENERAL AGENTS

## THE BRETHREN AT WORK

tract saciety.


## TABLE OF CONTENTS.

Fist Pros.-The Kingdom and the Indlydual.
Torning the Other Cheok. Changes in Jeruaslem.
Secand Paes - The Prayer of Falle to Save the Slek.
Tump Prav-Son, Thou Att Ever With Ma. Invocation. The Mtammoth Cave, Oal. Mt. MorIla College
Fountir Paoe-The Silly Dove
 SxTa Paor.-Wim 1 Be Liko Tou, Papa? Irish Boy': Cood Influence, Life's Work. Ejes ned No Eyes. How to Make a Telepbone. Brave Woman.
Syventa Pace.-Eiljab the Propheth A Clergyman's' Wonderful Isvention to save Life is the Whater. How Girls are Made Straight. No Hiding. Money Recelved in September for the DanInt Mission. Money Received in Soptember for Geaeral Missionary Work. From R, J. Brown. Frow Brotber \&. T. Bosserman. Epitaph. Ide-

Stoutir Page-From MiMlintown, Pa Pron Rome District, Ohic. From Clear Creek, Ind. Frow New Paris, Ind. Froom Weeplag Water, ing Sexton. Mountaias in the Oces. Kn. Knowling Sexton, Mount
edgo in Old Timea.

## CURRENT TOPICS.

Chicago bas eighty-ope churches and church missione, the leading denomination being Methodist, with twenty-six eburches.

A Boston lady lately gave 850.00 towards a monument to be erected to the memory of $\mathrm{W}_{\mathrm{m}}$. Morgan, who was murdered hy the Maons many sears ego.
It is aserted by educated Hindoos that, "if the Englind were to leave India to-morrow the only trace of their occupation would be the emply beer and brandy bottles." That is a sisd comanout on Englad'y power to cirilize,
A London elergyman advertises that he will "leud" his weekly bermons for half a crown apiece, or for 10s, warranted "original, earnest, and evaugelical." When preaching comes to that it will be time to inquire whether we are to be ted on horrowed sermons.
Uur state logialatare is to be memorialized from several religious bodiss urging greater stringency in our divorce lans.-Baptist Werkhy,
If divoreca were only granted for the ove Bible offense there would not beso many appliestinus for divorce. Perliaps people would be mure considerate about marrying.-Battle Flag.
The Jewish Messenger says that a bundred well-to-do heads of Jewish familiea in Runmatia, bave petitioned the "Alliance Israelite" to purchase land for then in Palestine, whene they may found an agricultural colony; thry offer to contribute 400 frabcs each, and to pas the balance in onual instaliovente.

The Geueral Episcoppul Convention, which closed its session last Wednesday a weel., said to liave been the wost satisfactorg beld for many years. There were no disputes on mat ters of dinoipline. The provincial system wus promptly sat down upan, and there were nutform regulations made in regard to charch government and church extension.

The oldest curefully lepet vital etatistics ar
hose of the city of Genera, and they exied those of the city of Genera, and they exiend
hack throngha period of ahout four cantarien, These show a remarkable increase in the avit spe length of buman life. From them it is deduced that it was, omitting fractions, tweutyone gears in the sixteenth ceatury, twenty-six in the noventeesth, thirty-foar in the eighteeath, and about forty in the nineteenth.
The Evangelical Messenger ealls attention to Jamee 5: 15 , "Aud the prayer of faith shall save the sick, aud the Lordshall raisn him ap." Is it true or untrae? It mon't do to pass it by becaone of fear or half douh It ia part of God'e inspired word. Resder, what will you do with it, belinve it, or refuse to believe? It is indeed stravge that iu this year of graces no many dis. ciples of Clist stumble and halt over some of his most precious promises to them.
The laws of the the Dietrict provide that manjority of the revidents or occupants of the whingity of to retidents or occupants of the
buidiugs on both sides of the street in the square sball approve the application for license to sell liguor, etc., and in case of a government building that the head of the departuent shall approve it. In Chicago the post effice department oceupiesall of oue side of the street, and the ssioons the other. Lately a large liquor establinhment prepared to opes on the opposite side, but the Postmaster obj-cts, which places the saloon heeper in a curious predicamert That is good ueme, only we would like to see every Pustmaster take such a stand.
The renaine of a large animal, probably a mastodon, were discasered in at old swamp near Hopeatown, ill., September 18th. The tuskz are nine feet loug, twenty-six inches in circumference at the base and weigh 175 pounds each. The lower jaw with teeth is well preserved. The teeth are perfeet, though somewhat worn. One weighs eight pounds, and is tweaty-one inches in circumference. Several of the leg bonew are in good condition. The thigb boue is two and a half feet long, and the titia three feet. The ribs and back-bone are in bad conditoon as the hack of the animal was ouly three feet below the surface of the ground.

THE KINGDOM AND THE INDI VIDUAL

## dy o a. Dalsbateot.

To J. R. Spacht, of Dunkirk, Oh io.
YOURS has ritazived long unnoticed. $\mathrm{My}_{y}$ physical powers are becoming more and Dore circumscribed, and an enemy bas somed tares into wy garden as as to give we plenty of weediug to do, and the ravens are hasy feeding their own fledglings, so that wy steel tongue cannot send wy soul abroed as I would. The werds in the pertonal field may not stand "until the barvest," hut muat be plucked up hy the roote as fast as they appear. Home tio termiuation is often negleeted, while the matlock of pussionate zeal nod baptizad seffibuess is vigorously plied abroad. Notking effects good weithoust us that has not first done good within us. 'Tbe mote in another't eye is on the surfice; it is buta mote. But the benm in our own is more ponderoas aud reached to the contre. Well put is the stunang reproof, thou hypocrite." Have wa not all metdsd his lash at some time in our bistory?
Tcat whicb is closest to us we are af $h$ tol now the lonat-oursilves. Cur eres are mado to look out, and the eyes that look in sin has cob webled and blinded. The Laodioesu eyesalve onveils the inver world, and a hideous cyclone swept, Sinai-blasted, Cain-duminasted, britr choked, serpent wriggling, lion-soariug, tiger tearing world it it: the baunt of devilu and a 1 unclean thinga: Here the great Armageddeu must be fought, the Michael of the Almighty rout the dragon aud bis legions, and the thrune of Emmanuel estaíished. Every heart is a

World; a hingdom, an eternal empire either for
God or Satun. The real church of God is pet the outward membership. "Not all are laran that are of [sraci." Not all saints "that sey, Lord, Lord." Not all elect that pray and preach, and don ecelesiastical costume. We may do and buve all this and go to boil. We may sit at the Lord's table and "driuk the cup of dev. ils." We may stand on the saered platform, and presch Cbriat with the giow and enthuniasm of conatitutional fervor and not preach Christ at all. Organceally we have o religious nature, and it is an easy deeeption to mistahe its lovgings and escitement for religious char:fer. This io the awful delusion of Cbristendom. The Brotherhood is largely Jofected inth it. "Ye must ha horn agaia," refars to a wholiy new type of being, mad resolts in a thorougb moral reconstruction.
Hybrids are monsters. God abhors them He never begets them. Tbey are hall huwan and half devil. They are the curse of the world and the shame of the church. They are stumblitg blocks every wh re. They hide behind ordinarces and sanctmonious shame, and ourrow in the corruption of passion and lust and self worskip under cover of ecclesias. tical orthodoxy. The temple must be purged, and let each hegin at the care of tio own being. Sut with the oxen and aheep and doves and money hags, and overturn the boarls of mamnons. We are gong to ruin through canonized selfinheses. The outward bas become too prominent in relation to what it symbolizes. The kingdom of $\mathrm{G} \cdot \mathrm{d}$ as "righteousaess aud peace and joy in the Holy Ghost" has becone a mere badow. We must suffer fo: our iuflelity. "Repent, and do thy first work"; or else 1 will come unto the quichly, and will remiove thy cuid destick out of its rlace, except thou repent." Then, "if the light that is in theo be dark ness, how ereat is that datiknyss' Mads are glonifying in their bliudaens. Mudright in to them the splendor of moontide. They ery, "lo bere is Cbriat, lo there," and instend of Clurist, there is Baal. Such effects must beeds be where the eause esista; hlool-born, flewbhorn, will-born, "Loohing unto desse" This is where we learn, "He is anthor aud fuieber of faath," and faith is our all in the matter of salvation. Reasen saya amen, hut emnot say, follow me, "Ho that doubletb is damed," even iv a montuful of food. Rom. 14:23. He that "bides his life in Cbrist," is "kept as the apple of the eye," and "the wicked one toucheth him x.0t." Col. 3: 3. Pa, 17: 8. 1 John 5: 18 Glorious privilege, and for all the savats. Why not a fuoct with all? Because too sulfcentred, too self possessed, not Cbristed in wind au will and affeetious. We Eroon too much be sidee "Jesus Christ and him crucifed." How grand and exalted an aim "to know nothing" but the s.n-slain, grace-resuscituted All-perfect, All-beautiful. Such a life becomes illaminous with the very marvels of eharacter and spintual power that msde Jesua snch an oljeet or aws and love and bate. The Christian is a miviturg Corist. All redeem +d tinners are nat ouly twiee born, bot thrice born: Beshborn, devi-born, God-barn. "Yu aré of your father the devil, and the luyts of your futber "will do."
Voluntary enn is hell birth. Such ig our pro lation to higher powera-to the hindiom of holinest or darkuras. By datural birth we are seminated with the gernis of evil. Ry volition we enlist ander tite thull and cross boner of
the Peince of Hell. By regeneration the HoIs Gionat is entempled in us, tie interior hiogdom of God eatablisbed. Ry baptism induct ed into the kiagdom in its corporate eapacity. This hast has sc overgrown the internai peryonal regnasecy of God, in the conception of the church, that the ademn, fundacaental, organic tact as between the soul and Christ is in many instaces at dangarauz disconnt. Thorough
can safely descend is the nymbalio laver. He muat bave a proper concoptiou and a grivding winnowing, parging experieade, of what it re ally means that Almugbty God io the formo of a vinner, bangs spiked and bleeding and groming and dving on the cross. Thin is the niost dreadful as weil ss the most glorious of all reo alities. It reveale God's idea of siu aud his feeling in relation to it. To apprehend thu is to kill and rot pride, and lust, and solfeexaltiug, and Alesh-buesoring, and world-huogering in the tap root. The sinner nonst know and seel that be 18 cursed, not priest-damned, nor churcb-damned, but God-damned. We truast see "Jesus mede a curse for us," and that will thrust the thooght-discerning, love and-uar-row-clearing, soul and-spirit-severing, two edged blede of holiness iato the very inuermost of our personality. This makes Cbristimes. This orucifes to the world, and the world to us. This gives us a heve King, nem kingdom, a new self and a new elernitybright and pare and ecstatic as God'a.

## TURNING THE OTHER CHEEK

A
8W ISS colporteur entered a threc-stiory
house, in wh:eh, eccordiog to the of the country, three different families lived He was warned not to try the ground floor. However, he went there and was met with an order to leave the bonse instantly; uevertheless he stayed, urging the man to huy and read Gud'e holy Word. The man then rose in a rage and struck him a severe blow on the cheetr. Up to that monient the colportuer had stood quietly with his knapsack ou bis baek. He now deliberately unstrapped it, haid it on the table, and turned ap the aleeve of his right arm, all the while steadily louking bis opponent in the face. The colporteur was a very atrong man. Addrensing his opponent, he naid: "loch at my hand, its furroms show that 1 have worked; feel my musclet, they fhow that I am fir for work. Look we straight in the fact; do I qual hefore you? Judge then for yourself, if it is fedr that moves me to do what I am about to do. In this book wy Master says, 'When they smite you on one cheek, turn to them the other also.' You bave smitten wo on one cheelk, turn to them the other also!' You have witten me on one cherk, bere in the other. Smite! I will not return the blow." The mana wss thundersitruck. He did not smite, bat bought the book which, under the influence of God'a Spirit, works marvels in the buman heart.

## CHANGSE IN J̦ERUSALEM

AWONDERFUL chabge has taken phice in Jerusalem of late years, and it in proh-
now a more comfortable residence than ever before in its histury. Mr. Shick, who holds the sppointment of Sarvesor of Boildags in the holy eity, has Iately pasued a very iustruw ive report. He tells us that roined houses have becu reetored or rebuilt by individualn os companies, aud builditrgn on the Peabidy, dun bave been built by assocntions. The streets are now lighted, kept for an Eastern city, moot exeeptionally clesu, and the aqueduct from the Pools of Soloncou bas been restored, aud waer brooght thence to the cily. Tamarrisa nud haghter-houses bave heen removed outidn of town. The Sauitary Departumbin is under the control of a Germat pbyacian. Bethiebem and Nazareth are eageriy cmulatiog the prrgress of the capitel. In thelather place windaws are beonming quite frequent. It is asserted that here is a lixed resolation on the part of thonsands in Prussia to nake that country as hot as possib'e for Jews, aaj it is zot untikely that this may in on wesure increase the already considerable nnmber now ratarang to Talestine, more eapecinlly ta the fiermua Jews alrendy are a pover in derusalem. The improvements are further iikelv to less 10 mumy
ropesas wintering there.

## 弿eligious (f)rms.

-The faith that looks forward is far richer than the experience that looks bsck ward.
-It ia good in a fever, and much better in anger, to bave the tongue kept clean and smooth.
-The best society sud converation is that in which the heart has a greater share thas the head.

If the way to hesven is narrow, it is not long; and if the gate be straight, it opess into endleas life.
-The beautiful at hesrt is a million timen of more svail, as securing domes. tic happineas, than the beautiful in person.

A man need oot only correct himself with the some rigor that he repre. bendsothers, and excuse others with the same indulgeace that he shows to himself.

- Many of us are apt to nutcribute a bad motive to a good notion; but few of us, when one has been guilty of a bad action, ever think of att ributing a good motive to it.

A man in Iown, who was afraid of burglare, buried $\$ 8,000$ in boods, in his cellar, and they bave become entirely rottea. So it is commobly with "tal. eaty" wrapped up aud buried.
-If the Cluriatian religion had not beea of God, it must have been destroy. ed long since by the misconduct of its professed friends, from which it has
stood in fsr grester dauger thas from the enmity of its avowed foes.
-It is not hy long and fatiguing ef. forts, but by earnest, carefol attention at the right moment, that dieep impres. sions are made upon the midd, in such a way as to remain guide-marks for the feet of the young.
-Dr. Lyman Beecher once said: "Should a foreign army land upon our shores to 'evy such a tax upon us as in tempersuce levies, no mortsl power could resist the tide of swelling indig. nation that would overwhelm it."
-Mr. Spurgeod, in a recent sermon speaking of the poverty and wretchedness, the resuit of drunkenness, said: "That is the master evil! If driak could be got rid of, we might be sure of conquering the very devil himself."

- Never relax in adding to your atock of useful knowledge, both by resding and meditation. If you read without meditation, yon preach only the thoughts of others; if you meditate without resding you will gain few ideas.
- Aims and prayers go together. They are vormal developements of a true religious life. They may pxist outwardly, separated from the innerward life, as paper flowera on a Christmas tree. 'They sboold be hoth inward and oulward.
-Every man expects some reward, either from earth or heaven. The former may he the easiest obtainel, but the latter will prove the most enduring, and that which is performed to secure the praise of men will not obtain the praise of God.

Make the tree good and it will prove its quality by the fruit it bears, Men who have regenerated bearts will as a rale, live good and aseful lives, but it is not only decissary to be made right, but to stay right. A coatianous performance of duty is necessary to right liting.
-Spend your time an onthing which you know mast be repented of. Spead it in nothing which yon could not review with a $q^{\text {priet }}$ conscience on your dying bed. Spend it in nothing which yoo might not asfely and properly be found doing, if desth should surprise you is the act.
-The whest fields of the Summer did not approach the reapers ssking to be gathered, but the reapers went out and cut the harveat where it stood. The world will not come to the church to he asved; the church must go to it. "Go yeinto all the world and preach the gospel to every creature."
-Human life is like a stream flow. ing sometimes in darkness sud some times in sunshine: sometmes over rochs and precipices, and at other times through green fields and lovely vales. If it fails in the darkness it canoot see the light, but by faithfuliness it widens and deepens as it flows on, ustil it feels the tide-waves of the great ocean to which it is going. How unconeciously are we flowing on to eternity.
-Have you ought against your
brother? Then apply the remedy that Christ prescribes is Matt. 18 and have it settled. Life is too short and uncertaia to rua any risks. To-morrow may be too late, ad eternal bliss he lost. No Christian has a moment to spend in thiaking evil of any one. "Let sot the sun go down on thy wrsth." Go now and sue for peace. God will bless the act, avd if it costs you a sacrifice the greater will he your reward. Go with a determination to do more than your share, and the surplus will enter with you ioto God's paradise above.

THE PRAYER OF FAITH TO SAVE THE SICK.

THE idea prevails almost universally that the instractions of the apostle on this subject are not applicable at the present day-that they applied only to the time when miraculous gifts of the Spirit were possessed; and that conzequently they had no force sfter the death of the apostles, when the power of conferring spiritual gifts was withdrawn and the canon of revelation was completed.
It is well worthy of consideration, therefore, to inquire and see if there 19 any foundation for such an idea.
The present object, then, is to bring the suhject under careful examination, and see if there is evndence from the word of God to prove that thie is not as much of a standing appointment of God's as rome of the ordinauces which we hold as io unquestioued authority after the "power of prophesying has failed," after the epeaking in tongues shall bave ceased, aod after supernatural knowledge shall have vauished away," accordieg to 1 Cor. 13: 8 .

1. In the first place, then, let us see if the apostle James gives his directions as depending in any way on the exercise of the gifts of the Spirit. This We can abcurtain from the connection in which they stand in bis letter, which is as unquestionably of divine suthority as any other portion of trod's worl. Iu the whole connection the apostle is taching the disciples how to act to the best advautage under the various circumstances in which they may be
placed in the everyday affairs of life.
"Is suy sflicted? let him pray." SureIy wo ore esn think that this is not applieable in all ages of the world aud to the disciples of all pations. "Is any merry t let him sing paalms." The same may be said of this as applicable to Christians of all ages of the world and of all nations, tribes and tongues.
No doabt the aposule here recom. mends the Christian to "sing psalms" rather than indulge in singing the beatherosh songs which the unconverted delight in. And here it would be well to take a lesson from the apostle in regard to the secular music of the day, over which Christians speed ao much time uselessly, when they might be sctively enga ged in doing good for the name of Jeaus and thereby honoring and glorifyng him.
Now we come to the direction of the apostle what to do with the sick:
"Is any sick among you? Let hims call for the elders of the church, and let them pray over him, suointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord a hall raise him up."
Here the instructions are as plain as any statement can be made. No one can hesitate as regards what the apostle directs to be done; so that I need aot say one word io regard to the apostle's mesoing. What we have hefore us is to ascertain if there is any reason for concluding that the directions given in the two previous cases are applicable to all ages of the world and to all conditions of the Caristian life, and that this is not. Who can see reference mado to the necessity of spiritual gifts either in the one case or the other? and what right bas any one to interpolate or put a
mearing upon a passage where evidentmeaning upon a passage where evidently the whole construction and connection forbid? As surely as the directions given are applicable to the previous cases, those given in this case are applicable likewise.
In all sges of the world the people of God will be afflicted; and here the apostle furnishes instructions whst to do in that condition: "Let him proy." In all ages people will be merry; and bere the apostle teaches Christians what to do to give vent to the exuberance of their feelings: "Let him sing psalms." So people will be sick in all sges of the world; and here the apostle tells the Christian what to do in order to he raised up from bis sickness: "Let him call for the elders of the church," etc. In this, of course, as in all cases of blessings being received conditionally, it remains with the will of the person rither to fullill the conditions and receive the blessing, or to Deglect the canditions, and lose it; and unless there is faith-and that too in a considersble de. gree-the conditions will not be camplied with. Even the Savior, at one time, could not do many maracles, because of the unbelief of the people.

The next point of ioquiry is, sre there nay qualifyigg statements made by the best apostle which prevent his directions from being applicsble to all ages? Or, is there anything required to he done which may not be performed without sopernatural power? The directions are unqualified, so far as appears in the passage or its connection in any command given in the scriptares. The petson is simply required to do certain things which be can easily do if
he will, and he is promised that certsin results will follow, upon his fulfilling the conditions. In this respect, the promise made by the apostle in the csse before us, rests upon the same foun-
dstion as all the effiorts of faith which bave beet pat forth hy the people of God in all pations of the world. Noah was told to build at ark and he saved by $1 t$. He did so, and was usred. Abrahsm was told to go out to a place which be should afterwards recenve for an inheritance. He obeyed, sad received thy blessinga. This is the form io which God has bestowed all his special blessings upon mackind. He suspeads a promise upot the performance of certain simple requirements, which can easily be performed, and whetever these requirements are performed the person is entitled to and has na actual claim up. on God for the blessing promised. H trusts impheity to the promise of God, and knows thast the blessing is his. The requirement of Gud in all sget of the world is to trust in his word and ohey him, in order to receive the special blessuggs of his favor.

This is the priteciple upon which all the spiritual blessings are eonferred. We are to trust in Jesus and obey him, in order to obtaia the forgiveness of our sibs, snd we can only kaow that our sins are forgiven when we are confident that we have done just as ho has direct. ed us. I am relying ou his faithfulness is fulfilling his promise. We are to trust in him and obey him all through the Christans life in order to be sssured of attaroing to eternal life when he comes to "give unto every oue according as his work shall be."
Now, if spiritual blessings are all obtaived is th:s way, why may not $p h y$. sical blessings be obtained in the same way, when God has placed them both oa the ssme footing?
If, by taking God at his word, and fulfilling the condition of believing, repenting, confessing and being immersed, we can rest in the promised assurance of the remission of all our past sias, of deliverance from condermation, rea. toration to the favor of God, reconclia. tion to our Maker, sod heirship to eterhal life, why may uot the sick by call. ing for the elders of the church, and having them pray over him, anointing him with oil in the name of the Lord, be restored to health again, when the promise is made to that effeet? $\mathrm{I}_{3}$ it more of a miracle for God to ctre the body than to save the soul, when the directions for obtaining the one are as definite aod distinct as those for obtain. iag the other, sud when the promise of the one is given by the same word which promises the other?
Is there not an entire correspondence between the one and the other? and if the promise in the one case is to be fulfilled whenever the conditions are com. plied with, why should not the promise in the other be fallilled when the conditious arè fulfilled?
Daes it not appeari to the destgn of God to leave this as a atonding ordiasace to his people, to strengthen and eaergize their faith by giving them opportunity to witsess with their bodily senses the faithfulness of God in fulfill. ing his promises when obadience 18 rendered to him?
1 csn see great benefit resulting to the people of God aad to the cause of Chriat by having just such sn ordinatee in their midst, which will test the faith of the disciples, and, at the eame time, confirm the faith of the waveriag-which will prove to the ainner that by relying upon Jesus, and doing what he has commavded, he will certainly have those spiritual blessings which are promised. By having such manifestations of the difine merey as ean he spprehended by
our bodily senses, we encourage ourselves and others to trust the Lord morp aelves sud others to trust the Lord mor the apiritunl mensings he has promised, and to be carefal to see that we do as He bas commasaded, sod not wecording to the doctrines and commasduents of men.
The instasce of failure which masy oc: cur will not brog any reprosch oa the name of Jeaus, bat rather will lead the disciple to see the aetessity of acquiriag stronger faith io the divise word and more earaestoess and devotion to his cause, io order to be recogoized by the Lord as fit to receive his bleasing.

SON, THOU ART EVER WITH ME. ay clia M. nageti.
To eveu our fretfulaess Grod answers not dielaio: Oft tho soul that questione Him In jealousy and pain, At the comfort of the pord That Le sands back agam, Looks up like a cradled chuld Soothed with a sweet refrain. We ash why his beloved Seems so to suffer lose, Wby on the pure and upright Reste the beavieat cross; But ah! these amile contented: We, if our cara are fine, May catch the pledge thot leeps them, Too happy to repine Son, thou art ever with me And all that I have is thine. We ask why carth's hest pleudits Are not for those who bear The day-long toll, but ratber For those who choose aud share At whiles a showy portion; 1s theirs that dearer siga, Son, thou art ever with me Aud all that I have is thise.

## Wort thou joint heir of kingdomk

 Would'st need to envy men Of lesser rank and bouor?Surely, sufficeth then, O heir of love immortal This beritage of thine Son, thou art ever with me And all that I have is thine.
## INVOCATION.

[The following iavecation is the closing remarks of a sermon preached by Ether J. S. Flory at ibe dedication of the Brethren churet bear Longmont, Colo., Oct. 17, 1880.]

$\mathrm{N}^{0}$
 to thy service to be oae of thice own Holy sacetusries, oh wilt thou accept of it as one of thy temples wherein thau wilt come io the fulness of thy brightness? As thy glory came into thy sacient house rad shone dowa from above the mercy seat, and there thou didet commune with thy poople conceroing all thioga thou had commaoded them, so come; and with thy bright balo shed abroad iato the hearts of thy people bere, thy Holy Spirit. May it be the bright shekinah from thy love. lit counteaance to commune with thy people of all thiugs thou hast commanded them. May the illumioating power of thy glory show wa all the beauty there is iu thise only begotten Soo our bleesed Savior. May bis image be stamped $u_{1} \circ 0$ our hearts - the bearts of usall. Nay we love him above all else.

Msy we love to come here to meet with thee; and may we be iospired with a more holy zeal for thy blased cause. From tho toils, trials, and eares of life may we come here to find thee a precious God, one who can bless, com fort, and console our longing souls. Here may we come to be fed with holy manon from oo high-fed with the bread of heaven till we ahall wat or more. May the droppings of thy sacet-
uary be as grains of pure gold to make us rich in thee. Here may we come to drink at thy owa clesr, aparkling fouetain, drink till one thirsty ronds shall be satisfied, sed we shall pever more thirst.
Here may aur children which thou bast givea us-and childrea, too, of generations yet uahora-be restored in thy own blessed traths. Oh may their young miads be constrsieed to love thee, asd give their young hearts to thee; and bere, Lord, may our youag men and young women learn and sc cept thy word sod way, which will make them wise unto sslvation.
Dear Lord, be with thy servants here wha officiste in thy word and holy sseraments. May thine owo anathemas be heapad upoa the bead of any who would dare to coatrovert the simplicity of thy bleased Gospel, or withia these walls preach auy other dectrine than that from thee, or would pervert or disobey the couasels of thy church that i in hamony with thy blessed truths.
Oh Lord, wilt thou accompany thy presched word here with the demonstra tico of thy spirit sad power, that the teader heart may melt and the stroag heart be brokeo, that the lovisg story of the cross masy fird faithful souls to accept of the Savior. Msy bere the converting power of thy grace be diatilled in refresting showers, that mauy masy fiod peace, sud may this place become as the gate of hesven to them-
the entrance, by thy grace, to a better, the entrance, by thy grace, to a better higher, and holier life.
Aud may those who have loag enjuyed thy daily blessings, hut put thee off-may they learo to love thee. Oh God! have mercy upon them; do thou bleas then with wisdom and understanding, that they may depart from ovil. To those who have spurned thy counsela down to ald age, totteriag as they are upod the grave, Oh come to them, and save them now ere it he too late. Give them faith in thee; way their long entertained thoughts of no. belief vacish, and open up to them the beauthes of thy word-the glory of thy service sod the brighteess of thy heav. ca, that they may oot be cut off in theis sios, to go down to darkness and woe, to realize the depthe of noutterable acguish.

To thine own childreo who eome bere to worship-to those that are boro into thine own family-agaiu we would invoke thy blessing upoe them. Msy the light of thy counteasace shine upoa them, even io their darkest hour. May they jodeed be a light to the world; give them of thy savor of life that they may be $a$ salt to the earth, and theo Lord, when thou seest fit to tske as heace, and our hodies are laid io the quiet cemetery with the rest of the dend, may we rest io peace io thy owa paradise, and in the great day of resur rection, may we come forth, one and all fathers sod mothers, with their childreo brothers and sisters, yeighbora and kindred, to the blessed resurrection of eteraal life. Yea Lexd may the reverberating soved of thy angels' crumpet term in our ears the gladsome aoter of joy-"The Lord is risen, the Lord is risea; he has burst the bars of death, heli, and the grave- He the mighty conqueror hes overcome the last eneroy Cone fortu, babold the triumph of Je hovah through the Lamb of God. Cove FORTI aud bebold the glory of consumsmed rederaptioo ; comesrd take thy place in the marshalliug hosts, take up thy march through the corridors of the Great Temple, the New Jerusalem, up,
ap the golden ntairwss, bigher sad higher to the realms of joy shove. Come ye blesand of my Fasther, enter thou ioto the joys of the Lord, prepared for you from the fonadation of the world. Amea."

THE MAMMOTH CAVE, OAL.

by 8 a asstos.

IIAMOTH Cave is situated io the oorth of Calevaras conaty, Csliforos, at Cave City, a small miniog camp of about sixty inhabitants. was discovered in 1852, bnt remained noexplored uatil withn the last few yaars, duriag which time more than seveateen chambers of uarivaled beauty and grandeur have beeo discovered and explored. It is considered one of the gresteat astural curiosities of the Pacifie coast; and ao visitor to Califoroia should leave the State without visiting, and passiag through it.
We arrived there about 1 P. M. Mr. Nicholas, the proprietor, requested that we wait uatil after suu日et, as the view would be far superior to what it would be if we were to exter uoder the full blaze of the sun 2eto torchlight. During the afternooo we viaited his cabinet, and ssw displayed the different formations gathered from the cave. Amoug them were the petrified bones of a mso, takea from in chamber, but recently explored; to reach this chamber a way large enough to admit a mao lad to be blown out of the partition wall. How the boses (or their owner) ever reached this chamber is a matter of con. jecture, but that they are the booes of a man casoot be deoied, and that the chamber in which they were discovered had only a very small opeoing previous to this last excavation we were shown at night. How the person came bere is a question; but it is more thao probable that some oue eutered to explare the cave and was lost, and finally died. Looking at these bones, and thinkiag of the dark cavero in which they were foued, almost made one feel superstitiously lonesome. Stalsetites of various sizes, shapes, and colors werefinely displayed. Some resembled bird claws, others rows of human teeth, almast as aatural as lite, zod one large plate showed exact formation of cauliflower and grapes. Some were as clear as snow, others as yellow as saffroo.

At about 6:30 P. M. our guide led the way through a aarrow uaderground passage, at the base of the monatsio, After walking io a stooping posture for parhaps fifty feet we emerged iato a chanber sbout axxteen feet square. This chamber possessed some sttractions, but the formations were priocipally of a darkish hue. From this we eetered room after room, each growing in ming. oificelec in suceession, uatil two bours and a balf afterwards we came out far up oo the opposite side of the mountsia under which :t is furmed. Odd Fellow's Hall is filled with stalectites from the ceiliag, glittering water crystals from the sidea, and a fine specimen goat formed in the center of the room from the contioued drippiogl of water from above. The Cbapel has a aatural pul pit, formed from white crystaliastion, with the moat beautiful folds of pure white drspity hangiug from the ceiling directly above it, and neat tassels aad drapery sround its top and center. Just helow the pulpit ia a row of childrea, formed almost as astural as life, and at the left az you enter ie a basim of pure water sufficient for baptienial purposes

The whole room is fllled with stalaetites, white and yelinw, with frosted walls: aud sa we atuon in the ceaten, holding our lights up at orm's leagth, the sight was the most magsificeot we ever had. Our voices broke forth in song, and as the bass, tenor, and soprano of "One Drop of the Blood" and "Sweot By-sod-by" swelled until the volume filled the room, and theu rolled on through passage-ways, filliug other chambers, and coming back in a thous. and faint intonations, our hearts swelled with de7otiou and our ears, eyes, and miads were fall of wonder, miagled with satonishment and sdmiration at the magnificence and glory around us. Oor guide took a small steel chisel and began tapping on a row of stalaclitew, each io turo, which gave almost the precise aotes of the organ. This Chapel axceeded in besuty and magnificeace anythiug we had ever seen, asd every time we think of it, evsn now, our miad, eyes, and eara are filled with its remem. bered glory and grandeur.
From this we passed ioto the "Bridal Chamber," from the ceiling of which huog stalactites of anowy whiteness, formed into the thinnest folds of iong, waving drapery, tassels, diamoads, brill. inats and tspestry. Its besuty is indoacribuble, and were there trimmings of gold, silver sad lsce, and put up by the most skilled workman of the age, they could scarcely compare with the beauty of the present surrouodings. The aext room we entered was appropristely call. ed "The Quees's Chamber," and exceeded io magoificence sad graodeur any chamberio the cavern; soowy diamoads, drapery and tlegant finishings were seso oo every hand, and it was reluctantly that we turned away from all this wonderful work of the great Architect, aod came out into "Buckeye Chamber," which proved to be a small thicket of buckeye hushes outside.

## MT. MORRIS COLLEGE

$\mathrm{H}^{4}$AVING beeo a studeat io Mt. Morris College, nad having lerved nuch beaefit from such conaection, I wish to express my appreciation of the superior character of the course of study, which they are oow purauiog. I regard the course to be all that is claimed-a thosough practicsl ane.
The faculty pruves itgelf to be one compossd of persons of the highest attaiomeats in their specialties, and who take a deep interest in the welfare of their pupils. They are truly teachers who educate by instructiog and instruct by educathog. 1 thought while visitiag recitations that it might well be said that these pupils, like Arnold's, drink from ruoailg streams, aod not from stale waters, to clearly and thoroughly was each subject discussed.
Here an education can be acquired which may wofold and direct arigbt one's whole asture, and reader ascistauce and power to sdopt good ends firnyly and pursue them efficiently. Ae. quire an education which may sive one power to govern himeelf, ioflueace otbers and spread happincess.
I cordially unite with many frienda to recommead this iastitntion to every young mae and woman who may desire to att:od a school of this kind. I ssgare jou that jou canont fail ie recenviog complete estisfaction here.

Your friend,
M. J. Siees,

3fl. Worris, Ill.

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 PUBLNRED WEEELY.| M. ESIELMAN, S. W. HAlHMON, S. WREN. |
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3. II. MOOMY . . . . . . . OFFICE EDITOR






## che all com

BRETIEES AT WOLK
1.snark, Carrall Co., II.

LANAKK, HLLn, . . NOFEMAER 9 , Iא80.
Sigter Lixxie Meyerr, of Chelsa, Ill., is apeading the week in Lanark.

Now is the time to prepare some good artioleb for the Baethien at Woak.
Tax Bratbreu of Maple Grove, Ohio, will begio aneries of meeting" next Saturday

Wurn last heard from, Bro. John Nicholeon was etill holding meptings in New Jereey.
Bno. Isasc Barto is stall visiting and preaching in the Eust He in expected at Huntingdon hefore his retarn.

We leara that Bro. J. M. Mohler is to go to Cumberland Co ., Pa , next month to hold a a ries of areeting

Prosident Heyes has iasued his proclactamation nettiog apart Thureday, Nor. 25 , as the day for Thankagiving and prayer.
Stx eldera asseabled with the Milledgeville church in ceancil last Thuraday. The business of the meeting passed off very orderly.
Stpalima of J. W. Beer's lopportant Request, " the Preacher saye, "Oux private opinion in that we don't wast it exactly that way."
Eln. Ierac Price had a severe attack of the rheumatiam while on a late visit to Gettraburg,
Pa . He has improved, and fo now at his home.
If you have received no prospectas and desire to work for as, please sand for one and
learn the vary liberal offer we make to ngente.
Tre Primither seached ua a few daye late last week. The delay was caused by work on their new Almanac,
filling orders soon.

Tar Mission Beard an thinking of opening p a field in Arkaosas. We need a church is that State to furm is nacleus around which others may be gathered.

Brotrer Enoch Eiby is boohed to hold a se rien of meetiogsiu Lsnark bofore the close of the preseat year. He spent a few hours is Labark last week.
SEND us the names sud addresses of your frisods and neighhors who do not take th B. AT W. and we will tuke pleasure in sending thew sample copies free.

A tree continuen to grow until it dies; so
ith the mind;"only some people imogine that they must stop growng jast as poon as the mind bragian to gat a little ripe.

Bro. R. H. Miller is to oecupy a position on the editorial stall of the Gospel Preacher. His ability will add strength und influence to tha ulrendy iuterestiog paper

Dorne the month of September 827965 wan coatributed tis the Danish Mosion, and $\$ 08.10$ to the geveral misaiouary work; sotal during the mouthe, $8372,75$.

List week, while going from meeting is West Brauch, Bro. Euoch Ehy was throw backward out of a larger wagou, but strauge
to say, was sot much injured by the fill.
If yon woul! be beuefled by your paper yen must read it stte stively and strudy the content
thorougily. Thas: who just glayen over puper do not derive mnch theneht from it.

Brin Boblor experis to rizah Loagmont,
 ateer tue dikeission, to Asbland,-Preacher.

Barthazs J. W. Strin sad W. C. Teeter of Mt. Murris, gave as a short cull Last week.
They were hoth io goud spirits. Brother Tuetar They were hoth is goud spirits. Brother Tuther
hre rateed over $\$ 1700,00$ at Mt . Morrie for the Caveet Library.

The Brethren in the Muiberry Grove, Con gregation, Bond Co., Ill, have raised a fund of six huadred dollars to repair their meeting bouse and face the lot. Thery propose patting a havement under the hoase also.
Bepong leaving his congregatien in Ohio Bra. A. J. Hizon received a watch, bearing th following iascription within, "A. J. Hixon From the brethres and friende of Fairvien chureb, Fajette Co., O, Oct. 17th, I880."
OUR sgeats from a number of pointe report their lists doubled for neart year. This shows the resalt of earnest effort on their part. Our agents deserve oar warmest thanks, and we
pray God to anrich them with ahundant grace.
Bkotan Philip Lasudia apeakn very highly of Solomon Valliy, Kausas. The church conointe of about fifty menobers, and have raeeting in school-hooses and private honsen every Sundsy. The lasd is suid to be good, with timber and water plenty.

During the political parade in Huntingdon Pa, Oct. 26, the brethren atood aloof, and atteuded to their work. That was right $;$ we beloug to anotber kingdom and therefore should not he led
are worldy

A sisten, eleven years of agr, was lately haptixed and received into the East Nimissibilles church, Obia. It is thought that a diligent resding of tho Scriptures and javenile papers of the Brethren bad much to do with her coming to the church so young.
Lgr nothing ever eccur that will have a tendency to lesson the soeisl charecteristics of our Brotherhood. It is worth coming together at least once \& yesr from Rhiledelphia to SanFrancisco to get acquainted and hove a good ocial interviaw.-Preacher
Last Fridsy the Brethren fnished loading a car with provisions for the Kansas sufferers. One brother said it made him feel happy just to aee hows chearfally the people gave provisions and elothing. We hope it will muke the needy onfs in Kassas feel happy too.
Bhotaza Enoch Eby preached four sermoas at Weat Branch the fore part of last weel. Six were haptized. We are plensed to leara that the West Branch congregation is in a very prosperous and peaceable condition at thin time; their regular meetinga are well attended.

It has been estumated that over 250,000 vis. itors were in St. Louis during the Fuir week.
At a low estimate they speot nexdlessly as much as 85 each, toaking the sum of $81,250,000$ -one million two hundred and fifty thousand dullars wasted. Many of them are Baptista who think themselves too poor to take a reli. gloue parper!-Baptist Flaq

Bro. S. S. Mohler, of Cornelia, Mo.. says: would lise to eny a word in behalf of Bro Steio's effort toward publishing the debate. will oct as ageat here, hoping eaough subscriits can be obtained to insure its publication. it thould be neattered far and wide. Bro. Stein did nobly for the truth. Tho Bretbren canao afford to let the work drop."
"Neren scold your congregation for not atendisg chureh," for the ones that ought to be scolded ( $\%$ ) are not there to hear it. Besiden boold. a menister ought to know bettor than to church. Preach enod, staying away from and thea they will come to be etified, net bes cause it is faskionable to go.-Pracher.

Tres chureh beld an election for threo dra cons at our late commnnion necetiog. Brethreu Tobias Imler, Josiah Burger, wad Harry Baer were chosea. The bretbren elected are have every confidence that thesir aim will be to promote the interests of the eharch of Cbrisk, so that its progress bere nill not be biudered. Adrocate

A hatien in St. Louta, after telliog us that he is tring bu spcore sowe subscribin fir the
B AT W, saye: "Sereral there are none of our pecile taved me why said they werr aoxions to bear some of omr sidid they wert aosious to hear some of oor
miniaters preath, while others remarked thas if thry wore owoag the Bretbres they would join the church for their preseat societies are
too prond,"

Bno. D. C. Moomaw's eorrespondents will ddress him at Big Lick, Roanoke Co. Va
Broterin S. T. Bosserman beld meetinge with the Beathren io Porry Co., Obio, and five were added anto the chureh.

BE ware to take a religroas paper which will net eontain a single secolar advertizement dur ivg 1881. The B. At w. is one of that kind.

Bao, John Dunmare has heen elected to the miniatry is the Spring Run congregation, Ra. years old.-Prinitive
To avery man there are maop, many dark ours, when he feels maclined to abandon his lest interent-hours when lis heart's dearest hoper appear delunive. These are the timen that streogth is needed. No man should have the weakness to allow the trouhles of dark houra to eonquer him. A determined effurt at such a time will enahle bim to anrmount the greatest difficulties.
THE Goupel Preacher asks: "Whv sy many pens rust and misds lie dormant is the Broth erhood, when so much is at stake and such rich rewards offered? Methinks I'll work if things are not just as Id bave them. Don't want the charge of nelfishness hured at me in the judgment. Would a thousand times rather accept the reward for laboriag under adverse circumstancea, than be curned for dong nothiag simply because 1 conld not have my way for it."

Simgmo in a part of divine worahip that should be participated in by every member in the assembly; ench one should bring a book and use it with the spirit and understarding in a way that will make melody in the heart. Pa reats with their children should practice sing.
ing at home. As hour devoted to singing each ing at home. An holar devoted to singing each
moraing or evrning will add happiness and moraing or evrning will add happiness and
spiritual light and life to any family, besides preparing the whole family to take part in the aging at church.

Tas reaseo preaching does not benefit some people is because they give it all away; they take noue of it home for themselves. Such persons will nevar become atrong in the Lord; they are inclined to grow weak and unhealthy and as a consequence will be of but little benat to the church. Eack memher abould attend curch with a viow of heing bebeftled by what is said and done. They should go there hungering and thirating after knowledge, and the they may expeet to go away filled.
Ds Thomas, of the M. E. charch, is to be Jormally tried for bolding and preaching that which is not in hurmony with the establinhed doctrine of the elnarch to which he belongs. An exchange says that nothing bas ereated so mnch surpicion against his soundness as the favor with whech ao-ealled infidela have received his words. Whenever infidels clap their hands that a man's preachiog we may reat asanired that there is a screw loose some place. This liberal riews please the farhionable world so well. Whea the ancon rarted world clap bands over preaching we are inelined to think that over preaching we are inelined to there was but little gospel preached.
the

Some weeks ago a pione young sister, in declining bealth, while walking alone wae beard osing:

Will the watars he ehilly,
When we are come to die
The clear, sweet voice deeply impressed thote who heard it. The incident was related to an oue erening; all the night the words,

Will the waters be ctaily?
were ringing in our ears. We woudered if they Were rivging in the ears of the sinner. Then We thought, to the righteous the atream of
death is only a "little brook." It will but a little eflort to pass over it. Then the waters will divide to let the Lord'e people pass gently over to the other side. The waters will sot be chilly to those who die iu Christ.

Etizrybodx lorea good preaching, but it is nut elways posnible for minstert to preach ood sermona without help; they need encoargement and it is too duty of every meanber to eud a belping hand. One way of assisting a Filss to yea. lo him in the face while he blas to yee. It goes very hard to preach to a class of prople who will not look at the ministor while he is preaching. It seoms to bim font the hearers wre not interested in what if being said, and do not appreciate his efforis a trying to teach them. The next time you atlond narvices make np your miod that you will tonk at the minister, and pay strict attentina you will so iscourse, and he ibsure fou, the t something that will do yoar soal good.

## THE SILLY DOVE.

"Ephraim also ta like a stily dove wilhout heart; (hen to Egypt, they ge to Asagria-Hosea, 8

GOD'S elect are not here compared to a valG tere which loves to revel io earrion, nor to the eagle, which, from its lofty height, looks dowo with longing upon its pres, hut is likeoed unto a silly dove without affection.
The centaries which have rolled in the great ohasm of the past bave not changed the diapositions and weaknesses of men; bence we may look for "Billy doves" even now in the land of achools, telegraphs, steam and civilization.Hopes and feare, loves and hates, trisls and lemptatione, anger and hitterness come up oot f the heart the same as ever; hence we may look for silly doves even among God's poculiar people.
Ierael mas like a dove; hut some of them were "like a silly dove without heart"-bad no afection. And to yet. Sowe of them you can wever tell from the gennine doves-the real, affectionate, harmleas ones They ait in the same coogregations, sing the same songe, vat from the same table, druck from the asme cup, but their hearts are not is the work. Follow them on the bighway, io husiness. at boome or shroad, and yon cannot tell whether they have uffection or not. Sometimea they move a little -beem to he a little warm-but the firat blast of wind drives them into hiding, and not until some active, cheeríul doves hunt them up and warm them, will they venture out into the trals and difficulties of the Christian race. Trae, bove seem to have the harmlesu qualities of the dove, hat they never sing, cor pray, nor comfort, but like the dove without heart, are indiffirent, eold and iey. "I would that thou wert cold or hot," Rev. 3: 15. Moreover they are not skeptieal, never attack a preacher's serwon, nor tear his ministeria! mantle, but are passive like other dopes; yet without effection. The word is received with meekness, but they do not permit it to be eografted oo their souls; "neither for Christ or agninet him," hut alas! deceived, all the time supposing that they are real doves.
A dove lives on clean food. Some religionata get that far too; they know what is vile and whet is pare, having eyes to diecriminate between chaff and pare grain well winoowed, ust still without hearts. Form and ceremony as their seed and stom, when they ought to realize that these are only the coverings of the toperz, the sardius nod the diamond. The word bas never beeo incorporated into their whole bing, hence when persecutions aud afflictions arise they flee away like a silly dove without beart-have no appreciation for God and man. Poor, silly doves!
Again there are those who, like the silly dove, have no decision of character. UP goea the dove ready to fly off in a certain direetion, but just thea some body shoute or throws down 4 bandful of corn and the poor bird is either frightened out of its conrse or returns for the grain. The poor silly dove has no alability, and that is the fashion with some whe ageceiate with God's doven; they start out with a good will, lut just uo soou as a hrass band marches dowa street, or a show comes along; they turn towards the revelry and forget that they have been once washed and oow need to keep thei garmento unepotted! Silly doves indeu! Yee terday they were mueek and houble, but today the husiks of revelry are their palatable drakee. Having flown hadk to their native laod, they fall among voltores and ars devourei. $O_{n}$ what silly dowes!
Moreover nome doves try to be both dove and crows at the same time. Not having received depth of root, they are revdy to amal gumate with every sect of people who cry LIord, Lerd ${ }^{r}$ " jast to get pleaty of wheat witb out very hard labor. Witbout renewed bearts, they get into then Slough of Derpond, become bealumed with the filth and corraplion of the world, and then, like the peor silly dove without its mate, seets a place to die alone and nnnoticed. "Ye are not of the worldi" have the durey torgotten thit? Or did the seed tall on tony gromad?" $\mathrm{U}_{\mathrm{p}}$ from yonr perch among the vile and filthy, and be men of God! Don't trust whally in your good worls, or your positwe in the church, or yoar richee! Do not, like Epliraima, go down to Eggpt for praise, and honor and fame! Why fly to Assyria and be
the Rock tbat is eternal? Do yoo not know that day by day Saton is hawking after you trying to entice yon into his metbes? Will you bo so silly an to permit bim woh bisenchantments to captivate your
Bot ahove all, is it not nilly to profess to be n dove then act like a crow or valtore? Have a bold beart! "Mix iron with your constitation." Fear not the worlal Silly doved indeed when the world leads as. Huwe the quick eye of the troe dove which neee the danger afor off and preparen to avoild it. "If $G$ od he God serve bim, hut if Baal, then follow him." Bave onder utanding, deciston, atatility, firmness, and be not turned about by every "wind of doctrine." The Lord Jesua belp us to the dover, but not "billy doves without beart."

## THE EXTREMES

WE endorse the remarks of the Primitive in regard to conservative groand. It says: Notwithantunding some are maying hard things about the convervative position we try to manatain, we are more than ever pesauad others had taken tee same position it wonl have been a thoupand times better for os, and
to.day insterad of being distarbed by petty factions we hhould beevijoging peace and A greater degree of prosperity.
The two extromes against which the main body of the charch muast now contend, renders ber work very unpleasant, saying noibing ahout the wate of talent and influence. The one extreme is the cause and life of the other; do away with one and the other will cease to
exist. To illustrate, one party forniabes the wood, and the other the free, and then blame each other for trring to ruia the cburch. If both elementa would unite with the main body is her work and unitedly labor for the promotion of tie Master's kingdom, hoth the fire and the fuel might he made very serviceable.
Both olemento are pulling in omposite direc-tions-their power is spent ia trying to overcome ewh other. One party imagines that it is in front, and is polling the cburch along, while the other thinks it is in the rear, avd is holding the church back. They are both mistalien. The two elements are on opposite sides of the ctareb, and are doing tbeir atwost to poll the ebureb apart. The chareb, as a tody, is on the royal bighway of truth, and ia not disposed to turu either to the right or the left, but keep straight formard with a steady and consistent movement that will give her atrength and firmuess. If the Brethren yield to the foree on one side they will drift into a channel where they will waste awsy and die for the Want of developed life aud improved chriatian
activity in spreading the truth. If they yield to the demands on the other side, they will soon ba carried sway aud awallored up by the popular current of the modern fashionable religion. Hence the only eafe course as to keep
etraight abend. etraight abend.
Were the church to sover the cord ou each side and lot the two extremes slide, they would Goon be dashed to pieces on the rocks below, keepa theu where tiey are. Some years igo, au element undertook to pull the church off of the old apostolic track. The chureh 6nally sovered the eoad, and the element plunged into uncertainty and was soon lost to sigbt. After a few yeare groping through tho darkness many of them returned to the cburct and are
now consistent nuembers, The cburch is hearing patiently with those who are opposing hev effirts, desiring to tabor for the ssivation of ail parties, that there may be no schismas wong as. Of course such tbings retard the work of the
church, wid in muy inatauces tend to weaken the etliurts pat forth, and in that way the missionary work is much neglected.
It would bo parties could be induced to cease contending with enoh other, aud onite their forcts agaiust the common enweny. The conservative part of the chureb is acting the part of p-ace-uakers.
Tley ure patioutly stauding lietween the tro extromes trying to get thes to conse opposing ench other and work with the charch. They are the life and streng th of the church, and in their efforts to do good are 55 aggressige as
reanou and prulonce would dictato. It is th refore hoped that all things may yet work tozethar for good, aod that all parts of eur be-
lovd Zion may cottivate the peace and anion
than shonld that sbould chastacteriza the true church of Jo sas Clinist.

## SOJOURNING.

xo. III.
SISTER L.E. Dickey wha at depot in Fostoris When we arrove, expecting to meet her from brethren to come and labor with theem in the Master's serrice. She recognized wife as a a sister and as we were aisappointed in potice to party to mett as not reaching its destination, sister D. voluztered to take ns both home with
ber.
Oct. 26tb met Brotber Jobn P. Ebereole Found the same warm frank heart in him of which we bad frequently heard others speak In afternoon called on friend Osear and Sister Laura Eberale. Sister E. bas been an invalid for a number of years. Fow of as are required to suffer as she bos. Prohably balf of the last twenty years she has spent on a sick bed, ond at no time in all tbose long yeara has she enjoyed perfect besitis. Sbould not we who repine at our cireumstances, wbo fret becanse of bnencial disappointments, or despair becauso of church trouhles sing songe of praise that it is as well with us as it is? Are not our greatest troubles resting on borrowed capital (trouble)? How often have we seen people sorrowing and grieving about some great ealamity that they expected to befall them, but never did Has not the future looked as dark to us as we have had capacity to be impressed; and bave we not all been abie to pass throngb those places or seasons? Tben why should we waste the time that should be uned in preparation for the night when no man can work is enervating and detilitating ourselves, in diecouraging oor associates and impeding the progress of every good work? One grumbler and cbronic complamer is generaliy the cause of more diffiealty in a meighborbood, eburch or family than all other things combined. No difference how good anything may be, his mind eannot rest with it alone; but be will couple with thut he admits is good some bad thing of which be has heard or known. If one famils, neighborbood or charch needs sympathy more thas another is it not the one with most grambiers and complainers?
Oct. 29tb ppant at Bro, Shaberta, A large company of cougenial bretbren, sistere and frienda had cosvened bere to enjoy the noptial festivals of a son and wife. Spent the night with L. B. Dickey and wife. Brother D. oceupies much of bis time doing ministerial worl away from home. When we went there be had not been home one Sunday in fourten weeks, yet we did not bear a murmur from his kind thoogb delicate mife. The children, howover, are not so mucb resigned. If they look for "Pa" to come home and he disappoint them, they nometimes give vent to their feel ings in sobs and tears.
Oct. 30th vinited Br'n A, Krabell's and J. Hozey'e. Sister K. like Sister Eheroole bas seen an invulid for a losg time, and was nuable to go around auy wbile we were with her. These esaters bave kivd hasbands and good of the night err silictions bave warned tbem mostly in things heavenly and divine. Bro Hazn's live in the bove formerly occupied hy old Bro. J. P. Bbersole. Brother E. bas retired from butiosss and he and wife live in a
sinailer bouse wrich stands only a feys feet dissunailer bouse waich stands only a feve feet disboth ebjoying quite good bealth, considering the are to whicb thes bavo attsined. Bro. EL has probably tratclel and preacied more in the State of Ohio than nay other brother now liv-
ing. He does pot, of course, travel to much now as formerly, but still is very active. At or services in the evening Bro. Sno. Krabill took us home with biw whee we mere kindly enfertaiued Sunday uutil 9: A. $x$. Oct. 31nt
when he took vs tu church. Tbe Summer vession of the S.S. was closed and a reorgavization for Wiutar'a work affected, with Bro. Gea. Wise, Supt Bro. A. Krabill, Ass'L Supt. Levi Sclubert, See. The otber necesaraty officers were nlso flectrr. Ater services on Sun-
day evening Bro. Hazen took un to Bro Willard's iu Fostoria where we renained untal $\tau$ : 25 nest morning when we took train for Tifin, Whe bal six successive metings with
the Bretbren io Rnue Charoli whieb to be nuch apprecisted. To all our dear breth-
rens easters aup friends. Whors findne brafh ren, tasters and friends, whow tindrat, afth:
biliy and charity wo slared, we bere tender our beart's best thanks.

## THE DESIGN AND FORM OF

 CHRISTIAN BAPTISM. IXTHI
## Baptiom into the name of

 Holy Trinity."Produce your cense, sath the Lord; brlog fortb your strong radsons, wath the king of Jacoh." Fo. : 21 .
onjectione anewzerd.

$0^{\mathrm{x}}$NE aiks, "Can ona be baptized into Christ and not be also in the Fatber and Holy Spiritp" Ans. As soon as the initisting effect of baptism into the name of the Son take plece, so soon and no sooner 39 be in both the Father and Holy Spritit. One action wittout the others inducts one neither into the church nor into the henefits of Clarist's death. "R. H.S.," speaking of trine immeraion, sayn, "Tke baptized is dipped hend foremost under the water once, while the name of the Son and the Holy Spirit is not mentioned, as if a man conld be baptized into the Father without being in Christ and in the Holy Spirit. After raising the person thus baptized into tbe Father, the operation is rapested in the name of the Son, no mention whatever being made in the act of the Father or the Holy Spirit. And finally the person who has been thus inducted into the Father and the Son must hare the act repeated in the name of the Holy Spirit in order to ring him, who has been indncted into th Fatber and the Son into union and communion with the Holy Spietit" Averican Chris. tian Reviele, Vol. $\mathrm{xxt}_{1}$ p. 218. In a word be ac cases trine immerrion of teacbing that union and communion can he enjoined with one person of the godherd without the others. It tesches no sucb thing. It takes the three concurriag actions to produce the initiation into the benefits of that salration whicb is wrougbt by the concurring operations of the tbree powers in the godkend. Can a buaband and wife make a joint deed of conveyance without signing each of their names to the deed? Is not each act, however, necessary and distinct in itself, mutu ally dependent upon the other for its legality, validity, and effect? When our one government performa any important traneaction, the action of etch of the tbree powere, viz: the legisiative, judicial and execative, is necestary, and though the action of eacb is duatinct in ithelf, it is nevertheless connected with and mutually dependent apon thast of the othere withont which it would be null and void. Just 30 in haptism. One must be baptized into oach of the names, viz: "Father," "Son," and Holy Spint," and yet neither name nor act, if woreed from, or divjoined instead of heivg onnected trith the others woold convey any beseft. Mr. Roherts says, "To dip three time self, and the Spirit by itself, and the Fatber by himself." Caristadelpbian, p. 207. I aek, reasoning hy analogy, does the distinet atten tion and worh bestowed upon auy governmental interest of the United States by each of it three distinct departments, i.e., the legislative, judicial, and exeentive, assert that the legislative department can govern by itself? and the udicial by itself? and the execotive by itself? Such would be jaite as rational as the aszertion of Mr. Roberts. Again ke says, "It teaches the possitility of bring haptized into the Father, without being bsptized into tbe Son. It does this not only by impliestion, hut in exprese words, for its apholdere say 'nozo of the Jews were baptized inte the name of the Fatker, they being aiready in the church of God, claim ing bim as their Father.' (Ianovation Disconered, p . 4 ) Again 'the (thive) formala' was bever used in baptizug Jews." Christadelphisu, p. 218. We answer, Its wpholders among The trine inumersion churches say ne auch thing.
The autbor whom Mr. Roberta quotes repreents no regular tringimmersion dewomination in the world. We bope when Mr. Roberts speaks agalu across the Atlantic to rescas bis atraying adherents in Americs be will bear tbis in mind and qualify hio assertion. A Buptist writer nayz, "It (trine immercion) nays in act, tbat the Butber is neparate from tha Son
and $S$ girit and can be enterad witboat entering Ibu Son nud $\mathrm{S}_{\mathrm{e}}$ ifitit, aod that the S a a is seppa far or diatiuct from the Futher zod Spint ndi can be entered iadependent of erther of both, and that the spirit sho is separato nad
apart from the Fatbor and Sod, and ean be en. cered independent of them." Trine Inmeraion Weig Led. etc., p. 30. I huro arredy sbown that the tev-
ypou) each other in baptism and hence they eannot teach that Father, Son, and Holy Spirit are independent of ecch otber. I bave nlso bo an that there is a:marked sbsede of difference bet reen disfinguishing and sparating, althongh throngt the imperfections of languago many at times use them interchangeably. There can beno plarality of ony thing without dietingtion, while there can be without separotion. Tbe links in a chain are all distinet bot pot eparate, neither can they be separated withont destroying the obain. We migbt adduce many examples fqr illustration. No one can concive of "three" as Father, Son, and Holy Spirit in one without distinction. Were oar bree actions in baptism really separated, independent of, and apart from each other as three separate and indeprandent Gods would be, inatead of being mutually dependent and connectd together in one administration as the Fathr , Son, and Holy Spirit are united in the godvead tbe foreging objection would bave some application, but as the case stavde it is as foraiga to both our teaching and practice as trith. eism is to the Holy Trinity, as three separate and independent godkeeds would be to the Fatkr, Son, and Holy Spirit in unity. Unerring wisdom snd Omnipotencs bas joined baptism into ench of the taree names as one bsptiam, and no wan can divorce them. He who madly attempts it as Eunomius did, sacrificess the effioacy of each name and gets into none.

Bhotear Hope writes a very encouraging letter to Brother Eaceh Eby. He bas grest hopes of success in Denmark. Tbe church there bas taken one good step in advance of the churches in America. In laying the order hafore the applicants at is required that they ahstain from the ane of tobacto. Sume of our bratbren may think this rather strict, but we clainu that it is in perfect harmony with oor non-conformity principles, and it would be a good thing if all of us could willingly consent to the same prac-
Shan Suntit.
wite of friend Joseph arnold, died last Satarday morning, agged 39 years, 4 monthe and 6 days. She has been aick relief. Her funeral took plaee at Cherry Orove last Sunday at $3 \mathrm{p}, \mathrm{M}$. in the presence of over five handred people. Services opened by J. J. Emmert. Discourde by J. B. Moore from John
19: 25-27. Closed by Henry Martin. The grief stricken family bas the sympathies of the community.

Bnothea George Barnbart, of Newton Co. $\mathrm{M}_{0}$, writes that be expects to start to Arkansas on mission work about the middle of the preent month. We sext him a banch of tracts to assist him in his work, and pray that be may
 work into the Bouthern States, for in them tney will find exceltent Gelds for missonary work as well es snitaiblo placea in whicb to locate coloBro.
. Harrison way be sddreesed as Follows: ${ }^{7-10}$ Carotbers, Ohio. In care of J. N. Brilliart.

10-13 Seal, Wyandot Co, Ohio. 13-16 Manneld, Ohio. In eare of Jasa Mc. Mullea. ${ }^{16-20} \mathrm{C}$

Tus Prinitice speaks thus of their charch meatiag at Huating ton, Pa
We beld our regular montbly caurch meet. log ou Moaday evening Inst. The Murubership clapter was real and an exhoriation given, aft-
er wlich the monthly collection was talsen and fo which the monthly collecti
then all departed in prace.

Bhoteras Murtu Mryex and wile bave retarned from the West. Bro Murtin was very tbat he purchased a larnn near Hawho, Brown Co., Kaw, acd will mave to that State if he encceeds in diappostag of his proprity bere.
On accoant of not teeling well Brotker Stouffer did not continue his macetings as be bad ox-pret-r to do. Ho left tbis part of the counfry ast Friday morning, expectuag to tarry a while it Mt. Morris. We very mech regret that be coald not remaiu with as longer.
Bhother David Msore, from Rzy Ca., Ma, ume to Lanaritiat Snarday, and! will Hero-
tist make bis houle with bia son J. B. Moore. IIts correapoadents will talle notiee that his address is now changed to Lanarl.

## HOME AND FAMILY.

##   Maedluon of tho Lord serrint, be

Siuters, will you occupy this felli? Here wh an opportunity to preach to thoosands every week. Come and belp as.
Obiesgo propones to have a training school for nurses. The coorse requires two years for ita completion, and embraces much valuabie instraction.
Everybody wauts to appear to he a gentleman, and yet everybody forgeta that the ra-ien! way to accomplais it is to really be a gentie man.

It ia calculated that there are $2 \%, 000$ smokers in New York now. At some hotel bars in the city a thousand dollers a day are apent for tohaseo and rum.
It is anid that the way who marries for monay bas oue advantage over those who marry for otber coosiderations; be can knom Just what
he is getting. Likely that in ahont all the good these in in that hiad of marrying.
Our country and generations are ahnormal. That when there are over seventy thousand more frmalea in Maseachaeetts thap there are
males-and probably twice this number in the males-and probably twice this number in the
State of Ne\# York-jt is an nonataral condiState of Nem York-it is an nonaturgl condi-
tion of things. At the West through most of the States the number of men greatly preponderates.
It is atated that much of the increase of inannity in Germany in attribatable to the excees-
ive amount of work imposed upos the pupita in the antional schools. This statement baned upon the resalt of iovestigations made by German physicians interestod in the treatment of the insone. May not the resails of the prennure in our American schools de tendin in the same direction?
A Young married women gumed Teets wha found dead in a garret in Scrastom, Pa, recent-
$\mathrm{ly}_{\mathrm{y}}$ with an iofant two days old by ber eidc, She died of bunger and neeglect. A tetv days before her death she cut off her bair, and sold ing in a saloon.
John Ploughnaan says, "Wben I see a young drady with a flower gardea on ber bead, and a draper's shop on her body, tossing her beed with her, I am sure she is ignorant, very ignorant. Seasible men don't marry o wardrobe or 6 bonvet hox; they wast a woman of sease. ese dress seasibly.

In a panic in a public school, coased hy the ory or "Fire!" one little girl sat perfectly still. father ing asked why she did 50 , she niid, "M should he a fire, $I$ would be far sater to nit in my place until the ruab was over, and then get out quietly," This little girl knew how to

Travelere who visit the Falls of Niagera are directed to a gpot ou the margin of the precipiee over the briling carrent below, where a
gay goung hids a few years siucs sold her life for a flower. Ambitious and daring she reached over the cliffor a lovely flower; the ground
gave way and she lell insa the wite gave way and she fell into the watere and was ure, or hooor, or riches, lose their souls.

The Nen York Chriatian Uwion bas a comswembatory article upon the labors of women in Massachusetts who are traveling through
the State and inveetigatiog the moral condtios of the pullic school childrea. The result of their inquiriee thos far, has been such as must occasion serious anxiety to every thinking future velifare of the State.

It is right that children should bave their own pocket money- - certain nillowance over
which they should have complete control; bnt if they can earn whint they ppeud hy some empIf they can corn whint they opeud by some emp-
ployment brought fownd for the parpose, so ployment brought fownrd for the parpose, so
much the better. It is the misfortane of children brought up by rich parents that they hase no sort of coneeption of the ralue of money. Its what does not teach thear foresirht, sagac-
ity, forbearance, solf-denial. The chizd heo a piece of woney, sud his ouly idea is to eppend it piomptly, hnt if be had earned that mosey he it.
"WILL I BE LIKE YOU, PAPA?" A GENTLEMAN who for years has beed A more or less under the iofluence of liquor and whose red nose and blosted figore stamped bim as an inebriate, hod gone home to his mife and obildres in this condition. He was not unkiod in ncts or in words. It was hin delight to play at games with his little ones, as he was able, and to entertain them with wonderful stories. On this occasion the family were all together in the aitting room, and the nana games baviog been plaged, little Fredie, a lud about six yeart of age, bad elimbed upon his father's hnee, and wan aaking all sorts of boyine questions. He talked as a ehild will talk-ot
what he would do when be was a "big man!" What he would do when he was a big man!
asked il lie wonld be like papa then, and finaliy asked if be wonld be like papa then, and finatiy
after a long oud serious look into bis fotber's face with every slade of childish coriosity in his voice and glance, put to him this bewildering query

Paps, when I grow ap to be s man, will my nose be red like yours, and my foce all swelted? Ah! why should that poor swollen face grow redder than it whs wont to be? Why should Eis arms so quiolly draw the boy to his breastl
And why should tears flow and voice tremble And why should tears fow and voice trembie
na be replied in worde and tones that made his mother'n heort glad:-
"No, Freddie, please God, you won't be like me when you get to be a man; add neither will
your father, my hor, for from this hour lead a sober life'
"Be like him!" be bad never thought of that before, and the bare possihility staggered him. All the love of bis father's heart eried out against such a fate. That boy! His pride! going about with a bloated face and poisoned reath. No, no! he was out prepared for that! Never betore hed be seen bis own looks 6 clearly; they were reflected in the boy'n-the
bay grown to manhood; and honor, affection ayy grown to manhood; and honor, affection
and reason come to the rescue. The child had preached a sermion no orator conld deliver; and iopocence and ignoraces bad accomplished Those words "went bome, "--Ex.

## AN IRISH BOY'S GOOD INFLU- ENCE.

${ }^{1}$ do good in the world it is not necessary for one to be an orator, a scholar, or a gen--is the following incident beautifully It is
It is many, wany years since Mr. and Mre 5. Hall visited Ireland, previous to writing heir well-known work deecriptive of its scenar and cuntome. Oa the occasion of their vibit to Glendalough, the far-famed district of the Seren Caurches, they observed a young lad ately on their approamb, doffd his cap, and offored his gervices as guide over the district.
A bargoin was soon struck, and the party drove off. The lad, full of the quaint old legends of the place, did the worts well, and to the entire satisfaction of bis employers. Re furning bome after a day's thorough enjogwent, Mr. Hall took in flask from hie pocket and after partaligg of the contente, offered
some to the lad. To bis uttar astonishment, some to the lod. To his uttor astonishan
the offer was frruly but politely declined.
To Mr. Hall such a thing was inexplicable An irich boy who would not even taste whiskey was indeed astravger sight than any he tad soen during the day. He could not understand it. Resolved to test the lad's principles, we offered him a shilling, then half a crown than fire shillings if be would drink the pois ouloued dragi but the lad was tirm. Under the
ragged jachet there tbrotbed a pure beart. Mr. Hall deternined, however, to conquer, it possi-
Hage ble, and fasally offered him half a sovereign, coin not often sten by lads of his class in these
parts. It whs a wicked act, and proved too parts. It whs a wicked act, and proved too Drawing himaelf up in somethiog well-nigh akin to indignation, and pulling a temperance mednl from the folds of his rageed jacket, be firmly told Mr. Hall "that for all the mosey his honor might be worth be wonld not break his pledge.
The history of the wedat was foon told, I han belonged to the lad's father, who had eptnt the prime of his davs in the service of he eru-
ellest of task-masters,-Drimk. Until the adyent of the genuing Apostle of Tempersace happiosess hat been unknown in yon hone on the hillorde. But with his sdvent, peace and los prevailed. The medsl was now roold the boy's neck- $\rightarrow$ father's dying legacy to bis sout his beroism in waind firm resolve. Nor wam Hall, who there and then screwed the top on the flack, aud flirew it into the lake by Gie aido
of which thes stood. Since that day, and en tirels throogh the influnace of that 1 d . Mr. and Mrs. Hall have been stnoncb teutotalers, widin the morement by tongue aod pen.

## LIFE'S WORK.

## All around ns falr with Dowers

 Fields of beauty sieepiug He Call to duty stera and bigb,Thankfully we will rejoico in Allthe benuty God bas gives Fromit the work orihined of Froms the work ordatined of Heaven.

Foliowing every voice of mercy,
With a Let os in lifes eamest labor Still be sure to do our part.
Now, to-day, nud not to-morrow, Lest the wretched faint nud puring In the comisis dormy night. Now, to-day, had not to-morrow. Lest before to-morrow's sun shall lave left our work und

## EyES AND NO EYES,

OU bave all read the story in the school. readers of the two hoys who went over the name route, one with his eyes opeo, and the other with them shat. It is old, but worth repeatiog, and worth remembering every day So many things slip by us; so many things worth knowing go on right wnder our bye Thout being noticad
T hoew a wan who hed verý little time for reading or study, but whose mind was a perfect storehouse of in formation on almost every rub-
"How does it happen that you know so much more than the reat of us?" I nsked bim one day.
"OL!" said he, "I never bud time to lay in e regular stock of learning, so I save all the bits that come in my way, and they connt up a good deal in the course of the year.
That is just the thing-asve all the hit
"That boy," said a gentleman, "olvags seems to be on the lookout for something to see." So he was; and while waiting 10 a hewspaper eyes, how a mailing machine was operated. While he waited of the florists, be savy the While be waited of the florists, be saw the
mas estting a box of cuttinga, and learned, by man estting a box of cuttings, and learned, by
the une of hiseyes, what he never wauid, bay guessed, that slipe rooted beat in nearly pure mind.
"This is lapis luzuli," said the joweler to his costomer; "and this is chrysophrase." And the wide arrake errand boy turned around from the door to take a sharp loole, so that in future he knew just how those two procious stones looked In ane day, be learned of the harber what behow to drive a nal clippings; of the carpenter, of the drive a naliso as not to split the wood; fancy shoemaker, how the different surfices of macy leathers are wade; of a locuet, that his moutb Nas no ase to bim in ainging; from a scrap of newapaper, where aponges are obtained; and from an old Iriblh woman, how to keep stove pipes from rusting. Only bita and fragroents of knowledge, but all of them worth aving, aed oll bolping to increase the stock in raide of the boy who meant to be a man.

## HOW TO MAKE A TELEPHONE.

$\int$ OME of our goung readers may like to make on for them to try and really succeed great fon for them to try and really succeed, and be able to communicate from bouse to bouse, of to talk ahout:
To make a chesp and scrricenble telephone. good for three blocks or so, only requires onough wire and two cigar boses. First, welect our bozes and wake a hele about half an inch in dismeter in the center of the boitoow of each, and then place one in eneh of the houses you wibh to oonneet: then get livt poands of common iron storepipe wire, inake a loop in one end and put it through the bole in sóur cigar hor, and fasten it mith a mail; then draw it tigbt to the other box, soppartiog it when secessary with stout cord. You can easily rua yonr line into the bouse by bariog is bale through the glask. Sopport your boxes at thir ends with shats nafled across the window, and our telephone is complete. I bare one that is two blocks long, nsd cost forty-five cents, that ill carry music when the orean is plaged thirty fret away in another room. Tiure are

## A BRAVE WOMAN.

SAIS the St. John (N+w Brunswick) Globe: S As the pie Dic train was passing over the ridgenear the Five-Mile Honse, a middle-ngni woman approuched from the opposite direction. She was walking pretty rapidty, and reemed to be unaware of the proximity of the traio, until whistle from the eogincer aroused ber to a distance from the ed se mas then bat a short of tbrowiang the odvanciog train, and instend off, asiag up ber baodsin despair or jpmping delit many awother would bavo done, athe very delibersialy lowered herself between the slerpors, and huug on with both bauds 'until the trais had passed on. When ell doger was over the raised herself up agaio, and resumed ber joursey as if bothing had bappened. Such preeuce of misd is seldom seen, and it was no wouder that the astonished traio hoods gave from the dongerous position from the dangerous position.

Perhnys some of our yonug Iriends have an iden that a wenthen child muet of course be unmannerly and rude; bot a lady mistionary, writing from India, telle a different story in the "Miestionary Helper." Sbe anys, "Childres all along the rand aay, 'Nomaskar!' some boisterously, othera quetly, white now and then a are hesutiful-looks up with such a heaming are hesutitul-looks up with such a henming
fice, and lisps the word of greeting so willinglv, fice, and lisps the word of greeting so wilinglv, that only a hearton stone could surpress an an-
swaridg enile. In the other hazar, children whose style of dress, or undress, would ahock our littlu forss at homen, step out, and with a grace I never asw at home, touch thoir foreheads, make a matchlens bow, aud say politely, Misee-bibe, salaum

## FALLEN ASLEEP

## 

STONEROOK-SLannon, IIL. Oct. 2zent 1660, of meembranko eroup, Elya Iola, ooly daughter of
Brother Smoun und sister Baral Stonerook, aged
one year and 24 days Men - ar MAGRAW.-Avg. 4 th, 80 of Dlphitheria, Hannah, Viola, daughter of Martin (decebsed) and Eilizin
beth Mugraw, aged 4 yearo 7 monthe, 4 diyk. Fu


CriDer--In the Bango diatrict, Indiana, Sept. the 17th, John Heary, child of Brother Joln and sister Jape Cridet, nged 2 montha, 12 duys, Ser URKETR-Oct sth HiAl
agked 42 Years 7 month, athother Hewry Burkett aged st yerrs 7 monthis, 6 days. He mas a deayears in the mubistry. He devil quite unexpected after nehort iliness. We hope out lose is his eternal gain. Serveets by Hrother Axdrew BigJer, Joel Shively, and wriler, from 2 Tim. t, 0

Holdeman.-Oct. 27th. Cbristlar foldeman aged 41 yearis 2 months, 2 dayn. During hia sickness be changed his relation from the wotld to the charct, and in now at reet. Services by the writer and J. Frank from Revelation $14: 13$. STEVENSON-Also in the Eilkhart Valley disItret, Ote, roth, wister Elizzbetli stevenson, azed 75 years 20 dings. Sbe was a siater to our worth
fiy old Drother Stuw man. Servieen by the Chy old Brother Studsman. Serviees by the
writer and John Feltbouse, fron 2 Tm. 4: 1 , John Metzier.
PECK-Sister Fanny Peck, of the Milled geville
 She was born in Sumeraet Co. Pa, Save \&, 1814,
and was comsequently at the the of ber death aged 68 yeara, 4 miontbe, and $\$ z$ dinge. Her Bush agud died ybout se vep years ango. the ther has IIved togetler 27 years: their tuico wan pracea ble and full of blessinge. Tbe siater was tho mother of to childers, egbet of whom are living and bot three of them could see ber buried. Sbe had been ailling about five weeks, and was in bed

 Memy Martid
$500,577,002$

OWNS-At his residenes in the vieinfly of Loulibarg. Wayne Co, Yowia, Oet. 23, 183s, our fsteetoed brother and fellow-labower in the ministry, Josepll Domnn, in the 5iss sera of his ska.
Disease consumption. Another "pillar in the Disease consamption. Anotier "piller in the
eluych" bus fallen. May God vless the dent hil. elare ch" bus fallen. May God blese the dent sister and two daughtest, wbo feel the loss so ne-
verely. Funernul services by $S$ A. ofarber, wisist ed ty the writer. Text Phillpinas ti 2l.

Lotis M. Kon
COOL-Hin Comer, Berrieo Co, Xehigan, Oet. 20. 1880, Annie 3L Cool, mother of sister Boyl, ber af the Latberan cbureh. Dheourse in the Baptisb howe of worthip to a iarge conatce tive from Arop s: : I.

B, B. Moos.

## OUR BIBLE CLASS.

"The Werth of Truth no Tangue Can Tell $r$ "


 but zatio tople. Will you please explain how long Noah what in
bulldine the ark-at what age he was when the bulldine the ark-at whis are here lt an be found.

Some one plasae explain Prov. 9: 1. WWindorn Some one plasaso explain Frov. D:
bath bullded ber house, nhe liath hewn out her
Fravkurn Rover. beven plllars." Franklin Rover. "Let no man aeek ble own, but every man seek
unother's wealth."-1 Cor. $10: 24$. Bro. Steln please answer.

Wr. T. Suitn.

## ELIJAH THE PROPHET.'

"Will eome one explaln Malachl 4: 5, oy Was
John the Baptist, "Eiljala the Prophet," here spoJohn the Baptist, "Elljalh the Prophet," here spo-
ken of ' If no low are we to understand St. Johnt 1 : VES. Joha the Baptint was the "Elijah which was for to come:" Cbrist is good nutherity for this. Ho is a true commentator.
See Malt. 11: 14, "For all the propliets and the jaw prophecied until John; and if ye will receivo it, thas is Elias which ,was for to come." Again, Matt. 17: 11, 12, "And Jesun answered and aad unt, thoy, Elijnh fruly shall first you, that Elins in come alresdy, and they knew him not, bat have done unto bim whatsoever they listed (pleased.) Then the disciples unBaptiat. See Mark 9; 11, 13; Luke 1:16, 17. In this last citatiou the augel that talied with Tachariss aboat John the Baptiat isterprets
Mal. $4: 5$, "He shall go before him in the spirit and power of Elias." These statements stoald settle the question that Johw filled the propi-
2. "Why then did John deny that he wha Elijab $P^{\prime \prime}$ I reply, Jobs was preaching to a bliud, superstitious, onbelieving geveration. They had the idea that Elijah the Tishbite, tho old prophet, was to wisit them personally to fill Malachi's propheoy. With tast idea is
their minds they asked John the question, "Art thou Elias (Elijab)? Hud Johu replied, yes, they could have earily proved bis parentage, birth and age, if they did not already koow them, and proved hilin false. John could truthfully reply that he was not Elijah-not the one they bad in mind-and refer them to noother prophecy that he was fulfilling, whech they could not gainsay or deny, and avoid their diecussion and unbelef ahoo $t$ his being Elijah the Tishhite. So be said, "I am the vaice of one erying in the wilderness," etc, Had they asked, "Art thou the Elias promised by Malachip' I Aud then explained, ns did the angel of the Lard to Zacharias. I. C. Welcome.

## A CLERGYMAN'S WONDERFUL INVENTION TO SAVE LIFE IN THE WATER.

THE Sbeffield England Telegreph givex the foion: A Wealeyan mixister, the Rer. W. Cowrell Brown, has patented an iovention which appears to the a simple and practical means of
lessoning the number of denttes by drowming. A chemical preparation is isserted in the portion of the cook, waisicoat or dreas, It does not add to the weight or in any way altar the appearance of tho garouent. The preparatiou the case of a coast it is placed on eacb side of the breast and up the hack. The moments man falls ipto the water the coat inflates and he cannot keep hif head onder the waver. Tbs nuing bath of the Sheffield Bath Compuyy.Fust, two suall pisces liven, with part of the preparation ieserted betwoen the folds, aere
throwa into the woter. Tbo lineu instantly iullated so as to form a miniature cushion and fleated ebout the hath. An altendaut of the conupuy then put on a coast with the profaror bath, where be was thoroughly drenched, to show that ieflatrou Fould uot take piace under the ordinary circumetaboes of a shover. Under the shower bath the coat did not altar its proportions whinterer. The attendaut then took a "header" iato the water. He reappeared at the eurflece almost inmediately and the coat pryperly iullated. Est-ring a part of the oath
debp ebongh ?'to tala biin up to the cyes be could not touch hottoin at all the water acarce-

Iy reached his chis. By a struggle he dived Tarkey Creek District, Ind, partly beueath tbe surface but ceme ap again instantly. Divesting bimself of the garmed it flonted about the batt until taked oak. The tog three pozads to bis appliace of a ebort hight aleeve, or hoing and thram it into the water. The sleeve, on touching the water, instantly expanded like a suall bolster, and floated about the bath well oot of the water, sue. loining the lead weight antil hotuwere fisued
out. The exparimevto were as intereating ay out. The exparimedoto were is intereeting has
thay were sacesafol. The inventor states that be apparatus, which wonld simply form an additional lining inserted in e portion of the garment, would, sustain a person in tne water
as long as he coold stand the exposore. For forty-bive or bitty hours if woold be effective for its puepose. In cousequant of a person losing conscionsness the lining in the back would of pillows, ou which his head would rest.

## HOW GIILS ARE MADE STRADGHT

$T^{16}$1BE Hivdoo girls are gracefnl and exqui-
sitely formed. From their earlient childthey form. From their earhent child their heads. The water tor family use in alway brought by the girls in eartbes jars, carefally poised in this vay. The exerolse in said to strengtheu the muecles of the hack, while the cheot is thrown forward. No crooked hack are seed in Hindoostan. Dr. H. Spry says that this exercuse of carrying small ressels of water
on the bead might be advautageously introduced into our boardmg-schools and private Iraulies, and that it migbt entirely supercede the present machiuery of dumb-bells, hackbaards, skipping-ropes, etc. The young ladies ought to be tanght to carry the jars as these Hindoo women do, witboat ever tonching it with their bands. The same practice of carryiog water leada to precisely the rame resuls in the sonth of Spain and the south of ltaly as in Ivdia. A Neapolitan femaie peasant will carry on ber head a vessel full of water to the very brim, over a rough road, and wot spill a dro of it; and the acquisition of this art or
gives ber the same erect aod elastic guit.

## NO HIDING

$\mathrm{I}^{0}$one can hide from the judgment. century ago an in 6 del German countess dying, gave orders that ber grave should be
covered with a solid slab of granite; thataround at mbould be placed square hlocks of atone, and the that whola should be fasteaed tagether by atrong iron clamps. On the stope, by ber order, these words were cut. "This burial place, ed." Tbus she delied the Alwighty. But a little seed was sprooted under the cover, and the tiny shoot fonnd its way througb between two of the alabe, and grew there, slowly and furely, uatil it burst the clamps asunder, and lifted the immease blochre. No wonder the people of Hanorer look at that treo and thot
opening grave es God's answer to the terrible opening grave as God's answer to the terrible
defiance to the yourg countesa. Certain it is definuce to the yourg countesa. Certain it
that no oue can bide from that uniseral $+x$ pasition.

Moncy Received io September for the Danish Mission.
MD Benton, Rockway, Ohio.
81.00

## Barbara Hull,

M Hull,
S A Walker
H Funk
Lublie Coler,
Stanislaus Cluyrch, Cal,
Lover Comberlaud church, Pa
A Siter, Harlegsvillo, Pa
Mra J Dpin, Naerase, III
Mry J D Spricber, Waterloo, loma;

Sabbutb-sctool, Fa
Spring Creek charch, Pa
Rock Rus Sunday-school, Iud Sanual Weybrght, Md, Pipe Creek church, Md,
Oraud River chnch, Mo Chestaut Grove chasch, W Va, Bachetor Ran churcl, Ind, Jos. Brower, Mexico, 1nd,... Waddam's Qrove chureh, 211 , Pise Creek chorch, 111 , Four Mile church, Ind, Franklin Grove S S IIl. Napierville church, III,

Sunday-school

## Jo Keeues, Boilng Springs, P

 Lasac Rasch..Flat Rock chureh, Va. when he ceased to be treasurer,
The followiog contrihations were sedt to me by C P Rowland, with the namey of the contribatore, as thay had not heen acknowledged by him:
Vathan and Mary Weat, Idaho,
arah R Welle, Pa
Root River church, Minn,
Alizaheth 0 gg , Mion

## Money Received in September for General

Missionary Work.
Mary Haines,
Stanislaus Chureb, Cal,
Mt Vernon Cbarch, Va,
Spring Creek Chureb, Pa
Weat Otter Creek Ckurch, FIJ,
Jacoh Steel, Hopewell, Pa,
Lavian Kulendore, Wis,
Cbestaut Qrove Church, W. Va
Wooster Church, Obion.
Samuel and Mary Emmert, Md,
Levi Rilay and wife, Cal,.
Poect Grove Prairie Church, 111

## Pa.

 be Danish Fonds: the amount in bie hands.6236
J. Quinten, Treasurer. union should be the grand characteristio of the mombers, as but itttle can ne done until that Christian grace is brought into requisition, aud cact one seelks to aid the muister in the work. We must bave church unon; lahoring earnestly to maintain the prisciples teught in the doctrize of Christ as practiced by our blessed fraternity. Ita rules of taith and practice are hased upon the Bible, should be honored, ac cepted and obeyed, the neeessity of which 1 see more and more as I travel amning the churches. If a house in divided agatast itself it must of
necessity crumble and fall, hence 1 urge end necessity crumble and fall, hebce 1 urge end
advocate obedience to all Bible doctriue and advocate obedience to al Bible doctriue and
compliance to $0^{\circ}$ the rules of the chureb based upou the Bible, is order that auccess may bo stamped on our efforts evary whore. Lat us all labor for the truth of Jesus. God bless you all Somerset, 0 .

## EPITAPH.

## BX A. H. BPAOLLE

E
LVA POLA, daugbter of Simon and Sarab Stonerook, died Oct. $828 \mathrm{~d}, 1880$, aged ona sear, and 24 days.

## Flower Tranglanted

Trangplanted
To a cime where
Flowers perennial bloom
Elva, bas gone to the lund of our God,
$A$ ges of aplendor
Eternally real.
Net lost,
ut gose before
Dear sister, though your beart sickens, the miud staggers, the will refases to obey, and the breathiog almost ntops, yet you aboald not feel as though you had no refoge. God is love, and on the gentle zaphers that pass you may bear "Of ench is the kingdom of God." I know you teel aa if this life bad no more chatms for you, bot your work in not yet doae; there are those around you that need your Cbristian life to gade them in the way of tife vternal.

## IDLENESS.

HISERABLE to he who slumbers os in ideness. Miserable the workman who sleeps heiore the bour of rest, or who lies down in the shadow while bis breturen worls in the an.
There is uo rest frorn labor on earth. There There is uo hest from labor on earth. There are always dutien to perlorm and fanctions to exeress-functions which are ever enlargings, woral and mental station. Mas is bora to work, and he must work while it 19 day.

Prayea is a telepbone by which God apeaks to man. Ris bespen in tar sway, bat bis voice sounds in our soul. I'rayer is a plsonograph; Ood epeaks into our soul, and then our soal speaks out again what the Lord hus spakan. Converation muat al ways be two sided. God speaketh to us in thio boois--we rusit reply to Lim in prayer snd praise. If you do not pray, my brother, whay tnen you bave shat the gaten of beaven againat yourelli, and there as nothing coming in nor gong out betweed you and your Lord; but prayer lieeps ap o beavesly commerce receptable to God and enriching to commerce zocep
your own soul.

Cbristanity is the apecial acalamy of pafience, wharein we are informed, inored, and traiaed up to hear all thing?.
-The Herall bat complied a censos tohb giving the popolatron of at the staks in tha Uaion, the appropriare resalt being $49,302,144$.

FROM THE CHURCHES．
ArD they that be wiee ahall shine in the
orightuen of the lirmament；mid ther thit turn


## PENNSYLVANIA．

Melintown．
Our Love－fenst at the Free Spring meeting： hoase will loag he rememhered．The reason I eay this in because God＇s church has an order to perforw bere on earth，aud as some of our cear old lirethren have become well adranced in yeara and feel like retiring from their owize，
bot we feel an though we could not give theui bot we feel an though，we could not gire them
np becaunn of coussel，ther fore the hrethren np becaunn of coussel，therelore the heceur for two deacom．We hope the Lord will bless them nuch mud enable them to do mnel good．Our roeeting was largely attended．The munisters from a diatateo were Isanc Barta，from Lost Nation，Ioma，Charles Roger from Union Co．， $\mathrm{Pa}_{\mathrm{a}}$ ．Wm．How from Dry Valley and W．J Swigart frem Ifuntingdou．May the Lord migart fin the come to us and labar in the Mastor＇s canse．

Jонл Zook．

## Rome Distriet．

## OHIO．

Our feat held in the Oak Grove charch passed off plensaunly and we beliere profitably． Brothren S．T．Bosserman，S．A．Walker，J．C Witmorc，J．F．Ebersole and other were prec－ On Sabbath moruing inatesd of our usual S．S． exercises，we had \＆Childrea＇s Meeting，ad－ dressed by trethren Walker and Bosserman， and we are giad to say that eince，two of the obildren theu preenot have united with the chorch．May God bless and keep them in our
prager．
L．H．Droker． prayer．

Clear Creek．

## INDIANA．

Ohr communion is past．Elds．Samuel Murray and Wm．R．Deter，and a number of otber young brethren were with us and helped to mete out the words of the Lord with power． We truly had a feast of love．One more was made villing to unite with the ohurch．May the Lord help lier to prove faithlul so that hy ber good works others may he constraiued to fellew in the footsteps of His whe is ablo te asve their seuls in the eternal world．

B．F．Paub．

## New Paris．

Eld．D．Ruple，J．Saell，myself and others were with the brethrau of Camp Creel district， Maroluall $\mathrm{C}_{0}$ ，Nov．4th，to nesist the brethren in the dedication of their new church－honse， 30 455 leet with gallery at one end and step ros－ crum at the other．The builder，Mr．Tbomas， deservee praiss．This little body of membere were divided to themaclves about twe years ago， felt their miaisterial weskaess nod finsacial affairs too poor to haild a bouse，but undentoek the work with the reault of a deht of 8200 which was raised $t$ an overplos on day of ded－ soation．The prospect for this little chureh is good，haviog two young hretineen edded to the minjetry the past Sammer．

Danizl Smively．

Weeping Water
We are happy to eee the work of the Lord move forward．We eojosed a very bappy sea－ present recsired aete streogth and evcournge－ ment to go on in the glorious work，and the mpresaions ther in faror of the trath The little bsve a power in fayor of the trath．The little
band here was made glsd by one being received band here was made glsd by one being received
by baptisas and one by letter．The church al－ so saw proper to hold an election．Bre．Sam－ ael Hartacan was chosen to the ministry，and Bro．Moses Keafer to serve as a deacon．May God austain them in their important werk．
Yesterday we gave the parting hond to our dear Bre．Allea Boyer from Northern lliuois． He wes with us at our communion nieetiocsad for ne．He is new or hia homeward ronte bav－ ing apent oper four woaths with horse and buggr，travelling over the plains of lisutas and Nebraska visiting with，and preschive for the isolated members．Like a Mary of old，we think he has chasun a good part．Bretbrea， some of yeu that can，go ye and do likewin．
We helieve in this way，there may be more We helieve in this way，there may be more
wetual good done than br any otbar plau pottera uctual good done than br any otbar plan poltem
up set Sur missiouary work．May the Lovd＇s blasiag ever rest upon ws ail．

Great Bead．
The Brethren of Edea Valley Church， treive miles ecuth of Great Beud，held their Love－fest on the 23 rd of October．Brethren were present and couducted the services．The
， Were present and couducted the services．The
attendance was large for this country，and the attendance was large for this coustry，and the
beat att－ntion and order observed by all prese eus．This was the first feast ever held in this part of the State．Eden Valley charch is the fartheat weat of any of the Brethred in Sonth ern Kasses．The members reside in Barton S！afford and Pawnee conaties．Brethren，cowe and help us in the eause of Christ．In boads of Chrietian love．

M．Moorhead．

## AN ASTONISHED SEXTON．

AGENTLBMAN while atteading chureh one evening foand that his feet were icf cold，so that he had to ralise them off the floor． Calling the attention of the sexton to the fact， the latter naid with some perplexity：
Yes，we bave a good many complaints of cold feet trom others；but I don＇t understand the reason why we can＇t keep the charch warm－we surply bave fire enough．
Se sasying he pointed to the regiater in the floor directly behind the gentleman in the ad－ joining pew．Looking around，the latter could ree that there was a hot fire is the furnace benealb，and yet no heat came up．When a handkerchief was laid over the register，it ecarcely stirred．The visitor asked the sexton： ＂Bave you auy meaus of ventilation？＂
＂No，sir．＂
＂Are there no wiudews open？＂
＂Noze whatever．＂
How then cas yoa expect the air to come in The if it can＇t get out somewhere？＂
There was no response－the man was non－ lussed．
Did you ever try to blow into a hottle？ continued the inquirer．
＂Ne，sir．
Do you think，if you did，that you could orce any more air into a bottle by blowing han was in it hefore？
Be could
He coulda＇t aay．Never had thought of it． ＂Well，＂continued the gentleman，＂you would soeu find，if you tried，that it mas im－ possible，and neither can you force air into this church through a register if you don＇t open a window or вorse other orifice．
＂But，the saxton demurred，＂epening the window weuld let in the cold Eir，weuldn＇t it？＂ ＂You just try it，＂was the repense．＂Ruise some of the wiodews of the leeward side of the charch aud see what will happen．
It was doue，and instantly the baadkerehie lying on the regiater arose halfway to the ceil－ ing with the force of the ascending current． The sexton ateod and stared in astonistment．

## MOUNTAINS IN THE OCEAN．

GEOLOGY teaches that the contineuts of $G$ our world were once beneath the ocean． It is nataral，tiberefore，to suppose that there are inequalities in the bottom of the ocean，like these of the land．
The recent deep sea sourdings confirm this opition，and reveal mountains sud hills，valley and table lands．The greatest depth reached in sounding is 27,000 feet which exceeds the height of the loftient mountain in the Himan lisyus．
Some of the mountains io the sea are ateeper and noore sibrupt than any on the land．In the British Chambel the depth changes within tea very cummon，within a tew wiles of the coast of the continests and islands，for the depth to change soddenly frem a few lundred feet to mauy chousaud．In other casea，as in a large part of the bed of the Athantic between Europe and the United States，there are plateaus exteu ding bundreds of miles with very slight undu－ latrous．We skall soon know the shape of the ocesd floor almost as well as of the earth＇s eur face．

## KNOWLEDGE IN OLD TIMES．

COMS of the early nations attained a knowl－ Nedge of ecience and skill in art which wure lost in the sohsequsut ages．Weadel
Phripis＂fimous iecture oo＂The Lost Arts＂ ought to raake us modest，asd less inelived to beast of gar own superierity．
In e recent lecture hefore the Geographasi Sociaty，Judge Dalay paid a high tribate to the kuowledge of the old Babylonime They were Weil ncquainted with the hoavens，catalogneds the sara，and usmed the constellations．They traced the aun＂course throagh the twelve
sigas of the Zodize，and divided tiran iato wesks，mouthe and years．
They specalated on the connection of tho weather with the cliangus of the beavenly hod ias．and theoght the phases of the woon liud subtle influence．Thany uoted the spots on the sou，and spemed to have pasaessed telescopts at Laysard found a crystal lens among the rniu of Ninevah．It is interesting to know that they bad a seventh dof of rest，corresponding to our Sabhath，and enacted vigorova rules for keeping it．

The Case Brothers，who ruu fivo paper mills in South Massachusetts，have notifiad their in South Hassachusetts，have woligad their
help tbat to drink or visit one of the gio milla would be equiralent to a disciarge．Now thei mille can atort on Monday mernings．Oaks Ames testified that a thousand meu performed more work ander prohibitou in 1868.67 than eleven husdred did in their iron worke before the law went into ettect．Rafferty ran a large stone yard in Boston，He has sad that in 186667 ，adder probitition，be coald get more oris with filty men than ha could two years later under license with sixty．

The largest library in the United States is the Library of Congress，at Washington，which coutained 231,000 volames in 1874 ，and in that year the British Museum aud the Iaperial Li－ trary at St．Peter＇s comprised $1,100,000$ vol－ emes each．The largest library in the werld i the National Library，at Paris，which，is 1874 coutained $2,000,000$ hook and 150,000 manu－ scripte．
In bome portions of Novia Scotia the inhah tants are sald to he in a starving condition owing to the falure both of the fisheries and the harvest．It is thought that wany will per－ ish unless help is rendered before navigatiou cloees．

## LITERARY NOTICES．

## OUR BUOK CORNER

## PROBLEM OF HUMAN LIFE

＂The Problem of Human Life，＂hy＇Wilford，＇ a very unexpected contribution to scientitic polemies，which，if its reasooings shall be justi－ fied，on therough iavestigation，will prove to be one of the loftieat achievements of this age， and effect one of the migatiest scientific revo－ lutions ever seen．This book call not be re ceived iu sileace．It will not＇down＇without struggle．lts argum－nts，if they he fallacies， are too plausible to be harmless．The ceurage if not the temerity，of the anthor is amazing，－ to attack the received opinions of the profound－ est thjukers of the ages，and not on ly elain to have overturned them，bot set them up to rid－ cole and oontempt．His heavient artillery is obiefly trained upon Darwiz，Huxley，Tyndal Helmholtz，Isackel aud Mayer；but，of course， very auther and teacher of Natural Philos－ phy is exposed to bss batteries．One of his main attacks has been upou the＇Wave of Ur dulatory＇Theory＇of Light，Heat and Srond which he proneunces，and claime to have tri－ umphantly proved，to be the silliest and most bourd hypothesis ever propagated by intelli－ geut men．The task of overtbrowing his reasonings will not he a light one．Whether his hypothesis shall be accepted or not，it is certan that the＇wave＇theory must reconatruct its defences，or surrender．＊＊＂The treatise， throaghent the bedy of the werk，is atrictly cientric，but has an aspect and an application to some of the most important quastions that re now agitatiog the rehgious world，and it vas with an sge to this application that the work was written．＂－Jeurnal and Messenger．

## BIBLE SCHOOL EOHOES．

＂B＂TBLE School Echoes＂is designed for the service of sovgs in the several depart， aneate of church service．It is designed to cle－ ate the music of the Sundky－scheol above the
frivilous oharacter of many of the Sunday retiool eongs in rogue，and while intoresting the youpg，to coltivate their taste in the di．ec－ tien of that which is higher and purer in poetry
and music．The tone of the hook is praiselul and music．The tone of the hook is praiselul
and devotionsl，－has none of the wollitary elo－ and derotionsl．－has none of the wollitary ele－
ment in it．The welodien are graceful and ment in it．Tha welodiel are gracesul and urrayged without any straining after odd＂orig－

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## Some Reasons

WEY

## You Should Subscribe

FOR
THE BREHREN AT WORE．

1．It ia an established paper，the permazency of whifin is heyoad doubl．It is no louger an experiment－no longar on trial，having visited thounands of fumilies each week for several ears．
9．It will be eularged and improved．From January lst， 1881 it will he issued in 16 page form，stitched and trimmed．Ttis will make il not only very convenient to rend，but algo convenieut to preserve．No effort will be spared to give you a clean，convenient，read able and inskroctive paper．These festures alone atitle it to a place in your family．
3．Its poges，or several of them，will not be crowded each week with secular adrertise－ meats．We shall reserve one page for our own bustuess，while the remainder，（ 15 pages），will be giveu up to church work and essays in defense and advocacy of the doctrine of Curist． A celume or two will be devoted to general newe．Theu besure to take the paper that will not coutain a aingle secuiar advertisement during 1881.
4．It is raliable．Already it has earsed with some，the sppeliation＂Old Reliable，＂and we accept the name with all ita significance．To bo nteadfast in the doctriue of Christ is com－ mendable，and by grace divine we bope to continueuader the cross．
5．Having now very direct communication with the East and West，we shall be ahle to gather news from the churches more readily thau heretofore so that the correspondence will he fresh and bright to our readers．We will also be able to get our paper to our readere more promptly than beretofore．In view of these adyantagee we heartily invite your co eperation； and if each of you do yoar part，we shall give you a paper in conteuts，convenience and me－ chanical appearance second to oane in the Brotherhood．Te facilitate the work，and aid in producing a paper filled with choice，boul－ instruction we mabe the following very

## LIBERA，oppes！

1．For 84,50 we will send gou the B．at W． hree years，and gire vou the＂Problem of Hu － man Life．＂Thas hook retaile at 2.00 ．Here ia au opportunity to get the B．$\wedge x$ W．three years and as excellent book for nothing．
2．For 83.00 we will send yoa the B．AT W． two yerr＇s and the Fouth＇s Advance free during 1881.

3．For $\$ 175$ we will eead the B．$\Delta T$ W，and Youth＇：Advance to the same address for one sear．

## OUL AOENTS

Will please remember that the above do net affect premiams off red in Prospectas．For in－ stance one subscriber for three yeara and $\$ 1,50$ is the same as three subscribers for one year at 1．50 each．May we now expect each of you wiverease your list？Some of you have al－ ready done so，and wa believe an earnest，perse－ vering tifurt by all will tell very favorably for the Werk．A ctmple of eularged paper will bo issaed soon to all our readers．

The American Bible Socu ${ }^{\text {ch }}$ y have procured a astr etop－cylinder press，upon which alons a whole Bible can be printed every minute．

## W．U．R．ㄱ．TIME TABLE．



# BRETHREN AT WORK. 

"SET FOR THE DEFENSE OF THE GOSPEL,"-Phil. 1: 17.
Vol. 5. Lanark, IIl., Tuesday, Nov. 16, 1880. No. 46.

GENERAL .IGENTS
THE BRETHREN AT WORE
AND
TRACT SOCDETY.


## CURRENT TOPICS.

The Bindoo Women work wil day for two baddfulls of rice, one of which theg give into the treasury for the furtheraace of miasion work. That is zeal equal to living.
The State of Kansas by pepular vote has propofed an emrodment to its Sinte Coustitution, by which the probibition, not only of the eale, but of the msinufacture of intosicating spirite, be incorporated into the organic law of the land. We are always glad to publish udvance movepents of that kind.

Thongh the Methodint Church bas not get been ten gears in India, and has no belp from Government or from any home society, it now supports from thirty-five to forty miskionaries in the thrae Presidencies, has acquired chareh property valued at 300,000 rupeet, sod last yearraised 110,000 rupees for its own work from the free-will offerings of the people.

The Catholic Herald of Cinciunati shows the feeling of the Roman Catholio Churols towards our freeschools, It ssys: "TLe State has no right to edueste the cbildren. The churcb and spouse of Jesus Clrist alone hass the right and the duty to educate. The State bas the right and the duty to have the children educated by tbs Churel. If there be a party tbst would biodor Catholic educatiou, the State has a right to atrengtheu the bands of the Chureh, to secure to her the right to edueate."
At the recent Episcopal Couvention in Ness York, the Committee on the State of the Cburch reported, among other thiugs:
We think we spe in some of the clorgy is dis. position to conform to the tastes, seutiments and opinions which once wera peithor consist. eat with winisterial fidelity, nor approved by the worldly-minded. Plseea are frequented annusements are indulged in, and opinions are advoosted, which make them popalar, perhaps with tbose who gladty welcome them to he com pauions, hut have no respect for their instructions or admunitions, To escape the impatation
not enter, realms of worldly coniormily, levity and indiference. In adminstration of their parisbea and seeuring means for their maiuten ance, they permit and countenance just those. thiuge which aatural mon loves and in which the young take most delight. Cburches were onca bailt by lotteriep, but moral sense was at last offeoder, and they were prohibited. Now, theatricals, daneing, suppers, and whaterer else will draf money from the tbrong who love ex citement and amusement, are yresented as attraclions for sceuring the meane with which to carry on the Churcb's work,- We beheve thi se practices are destroying public respeot for masy teacbers of our holy religion. They appeal to motivea from which men should not act in the Redeemer's service, or making offeringa for His boly work, while they cause encmies of God to blasphenje,
Mr. Moody never asid a truer thing than when commentiog on the lessons of Lot's life in Sodom, he remarked: "Men tell us they wsint to get influence over the world, and are going to resch the world in that way. Do they resch it is that way? Do worldly Christians resch the world? The world raches them and pulls them down. We don't pull the sorld up. Soparation is what we want to-day. We want the men of God to come out from the world.

It bas only beed a short time aince religions people were horrified at the ides that there wsa no Sunday in New Orleans; but now visit Cinoinnati, St. Lonis, Cbicago and New York, and be tbrice borrified at the fact that Freueh sccialists and German Rationalists, back-logged by "beer gartens;" and tlanked by atbeistic city officers, have transformed the Lord'a day into a day of revelry, danemg and voluptuous music If the rural population of our conntry were growing godlese as rapidly as the population of our cities, and were falling into the same laseivious babits precipitately, the fate of this boasted Republic would soon ne that of apeient Greece and Rome.

The twalfth sumaal meeting of the Womsn's Bosrd of Foreign Missions of the faterior, of the Congregational Chureb, held the first of its tro days' sescion at Piymonth Chnreb, Chicago the 3d ust. Thirty women ure now in the foreiga work ander their auspices. Eight bave been added to the list, while two have been married, snd haveso gone from for eign into tome miasionary work. Six hoarding snd high ectuools, forty-one village seboolk, and fifty-six Bible women are supported by the society. Foarteen hnodred dollars have been contributed for erection of sohools in Turkey and China. Otber gifts at the requesta of don-
ors, bave been appropriated for Armenia Colinge, at Harpoot, Turkse, for sid to famine aufferers in Turkey, for designated miesionaries, and for the support of the Home for Missionaries' Cbildren, ander the care of Mrs. Walker, at Aubarndste, Mass.. Instraction in regard to foreign wission work bss been made aspecial feature of Sunday-School work. Young lodied of the various churebes are taking a morhing interest in the masion. Ten thousand suisisjonary leaflets and pamphlets have been wat out from the oftice of Life and Light daring tho year. Two thousand lettera have heen answered in regard to missionary worls.
A Mothen's Society has been formed is Chicago baving for its object the hygienic and moral care of young ehildren and the walfare of mothers. A grest deal of oruelty in done to infants througls ignoranse, and the society hopes to prevent much of this by proper edacation. The poor as well as the ricb are to share alike bonefits of the anaciation, and as the field is large the workers expect the earnest co-operation of alt good people. Tbe Preaident of the nociety is Mrs. Tbomas Wilce, 708 West Harrison St., Chieago.

The Presbyterian makes a good point againat some of those who are so eensciencionsly opposed to singing anything bat Pslams in churchIt states that "they sing alt sorts of songs-patriotic, Moody and Sankey, or love songs outside of worahip; and that it in only in the wor ship of God in apecial religions meetings that they demand Palams only." But that is the way with some people; in the meeting house everything must be very exact, bat when witb the world they can do about as they please. Tbey ean be as worldly as any of their neighbors when doing business, bot the faw minutes spent in chureh on Sanday must have a very religious appearance, just as though a few minutes pionaly spent conld atone for a week's inconsisteney.
People who lose their reading mattor in the maila may be interested on besring that Pobt master-General Maynard bas issued ana order diother hike reading maiter received at the dead letter office sball hereafter, instead of being sold for waste papar, be distributed to charitable and reformatory institotions in and around the ns-
tional capital.-Bible Banner.
That is too mueb of tbe good thing for Washington. We euggest that anch uncalled for reading matter be distribated in the vicivity of the postofice where it is onginally sent. Tbis would save the expense of sending it to Washington, hesides being the means of giving a general circulation to all nnclaimed reading materal

## Agrigions expay

## THERE IS POWER IN THE OHURCH.

BY JOHN HEBSESEROZR

JESUS Corist, who ie the head of this organization, clothed her with authority, though he himself beiog the law-giver through inspiration, did not particularize every item, but has clear'y set forth priuciplea that will cover all cases and give sufficient authority to execute her power and use her judg. ment relative to indefinite points of law. Whes we come to examine the law of Christ we find that there are minor or locsl truths contnined in the one sed great truth. There are also local items contsined in the oue and great item. There are different books contaived in the one sod great Book. There are also different priaciples contained in the one and great 1 rinciple. Thet if we take therefrom one of those items it will not conatitute the ose mad great item; or if we tike thertfrom oue of those truths, we thereby spoil the ove and great truth; or if we would im. peach one of those books, we would therehy destroy the great Book of books. If we erase one of those priuciples we deatroy the priaciple of Christianity. Let us examine some of those points. The Savier anys: "If two of you agree on earth as touching any thing thet they shall ask it shall be done for them." No ove will indiscriminately cover every. thing that msy be asked for, but only such things that may accord with the Gospel. The savior at another time exclaimed that ye ask and receive not, becsuse ye ssk smiss. This will qualify the other above named. This law does not particulnrize in every case, sud point outall the thinge that the Christian manshould not engage in; it does not mention horse racing or the taking of a game of cards or attending the billiard table, or the ball-room, etc., etc.

We will then suppose thast if i hroth. er should take a liberal view of this matter, and would conclude that the gospel gives licenpe to en age in all such things, from the simple fact that inspiration does not meation the use of them ns being forhioden; and as the gospel does not mention them to forbid the Christian to engage in them, he would defy the church to restrict hime,
and appeal to the Brethren that they have nlways held forth that the New Testament aliall be our guide-the man of our counsel-sad if the church would advise or admonish shim, he would no doubt get stronger in the belief that the church has no right to re strict him or to charter him for such things as are not mentioned in the Gos. pel, I ask what would be the duty of the church in such a case? I presume we would all agree that there is a principle contained in the law that will forhid all such vanities originating from the lusts of the fleah. (See 1 Pet. $4: 3$.) The term there made use of will cover it all, viz: lascivinusness, lusts, revelliags, bsaqueingo, and idolatries, sud no doubt all wonld say that it would be the duty of the church to sdmonish such, and if he would contiaue obstinate and refuse to hear the church, to deal with him according to Matt. 18; notwithstanding it be a matter connected with en indefinite point of lsw, yet the church would have the power thus to derl with such a one.
The law of Christ does not malse mention of any particular garb to be worn or how the clothes shall be ont; theo suppose thst a brother would come to the conclusion that as the Gospel does not particularize and circumscribe every littla item connected with the dress question, that he is at liberty to do as he pleases, iodependeut of the church. I guess the devil would soon tell him there is no religion in the clothes, snd it maskes 40 difference about the outside just so the inside is all right. Suppose the Brethren should send bim a visit, or undertake to restricthim, and he independently would defy the church, w ould not have his dignity iusulted by n risit from the church without a "Thus anith the Lord," no douht he would soon find $m$ any advocates for bis cause, end wnuld perhaps aoon secure s press, ned edit a paper and eow that kind of seed all over the brotherhood, and the main topic I presume would be to ridicule the church and call the brethren old orderista, and of course advocate what they would call "progression", some one wonld exclaim, "We are progressive, and hold to progressive views and applisnces." We would as seon be caught robbing a hen roost as enriching oursel ves with the declaration of ove thing and the belief of another. "You, breth. ren, present the New Teatament as bein $g$ sofficient to discipline the church,
and yet undertake to enforce an order not expressly mentioned in the Goopel. Better lay aside all your own notion of things not pertaining to Christ'e kingdom, and ecatter them na chnff to the wiad."
"Christ only can enve us, and him ouly can we serve. We will not be governed by your traditions and customs of the church. We sre willing for those of you who aeek salvation in suything else but hats and caps, costs and bonuets, etc., but we will talk of Jesus and his love." I ngaia ask, what should be the duty of the church io such is case? All must agree that sbe has the right, from gospel suthority, to briag all such, whether it be ao individual or congregntion, under its supervisiou either at A. M. or in in locnl church, and deal with them sceording to Mstt. 18. Netwithstsnding the law is indefinite as to the very cut of the dress, yet we agree that there is a priaciple that will lend to it aud cover the whole matter. It ia the principle of humility and non conformity to the world, which is the outgrowth of love-love to God, love to Christ, and love to the church. 1 Joha 2: 15: 16 .
"The lusts of the fleab sad the lusts of the eyes, and the pride of life ie not of the Father, but of the world;" nad it is clear that those who would follow the world- (1 Pet. 3: 3), in style of dress, plaitug the hair aad of wearing of gold, etc., love the world more than Christ sad the church. 1 Tim. 2: 9. "Iu like manner that women adorn themselves in modest apparel, not with braided hair or gold or pearls or costly array." "As obedient children, not fashioaing yourselves according to your former lusts in your ignorsnce." 1 Pet. 1:14. "Be not coaformed to the world, but be ye tranaformed," etc. Rom. 12: 2. Now wheu we consider sll these pointa of law I think it will require a mecific form to exclude all these items here mentioned as not to be indulged in by the people of God.

Peter and Paul forbid the wearing of gold and plaiting the hair; and not only that, but forbid us fashioning our. selves according to our former lasts. One may ask, What shall we fashion nfter then if not sfter our former cus. tom? I would ssy, nfter the castom of the church, which is acknowledged by all the churches and the world to be in modestand plain one. Paul's language to the Romans juat agrees with

Peter and those Soriptures above meationed. He says, "Be not conformed to thia world, but be ye traostormed," etc. How io the name of sll that's reasons. ble cao any ooe be ooo fashiooed and aoo-couformed, sod tracsformed from: the last of the flesh aod the luat of the eyesaod the pride of life, which is of the world, and yet be fashioned nod conforored to its customs io manaer of dress? This is a mystery yet unsolved, and will remaiu bo uotil the ead of time. We iufer from the above aamed scriptures, that the churoh has the power to eatorce striet disciplioe, nod ns there is an acknowledged modest, plann, neat, and comfortable costume established by the church, and we do hold that whea persous apply for membership ned promase to reaonace the devil and the world with all its pomp and vaoities, nod everything that is ioconsisteot with the spint and teachiogs of the Gospel and thas promise to the plaio order established by the church, theo after com iog into the church, refuse to comply and advocate a priaciple to the opposite bid defiauce, ridicule and reproach her, she would have the same power and authority to chastise such as though they lad taken part in the ball-room or gambliag shop or any of those vasities above iamed; from the fact that they will origraste from the lust of the flesh, and it canaot be denied that there are priaciples cootained is the prieciples of Christisuity that will cover all cases. We might eoumerate many more, but as our article has growe leagtbier thao Wo iotended, will say, in conclusioa, 1 wish the grace of God to every faithful member in the charch, to help ber execute ber power, pruee the vieeyard, purge out the old leaven so that Christ will own us at bis coming.

Goods Mills, Va.

## Thith Pretanio at Bivik

SELLING BELOW COST.

## BT D. E. BRUBAKER.

$I^{T}$T is not only the temporal thinge and commodities of life that are selliag below cost. Poor falleo hurnacity has sapopted sad carried on this mode of barter sod traffic in the ascred precincta of religion aud religious thiogs, more or less ever siace the first tracssction of this kiod was consummated in Edeo's garden. So presistent and eaergetic is this class of merchat men that we sometimes stand amazed at the vast vol-
urae of basiness done on so amall amouot of capital.
It is reasooable to suppose that io his first barter with the chief priests upon the price of the "Lord's Glory," Judas' asking price was much higher thso his fias! selling price. Bat true to the motto of this class of salesmen, he 00 doubt fionlly concluded that a loov price was better than no sale. Thirty pieces of silvert so equivalent for that uofathomed gift, that precious "Bread of hesven," which was seat by the compassionate Father to give life to the world! The world aever has nor never will be ahle to decide how much below cost this wooderful sale was made. Egau bad paiaful experience io the way of doing lusioess. Poor mortall he sadly realized in the future that he cold out too low, aod yet it would seem that the trasaction proved of some preseat profit. Aod there atands recorded that vaparalleled Bible aarrative of Jacob's soes selling their own brother to hardhearted meo of a strange land, where he would forever be tora from the comfort and embrace of his fond father, wringiog aod rendiog his aged heart with uatold grief-sill for tweaty pieces of silver. The price was too low, as they afterwards learned, wheo the wise purposes of God were fulfilled io Joseph, as they gazzd upoa the full developed maohood of Joseph io sll has wisdom aod glory.

We will now call attention to a very common practice of disposing of valuables below cost, and the spplication will fita very large proportion of the present generation. The sianer is warn. ed by the Bible, reproved by the Holy Spirt, sed persuaded by the muister of God's Word, to forsake sio aod accept salvation, which, he is ioformed, is placed within easy reach by the mercy of God through the stooemeot. He is farther scriptually iostructed thao upoo the easy terms of the gospel. He may become so heir to the most valuable inheritance ever offered to man or reflected upoo by the humsa mind. Ia short, it is his birth-right to eojoy this blessed position before God his Maker. But behold $O$ heaveo, and be astonished, $O$ earth, at the careless mosoner io which mad deals with his opportunity of beiog forever blessed aad eternally saved!

The soul precious beyood all comparison, 13 cheated out of a home io heaven for less than thirty pieces of silver, or evea less thsa a mess of pottage.
$O$ what heart can conceive the bitter remorse that will follow the indestructible memory of the lost to the other world, when it will be found they sold everything that was valuable below cost! But is there no remedy-no mesas of protection agaiost selling bolow cost 1 Thank the Lord Jesua there is. We oeed to study the real value of things. The Gospel furnishes the rule by which to make correct eatimates; in short, it is a complete aod perfect price list of the valusble goods committed to our care, aod verily wheo we sell to the enemy of our souls below cost it will be required at our banda. $O$, noreeoncileal siouer, let me appeal to your better judgment once more; reject at once the very low price that the eoemy places upoo you. You are precious beyost compreheosioc. Your soul is formed for a great aod high destioy. Do not sell out and forever lsment the consoquences.

Iowa Centre, Iova.

## OUR MOTHER.

"Dear as thou wast and justly dear, We will not weep for thee:
One thought aball check the starting tear, It is, that thou ort free.
And thus shall faith's consoling power The tears of love reatrain
0 , who that asw thy parting hour Could wish thee here again.
Triumpheat in thy closing eye The hope of glory shone; Joy breathed in thy expiriog eigh, To think the race was ran.
The passing spirit gently fled, Sustained by grace divine;
$O$ may such grace on ua he ahed, And make our end like thime."
-The chaldren of Susie Arnold.
Lanark, 1 ll.

## LEARN TO BE SHORT.

LONG visits, long stories, long exhortations, long prayers, sod long editorials, seldom proflt those who bave to do with them. Life is short; time is short; momeats are precious. Iearn to coadeone, to abridge, aod iotensify. We can eodure many an ache and illif it is soon over, while even pleasures grow ios:pid and paio satolerable if protracted beyoad the limit of reasoo and con. vecieace. Learn to be short. Lop off braoches; stick to the masia fact in your case. If yon pray, ask for what yon desire, aud stop. If you speak, thell your message, and hold your peace. Condense two words into one, and three into two. Leara to be short.

## GOD PITY THE POOR

God pity the poor when the winter comes And the wind blows loud and sbrill, When bread is high and work is scarce, And Inbor-wbeels stand still.

God pity the men who walk the streets And plead for work in vain;
God pity the sick in their scanty beds Through long, long bours of paid.
God pity tho womau whosa heart is wrung As she loaks on her scanty store,
Worse than wasted, to purchase rum; Aod the want-wolf at tbe door.

God pity the poor whem the cry for hread Wuleth up from the hearts despair, God pity the rich who in achish ease, Have nevera thought or care.

Forlihn Resthite at Weyl
BEARING THORNS AND BRIERS.

> aX JAYES M. MYPP.
"But that which beareth thorms and briers is rejected, and is migh unto curaing; whose and is to be boraed" -Heb. 6: 8 .
ITHE first poiat we wish to notice is,
the different ways by which we may bring forth "thorns and briers."

Frat, By unbelieving; when men will go on in their siuful ways, continuing to reject Christ and his precepts and say is their own hearts, "There is no God, no hereafter, no hell," and continue to teach such abominnble doctrine: such characters as these are the caes that will be dealt with as "that which beareth thoros and briera."

Speaking it a literal sense in refer ence to thorus and hriers, $w$ ? sre all aware that they are a burden and an aggravation, chokiog all cood seed that may be sown in their midst. There. fore we think thal the apostle, when speaking in reference to those wicked and devil-serving people, spoke wisely in comparing them to "that which beareth thorns and briers."

Please do not understand me to say that Paul was comparing those persons to whom he was "writing, to "tbat which beareth thorus and briers;" for he says in Heb. 6:9, "But, beloved, we are persmaded better things of you, and things that acconmany salvation, though we thas speak." He was only waraing hidHebrew brethren, and exhorting them not to fall brek from the faith, lest they should be numbered with that number "which beareth thorns and briors, whose ead is to le burned." Bnt, kind reader, there sre other ways besides unbeJef, by which we may, comparatively
spenking, bear thoros and briers. There are a grest many persons in the world who are possessed with a dead faith. They helieve that Jesus Christ is the Son of God, and that he is the Savior of mankind; thst he left a saving gospel by which we should all be guided; but they go on in sin and open rebel. hon against God. Proerastunation is stealing from them-they know not how much of the time that God has given them. They snow it is their duty to accept Christ and obey his will, lut they du not seem to realize the uncer. tainty of life sad the certsinty of death. They go on from day to day, still bearing "thorns and briers," or, as it is often remarked, "Bowing their wild oats."
. Brethren and sisters, let us watch sad pray; for there are a great many other ways by which we may bear thorns and briera. I do not believe that the subject is strictly confioed to those outside the covenant of grace. We, dear brethten and sisters, sometimes become pray eriess and cartless, and constantly grow weaker and weaker, snd the good seed which has been sowa io our hearts begins to wither; the tborns sad briars begin to grow and choke it down, and alas! hefore we are aware of it we begin to bring forth "thorns and briers." Brethren and sisters, let us watch and pray, that we enter notiuto temptation.

And now, dear reader, let us notich what the apostle saya concerning "that which beareth thorns and briera." In the first place he says, "But that which beareth thorns and briers is rejected, and is nigh unto cursing." Dear reader, I ap peal to you who sre yet outside of the covenant of grace, do not procrastinate the day of your aalvation. Oh! do for once consider the swful consequeaces of living and dyıng in sin; because the apostle comparessuch to "that which beareth thoras and briers." And further, he says that suel. "is rejected, and is nigh unto cursiog."

And dear brethren and sisters, let us look well to our footsteps; for we, too, are in daoger. Thas world is so full of wickedness, and we ate surrounded on every side by divers temptations: hence it is our dnty to watch and pray. But, beloved brethred, in addressing you, we feel to say with the apostle that "we are persuaded better things of yon, and thinge thst accompsny salvation, though we thus speak." And why do we thus speak? Because the world is full of sin and uncleanness, and we
sometimes fear that s little of this thornbesring spirit is getting into the chureh, hence we should be warned of the danger. And we further learn that those who have lived and died in such a con. dition, ars "to be burned." Then let us exsmine ourselves every day, to see whether we have been nourishing and bringing forth fruit from that good seed that bas been sown in our hearts by the spirit of Christ, or whether we are hearing thorns and briers. If we can see where we have come short of our duty, which we often will, we should pray to God in faith, not wavering for streagth and Christian zeal, that we may go on in the performance of our duty, and at last be landed home in hesven.

Fer Bit Brafluen at Wark

## MISSIONARY WORK.

$\mathrm{M}^{1}$ANY are wondering why so much delsy on the part of the General Missionary Board appointed by last $A$. M., since reports show that ample mesas sre in the treasury to justify action on their part. While that is true, it should be remembered that said Board labor under great inconvenience, in coasequence of living so far apart; and as a meeting of the Board would iocur considerable expense, we are do ing the best we can by writing, which is a slow process. Another reason is, we cannot so easily furnish the brethren to go. We have several ealls which might afford lahor for two or three all Wiater at least, and we ars exceeding. ly anxious to have them filled. Could not our brethren and sisters sid us in suggesting both territory and bretbren to fill the field; such as will faithfully preach the plain truth of the Gospel, and advocate the general order of the church as interpreted by our Anounl Council, both in public assemblies and in private conversation, and then back it up by their own godly actions, conversations and appearances? We would feel thankful for any assiatance in thst way from any one, reserving the privilege of being judgea in the matter, aa we are beld responsible by Apaual Meeting for what we do.

Would like to hear from the members of the Board as to the propriety of calling a meetiog of the Board soon, or any time befors the next Annosi Meeting, where I bope we all will meet, if the Losd will, and we live; or any
auggeation they may have to offer in the ioterests of our important labores, *o the work will move ouward gradually and permaneatly, and acceptably, both to God and the chureb.

Enaoh Eux.

## PRAYER, AND MODEST APPAREL

ay D. P, BAYLNR.
"I will therefore that men prav every where, lifting up boly hands, without wrath and doubting. In like manner, also that womed adorn themselves in modest apparel, with ahamefacediess and sobriety; bot with hroidered hair, or gold, or pearls, or costly array. But with good works, which becometh women. profensing eodliness." 1 Tim. 28-10.

"IWILL that mev pray everywhere." Paul having his authority from Chriat, spake uothing but what he received from him, therefore he saying, $I$ will, is equal to $I$ ecmmand. God bas ordained prayer the menns in grace to communcate with him. Prayer consists is supplication, in'ercessiou aud thanks. giving, and may be rednced to the simple form, petition and thanks. "Ask, aud ye shall receive;" says the Savior, "add in everything by prayer and aupplication, with thaoksgiving let your requests be made known unto God," eays Paul. And out of God we cannot live, move, or have any heing; and without Christ we can do nothing good, for he maust work in us both to will and to do his good pleasure. Therefore we are nuder ohligation to pray everywhere, and always; that is, have the miad in a frame for prayer, always and everywhere he ready for prayer; and when occasion requires it, pray, even if it be at the seashore.

In the beginning of the chapter Paul exhorts, that first of all prayer and suppheation, etc., be made. In some ex hortatione to prayer the thought is sometimea conveyed that this "first of all" applies to our public meetings. I have no objection to this thought, provided it does not restrict Paul's "first of sll" to our public religious meetiogs. Sure our meetiags must begin with prayer, but so must every transaction io our lives begin, whether the duty or act be religious or civil,-first of all prayer. The poet sings, "Begio the day with God." My motto on the mantle reads, "Begio and end the day with God." First of all means every act of our lives, expressed here everywkere. Every day, first of all, prayer; in the morning, prayer-lay open before the Lord all that we bave on hand for that day. Then petition; pray God to give his grace and apirit, to enable each reember of the family to perform his part. Pray for wisdom, for judgment, for prudence, for patience, for health, for everything.

Before the apostolic order of doing
missionary work was ont of style, Eld. Jobn H. Umastead and I used to agaio sod again take eight week trips missionary over the mountains and hills Brother Umatead used to pray God to strengthen our horse to briag us safe to our objective poiot. This is right; pray for everything, and if we do that our prayers will not be st intervals of weeks, but every day, and every hour in the day. Having hegun the day with prayer, we elose it with thanksgiviag. In our morraiog prayer we may ask God for everything we need, for every memher of the family-wife childrea and domesties. Pray for them in ther hearing. Let them know that our depeudence is in God. Io the evening, close all your business with thankegiving, confession and acknowledgement. Acknowledge every blessing and mercy as the gift of God, and give him thanks for it. If anything went wrong during the day with you, or any merober of the bousehold, bring it all before God in confession. Confess your own eriors first in the hearing of all, of the wife, of the children, and of the domestios. It may coufuse you at first, and make you feel a little asham.d to confess your sins in the hearing of all the family, but it will be a powerful guard against a repetition of the same way. Even so with the wife, the raother, she will not often give you oceasion to confess her faults to God; and Aavie and Mary, and Charlie and Sallie will not let you tell the Lord how often naugbty and bad they were. Try it, it will do more good than all your scolding aod yattan treatiog; while the hired mat in the field sad the hured woman in the house will love you and will be the best em ployees to he found. Then pray every. where.
"Lifting up holy hands" In my hoy bood days I used to bear my grand father exhort the brethrea to take heed to the little things. He would asy the little foxes apoiled the vines. Lifting up the hauds in prayer is regarded a lit the thing hy some; even brethren preaclers sit at the tahle and pray with their hasds on their knees under the table; and in public meeting some hang their hands down slmost to the floor while praying. We have our hards, and we must put them somewhere. "Is prayer," Paul 6 ays, "we shall lift them up." And again, "Lift up the hands, that hang dowa, and the feeble knees."

The brethren who have made such rapid progress in religion as to discov. ering new light, have foued "out that our fathers worshipped form. These say, "the early impressions made upon my miod by the exhortations of the fathers border on superatition." Well, be it so: 1 will risk it. With melifring up the hands in prayer is a matter of conscience. Holy hands-hands lifted up in prayer-must be prue fromsio,
must not touch nor handle the unholy things of sid. Our lives must corres. pond with our prayers.

Without wrath, no hatred, no envy, no ill will, no evil epeaking, no malice agaiost any one.

And doubting. To pray without doubting is to pray in the full assurance of faith that we will receive and enjoy the blessing we pray for as far as our prayera are consisteat with the will of God.

In like manner that women adorn themselves in modest apparel, i. e., पроD the eane suthonty he wills (commands) that men should pray everywhere, be wills (commands) that women should adorn therselves in modest apparel. Just as the man shall pray and lift up holy hands everywhere, so shall the woman adora herself ia unodest upparel everywhere. According to the recent discoveries the "progressives" have made, Paul must have been nu ignorant, superstitious kind of a mas; be wills (comman Is) that women professing godliness should adorn themselves ia modest apparel, with sharuefacedoess and sobriety; not with broidered hair, or gold, or pearls, or costly array All these a corrupted Christianity indulges in; and "progresaion. ists" have recently discovered that thered is nothing io dress. Heace with these, womeo professing godliness may erisp and curf therr hair io the most complex masoer, and with the mont gorgeous dress fill a place in the cbarch. Ir oncy tue meantre miont. Fee, be sure that the heart is right.

Woman has been invidiously deficed, " $\Delta \mathrm{a}$ animal food of dress," bay 8 Dr. Clark. When ahe is seen in her sil. ly dress, with her head dress stuck full of bird wings and tails, the ahove definition seems to he true. But where? Lad "where men and women opeod much time, cost, and attention, or decoratrog their persoos, it affords ample proof that within there is little excel. leace; and that they are endeavoring to supply the want of miad and moral good by the feeble and silly aids of dress and oroameut. Were religion out of the question, comraon sense would say, in all these things, 'Be decent; be moderate aud modest."

The plaic, neat, modest, and unassuming apparel our mothers, wives, and sisters used to sdorn themselves with up to the last decade, and in come places still, are by "progreasiouists" mo longer considered modest, but immod. est, unhecoming, sud out of style. Tbis new discovery is the result of the new progressive missionary system introduc. ed into the church. While the spostolic missionary system was the order io the church, the fathera nsed to go everywhere, preaching the Word and exborting the members to atradfastuess, meek. ness and plaioness. Then the order of the church was the same everywhere.

For the Itrolaren ot Work

## FAITHFUL MINISTERS.

BYJ. I. SNAVELY.

"M. oreuver it is required in stewards that a mats be found talthtul." 1 Cor. 4-2

PAUL has reference to ministers or preacherf. Faithfulness is an essental qualfication in every Christian; there are no Christiane but what are faithful. Fwithfulness is an attribute of God and a main apring of a Christian's life, and aspecially is it required in a ateward, that "be be somend faitibful." It ia expected of a stewerd to foed, or to belp feed the flock; and he is to be an example to those arouod him, not only in the palpit hat every whare; be in to show himself "a patters of good worla," he is without respect to persons to disp wse the trulh of God. Todo tials be caunot re-peet his own ease and co aforl; he must be willing, as a good and faithfal steward, ts entitee hardzass. Ho is to eadure all this for the elect's enke, that they may also obtain the salvatian that is in Christ Jesus, with eternal glory.
One minister uay not be so eminent in learaing and natural eloquence; all that is roquirad of him is to he faithlul in that be bas. Brethren, we are only faithful when we bad ouraelves to the work weth all our mightWhen we do with all our might whatsoever our bands find to do.
"It is reqnired of a steward to be found fayb ful;" when he calls for faithfulness he calls for the miod and will to be on his side and ou the side of the things of his kingdong. The way is just as narrow as it was eighteen hundred yoarsago Thare is dauger, instead of us keartily laboriog against the luats and love of the world, for us to give leave to the world to close in with us aud hang sbout us and by irragularity of life, frivollty, vauity, in-difference,-by us living in a luke-warm manner and othez ans contrary to truth may forget what is required of us as "Etewards of the mysteries of God." There heve always been denres and endeavors to recanclle these twe in oue (the cbarch eod the worid.) Eadeavors have hees wade to serve God mammon; it can naver be accomplisted.
In following Christ as faithful stewards we mast not expect worldly riches and pleasures. We must be willing to forego comforts and endearments to preach the kingdom of God. We cannot boint of liberty and as faithful stewarde, and az having done our whole duty, when our hearts and oyes are fixed on worldly objects, and we begin to hanker after them to sach an extent that me begin to maglect aud do our work in an repproper manver, and sometimes seem to be ready to renousce spiritual things rather than to quit worldly things. No, when such in the case, we have been faithless and untrue, and the consequence is, the good cause must suffer; all because wa have not been as required-faithful stemards. Those who seek to ba faithful must bestow pains and improve thair time in searchng the Scriptures, even if our advantages ard but zmall. But slas! how faw of us, like the Ethiopian searching after truth, stody the sacred Book. While riding in enr chariots we may begin to make excuses, and say, "TVe have hat a very little time to study; the cases of bnsiness are pressing u9 60 bard, that our time has all been talsen
up. The clams of homa and family are coaseless. I wish to be excured." I have my doubte if the Lord will hold us guiltless if we suffer any thing to come between us and God, and then offer it as an exeuse for not doing our duty. We should be a little slow making excusea for not working for Jesus, for we might frame some which ha would not listen to. Brethren, let os unitedly resolve to be faithful, and rou at the Savior'a call; in union to do bis work. His Wordis the sword of the epirit; it pierces deep; it is a discerner of the thoughts aud intents of the heart. It will be a great comfort and consolation to us, when on reflection we are conscious of havine, done our whole duty. It will be a belp to faithfulaess to recollect that in all our deliberations, in all our sermons, in all our studies, in all our convershtons, that our work will be fried as ay fire. We mant look to Jesus as the fountaia of pow or and authority, and be subject to his hidding, and he will accompany his word with power to deliver sinners from Satas's boudage.
In the word foith/ul mach is ¥rapped up. It is an experiguce and a practice touchugg every duty is hife. Be fisthful as requirod, aud receive a "crown of life."

## THE KEY TO THE BIBLH.

## हY C \#. Patsbaver,

To Brother $J$ O. Culler, of Indiand:-
THANKS for your frank lettor. I evjoy wharp, hoasyt criticism, and like to have $12 y$ writinge aifted as to their principles. That my epigrammatic style should sometimes puzzle you, is quite atural. That you should need to read my essays again and sgaip, and then mise some of their meauing, is almost a matter of course. I am a poor infferer, and bave gir. ea myself exclusively to an intellectual life for quarter of a eentury, mostly coufined to my roons, and sometimes for years to my hed, and it is not strange that isolation and eonstant stady and investigation of principles have made me too recoudite for minds loss exclusively devoted to the Keruels of truth. But if the read ers can fairly grasp Gods key of the Bible, he cau also unlocs all that is obscure in ny easays, and a thousaud glorions soul-feasting wonders which my pea never touched.
GOD IN CHRIST. This is the Divize nuclevs from which nll trath in satural, providence, and revelation radiate, and around which all bas its orderly arrangement. This is the conservative of the Universe, aud must he the conservative of the church. Not to get into this secret ie to be out of the Divize order, out of place, out of that life which is Ealration. "The kingdom of God is not meat and drink," not bopt sm, nor sacred supper. aor holy eucharist, nor plain dress, nor correct deportment; but it is a characterintic hasis of "righteoumess, pace and joy in the Holy Ghost," by which all these peculiarities of *scrament, of demeanor, and relation are exprossed. The one great fact to be realizad, not simply accepted and contemplated, but appropriated as the life of life is "God in Christ," God iufleshed, God so haman so near that se see him with our eyes,
look upon him, handie him with our hands." I John 1:1. Unless we do this really with onr own eyes and hands, we are no Christians. If our seeing is not God's seviug, if our walliag is not Clint's walking, we are none of the elect. 1 John 1: 7 , and 2; 66. Unless we conftse, in the simple, ordiuary expressiou of daily life, "that Jesus Christ 18 come in the flesh," we are not of God. 1 John 4: 2, 8. Lip confessiou will not answer. Thousands contend for is Cbriatian creed, whose life at core and in its manifestation ss auti-christise. We baverplenty in the church who "confees uot that Jesus Chriet is come in the flesth." Their life han me bigher fount than parental, and their mortality it only whitewashed corruption, and often not that To be a Chratian as to HEHAVE, LIKE Godis the plese. Thas is the only true definition of a saint. It is more thau mitation' of a higher Ideal; it is the very life of' God in the soul moulding us by organic law after the Divine buman Prototype. Such a prideciple u-as all Gud's means aud ordinations Ior God's ends, It will no more assimilate tobacco and gewgavs, than the natural life sill stryebnine or weneaic, So grest is man that he cans enshrime Gudi 60 wondertul is God that be can bocome flesh. This is Curiatiauily: this is brotherhood: this is heaven, heresad bereafter. Who counts on less, counts on eterual disappointment und despuir.

Fron tsecblethen

## BE PATLENT

1rOU ars tender-hearted, and you wast to be true aad are trying to be-leara these two things; Bever be discouraged hecause good thinge get on so slowly, here; and never fill daily to do that good which lieg itext to your hand. Do not be in a harry, lut be diligent. Enter into the sublims pationce of the Lord. Be claratablo in view of it. God cas affori to wait; why cannot we, since we have, ham to fall back upoa? Let patience have her perfect work, and bring forth her celestal fruils. Trust to God to weave your little thread into a great web, though the patterns show it aot yek. Whes God's people are able aud willizg thus to labor and wait, remember, that one day with the Lord is as a thousand yearn, and the thonsand jears shall show themselves as a pertect and fiuiahed day.

Dr. Emmons, tha able New Eogland divize, met a pantherstical physician at the house of a sick pariabioner. It wan no place for dispute, but the abrupt question of the paatheiat was: "Mr. Emmona, how old are you?" "Sixty, nir; and how old are you?" "As old as creation," was the triumphant response. "Then you are of the same age with Adam and Eve?" "Certainly; I was in the garden when they wers." "I have always heard that there was a third party in the garien with them, but I never knew before that it mas yon."

A man's cbaracter is like a fence-it eannot be atrengthened by whitewash.

# Home ant dramilu. 

Hasbands, wve your wives. Wivea, submit your elves anto your own busbands, Childres, obey pour parente. Fethers, provokenot your cblliden to Oruth but bring them op in tha anrtare and ad conaltion of the Lord. Servante, be obedlent to nom that are your masters-PAUL

What a transformation would be wrought in most bomes, if every inmate would form and keep the resolution to say at least one gentle and loving thing in the home circle every day !

E Never let children go to bed with cold feet. Indeed they never should be allowed to sit in tbe house with wet or cold feet. Many a child has died of croup whose life might bave been preserved by a little attention to its fect.

The married man drives up with his wite and a young lady friend of the family in the buggy. His wife clambers out ss best she can, getting ber dress all mud and harting a corn against the wheel. Then the mou bounds around, the young lady friend leaus over the wheel, dropa into hie arms and reaches the ground with perfect ease. Such a life!

Fashionable young lady at a nocial gatbering remarks jestingly to Gilhooly: "I wonder how mucb I would bring if I wera put up at anction and aold tothe highest bidder?" "Just about \$3,000." "Why, my jewelry alone is worth that " " "Yes; that'm what I put it down at io my entumate." What some people wear is sbout all they are worth.

Every woman, no doubt, would tike a paper containing a department devoted to the family and hoasehold. There are many things she would like to know to aid her in performing her work aright. Well, read this page, thet tell your neighbor women how you like it; likely they will want is paper calculated to make a womas's life easier and happier.

A friend baving informed Rowland Hill of the sudden desth of e lady, the wife of a minister, remarked, "I am afraid our dear minister loved bis wife too well; end the Lord, in wisdom, has removed her." What sir!" replied Mr. Hill, with deopest feeling, "can a man love a good wife too much? Impossible, sir, unless he can love ber better than Cbrist lovea the Cburch: "Hnabande, love your wivea, even an Christ also loved the Cburch, and gave himself for it. " ${ }^{11}$

A plainly-dreased little lady from San Francisco recentily eppeared at a California wateringplace and was saubhed by all the ladies. She sent home for her hest dresses and all her diamonds. After ber trunks arrived she went to breakfast in a magnificant morning dress made by Worth, and profusely ornamented with diamonds, and her two little children were dressed in the beight of fashion. Everybody seemed enxious to make smends for past slights, but she was extremely distant to one and all. She cut them in this way for $a$ week, then packed up ber nineSaratoga trinks and sent them howe, and resumed her plain and comfortable vacation clothes.

Oned Il mith.

## NOTHING TO DO.

IIANY mothers, accuatomed to hard work themselves, sllow their doaghters to grow up in comparative idlencss. These unfortunate girls, with no epecial purposes before them, are in danger of learning only how to drass, to play at the piano, poasibly to cook a dinner-although that is not very commonbut with no more idea that they are important factors in the great plan of hamanity than if they were not human beiogs at a'l. If they ever do any work in the world through necessity, it is likely to he inefficient and unsyetematic work; or, if they do achieve anythiog really good, it is dene with the pain and difficulty which those must suffer who work without proper discipline or knowledge. They are sot contented and happy, for they bave nothing to do with the time, which often bangs beavily oo their hands. All girls should be oceupied; if honsework is distastefal, let them learn some trade. Useful work has a marked effect on charactor; aod it will he a great stride toward that earthly millennium, for which some cherish rague bopes, when every woman, as well as every man, shall enter matured life, prepared by a training in usefal work, to feel that she is one member of a great human family mutually dependent, and yet with an individual independence-where each bas o part to do.

## Fee ise Betherw at wis.

ONLY ONE DAY AT ONCE.

## BE WEALTEY A. ChAEKF.

"Strengtb for to-day is all that wie meed, As thete never will be a to-morrow;
For to-morrow will prove but anothor to day, With lts measures of foy and sorrow."

LIFE is real, and every day we leara practic1 al lessons. Each day presents new trials. difficulties and disappointments to contend with, and ofted our stock of patience gets low, and we are inclined to murmor and complaim of our lot. One of life's greakest battles is the one we have with ourselves. To curb our evil natures, to tame the "unruly member" so that we may alwayy speak the right word rand at the right time, and coostantly be in the proper frume of mind, is a grest and important work. and those who thus hring themselves into subjection achieve a glorious victory. These triala snd tribulations to which we are subjected, if received in the proper apirit, are for our good and belp us to devalop into nobler men sud women. Tha stormy blasts of Winter are needed to make the oak of the forest strong juet as well as the Summer sunahine. So with us: we need the tempeste of adveraity to try our ktrength and thua enable as to more anccespfully sheet the conflicte of life. We may not expect to get aloog withont having our pothway sometimes obstrncted hy obstacles. and then is the time we most need to cultivate 6 quiet disposition, a submissive mind and a forgiving beart,

For into eich Hifesome ralo must foll,
Some days must be dark and dresry."
But notwithstaoding life's Jifficalties are sometimes hard to overcome, this thonght should help as to feel reconciled, we bave only
one day at a time. We need not trouble oureelves with what may obstruct onr pathway to morrow, but try to overcome tomay, and we will be ntronger and better equipped for succeeding time. Much of onr trouble is borrowed. We look abead and anticipate something that will be hard to bear, thas rendering onr lives cootimually onpleasant, while if we would accept the sitration in which we are placed, and endeacor to make the best of it, believing that "all thioge work together for good to them that love the Lord, we would be much happier oarselves and would exert a better influence over others.
monly one day to bear the atraln
Of livisg, and to battle with the prin.
Oaly one day : to-morrow's care,
To-morrow, if it comes, ftself eball bear.
Only one day, then waste it not
In futile plannings where the Lord is noti
Only one day God gives to me
At once; 0 may I use it frithfully.
Onlv one day to serve my King
And to bia feet some wandering soul to bring.
©nly one day to fight the fight
Of faith, and viodicate the Savior'a mights"

## Frow the Howenceper.

## WHAT SHALL WE DO WITH OUR SONS?

(IVE them a good education. Teach them U to be brave, atrong, trae. Teach them to reapect women and treat them as their equals. Teach them to be pure in thought, deed and action, to deapise mesnness and falsehood. Teach them to be self-anpporting and ashamed of idleness. Show them the way to love nature, to love the sunshina, exercise in the frewh air and hooorable work. Teach them to hate tobacco, rum, all strong drisks, and to love Grit and simple foods. Teach them to epend their eveninge at home or in good society and never to go into the baunts of vice and ain. Teach them all the virtuen, none of the vices, and they will, when you are old and ready to depart, rise up and call yon blessed.

The other morning a gentleman asd his wifo wera in anch haste to reach a rail-way train that they were ohliged to omit family worship. The next time they sat down to read the mothor remarked that the first chapter of Ephesians was the place.
"No, momma," said one of the little girls, "it is the second chapter; we read the firsk ehapter after you were gone."

The children were all under ten years old, but they had conducted family worahip in the absence of their parents. How many alder boys and girla are ashamed to do their duty under such cireamstances!
${ }^{4}$ I bave weighed the two pounds of hatter you sent us this morning," faid an irate customer to a dealer, "and am sarprised to find that it is short weight just three ounces. If that is yoar way of dealing, I must bay my butter somewbere elae." The butter merchant looked up surprised; hat withont declaring his inno* cence be replied: "Well that ie very atrange. because I put the two pounds of angar I bought of you io the scales aud gave you the sama weight is hutter."

## The Ereflren at Wark. PUBLISHED WEEKLY.



TIERE in a cause to arlyocate and defend; that canss in Christ's, and Cbrist's cause is our plea. Ever since he led "caplivity capbıve," infidele,skeptics apologiste and reprobatea have attached the impregnahle fortrese of our Lord ouly to be defented and put to shame. Wherever Jesussels up his bawner and proclaius liburty, holiness and eternal happinets, there his enexuies rally and struggle to trail the glorioun standard of everlastiug freedom is the dust of worldlyism. Sometimes they get so far as to dip it into mud, hat God delivere hie Truth in due season and puts the aliens to flight.
The gear that is drawing to a close has witnessed many changea luoth in the world and in the ehurch. Among the people of God there has been some agitation-ou the one liand some able defesses of the divine principles of Truth, and on the other net a few apolegies for the manver of living and alhidivg in Christ. Some have ooldly come to the front and with pea, and speech, and hely lives taught the deeprooted, ever-ahidius doctrine of the cross, while others with a sort of fear of the displeasure of the world, and as adorera of public applanse knelt at the shrine of selfishness aud hade goed bye to that freedum which exceede all other thiogs in this broad land of religions liberty.

Upon the grest doctrines, faith, repentance, laptism, ohedience, sanctification, and justifica tion we have spoken repentediy, beuce those who have carefully foll wed $u$ on these points know the groand we occupy. And then, too, we have written freely concerning the spplication of divine principles, the power of the church, and dotiev of members in particular. Upon all these things we think we have given no uncertain sound, so that even the dullest may know what we are ndvocating and defonding. But there are some thiuga of which we wish to speak still more plainly; for we fee! that we have reached that point in the welfare of our people thet they should know fully the position of every man who seeks public favor, or their co-operation in Christian work. Our people begin to feel that there is a little too mench wavering among those who would he pillars and chief men smong us, (Gal. 2: 9 and Acts $15: 29$ ) and that it hecomes every defender of Truth to speak holdjy, firmly, yet kindly, concoming the distinctive features of the church.

That we are to learn in the school of Cbrist, is self-evideat. That the Brethren ehareb poseasses the iralienable right to make its own rulee for the application of divine principles without the ald of sects and the world is aleo undeniahle. That the adoption aud observance of these neceasary rules which are the ontgrowth of holy and revealed principlea, cause the church to be peculiar and noo-conformed to the world, is also a matter not bard to be underatood where any one desires to understand. Puter did not declare the people of God "peculiar" sixuply to fill up bis letter. That declaration is as high sa leaven aud as broad as the church. Down through all ages of the eharch the priuciple has existed that the poople of God shall "not be conformed to this world." The d co ine of now-conformity t. the world is as old as any cther Christian doctrine aud has its origin in the same Head as faith aud repentance. Nor cas we-no we dare not-ucoept a part of this great doctrine aud exclude the other. We dare not exclude that part which refere to the expressioa of the state of the lieart on the subject of dress. We dare not exclude that part which refers to the adormmeut of the hody to glorify God; and when we are called upon to choose bstwesn that wheh is for God's glory and that which is for msu's sain and proud beart, we freely choose God's aide of the queation. Aud, too, wa would not cast ardo Rom. 12: 2, ad other similar Eerrptures, on the ground that the word "dress" does not occur in the texk, $N a y$, wo would as boou think of pleading for gambling on the groand that the word "gambling" is not found in the text, or in the Scriptures, as to pload for unnecensary dressing because the word "dress" does net oecur in Rom. 12:2. Deen any one doubt that gambling is excluded from the church by Rom. 12: 2 and other like passsges? A way with that species of sophistry - that iniserahle apologising for vanity on the ground that the Seripturen are sileut on aod conformity in dress and watay other thinga which lead to acceptance with Ged. We have no patience for such "higgling" $\rightarrow$ uch chippingoat the keel of the good old ahip Zion. It is these miserable excuses for vanitythese cutting of holes into the old ship letting in the water in swall quantities that requires the coustant pruping of the faithful to keep the vassel afloat. We demand a cess tion of pulling down the ssils and the boring of holes in the old ship. Better put on a coat of ruail, which God has prepared, aud then these little gimlets can do no hurt to the mighty crati.

We helieve the church has the right viev of the dress question, and the right practice too. We believe that on the principle of plaiuness and now-conformity the chureh of the Breth. ren is oot only nearly right but altogether right. We take the next step towards hoty Trutls atd maintain that not only is the clureh right on these principles, hat right on its policy or application of these principles. "Is the church infalible"? queries one. Upon every divine priaciple wbich it observes it is; and in the making of rales for the practrec of thoee principles I presume it isabout as infallible wi any
body of people should he who do as Chriet requires them. The body that makes the sule can change the rule. And lookiog brek into the canp of the lew who are atruggling to eom. bat the church on its rules, we do not believe they can devise better oues. They seem to be groping about ia the dark, not knuwing which way to run-to he with Christ scems to he their wash, hat to please the world drawa upon them 80 mightily that theg can only staud there and abose the elurch for going on uncompromisingly is the great doctrines of the cross. We can take no buck ward atep on these vital principles. Te leave a grawd and excelleat order for nothing, is lake leaving Christ, the chureb, the ministry, prayer, ordinanees, communion with God and the fellowahip of the aaints at the beck of an infidel who uffers for all thesenothing! A ak us not to de that.
Xou have now read our position. We now come with onr plea. Aule us not to be indifferent to any vital truth. Ask us not to break the aword and Land it over to the eamm. Ask us not to cease defending the cbureh of our choice. Asls us dot to help overthrow atr order and methods of living the trwth. Ask us not to hecome au dpologist by saying the church has no thus suth the Lord for its practice. Ask we not to lecome a complaizer of the church. Ask us not to defend the heady and high-minded in their attacks on the ehurch's, time-henored cuitoms. Ask us not to become the sllies of such is "hold men's persons m admuration for nidvantage"--Jude 16 Ayk us not to alate one jot or title of holy $x$ ebl for the promotion of boliugsa and Chrintian development. A $k$ on not to cense our efforts to presebt you "sound ductrine," nor to yield an inch to tlatteries and pleasure-servers. Ask us not to encourage re. bellion, selfinhnete, backbiting and vaoity. Verily we can only promise to advocake and defend the wholetruth and the truth applied by the church of the Brethren. Now, reader, alk yearself whether you are willing to sail over the roughesa on the good old ship with ue. If eo, remaiu with us in our paper worl, and help defend the right. Go doma into your heart and see whether it will bave Jesur and nothing hut Jesus there, though thunders roar and lightnings flash loud and deep.

Prisciples God makes, and frequently accompavies them with rules for their appheations, but where he doee not give the rule, the churels-the one body, the body of Christmast, and whether God given the rale or the "hody of Christ," we regard it our ascred duty to advocate and defend it. We love the Brotherhood. Weare commanded to do that. We want to see Lovs the reforming power is the hands of the clunech. And whether in our zeal and devotion to holy priaciples others go not with za , ${ }^{\text {mo }}$ dare not hold back. We mnet move onward, not as the world, hut as God directs. Thecharch which must carry forward the work of salvstion, cannot be like the thing that needs aslvation. It the church be carried over with the world, the world caunot be brooght under the intluence of the divine prizciples held by the ehurch.

K, 3. Z.

## IM, lifolial iltems.

(forte a number of new students at Mt. Morris at the opening of the second term.

Bao. Solomora Matfer, of Stannon, staried 00 a trip to Penneylvania this week, expecting to be abs at some time.

Extmenk our book list on page fifteen and if you desire anything in that line we shall take pleasure in filling your orders.

WiLh onr sgeata please ehow this specimen of ealarged paper to sll their friende who may not have recenved a copy?

Brorren Enoch Eby is to be at Mt. Morris the last Saturday in this month to remaia over Sunday. He expects to vinit Lamark aext.

OUn ageuls will confer a grent favor by comn mencing now and sending io the names before December 15 th. It will euable us to avoid miatakes.

We had expected Brotser Harper, of Mo, to commence meetiug in Lauark next Saturday evening, but now learn that he cannot be here till Nov. 27 tb .

In No, 32 mage 2. Bro. Eaoch Eby raid Hope's letter was read in Mlaine charch and 823.65 raised. It should have been reporled, Cerro Gorrdo church, Macou Co., Illinois.

Please examine that great work spoken of in another column, and alao by Bro. Balsbaugh in No. 41 . It may now be had for wothing by paying for B. AT W. three years io advasce.

Baothes R. H. Miller vrites that be would be at Dayton, Ohio from Nov. 10th till the 20 th . From thence he would retaru to Ladoga, Iud., remaining till Dec. 1st, and then he expects to move to Ashland, Ohio.

Beo. J. S. Flery bas been is the wilds of the West preaching to a little band of Bretbren in Wyomiag Territory. He will give us an interesling tall pext week. Good openiog for a workigg preacher.

W $\leq$ received, too late for this isuue, a lengthy srticle from Brotber Burrison, who is now io Mansfield, Ohio. The communication will appear oext week. He aeems to he eajoying bimself fuely among the Brethrea.

Is any of our ageuts failed to receive Pros$p$ otus they will confer a favor by letting ve know. In the meantime we hope all our old agents will go to work gathering subseribers whether they bave Prospectuses or cot.

Hall and Co., of New York, having received several copies of the B. AT W. say: "We have read them with interest and note with pleasure the irrepressible conflict for a raturn to the primitive order of apostolio times."

We have received a copy of the Johnstown, Pa. Tribune whioh soys that Bro. Quinter "is without doubt one of the finest polpit orators in the State." Bro. Quinter was present at the dedication of the Bretbrea's new charch is Johnstown.

The commission (Matt. 28: 19, 20) consiats of an item of about a balt dozed lioas, yet it con taiss a mighty tone of authorily. It is quality there instead of quantity.

A DEAR oister writes us; "Enaclosed find 82,25 for the book eatitled, "Tbrough Bible Lauds." It is intended for a birth day gife," How mach better to present a usefal book iastead of some useless thing which can do aeither soul nor body any good.
This issue of the Brethres $a$. Wore costaios 1,608 square imehes (prister's measure) of reading matter, and 107 square inches of advertisuments of euch works as relate to the developement of our moral, religieas, and istellectual astures.

TEE Lord bas been pleased to give us strength; we yow ask his people to give us the readers, that we may the more effectually aid is the boly war aganet epiritaal whelseduess Commence early, brelhren and sisters, and send us large lists while the field is open.

Bro. D. C. Moomaw writes: "When persons feel very happy they are sure to tell their friends so that they cau rejoice with them. Oh, what joyous occasions were our love-feartsthose fesuts of chanty of which Jude speakswhich we atteaded with our dear hrethrea this Eall."
OAE large Eastera firm derired five thonaand copies of the Bueteraen at Wonk to diatribute among the Eastera States, but we could not Bll the order, however the order shows that the paper is appreciated by those who are getting sick and tired of the popular religion found in moet large cities.

A gentlemas whom ws bave never met writes: "Kindest wishes for the health of all, and the success of your psper which is the best one, religionsly, that comes to my office. Hope yon may continue to udvance in "good work" and bring many souls to a knowledge of Christ which is eternal life. Heaved bless, preserve and leep you in the narrow path.
The demand for sample numbers of the B. AT W. has beca 80 great this Fall that we are about out of all back numbers. We priot a large zumber of extra papers of this edition of which 300 go to New York City for distribution by one firm there. The Lerd belpns to condaet your paper so as to bring no reproach upos Cluristianity.

We need not tell you to examine thie paper carefully and see how you like it, for we know you will do that anybow, hut we do feel that we have now the pleasure of placing before our readers just soch a paper as they bave long desired, and hope they will do their utmost to greatly inorease our circulation 20 as to euable be to give them a first class paper next year.
OAcE we were asked to cease uegative teachivg,or showing "both sides." Or course the idea was that we should go along in a quiet way and say sothiag ahout errors in theology and practice which are 80 manifest in the religious world. We rejected the advice becance there was not in it, when earried out, aoy moral hackbone, and was deangned to bring as nuto dingrace betort our heavealy Futher for whom we are laboring.

In our jssue of Nov. 2ad we did some injustice to Brother D. P. Saylor in sayiag that he was opposed to the system of maission work as adepted by A. M. He was the first to move its sdoption when reporked by the committee, and among the hirst to pay into the twe busy The article to which we allude was written by him sometime before our last A. M and had been mislaid by us. We are to blame and cheerfully make this correction.

We are glad to inform our readers that Brethrea S. T Bossermso and J. S. Mobler are to coadast two interesting depariments in the B. AT W. the coming year. Brother Bosserman will have charge of the Health and Tensperance department, and we assure onr renders that they will get many good fearty from that page. Bro. J. S. Mohler is to do good work tesching Our Bitle Class. He has a good department, and Bible atudents may expect to fied that page extremely iateresting. We want our sisters to do their atmoat to wake the fiome and Family department interesting and $p$ ofitable.

Quite a number of religious papers have copied Brother Balahaugh'a artiole is No. 41 of B. лт W enlitled, "A Literary Prodigy." The poblisbers of the Probbon of Haman Life say that Bro. B, 's revirw of the work is "the grandest yet writtes about the book." Rememher you cau bave this valuable work, 528 double-columu pages, and B AT W. ove year for $\$ 3.00$, or for 8450 yeu will receive the B. AT W, three years and the book free. The book retails at $\$ 2.00$. Tbe last edition which bas just appeared, is superior ia binding. We would like to see this work widely circulated among protessors of Christaanity.

Buo. Elias D. Fake aud wife returned from Norton Co., Kan., aud gave as an account of the eoodition of the enlong and its surroundings. Bro. Fikessya that the committee condoctn the distribution fair and honorahly. For awhile they provided food for over 900 perseas, hut at thin time are helping 215 persons regularly and an many more as they can. Each family's coudition is investigated and food and clothing are dealt to it as its needs demand. Fall grain looks well. Some turnips and squashes and sugar cane were raised. The people muat have help until a crop cau be raised, and those who assist them are assured by our brother that the aid will be property applied. The hrethren who have been hulped feel grateful for the geaerous donations of hretbren and frieads.
We might make several thoosand dollara hy appropriativg tour or tive pages, is the enlarged paper, to secular advertisements, but we believe our readere want as clean a sheut as possible, hence we shall give them a paper just as free from that class of matter as we can make it The Golden Censer and Zion'a Watchman are beth condocted on this principle, and hava sneceeded qnits well; and we have confideace that our hrethren aod frieuds will fully demonstrate by their love and patronage that the B . AT W. can be kept alive upon the eame plan. Piease ramember that this oumber is a perfect asmple of every vambar that will be issaed next year so far as advertisements are concerned, and we shall try to maintaio the same showing io the geoeral reading matter and makeup.

## MAKE US A KING.

 "Then all the elders of Israel gathered them-seives together, sid came to Smauel unto Ramah. And said unto him. Behold, thou art old, and now thy sone walk not in thy ways: now make us a king to juige us like all the natione.
But the thing drapleased Bomuel, when they sald, Give ns a king to judge us, And Samuel prayed unto the Lord.
And the Lord sixid unto samuel, Hesrken unto the veice of the people la all that they say unto thee: for they have not rejected thee, but thay have rejected mos, that I should not rolgn over them, " -1 sam. 8: 4-7.

TBE recond verse of the ahove contains the language of the olders of Iarsel to the old prophet Samuel. For yeara the cbosen people of God kad been governed bv judges, and instureted hy divinely-appointed prophets, who bad the good of Irrael at heart.

Under the leadership of Moses they were led from Egypt, through the desert to the very hordere of the Promised Land. Moses died, and his place was taken by Joshun, who conducted the people over the Jordan, and took posstsion of the laud of Canann. When Joshus was gathered to his fathers athers became leaders in his stead, and Iarael continued to prosper. But with prosperity came idolatry, wbich led the pqople awny from the true worship of Jehovah, until God permitted reverses to come and greatly diatressed them. In course of time Samuel became is noted prophet and judge in Israel, and when the people hearkoned to his voice all went well. But Samuel finally became old; he had Ir rde a mistake by sllowing his corrupt sons to edminiater the affairs of Israel, and the eldera coneluded they most have a change in the government. They did not avk God what kind of a change they sbould make, but looked around upon the world to nee how other nations had kings to rule over them, and ss things esemed to prosper by that way of doing they concluded that they mnst have a king toa. They at once made their wants known to Samnel, who was very much displeased with the idea, and went and told the Lord about it. The Lord told Samuel to let Israel have a king, but that be chould first tell them what woold be the conaequences. Samual called the people togetber, and told them plainly jast what would be the result. He told them of the manner in which they would be ruled, how their aons and daughterz would become servante sud how the king would tax them for the sopport of himself and srmies. But the peoplo would net listen to the old prophet; they had made up their minds to bave a king and God let them have one.

Samuel then mointed Saal king over Iorsel. For awhile nil was prosperity; bat reverses saon came aud the peaple were sore diatrassed then it was too late to repent. The history of Israel then became sad to contemplate, all resulting from the fact that the people wanted to be like other nations.
We sometimes wonder if some of oor people are nat praying and working for a king. They do not eeem agifified with the kingdem, and are laboring with might and main for a clange, They look not to the word of the Lord, hut to
other denominations to aee bow they prosper, and how they have things arranged and conducted, that we may be like otber churches. Our simple way of worahiping does not suit them; it is not the way other churches do.
Yeard age the Methodist church was as plain an the beat dinciplined congregation in the Brotberhcod; they made plainness of apparel is teet of fellowship, snd most of their ministers could be known by their plain dress wherever seen. But some of them became dissatisfied with the "clothereligion" basiness, they were not like other churehes-they wanted a king to reign over them that they might know how to attire themselves in the mast attractive manner. They prayed ind worked for it till God finally let them bave aking to reign over them. It was "King Fashion," the greatest tyrant the world has ever seen. We do not want to cast any reflection upon that body of people, but we ask our brethren, where is that church to-day? It was once as plain ns the Brethren, but not so now. Jobn Wesley and other veterans warned the people of the danger, and told them what would be the cansequences if they yielded to the demands of the new king; but they would not listen, they wanted a king and Gud let them bave it, and now see where they are!
Brethren, do you want to follow is their footsteps? Some of you are working bard to get rid of the good old way that we may be like other churches. Good old Somuelsall over the Brotherhood have been warning you of the dangers that await the churches, if they yield themselves servants to the king of this world. Still some of you persiat in asking for a ling that you may be and look like other people,and unless we are very careful I fear that God may yet let us have a king that we may be punished for our sins in not hearkening unto the voite of the Lord as revealed in his word. We are for cbanging whenever it is for the better is order to get nearer the truth, but when it cones to changing that we may be more like other churches and the world it in then clear to my mind that we are forsaking God and hia holy institutions. Let as prig God that we be not led away from the good old paths in which the pions of all nges have trod.
s. H. .

## "LORD RECEIVE MY SOUL."

THESE were the last words uttered by a dying maint, whose spirit took its departure on the eve of the 91 h inst, and ws believe, are the words of every Cbristian who has lived a faithful and obedient life; who has tried, amid the vicisuitudes and vexations of life to procure a title to the bright mansions above; who bas asmestly and perseveringly fought the battle of life to the clase.
Ol the joy and the consolation the believer in Christ then realizes, when he sees that be is nearing death's door where eternity begins to dawn and be is abont to enter the pearly portale oftbe joys nhove; when he has the inward assurance of an scceptance with God, Then the soul exaltantly and jogously waite to
be freed, "to be ahsent from the body and present with the Lord which is far hetter." It longs to leave this tenement of clay and enter its apiritual home. Then the world, with ita vanity,ever chavging and never abiding myth loses its brilliancy. Thongh the ties of earthly affection may bo strong and friends gather around weoping and lamenting the departure of a loved one, ret these are not sufficient to detract from the beauties of the opper climee. The spirit pasts to mount up higher, where ain, sarrow and care are not admitted; wbere the turbulent waters of life's atrong sea caunot enter; where there is abiding felicity, unending and unceasing in a world without end. The Christian feare not then to die, be fearlesaly and unhesitatingly enters the dark witars of the river of death and safely pases over to the sunny climes of immortal glory. May we all live the life of the righteous that our last eod may be like theirs.
L. M. Eri.

Brotuen James Evans, of Carroll Co., $\mathrm{Mo}_{\text {a }}$ has a plain why of telling what he thinks ahont heme work in the churct. Writing to the $P$. C. he says:
"When our church house is finished and can be made comfortable, we bope to stort a Sun-day-school for the benefit of our children and neighbors. Brethren need Sunday-achools. We know brethren whose children swear and do not go to Sunday-school, either. Wo hope that they are few, but even the few 18 too mony, We waut to seo the order of the chureh more fully carried out among us as brethren and sisters. We want to see the brethren throw away their quids and pipes. Already some bavo promised as to do so and we shall labor for this end. We want also to see the younger sistera wear their cope at public worslip. Are wo not a distiact people? Let os keep so and not little by little lose our dis tiactiveness."

If all the minieters in the Brotherhood will come out and express themselves in that way we may aoon look for a genersl reform in more wape than one.

Brethaex and siters, let wa be careful of our jesting: thousands have been rained by the prastice. A writer asys, "It is hard to jest and not sometimes jeer, tou, which oftentimes sinks deeper than we intended or expected." A number of young men were once vearly driven tato infidelity by the continual jesting of a hrether whose standing in the church was considered good. Instesd of being instrumental in bringing people into the cburch, he was the means of sinking tham still further down into ruin. Such men will do the charch more harm in the estimation of the world than it is possible for the good conduct of many others to overcome.

You have great learaing; you have mastered algrebra, geometry and mathematica generally, but we will give you a prablem wbich vou can not solve. Read it. "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues vtood before the throne, and bufere the Lamb, clothed with white robes, and palma io their hands." Rev. 7:9. No mas can count the people in that multatnde no difference how long

## (1)ux Jible (1)ass,

##  <br> Emicon. <br> Alt opimmationsiong for thia stepatfuent, suoh as querice and asowers, sbould benddreised to J, B, Jochler, LaStue, Heary Co., Nto.

Will you please explain how loag Noah was in building the ark-at what age he wios whes he cormonced lullding. Also whers it can be foard. A. E. Kingeley

Some one please explan Frov. 9: 1. "iviadom hath builded lier house, sbe lath bewn ont ber seven pillars." FanNELTN IROYER.
"Let 12 man saek his own, but every man segk another's wealto."-1 Cor. 10:24. Bro. Stem please Answer.

WN. T. SMtTII.

## DIVISIONS

Piense exphain 1 Cor. 1: 12 "Now this I any, that every one of you raith I am of Paat; and I of Atmillos: and I of Ceptans; and I of Christ."

Tthe were divisions germinating nmeng the Bretbren at Corinth, and Paul koew it. They had no occasion-bo joat claim to run off, some for Paul, same for Apollos, and others for Cbriat. Some excuse divisions on the ground that they are not ahout fundawental matters. If that be a fact, then the Corinthians would have been right and Paul wrong. Their preference tor Paul, for Cephas or Apollos were not fundamental or essential, for Panl אaFs, "Who then is Paul and who Apollos, hut ministera by whom ge helieved, even ss the Lord gave to every wan?"-1 Cor. 3: 5., Paul is not your Savior, neither is A pollos, but Cbrist who died and arose again. Panl thas condombs the church at Corinth and through it all people for assuming the name of men as leaders. If the Corinthians were not allowed to call themselves Paulites, them no one dare *y "I am of Luther; ;" and I of Calvin;" and "I of Wesley;" and "I ot Camplell." We have no right to discuss our preferenca among each other for men. The only Head is Christ, and around hia every loyal subject of his kingdom natay rally and toil for his glory and honor.

## Fown the Bilite Tannoor

## ORAL AND PUBLIC PRAYER.

Do the Scriptures teach oral and public prayer? A. C. Wilcox.

YES. In nearly all parta of the Bihle may he found records and etatements of oral and public prayers. In many cases the words of the prayers are recorded in part or in full, showing they were heard by those who copied them; and sowe of them were offsed on pnhlic occrsions. See Nam. 11:2;1 Sam. 1:10:21; 1 Kings 8: $28: 49 ; 2$ Kings $19 ; 15,20: 2$; I*s, 56 : 7 ; Dan. 6: 10, 11, 9: 4-19; Zeoh. 7:2; Luke 9: $20,22: 24 ;$ Acts 1: 24, 4: 31, 20: 36, 21: 5 ; 11. The ahove nre samples of the oral and public prayers of the servants of God, and of Christ himself. If we follow their faith and exauple in prayer we shall do well. It seems strange that with hundreds of cases, atated and alluded to in the Scriptares of pablic prayer, any should fail to see them.
I. C. Welcome,
ram an Bith Bmace
THE FOURTH COMMANDMENT.
We are very anxions to know if the the Commatudment whs ever repealed, or if in force now, कhat day of the week is the "7th day," in our day? J. W, Brown.

TBE th commandment, so-called, is one of the ten "written on tables of stone" in Mount Horeb. These ten commandments were the constitution, covenant, bacis of natural law, given by the Lord to Israel as a eivil law for that nation. It is often referred to by the ssored writers as the "old covenant," "fixst covenant," "the mivistration of death," "the let ter" (law), "the law," "the law of commandments;" in contrast with the "new covenant," the "law of the spirit of life," "the law of fattb," the "royal law."

Moses esys of it: And he wrote upon the tables the worde of the covenant, the ten comurandments." Ex. 34: 28, "And be declared unto you bis covenant, which be conmanded you to perform, even ten commandments; and he wrote them upon tahles of stone." (Deut. 4: 13) This aettles the point that the old corensut was the "ten commandments."

Paul telle $n$ in 2 Cor. 3: 6-18 thet covebant "is done away," "is abolished." In Hels. 8 he tells us the Lord bad made the first covenant "old;" that it was then "ready to vauiah away" In Heh. 7: 12. ${ }^{4}$ For the priesthood heing changed, there is made of necessity a chauge aino of the law." Thus it is clearly shown that the Isv of ten conmandments was "abolished," "done away," "enado an end of," by the offering of Christ, whose blood ratafied the new cove-nant"-new law. So we are not without lan, hut are "under law to Christ" - "the law of the spirit of life."

The seventh day of the weelc is Saturday-as Sunday is the lirst day, the day on which Christ rose from the desd and hegan a new creation. And in commemorntion of that greatest and grandest of all events which has over yet occurred, we observe the first day of the week in remembrance that our Lord broke the hondage of death for us on that day. Israel ohserved the geveuth day to commemorate their deliverance from Esyptian bondage.
I. C. Weloome.

Fie the Devilutee an Werk.

## FRAGMENTS.

BY J. D. HAVGETRLIN.
"Gather up the fragments that remain that nothivg be lost." -John, 0: 12.
THE importance of the idea conveged by the single word at the head of this article is very much overlooked and underrated, and especially here in tho West. Economy is of vita! importance hoth in a temporal and spiritual sense of the word. This is forcibly and beautifully set forth in the life and teachings of our Savior. His disciple, or follower, shonld "gather up the fragments" of proporty and time "that nothing he lost" but the fruits thereof he seen many days hence. If be saves the pennies the dollare will take care of thamselves. Though be may not he willing to spend a nickel for a glass of beer, or squander a quarter to "set up the crgars" for the company, be
generally kno wa where to get a dollar to buy a good book, pay for a needed paper, belp an unfortunste fellow-being, or asstst in replenisiing the ehnrch treasury, By using judiciously the minutea, he saved houra for a timo of ueed. Hy takiog care of the hours be finds daye at his dispasal for good work. Though be cannot poesibly find time to spend "only a few misutes" is a game of crequette or a few hours to attend a match game of base hall or any similar amusement, he seldon gets so hurried that he $\mathrm{can}^{\prime}$ 't spend is fow miontes in devotion at the bour of prayer. He has at his dispossl a few hours almost every day in the week to attend church meeting or anythiag else that duty may assigu him. Thoogh be may be unwilling to leave bis baying or plowing only a few days to attend the fair or politicalconvention, he sometimes finda time to ro along with the poor servant (minister) to a dirtant part of the vineyord, ready to stand by and ercoorage him in his arduous and olten perpl-xiog lshord. Some msy eas, "Jf I could preach os Bro, A., or pray as Bro. B., or siog as aivter $\mathrm{C}_{\text {, }}$ I would like to go to meeting, or accomplay the brethren and ssast them." Though you cannot preach fluently, pay alegantly or tiag melodionsly, you would feel hurt it any one else was to say "you can do nothing well." Ab (hrre it is! Any and every ono can do something There are very few indeed that can not do os much as the woman who recesyed from the Savior the compliment, "She bath done what she could."-Mark 14:8. For this tumble act, (which is within the reach of almost every one), she hecame one of the rouowred women of Holy Writ. "Verily I say unto you, wheresoever this gospel sball be preached throughout the whole world, this also that she hath done shall he spoken of for a memornal of her." Did ever Stats Fair, or World'a Exposition award a first premium diplowa that brouglt to its recipient auch world-renowned and everlasting honors?
Thongh ber naune is not handed down to us, it is recorded in the Lamb's Book of Life. This is mora than any or everything thio world can bestow, for "We know that when he shall appear, we shall be like thins; for we shall sue him as he is,"-1 John, 3: 2. "For now we gee through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I an known."-1 Cor, 13: 12.

Dear brethrem, "pather up the fragments that vothing be lost!" Fragmenta are often amall thinga and mauy times deepised on account of their inaignificance. Simon the pharisee, regarded bis own act of hospitality (inviting the Savior to eat with him) as being of some importance, while he looked down with disdain upon the popr singer in her humble act of homage. How differently the Savior regarded their several acts! See Luke 7: 26 to the end of the chapter. Dear brethren, let ns never Waste a fragment of time or anything elae that msy he used; reed. writa, study, labor to enter into that rest and we may hear that welcome applaodit, "Well done!"

Pride is a positive evil, the same as coretoasness, and hoth are malking inrosds into our church. Every effort should he made to maintain siunsticity in apperel and moderation in wealth. We can't afford the former and dare not risk the latter.

## Correspondence.

## VIROINTA.

## Cartersville.

Oor Love-feast was quite small; only eleveo commaned-two being absent on account of sickness. We beld it at the house of Bro. David Myers. The andience was amall and we had good order. Brethren E. L. Brower and Samael Driver from Augusta coupty were with us and preached the word in ite purity. They preached oine sermons besides the communion services.

Sabait J. Etter,

## MARYLAND.

## Double Pipe Craek.

Bro. Jease Calvert came to us on the 21st of Oct., and bas heen laboring faithfally. Six have been taken iato the fold by haptism. He is now preaching in the western part of our territory. We have a hard field to labor in, sarrounded hy eight or ten different persuasions. But hrother Jesse is cot ashamed of tbe gospel of Christ and has heen giving oar people eomething to thank about.

Non, 9th.

> T. J. KоLв.

## Frederlo Co.

I left home October 15th, for Maryland. My firet meeting was October the 18th, in Hagerstown. This was the first sermon preached In this city by the Brethren; we had o full bouse,-used the Disciple church. The lamentation here was, "The people are too preud for meto belong to the Brethreo, although we know they are right." Thisis sorrowful. On the 19 th went to Welty's meeting-bouse to a Love-feast. This house belonge to the Wayvesboro cburch. We bad a very good feast at this place, and good order. One was beptized and three deacone elected. Ahout two hundred and seventy-five communed.

Jesag Calvert.

## PENNSYLVANIA.

## Johastow o.

Onr love-feast was beld last nigbt, and it Was a grand success; ono bundred and forty communed. The number present in varionsly estimated from 1000 to 1500 . One of our deacons, who was up and dowo stairs a geod deal, gives it as the opinion that 3000 perions were in and around the bouse. We eojoged the fenat, and all seemed happy indeed. Bretbreo Qaiater, Keplogle, S. Miller, and Shaffer were with us, and a goed impression was made on our fellow townsmen. We shall be pleased to have ministeriag brethren stop eff and preacb for us.
M. W. Kbth.

Nor. 5.

## OHIO.

Auglalze Love-feast.
On the 1Ith inst, met with the dear hrethrent aod sisters in the Anglaice congregntion, near Lafayette, to wersbip with them. Brethren Brower, Beagle, Driver and Miller were present and heid forth the word as God gave ability. Ia the afternoon a cboice was held for
a deacon, which resolted in the iastallment of ns, $_{\text {, }}$ hat did not know where to fiod any brethtwo, as the vetes cast were aboot equal for each. Tbe deacona elect are Dicksoo Grant and $\mathrm{W}_{\mathrm{m}}$. Gathrie. May they prove faithful to their calling. Ia the eveniog met to com: memorate the sufferings aod death of our hlesued Master. Had a rich feast to the soul and were made strong in the Lord.

> S. T. Besskrman.

## INDIANA.

## North Manchester.

I am again before yon for the purpoae of informiog yon that whe feel an interest in Christ, tbough we are wesk. We love the casase of Christ and feel thankfol to Ged for his goodness shown towards us.
Had preaching yestarday; two more were made williug to forsake sin aad walk in newness of life. We think the charch here is again on the increase. May tha Lord go on with the good work. Had preaching lost eveoing by a young brother Drenner frow Welis county, He is very zealous sod apparently has nothing but the love of God at beart. The Lord bless bim with health and strength on his way Zionward, warning simers and gathering many into the fold of Cbrist, and wben done on earth may it be said "Well dooe, good and faithful servant, euter thoa into the joys of thy Lerd." Our members are mucb encouraged, and desire miaisters to visit us often. Tbere seems to be a goed opening here for doing good. We think we must seek ao intereat in those around ng neeing if there is oot some weal onee perisbing and lisely to die for want of attention, in way of kind words and love shown tbem. Have baptized five since October 13th. Msy our beavenly Father help them and ne no to live tbat others may aeb oor good worka and thereby glerify our Father in Heaveu. May the werk of the Lord revive here and elsewhere is my prayer.
D. S. T. Butterbauor.

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\text { Noe. } 8 t h
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## Patit.

In company with my wife and sister Felix, we made a short viait to the dear friends in Douglass Co., Kansas. Attended a comwilaion meeting at Pleasant Grove. Tbe meeting was a very eojoyable one. Met many brethren and sisters with whom we had often worshipped in years goce by wbich gave as mach joy. The meetingz were weil attended witb increastd interest, but as arrangementa bad been madr for us to labor in another neighberboed some too miles away we bad to clere just when we all felt we should cootinue. Had masting a week in a achool-honse; tbirteen were baptized and others near tbe kingdom, and with iecreasing interest we again bad te close as our time was op and we had to retarn heme.

One incident occarrad which I will relate for the benefit of starviog soals, Ae we were go ing slong at lightning speed between Handibal and Kansas City on a dark, cold night, we concluded to walk the aisle for comfort. A gentleman coticing me stepped np and asked if I was not a minister. I ssid I preach sometimes. "Are you a Dunkard preacber?" He then said that he and bis vife had gone sixty-five miles to hear a brotber preach, and had read the Brethren's papers and were ready to onite with
ns, hat did not know where to fiod any breth-
ren. After we had talked quite a while with bin we came to the cooclusion that the case was a worthy one, and teld him we would see that a minister wis asnt to atteud to their wants. He had heen a member of the Baptias Chnrch. Hope some of the Illinois evangelista will make a oote of this and attend to their wants as be thinks mocb good could be done if some hruther woald go and preach for thom. Addreas James D. Pike, New Berlin, Itl. Stop off at Island Grove-
G. W. Cuire.

## Nov. 3 rd .

## Montieollo.

Our ehurch seeme to be moviog along in the fear of the Lord; all are trying to labor for the promised crowo, but we might make greater efforta in laboring in the casese of Christ than we do. Siu is still gaining at e rapid rate among God's people and many that have become engrosaed with sin are famishing for the Bread of Life. So let as all improve every moment of time, Enowing the shortness of life.

On the 15th of Oct, about 2 o'clecle, the hrethren aad sistera hagan to arrive in large numbers to our feast, so that by tha time examination services began our meeting bouse was almost filled with members. We were pleased to sotice so large a number of ministering bretbren amoog us who speke with power oa the sabject of self-esamisation and the sufferings and death of Christ on that doleful night of bis crucifision. A large number present seemed to be deeply impressed with wbat they saw and heard, and our minds were made to reflect to the time when our Savior met with his diaciples upon a more impertant eccasion. Our meeting will loag be remembered for all presenk seemed to enjoy the feast. Bro. David Becbtelheimer remianed over Saoday and preached for us. We had no additions but good impressioos were made. The Ssbhath following two precioos sonls forsook sio and sibful ways and joined Ood's people. Our prayer is that they may be ornaments to the eharch. We bad the largest number of hretbren from adjoining churehes that we have ever had. We felt glad to see theas arsong ns and bope they will come again. We also elected Bro. Henry Sha'er to the office of deacon. We learn that Bro. Esbelmao bas marked our church the first on his liat of travele after the busy seasoa. We all heartily invite yon to come.

Oor Sabhath-scbool closed oo the 24th of October with a large attendance; every one scemed woll pleased with the Snmmer's work.

> Nov. 8th.
J. A. Wpayba.

## Bentington.

I just closed an interesting meeting of one week in the Marion District, Grant Co., Ind. Good attendaoce and alse good attention to the word preached. Tbere were two additions to the chureb.

Sayurl Muebat.
Nov. 11.

## IOWA.

## Leigbton.

Oar commanion is paat and we truly believe tbe spirit of the Lord prevailed and has since been made manifest, as one, the wife of tbe writer, bas made the geod confestion. Sure-

If we have reason to rijoice and thank God. The ministers present mere Eld. Jacob Brower, Eld. Stephen Yoder, Bro. Amos Moomaw and Sarsuel Goughaon. The hrethren held a choice for a speaker, and the lot fallinz equa! on two brethren they were both declared elected. May God heIp them to fill the calling to the hovor and glory of God. The lot fell on our esteemed hrother, Nathon Miller of Warren Co ., and the other hrother is not worthy to be mentioned bere.

1. L. Bowyan.

## Maple Grove.

I am not a member but hope to be some day. We bave no preaching here. Mr. Allea Boyer, of Leaa, $\mathrm{III}_{2}$, preached three aermons for us the last of October, being the first Donkard meeting held here for aluost a year. Some fifteen or twenty members live here-my perenta are members. We have but one preacher and he is not able to preach. Our church was much weakeaed by so many members moviog to the Maple Grove Colony, Kansas:

Nov. 12.
M. T. ©.

MISSOUR1.

## Alexandria.

When I read of the good meetinge and the soul-refreshing seasons that so many are evjoying from time to time, it makes me wonder if my Brethren ever think of poor desolate ones that would give everything they possess if they could hear just one surmon presched in its primitive purity. 1 do not think when Christ said, "(Go preach my goepel to every creatare," that he jast menot thon place where they thought they would be heard and secepted, fut I think he meant what he said "Preach my gospel to every creature." There are many in our country to day who never heard a true Bble sermon, whose souls are starring for the pure bread of gospel truth. $Q$, how many are sickening and dying every day for the want of the truth as it is io Jesus. All other denominetions are preaching in every town and country and why is it that the Brethrea do oot embrace the same privilege. Quite a nuruber here have asked me to write and have the Brethren come and preach one sermon if no more. I have tried every way I know to get them to come, hat all io vain. If I were blessed with this world's goods like some I would bear the expenses of some hrother here if he woold come and preach is this place. I canset promise what success there would be in buildiag up a charch; that we will leave to our heavenly Futher, but we could do our part in trying. We cao plant hat God gives the increase. Will some one come? Thie may be my last call; life is oocertain.

> M. E. Rose

## Brownsville.

I ntarted for bome ou the 30th of Sept., attended the Mineral Creek feast, and bad a good meeting. Found brotherly love ahounding with them. Theace to the Grand River feast in Heory county; had another good meeting. From thence to the Cedar coonty feast which was held io a tent. This was a meeting ofprofit to all. From thence to our District Meeting beld in the Spring River church, Jasper county. We had as pleasant a meeting as

Iever atteaded. We were made to feel that we were traly hrethrea in the Lord, and the Lord's apirit was the roling power of our hearta. The feast was beld in connection with the District Mreting. Their church was divided; one in to be known as the Spring River church; the other as tee Dry Fork ehareh. Brother Wm. Harvey was ordained as Elder io thia arm ood two deacons chosen, and Bro. Joel Garber was ordained as Elder in the Spring River church and one deacon chosen. All passed off in harmony. From theuce to the feast at Newtonia, in Newtod coanty. Here we had a meeting long to be rememhered. Bro. C. Harader made as feel at home with him during their meeting. From thence back to the Nevado feast in Verner coanty, where we evjoyed another good meeting. Here our company disbanded, which consisted of A. Hutchison, S. S. Mohler, J. S. Mohler, S. Weaver and myself. From theoce, in company with A Hetchison and S. Click, weut to tho $\mathbf{M}$ ound church feast in Bates eounty, where the brethrea and sisters were greatly refreshed. Thence honue; held our cooncil the nest day after arriving preparatory to holding our feast; then the next day to the Walout Creek feast in Johnson conoty where we had another enjoyable season. Here we met with uearly all of our old travelling company again. Our feast theo came in next and we had a rich feast and all refreshed with spiritual streogth. Ministers from abroad wera S. S. Mohler, F. Culp and Wm. Carrier. They left to-day and Bro A. Hatehison will arrive to coudnet the services for some daps longer. The attendance is large and the interest gond and we believe that much good will be accomplished by our meetings. The brethrea have lahored for us earnestly and faithfally and may the good Lord bless them tor their works of lave.
D. L. Welinus.

## Plattsburg.

Our Love-feast was an exjoyahle season to many hearte. Brother F. W. Dove of Washington Ca , Teno., was with us and preached the word with simplicity and power. We had two additions; one by letter, the ofler by baptism. The miniaters from a dietance hesides Bro. Dove, were C. C. Root, Wm. Sell, Z. Hearicks, Geo. Shamberger and Daniel Glick. Nov. 8 th.
E. A Onf.

## KANSAS,

## Greenw cod

By request, I recuntly visited a few scattered members in Greenwood connty, Kanias, and held sevaral meetings among them. One was baptized, and we think several others soon will be if the worls is followed up. There had been no preaching there by the Brethren previously. The sttendance was good for the thinly-settled country, and attention excellent. This field should come uoder the notice of the Kamass miselonaries. The place of our meeting was eeved miles east of Eureks, the conaty seat of Greetwood connty, no the Eureka and Humbolt road. The members are scattered as follown: Sister Leedy in Eoreka, brother Filhert and wife eight milee east of Eureha, on the road to Humboldt; sister Dogard about fourteea miles sonth-eant of Eareka; Bro. Pipinger and wifs about eighteen miles sonth of Eureks, and

Bro. Henry Huot three miles north of Fall River station. Should any of our mivistering hrethren io Kansas visit those members, and we hope they will, they can write to Brather Charles Gilbert who will make pubhe the appoistment.
S. S. Moulbe.

Nor. 8th.

## Neotha Church.

We had our commanion on the 9th of Octoher, and the following ministers were witn as: Bretbren Robert Edgecomb, Martin Neher, Samuel Edgecomb and Johu Neher of Crawford Ca., Bro. Kingery of Labette, and Bro. Flora of Moutgomery county. Had a good meeting. Notwithstanding we were dieappointed in getting our tent, the heavens were our covering, and I thought what a bleased privilege the Christian exjoys who atrivee to do the will of our Master. With the stars as shining wituesses over head, two souls were made to feel ther lost condition and came oat on the eide of the Lord. May they and all of the dear brethren and sisters, grow in grace and knowledge of the Lord, is my prayer.

Nov. 7.
O. F. Franots.

## NEBRASKA.

## Exeter.

Since we arrived here I have been to sevoral Love-fuasts; enjoyed the society of the members very much. They preach the goapel and oontead for the same foith and practice sa the Brethren in the East. My address is Ereter, Nebraska, inetead of Manhattan or Richland, Iowa.

John Faitz.
Nor. 8.

## OREGON.

Salem.
On last Suoday ode more was added to the fold by haptism which coused much rejoiciog, it being our yonogeet son. Think others are counting the cost. I erpect to go to Multnomah Co., Oregon, and Klickatot Valley W. T., on a preachiug tour; will leave home the 5th of this month. There are still a few cases of typhoid fever in our county; two cases very low. Otherfisa the health is good,
Nov, 2nd.
Dayin Beower.

## REORGANI 2ED.

THE Managers of the Southern Illinois Mission having been reappointed at the last District Meeting of Southern Illimois, are now reorganized. The work of erangelizing will he managed about the same as last year, hut evangeliata will not receive a fixed amonut per day for their time on missionary work, peither dosa the Board expect to attend to filling callis for preachiog at any other time then at quarlerly meetings. Isolated membera, or peraons making calls for preaching, will kuow why it in if their calls should not receivo immediate attention. Soliciters for this Mission will please send their donations to the proper receiver, John Neher, Virded, Ill. The Managers have made chaice of Daniel B. Stadabaker for Moderator is their deliberations for this term. The nert quarterly meeting will be held oo Saturday before the fourth Sonday in Janaary.
H. R. Stursacka

## Gicalth and Eemperate.

## S. T. BOSSEDYAN.

Ebizor.
All communicatioas for thin depatmetut shath be nddresped to S. T Boprerman, Donkirk, Hardin Ca., OAio.

Closing the rumshops of Boaton doriug the great fire of 1872 made a difference in ten days of $56 \mathrm{~s}_{\mathrm{h}}$ in the number of arrests.

A very successtul farmer once told us that be never allowed his husiness cares to pass beyoud his hed-room door. He did not believe ia robbing bis lody of the rest that naturedemanded. Ife worked iu the day time and rested at aight.

The Irimbman had a correct appreciation of the fitnese of things, being asked by the julge when be applied for a liceuse to sell whokey, if he was of good moral character, replied, "Yor honor, I duu't see the uecessity of good moral character to sell whiskey."

Av emineut physicau in England, Dr. Ferguson, has found that cbildrea who ueed hatritually tea and coffee ea a part of their die tary grow on an average only four pounds per year, between the sges of thirteen and sixteen years, while those who had milk night and morving instead of tea, grow fifteen pounds each year,

As the season of the year is fust spproaching when the annual joe-harvest is gathered in, it may be well for us to rsmind one readers of the fact that ice, as well es water, may be seriously contaminated by fith. It is a mistake to suppose that water will freeze pure, as is generally believed. If the water is impure before it is frozen, it will be impure also in the form of ice.

There are three reasons why women's hair is longer than sien's: First, she has no hair growth on her face, and so has a large supply of hair forming material for the scalp; second, the diameter of her hair being large, it is less lisale to break; third, being neually less eugaged in mental lishor or business worry, she has o more constant and even supply of blood to the scalp.

We all pity a ,mother who has a drumken sou. But our pity in very much less after we learn that, when ber boy was young, she permitted him to keep late hours, and associate with unknowa compaaions, unrebuked by her; that she aever exerted berself to bring him up in the fear of God, and never trained him to regard the liquor babit as the rom of all villavinies.

A brother preacher who happened to be lodging with Kev. Robert Hall whispered to him that he was in the habit of takiog a little refresbment after preaching. The refreshment called for was a glass of brandy and water. "You canot hare it by that name, my dear sirl" replied $\mathrm{Mr}_{\mathrm{r}}$. Hall. "Call it by ite proper neme, and you shail have it. "And pray, what is that?" "Not refreshment, hot liquor poison and distilled damation!" was the owfinl anawer.

Over two thousend physiciave of high standigg in the city of New York, lately signed the foilowing certificate:
"A very large proportion of human misery,
inciuding poverty, disease and crime is introduced by the use of alcohol or fermented liquor as beverages. Total and naiversal abstinence from all such beverages would greatiy promote the bealth, presperity, and bappiness of the humau race."

## NATURE S CURE AND THE DOC. TOR.

Mry. Rogera lay in her bed,
Bandaged aud blistored from foot to head, Bandaged and blistered from liead to toe, Mra Rogern was fery low.
I opened the blinds; the day was bright, And Nature gave Mre Rogers light. I opened the window; the day was fair, Aud Nature gave Mrs. Rogere air. Bottlea and blisters, powders and pilts, Catnip, boneset, syrup sud squills: Drugs and medicines high and low, I threw them as far an I could throw. Deacon Rogeta he came to me;
"Wafe is a comin' round," said he.
"Your wife," naid I, ${ }^{4}$ had Nature's care, A ad ita remedies-light and water aud air. All the doctors beyond a doubt, Could't have cured Mrs. Rogers without." The deacon smiled, and bowed his head;
"Tiken your trill ie nothang," he said;
"Nature has cured ber, as you say; 〔day" Heaven bless you, doctor; good day! good If ever I doctor that woman again,
I'll give her some medicibe made, by mea.

## Frum toons rumpany. <br> SHOULD TIRED PEOPLE GO TO CHURCH?

IIANY of those who stsy at home all day Suaday because they are tired make a great miatake; they are much more weary on Suaday Dight than they would have been bad they gone to church at least once; an the time muat oftan drag hesvily on Suaday for the lack of something to do and to think about; and the consciousuess of having spent the day unprohtably must sometimes add mental distarbace and dassatisfaction to the languor that follows idleness,

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the choreb. They would secure by mesus of them a chauge of mental atwosphere, and the suggestion of thoughts and motives and sautimente which sare out of the range of their work. For a hard-working mechane or salesman, or bousekeeper, or teacher, this diversion of tae thought to other thas the oustomary themes, might be the most restful way of, speuding a portion of the day of reat.

We happen to know of several cases in which this prescription bas been osed with excellevt results. Those who want to stay at bome Lecsuse they were too tired on Suoday to $g$ o to church, have heea indoced to make the experiment of seeking rest, for their souls as well as their hodies, in the sanctuary for small part of every Sunday, and they testify that they have found what they sought; that the observance bas proved a refreshment rather than a wearinesa, and that their Sundays zever gave them so much good rest when they stayed at home, as they have given them nince they have formed the babit of church going.

T

## A SUGGESTIVE LECTURE

 HAT waq a very auggestive lecture by an English workingman lately at Manclester, in which, by way of +ffective illustration, he beld in his bands a kuife aud a loat of bread to represent the wages of the workingman. He cut off a moderale slice, and "This," he said, "is what you give the city government." He then cut off a generons slice, and added: "Tlais is what you give to the general goverameut." Then, with a vigoroun flourish of his carvingkanfe, he cut off three-guartera of the whole loaf, and said: "This you give to the brewor," Of the thin slice then rewaining he cut off the larger part for the "public house;" and theo of the few crumby left be satd: "And this you keep to support yourself and family." The foree of his illustration was acknowledged by a hearty response, and the lessou of political economy which it iuvolved may be studied with great profit, not alowe lay the individual working世an, but by all tax-paying, philanthropic, and public-spinted citizons.Fiom the belvelle. Amin

## ONIONS

FRROM our own experience, and the observation of others, we can fully eodorse the testimony of the St. Lovis Mfitter, on the healthful properties of the above esculent. Luag and liver complainta are certainly benefitted, often cured, by a free coosumption of onione, either cooked or raw. Cold yields to them like magic. Don't be afraid of them. Taken at night all offense will be watiog hy moraing, and the good effects will amply compeasate for the tritling annoyance. Taken regalarly they greatly promote the health of the luage and the digestive organs. An extrack made by hoiling dowa the juice of oaions to a syrup, and tsken as a medicine, auswers the purpose vary well, bat fried, roasted or boiled onions are better. Onious are a very cheap medicine., within everybody's reach, and they are not by any meane as "had to take" as the costly nostroms a aeglect of their use may necessitate.

HINTS TO THOSE VISITIMG THE SICK.

E1 NTER and leave the room quietly. Carry a cheerful face and speak cheerful worde.

If the sickness in serious, do not fall into gay and car eless talk in the attempt to te cheerful.

Dou't sak questione, and thas oblige the javalid to talk.

Talls about something oukaide, and not about the disease of the patient.
Tell the news, bot not the list of the sick aod dring.
If posaible, carry something to please the eye and relieve the monotony of the sick room-a flower, or even a picture which you est loan for a few days. Highly perfumed flowers, bowever should nt ver be carried into the aick-room.

Some little simple deficacy to tempt the sppetite may be well bentowed.

Stay only a few minutes at the longest, unless yon can be of some help.

## (1) 1 ve goli diable.

Asy Beliggous or Bisterical work ia priat aestoe ressipt of pabliaber's rolail price. In petoling for boake alwayg give 1. The same of the book. 2. The same of the ssthor, 8. And unlces advertined by us, the address of the pabliateces.

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## THAT WONDERFUL BOOK!

 Editorial Review.THE author of "The Problem of Human Life Here and Hereafter" lasy thrown shell into the camp of evolationists, ekeptl and infidels that will make the whole army of Clristian oppesers either surkender, or seek shelter in other caves of darksess and mysticism. We heqpeak for the work a ready sale among all lovers of the Bible believing that they ean well afford to pay the small sum of two dollars for such a glorions defense of the Ooe Best Book. Let na notice a few of the authors arguments. He maintaine that the lifi and montal powers of many as well as of all those of other living ereatures are "suhstantia entities" that the outward and visihle structure is but the tangible eganterpart of the interior organiam
He shows pretty clearly that sound consists of "cospuscular emitsions" inatead of the oc cepted theory of wave-motion. He thas meets Tgndall's sound theory, weakening-we believe virtually overthrowing-evolutionism as advoeated and defeaded by Darwin and his school.
We quote from page 41 in refereace to $G$ od: But for the sense of amell (bot at all necessary to our iutellectual adyancerment) such a substance to our itsellectual aivancement) suct a substsice since it is mposaible to prove its existeces by any philosophical or chemienl test whatever. Or hind one half of the world, including Prof, Huckelbeen born without the offactory nerve, this emineat oat uralust would probably now be protesting against of odor, and wonld ridicule the testimony of onehalf of the world just because of the defect ia bis own olfactory nerves and those of bis frieorls, protioanciag the pretended sensation of smell but the result of a diseased imagination, just as be now denies and denounces the religious iatuthons aad experienees of nuankind because he chances personaly he able to prove that po such seose as amell could possibly exist is mano with teufold more reasoo and phatsibility tban be now urges againat the entitative nature of the south, life, or miad. He could refer to the well-known fact that the nose was devetoped to brecthe with, $\rightarrow$-ot to smell with,--aded could prove that no single orgiu can be used for two distinct funetions by the nothing else, the carfor hearing and nothing else? Why, be coald ask, sbould the pose, then be for cmelling as well ns breathing He could further demonstrate that the 30 called "infintesimal particies of the odorous body" could by oo possiblity produch a sellsation in ooming in contact with the pose, slince the unthat this in not the manner of producing exactly analogous seosation in the ear and cyel Ho cont thus rap Prof. Tyadall over the knuckles about his "indoitesimal particlot of the odorous body." und asy: if the semathoa of hearitag anal sceing are 00 C the result of sonorous and luminous "particles" coming in contact with the rar asd eyc, but amply works on the undulatary theory of sound and light prove, then away goes your nousense about odorous "particles" produciag a sethsation, and with it the sense of amell? Prof Tyndall conld oniy reply to this argumeot by giviag ap tbe wave-theory of eound and ligbt, which there ls little doubt he will be obluged to do before many loore years bave passed over his bead.

Again we call the attentioo of the reader to the following in sopport of the persopality of God;

The view here takun of man's iscouporenl, vital Is exteoded attributeo and prescoce, disrohes Himi of much of that unknowable, inscratable, unsotitative clariacter that modern hinir-splitting philosobers and motaphysicists have woven about the dea of hls existace. With Delty is bere conCemplates, we may ratloanlly talk of going into His preseave aud asseme omnipresent, But we arnot consastenty beligeve it the he ciller sees us or hears our prayers, if be is not a personality in the broadest as well as moat deficite sense of the rord. He that formed the cye stall $\mathrm{He}_{8}$ not se. thd be that formed tbe ear aballie not harat "Bu how uball He 'see" without eyes, or "hear" wishont ears of His own? The sacted record susweta has queston. The tyes af the Lord ars over kb crst ${ }^{-1}$ By extending the above inguiries, we maj (orther ask- Ie that formed or gave the mind, batil He not thinkt and He that formed or gave the life to man and anipals sball the not live? and he that endowed us with conscioasoess, had gave as our sensations, shall Re be ineapable of con cionsncss ar deprived of corres ponciog sebses, ia initely extended:
After reeding the work, we concluded to do our part towards the overthrow of slepticism hy mesos of this work, by keeping it for sale. The new edition jut out, is superior io hinding and while it cost more we shall sel! it at the old pricu. It is a large rogal-octsvo volume of over five bundred double colvmn pages, For sale at Bretiben at Work office. Price $\$ 200$, or free to those who pay for three yesre' subscription to B. AT W.

## Youth's Advance.

THIS new paper is on our tahle and is foll of hright thoughts for the joung. It claims to be a teacher in science and Bihle, and will likely fill a plece in the journalistic niche. The chool department where prohlems will be ask. d and solved, as well as the Letter Bos where the childrea can belpeach other, are features" of the paper which will be of no ordinary interest full of iastruction to the yoong. We bespeak for it a wide circulation. For sample copies addrens Y'outh's Adrance, Mt. Morris, Ill.

## Denmark

T"
0 churches now is Donmark; one called Hjorriag the other Erederieshaven. The former has one minister, Eld. Chr. Eakildensen oud two deacons by games, N. Cbr. Nielson There are twenty-eight members in the Hjorring charch. The Fredericshaveo chureh where I livocontains twentg-cight members wife and self included. There are two speakers beside myself--Soren Chr. Nielson and Janns Chr. Sorensein, and two deacons, Car. Christiansen and Jorgen Rasmasen. Two members moved to American oue died, three drawned, two left the eborch to plesse relatives, and one, J. Madsed, a deacon, is in England. Sirty-three have been baptized siace we came to Denmark, as follows:
In the year 1876,haptized
1877.

1878,
1879,
1880,
There is a small branch in Thyland of thre
members, ope of which is a miniater. On my last trip there was one haplizad. Prospeet good there for a church.
C. Hope.

Frederickshamen, Dewnark, $n_{\text {et }} 27$.
Prof Huxley aavs of the primroge: "it is a corollifloral dicotyledonous exogen, with a mos opetalous corolla and a oratral placenta." That is not had for a mas who claims to bave prang from a moukog.

## fallen Asletp.

## 

## 





 Wha and warts. Wh Hathal wisa and

EBY.-Sister Abuinda Eby, of Lamaris died lat Tuesday evenibg at $50^{\circ}$ clock. Soon after the $\Lambda$. M. ste weat East, thinking that traveling would be good for ber, butreturoed a rew weeks ago in very delicate beallt. Her death wis very was very cheerful duriog the day ; in the evening she went to her room and expired in B few miootes afterwards whlle reelining on the bed. Sister Eby was highly esteemed by all who knew her and will be greatly molssed by the young gembers in this eommunity. Aged 25 year, 2 mootbs and 8 dsys. Fune ral servces by M. Mr. Eshelman. Her remar

Homas. - In Story Con, Iowa, Nov, ith 1390 Sister Mary Thomas, whif of James Thomas, sged motber of eight eblldten, five of whomareliving, two are ministers. She has heen a member of the church for over forty yeara, And we have every reason to helieve that she has now gone to eojoy the rewatd of the fuithrul, as sue was truly a mother io Jaruel. Fuceral discourse by the Brothren from RHODES.-Oct. 19th 1880, io the the Wadams grove district, stephenson Co., II ., of consumpLion, Sister Emma J, wife of Brother Frankin tor Caroline Moore, aged 22 years 9 months and 28 day. Fineral services by the Brethren froma Pbilipp. 1:21; also 14the ehapter of Job.
KEEVER-In the Eanirrel Creek district, Gct. 22 and, 1850 , Charley Keever, only child of fister neral by the wged 8 monhis and 15 days. FuDavm Neyp.
Millell- - In the Midale Creek Distriet Oct. 30 1808 , Sister Cuthinne Miller, ated 23 years 0 mootha and 1 dayg. The diseased wes a daugth er of Brother Abram and sister Cbristinoa Mith ler. Fuberat Eervices by John Shrock and the wniter, from the sevebtesath, chapler of Joh
and tweaty-third verse. JosiAB Bkricher
BOWM AN.-Two dear aisters were Luried, stater Bow man, Wifo of Daniel Bowman, was taken sick on the suth inot. she autered eeverely un To-day she was followed by a harge congregation of sympatbizing friends to ber long home-the grave.
We were sorry to bear of sister Bowman's burial, but we rejolcod to hear of suster Keeth's burlal She was followed by a large congregation of re joiciog frionds to her watery grave, bot not to oleep, for we truat obe will lea obining asheth or come to fill the vacancy, C.D. Hintront,

Vol. V.
Lanark, Ill., Tuesday November 23, 1880.
No. 47

## GENERAL , 1GENTS

THE BRETHREN AT WORE
TRACT SOCLETY

| 1 T Remmas, Dinterk, Oes. | Oon |
| :---: | :---: |
| 5 mexh \%r, | Dould Yealmub. |
|  | J a. Mer, Leugnot, cilo , |
| Wo Teur, ML Somb, ili |  |
| x biet, Criod | D. Brawte Bicm, orn |

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 From Gerro Gordo, 11 L From Wularloo, tom: Frum Waslimgton Creek, Kan, From Fame Kan. From Brownswille, Sfo. From St, Lous
Mo. Tenth Census of the United States. Frod Mo. Tenth Cens

## CURRENT TOPICS.

The Mothoulists propase tir raise $\$ 1,000,000$ for Foreng Missions, to celebrate the semucsaternial anniveraary, in 1802 , of their firs mission.

A large number of peopie consult the mag. szine more regulariy than they do the Bible Forgetting God and going after other god seecil to be man's teudency stlll.

Thepeqple of Catoutta are beconing weary of idolatry. The mannfacture of idols is declining, and the attendance at the temples irregular aud fatling off.
The liberality of the converted heathet truly wouderful. The average amount cavtributed by ench man, woman, aud child is the church in Erzarum, Turkey, is $\$ 15.00$ ayear.
Garfield is the only Presideat who ever bail the opporturity to install his mother in the Wbite House. The old laty is nearly eighty, but tough, and bids fair to live through tho en tive term.

The new method of taching deaf muten to speak has made so much progreas in this counbry that tho cornet-stone of a nuw buildibg, to be used for the "improved instruction of deaf mutss," has jast been laid in New Yorl City.

A large number of Juwish negroes bave been found in Africanear the boundary of Barbara Several of the ouses of the desert of Subar are inbabited loy Jews. It is estiusated that there are $8,000,000$ Jows in Russiu, 150,000 in Eagland, and 350.000 in the Enited States.
A clergyman recentiy preaching at Chaplid Coun, on Abraham's call to offer up Isuac vary gravely remarked; "It was uo doulthtu! roice. I believe that Abrala au knew that lie beard the roice of God just as plainly as yon bear my roice, if you are awake." A atraight emang uy of the congregation followerd quickly.

The Preshyterisna are worling very energet ically among the Mormons. $\triangle$ re inforeemont
of sixteen ladies reeantly went to Utal. These are now, including these momeo, thrty teachers at worl: in defforent parte of the tarritory. The Metbodist miasion appeata to be langurstiog.
Dr. Dean of Bangick, Siam writes to the "Baptist Missionary Magazine" of a beathen idol in buman form in a toraple thare 177 fret long, covered with gold drous his crown to his toes, each of whleb is three feet long. Thero are bundreds of other temples in that city alowe with their mammoth cootly imaget and daily nervice. Heathen idolatry costa money, which is freelg given.
The following is from a St. Louis paper: "Sunday-school children ara no longer agit to beliove that Lot's wife was turned inBible Studies' for Suday-nehools, it is said that abe Was caught in a storm which 'suffocated bor, eacristed ber, and possibly burned her to a cinder.
Tbat is the kiad of weedsseed which is sown by meass of a "system" which has not for it baxis divine truth.
Five bours alter the elosug of the polls at To'lock, Tuesisy evening, Nov. 2nd; it was known at all the principal points in thas country and Europe that Jaa. A. Garfield was elect. ed. Yuars ago it took several weelks to get the newa eved in obr own country, and it was a couple monthe before the renult of such an election could be known in Europe, but mow it takes ouly about five houra to matre the count and have the result printed and read in all tho ieading eities in Europe. That is quick worls.
In regard to the lawfulness of certuin pur suits, pleasurif, and anusements, it is impos. sitle to lay down any fixed aud general rule,but we may coufidently say that whatere is foumd to unbit you for religions duties or to interfere with the performmee of then, whaterer diwi putes your mind or coolv the fervor of your derotions, whatever indipposes yon to real your
Bible or exgage in prayer, wherever the thougbt of a bleeding Satior or of a holy God of the bour of death, of of the dar of Judgment falls like a cold shadow on four enjogment, he pleasurea which you caanot thank $G$ od for, on wrieb you caunot aik Hts blessing, whose recollectiono will haunt a dying bed, and plant aharp thorns in its uneasy pillow, these are no for you.-Dr. Guthrie
What ARE WR DOLNG? - "Sixteen ludiau ege, at North field, Mass., where they willtake tour years' course, free of expense."-West

Others are constanlly stretabing ouk the russ to assist the untutored to become useful, what are we doing in that directing. Otcers areseeking to instruct the lodians in the way of the Lord, wbat are we doing? Nothing athers are puttong forth meazs and men to convert the colored people, what are we doing? Nothing! Otbers are spending time, mean and talent to better the condition of the beath h, what are tre doing? Nothing! "What do ye Hare than othera?" Monte 5: 47 Ab? Ae oot doing less? 0 God awaken us!

Fur years skillfut engiowers bave puzaled heir brains to bud a sultable piuce for cutting a large ahip canal scross the Isthmus of Pansma that ressels might pass from the Allantic afety. Plaus were alreadr ogreed upon and ar: rangements contomplated for the fuads, when Mr. Ends, of St. Louis, Mo, startled the public vith a plan sosimple and econotrienl that it is tikely to go into operation at no distaut das Mr . Eads proposes the huildiog of a masairc railrond-twelve rails wide-across the listhmus, the ends to extend a thort distanio under the water. A strong carriage monnted on twelve hundred wheels will be backed down ioio the water and placed under the skip, whicb is securely bracel and fastened to the carriage.

Tho earri,gpe is then dravo frome thin waler and minde fint to two huge locomotives which mive at tue raten of ton mides per bour nod tule then
ship safely across the 1 sthons to the other ship salely ncross the hsthame to the other
side. The carriage is then ron down iuto the side. The carriage is curu run then rosel sails
water, the braces tuken eff. and the resel wayy uodisturbed. Mr. Eisio is the gentleman who plasaed and conatructed the great St. Louis Bridge, and is noted as one of the most skillfal engreetra of the agge. He is now on his way to the Isthwns to make the necesaary sur-
vey for the cowtemplat-d railroad.

## WHO IS THIS SON OF MAN?

## AY S. T. Bosszrmas.

T
HIS is a question of vital importance to us ail. To be bappy in life and in etorninty we must have a suving knowledgy of Jesus. How painful it is to the cross-bearer when he aes so buany that cure not to know anything about the Son of Man. "When I bave a more convenient stasou I will eall for thee," is as thi Son of Man with a view of mere erititcism that they muy use it more artfuliy, though to their own destruction. Others, a Listurical touwledge, that they may appar unto men to be prohficic in the riebes of Clrint. Sowe only to lave their mame in the chareb-a mere aomimul Christian-a name that they live, yet are dead. Others desire a a aving knowledge of the Son of the Most High. They are continually searching the Scriptures to swo whether Lhese thinga be so; drisiring to come unarer an nearer to thut slandard of truth which alune can wake thenu ire They disire to know "who this Sou of Man is" with a determination of yielding obedunce to his law, that his saving power may be appointed to their nonla Thus afer their kuowledge in determined his lav is accepted and oneyed, simply hacause He commonded it, and it is our prerogature to obey
The obedient sonl 34 to the law of God an the clay is to thid pottar,-williug to be woulded to the dasign and will of the mould -willing to be fashioued ofter the direc fion of divinc law and moulded after the ditiae imase. By this sariag kuowiedga life and immortality is brought to light tbrough the gospcl, the lieavenly mirror through which we may see oureelves as God sees us, moking sin as obnoxious sud burtful to na so that we are prompted more and more to relinquilb our hold on the things of the world and gramp more firmly that whieh is bearenty.
Who is thin Son of Man'? Do we know him as our Savior? Do we know biun in the pardon of all our sins? Do we know him as partakreof his divine naturef Is our aequaint wace such that be may know us in life.in death, in the resurrection, and in judgment? Ob insy we all bave this naving kinosledge of Jepus that will admit us into bis chareb upon earth add trumphant in beaven whero we shall enoy the glories reserved for the eaints of God of which we bere have but faint foretsiste

## miscellaneous

T日E Buethark at Work just recoived aud we prediet, that if it will, by a manifesta. fion of the truth commend stelf ar well to the soncenace of the r-derer in the sight of God, (2 Cor. स: 2) a it dong to the ry- aot tuste it its now toen und styin. thas: numeh go.d will be done by its visis iu I881, whech uadoubtedediy will be the last sear for many of ith wreders, and hope nose of its pagen will he delaced with editorinl blebaringn, innovations ond innuendoks, bat innocent and innozions withone any prevarications, but a "Thus ssith the Loerd."
R. R. Acctpant- - Oa the erening of Nuv. $15 t h$, Joahua D. Fowler, one of the Grst wet-
abont eixty-fira ned putly atuf, wat kill citone mile north of Luth, me. Fivin residence, is) the ereving puseenger traim wing mirth. Aucther serious cail to be morn car-fal to keep off the rairoad track; and especintly to he rendy for sur departure. Hosl we Europenn rekulatomen many lives would bo sured: a heary fine for walkiag on the track; bo simittance to cross the track for oeverul minntes b-fore each traso. Mistare-T nem sorty I made the mintule you retirer to in the last iossu"; cau't accouut for it, but itabswered my purpose all the same, but if the Judge of oll the earth would make sucb mistakes, the hrethrea in Cerro Gordo weuld losa their reward. What a confort that the Lord is to reward, and not wan "Hence," David sasa, "let ave fall into the haode of the Lard," and I will comfort myself ma the thougbt that they will forgive me and pray for we. Tbe editrra mistake is puge two, inatend of eight, No. 32.
Croble Matters are sbout aqnaual-rathei dormant. The fire that consomes the droy wid purifies the soul is mimont out. (A little strange bite fickers up once ta a whiles hope it vill die out.) Will uot nome ministeriug hrethfon come to our relief, and bring an each a good load of gospel fuel, und kurdlo tho lire oud warm up our temples; eapeciully Brother Hatper, from Massuri, when he cours to think of his promise, and come to Waldam's Grovep
Lena, IU.
Exoch Ear.

## INCONSISTENT CONSCIEN. TIOUSNESS

## HY c. B. HYetons

$\mathrm{H}^{0}$ exprearly 35 the bend demonatratod by the esprossious of some peuple, whem invited Wehbetor our celigtoua papera. Th:y sy, "We have the Biblete our bounc to read and there is hetter reding in it than io your papers." This iv all so, yot if wo are anxious leveru we can find plenty of time to road intb. When we bear these excures wo find people that kuow but littly about the Ecriptares. They are too conyeientious to cead religous papers, but will raad and allow their children to read novels, political papers, and all web obroxious stutif
Again, some will aay, "WVe will not read our cbildren to Sunday school, hecause our parents never sent an:" but they will allow their ohilden to finb, hund, and run over thair neighbor's furms ou the S,ibbath. We call thib faconsistent consecruliourness.

## A WONDERFUL LAKE.

N Colorado is a ton-scre feld which is mo I more not less thaso a nubterrazean lake, covered with soll abmat eighteen inches deep. On the sont is cultizated a thitld of corn wbich zoy ose will take the trouble to dig a bole the depth of a apade handle, be will find it to fill witb water, and bs using a hook and lise, fivb foor or five inctus long can be canght. The tist bave meitber scales nor ejes, and arn perchlike in shapa. The ground jo a black mexi in vature, and ia all probnnality was at oue tinao in oper bady of with, ou whicb was nocumnard vegetablo matter, which has been increa -d fenm time to time, uatil now it has a cract sufticiently stroag ard rich to produce fine corn, shough it bas to bo cultivakd by hand is it is not itrong ewough to haar the weight of Forree. Whle harvesting, the nauds catch gratat stringa of Guli by panchugk a bule through the earth. A parsps rimling on his heel and coming down koddenly cin suo the growing corn abake all aruand him. Any one huring the strongti to drivo a ral through the crust will Gid on reteasang it that it will diappayr aitog gethor.


## THE WINTER DAYS

ту J. W, Boctawood
The winter days are coming,
The nummer days are pask;
So youth nid beaty fivdet
How bave we npent the Summer We osk of one ond all? Hava we improved the moments, Obedient to our cill?
Lete take a retrospective, As we should do each day; And spe what we've leen doing, Haw ofl we've gone zatray. If we can see torme error, Let's try aud make it right Befors compes steruce Winter, Before courea death's cold pight. The wintar days are coming, The winter days of death: The summer daye are pastiog,
Soos we must yield our brath.

Let us prepare for Winter, For it will come, is sure; Then when our duys ure endid. Our hom will be secure.

## THE DIVINE SOLUTION.

To SS. S. S. Mohler. Beloved Brother:-

IW deeply many souls steep themselves in dempation by the employment of this eodearing appellation, which notbing justifies but the indwell. iog Chrsst. A brother presupposes like g-neration, like life, aims, hopes, efforts. A Christian brother is one who has tbe "mond of Christ," bent oo self sscrifice even unto death for the weal of his hin. "He that hateth his brother is n murderer," a child of the devil, and on heir of wrath. 1 Johe 3: 15. Johd 8: 44. "By their fruita ye shall kwow them." A cut throat is to brother is Christ.

Atter tbe thiud reading of your courteous letter in No. 42 of B. AT W. and markingits pivotal passugea, $I$ essay to respond, if my dubility and suffering will permit. Your sympathy, although bot merited, is no more than what ady generous zature would prompt, eveo apart from the Diviner nobility eesed. tial to christinn character. Only natures of adamant are untouched by suffering. To abuse sod trample and kick the afflicted and helpless is inhumap. But why should we be depressed by what man or devil can do agninst us, so loog as Jesus is our Ideal and Shield, and our motives cantre io his honor:and not io our own? The very enthusiasm of the uotlest hearts may lead them moto excess, but only the basest natures will permit in construing sueb errors into crimes. In jodging others we should never forget that we also are bell deserving sinuers, and should first tura the implemedt of execntion against ourselves. 1 know ss well as that twice two nre four that "lex talionis" "ts "the law of sid and deatb," and the barbinger sud renlizatiou of bell. He that cataot take as enemy in his embrace in the reslity of pondulterated love, and bear him as God beara him, is not Godborn, so matter how loud und boastful Lis pretersions. Such a triomph over datoral prompting the erots signifies. Iwill venture to say that you have not fully measured your own premises, not adequately apprehended the rourded facts pecessitated by the priociples you admit. But this is nothing new. In the nbsolute serse, zobody does. Some may beiu advadce of others, but all
stop short of the ultimate unity in |and ecpreasion. This uoint is settled which lies the Divine aim add end. But No person who hasany regard for the such a unity there is, and by faith it is pecessary decisions if the commonest ours, and becomes oars approximately by reaem in proportion as the contents of fuith widen out into philosophic conception. I can essily bear with those who misapprehend me; but misrepresentation and abrase and deliberate intent to harm, this is sad indeed. The ficld that hes hebiad us, only haif pos. sessed and explored, is as a mere atom to $a$ world compared to that on which we have never eet a foot, and which bolds its uatold spiritual treasures yet untouched by mortal midd.

You seem to endorse to its deepest ceotre and otroost limit my exposition of the cardianl principles of Christian. ity. This we may do to the extent of our logical nppreheosion, and yet squarely deny it in many ways in the regalation of moral conduct. It is' so axiomatic, and so readily takpy the renson captive in its oaked simplicity, thnt not a few are ashamed to deoy it who ure nevertheless fighting against it as the worst foe of Goul and men wheo it comtes to the point of applicatiod. This shows the tremendous power of personal interest io the supremacy of carmal liberty as agninast the motives and ends of the cross. "Blindness has in part happened onto Israel." Thig could not possibly be done bat for per version and obscuration of moral vision. A few days ago a certtin church beld a council to decide the selection of evan. gelists for the coming Winter to labor in protracted efforta for the salvation of souls. Atter the majority had decided, a few ministers and deacons kycked so vigorously and tenacionsly against one of the speakers selected, that he had to becancelled. Why! A single varation in apparel from the morle of the objecting bretbren disqualified him for his sacred function. These brethres also give their cordial assent to the central tedet of my articles. Take another illnstration. The same church, some yearr ago, made appointments for a brother whose fame as a defender of the cbristian faith had filled the lavd. When he came be was so lawyer-like, so foppish, so self-appreciative and sensitive of utmost defereace, and ludi a persoaal something so like the odor of a whis. key keg, and apun his firat sermon so coupletely of homemade intellectual thread, that the church and the world were too irrecoverahly disgusted to al. low bim to fill a second appointment. This dandy preacher also expiates very eloquently on the fuxdamental princi ple of religion as a mere inatter of theory. When it comes to the test of the moral care sod evolutions of life from that point, he knows no more abont the Incurnation than the rudest savge in the most desolate moral Sahara. Notwithstandiag, your unreserved committal to this principle, "you fear I bave lost bold of a principte in so far as it seed be tangille, and that is on the subject of plainness of dress." Pray, my good brother, how can thas be possible? If tie priaciple be fundarnental, vital to the very being of Christ and Christiads, how can plainness of dress be excluded? Either the principle is not untegral to Christisnity, or dreas has no possible connection with the Christian life. If the principle is identical and directing the life at all pointa, I am curiuus to know how dress can escape its sovereignty, unles 3 we pronoudce so unphilosophically as to make exception to the unity of life both in its essence
intellect and dullest moral seuse will gainsay it. Its admission knocks the brain and heart and backbone out of every plea nad argument for the obliterstion of all distinction between the ehurch ano the world in the matter of apparyl. Without the least heartation, 1 call upos ady persod in Christendom, any most astute Doctor of Divinity, or Profissor of Theology, or shrewdest Doctor of Law, to demonstrate the con trary. It religion is not the Philosophy of philosophy it is not adapted to nature made io the image of God; and If the view of it here preseoted is not accordaut with the fully requirements of such Philosophy, let the lesrned the ological world poide out the diserepau

I presume my quatation from your letter does not tairly reqresed your own mind, because the principle to whacb I have devoted my efforts, and which you so beartily approve, 's the one uralterceble truth that determintes and invariably results in "phainness of dress." Tho ridicule heaped upon me in my identifi cation with this pivot truth, I uoderstand perfectly well ns to its socirce and aim; and its desion is generally pntent to unprejudiced minds. I have neither time nor disposition for self-defence against as assault which carries its owu defeat in ita mavifest character. The re lations and concatenation of truth are overlooked. This is why a principle may be cordially admitted in the ab stract, and vehemently debied in the concrete, without the inconsistency be ing noticed by the perpetrator. Thisis offen done to a surprising extent aod in a 'udicrous way, even by those who claim to be in the van of intelligevee and progress. Those who have resd the works of Sir William Hamilton and Mansel's "Limits of Religious Thought," and the productions of Ms. terialists and Unitarians, and the Theis tic Evolution theory of our science-hobbled theologians, will know what I mean. To owo Christ as very God in the flesh, and the very life of all believ ers, requirea the flesh in the widest sense as the individual substance of Divine emhodiment, and the individual vehicle of Divioe expression. If I apprehead yourightly, the "important question" refers to a specific form by and under arclesiaitical authority. If we shat out everything but the anked truth, thrs point is divested of perplexity. All parties agree that there is no life without form, and that all life has a form adapted to its intrinsic characteristic and ends. God is no exceptiod. Philpp 2.6. This postulate, taken in its widest correlations, settles the matter root and branch, whether we endorse its legiti. mate deductions or not. No consistenty philosophic mind will thiok of making the life of any organism express at any point what belongs to a different ype or order. This seems to be an in esplicable enigme to those who would either outstrip or restrict God in the immutable operation of this law. The conceasion of either the permadence or devolopement of life including that of Christ and all that are His, amounkg to pothing as a raere abstraction, To admit a point to escape a dilemina, and then proceed io argument and conduct Es though no such admission bad been made, is the flattest contradiction. The church has all the authority it deeds in the matter of dress. It would be derogatory to the Divine character to sup.
pose that ie eves constructed an organ isn, whether individual or corporate, withont a regulative vital prisejple in relation to every possibility and renl tion of its constitution. Let bay 1 sm serve as an illustration. Is no muth rity there? How is it to be ndmisiterted nod receivedl as n matter of n. tority? No, butas the most absolute poutane. ity. To recefre it vimerwise is to be "washed to fouler stains." Because it is to be received without the sense of authority, does that diminish the anthority itself. Weare constantly under the operation of the law of gravitation, Whether awake or saleep, and- yet mo one complnins of reatriction, or boudage, or heing under authority. But the re strictiou is there, the authority alwaya in exercise, only we are niware of it aimply as a privilege and a blessing, and brve no objection to file ngaizst its character ng law. Is there more laxity iu the higher realun of responsible life: Where is the proot? If the chureb is of God and Christ is her bend and life, the esseutinl idea of her existepce is that of laun, and the exsential fact of ber be ing thot of liberly in law. That people take liberties of volition is no evideuce that God allows them. I am at'present suffering severe agony from a fall inad vertently received, pearly breakiog my leg, which is no more than the result of contravening the law of gravitation. God was not good-enough, as some Would style the relaxation of bis inflex. ibility, to "pive his angela charge concerning me, lest I dasb my foot against a stoue." I felt his law as law, becsuse I was in opposition to it; and the bruis. ed limb is the expresaion of Divine good. ness no less than iramutable authority. Will aot some of our ecelesiastical malcontenta take the hint? Lnw is every. wbere meant to bless; but if we prefer to "kick against the pricks" of divine authority, we raust be conteat to get our blessing out of suffering.
"The oak transmits itself down the ages ${ }^{\text {sh }}$ as as oak. This necessitates sameness of form dependent on sameness of life. This law 18 universal Darwin and his coadjutors have grown groy in the accumulation of facta and elaboration of priuciples to demoastrate the contrary, but bave signally failed. God bolds his own agaiost all the wild assumptions and crazy guesses of these God-disowzing speculators. The law of transmission and conseryation may he coozected with degeneration or improve meat, ss indicated by the exterier, but an oak will remain an oak from core to rind. Is the life of chorce, which Jesus incorparated with human mature, any less a life of law and authority and limitation than the life of a tree? Is it not all the more rigidly bound to its type because it is responsible? Not but a lauatic will quibble bere. Codscience adds to the sanctum of law. To any that we become more lawless in propor tion as we rise into the liberty of God, is to make Jehovah the very essence of nouseose and contradiction. "The per fect law of liberty" is the life of God, This law, as our sweetest and most ample freedom, is the essence sod glory and redeeming power of the Incardation. Abstract this, and Jesus was the most daring irapostor that ever walked God's footatool. Who will ever say that Emmanael was a alave to authority? What is Tiberty but the privilege of doing all that likeness to God requires. Cuo a child of God want more? Shall the authority of the church in the line of the Divne life in the Mystical Body ba less than that of God in Christ? OR
what priociple? or in what pint shall the chureh bold God'a keys and not ues them? Dues the life of Chris sllow any licenar save soch as in unity and co-operative with the supreme end of the lucsrnation? Shall that which depravity prompts have equal claim to our elsoice with that which is organic and exsential All thia is enaily solye by the soul thst is "determined to know wothing but Jesua Christ and him cru cified." I do not mean that is easily re slized, but the bent and current of the aggregate life are it. Nothing cau be in freer thas a geduine Chriatias life nothing more frictionless under the un devinting rigor of law thsu "the glori ous liberty of the children of God." Where Christ is truly apprebended, a the wisdom and power and life and love of God, there cannot possibly be any trouble in the matter of dress. Nor ; tobacco, and money-greed, sud aversion to eduestion in every form of knowl edge which God has hid in pature and in man, nor in relation to perhsps the foulest, blinckest sin of Ctristendomnohallowed conjugal license. I have een elders rule their member with a throng of ecorpions, while they were themselves literally wnst ing and dying in the corruption of carmal gratification. Church life is the sggregate of individusl life; and to masintain that the church, as such, has no nuthority over the expression of it anite, is to aftirm that the individunl ha nooe, and that God bas done. God gives the church no authority not given to the individual, and nove to the individ 18 not possessed by Himself in his hu man conditions and responsibulities Here sgniu the concatenations of truth will help us to a just solution of the problem of the Christian life, If the individual will not use his privileges, and live in law as a master of persona liberty, what can the church do, as the depaty of God and the conservator of ber prerogatives and of her way life but exercise the authority which the individual frits to do for bimself? not, the churel is a myth, the individu al rules, and as a sinner. A law, wheth or individual or corporate, without fixed loounderies, is su impossibility. Thus is the essence of all law. We have God's owu liberty in law, but none in its infringment. Order requires defuiteness. Neither mind nor conscieace lus $s$ standsrd without it. No being is as strict with himself ns God is with the ordering of His own life. Man was made in His image, fell, and was restor ed in the Godmen. Does not this moke the chasu wide enough between snint and sinner? between chorch and world Can the chureb ruake it wider? Would the believer have it narrowert Does not this put the very power of God ioto the hands of the church for the direc tiou of its corporate life? What can be easier, if the individual "life is hid within God?" And what is planser than that when individunl life is refrac tory, it is under corporate authority Here all specifications are included. A single exception iavnlidates the onity of the whole, and takes the reins of gov ernment out of the real of principle in to that of arbitrary conceit. Here is where the church is most prone to enr to make laws iustead of simple conformity to the necessary evolutions of "th lsw of the Spirit of Life in Christ Je sus." This is the study of the ages, the secret of the power which characterize the church as the agency "of God unto salvation."
Individual life first, then corporate. py

In a certain sense the reverse is equaliy rue. If the urit is the counterpart of Chriat - and this is the Dtrine intestThe church oeed n-ver i qu-rcise anther its, sa such, alithough holting and dis trabuting all its energy io the benignity of msternal oversight and direction. It an only when individuality becomes self asserton, as agaiost the generai life an essential nature of regenerate belog thst suthority assumes its disciplinary form. This includes flesh pleasing, sin fostering dress, ss it includes all else that springs from a disposition that chsfes under the restrictioos of the cross To contend for a life, single or corpo rate, which has no fixed genersl exter atil type as the expression of a fixed in ternal germ, is the oddest and most fata fallacy conceivable. And to deay the church the authority to reatrain hi membership in the adoption and exam plification of views antagon'stic to the essential osture of the christian life, is like forbidding God to rule the Univers by inexorable lnw, which is the only iberty God knows, and the only liberty He intends for all atoms and all creat ares, rstional and irrational, on earth and in heaven. Arbitrary ensctments nd compulsions are foreign to the na ture and function of the church. The assumption of unwarranted suthority i the precursor of coofusion, disentegration and dissolution. But coercion the swsy of the esseatial "Isw of life, is a r!ght, a privileg, add a blessivg This principle threads the Universe and every momeot we acknowledge it sovereignty, its benignity, and the gra cions purpose of its digcipline.
All finite rational life is meant for in definite progrese. All the mundane die pensatiuds are too short for the full de elopment of the inclusions of fath The church has to break her shell and shed her feathers often, and strip of her external and matericlconcepticns as she grows and enlargee in the power and graadeur of the Life of the Infinite The unchargeable Life in finite condi tioos, will retain general, exterusl ıden fity, without the lesst restraint on th noblest liberty and eternal sdvance ment.

## BY WAY OF CAUTION.

IMUST say something, by way of esution, to bretbren and sisters who vrite about each other. Do not use un kind and insisuating language; speak and write to them kiudly, and if trouble is on hand, privately, sud not make a public matter of their errors or misur derstandings, as the case may be

O for more of thast true Christint spirit of love and forbearance toward each other, that we may keep in view our solemn baptismal vows which we made before God and man. It esuses me to feel very and when I read such abusive articles written by brethrenmore especially by those who should be ensamples to the flock-for they do not koow the baneful inflinence it may have on the minds of those who make no rofession, yet are strong advocates of right and justice.
Franklin Grove, Ill.
It is said of Stephen Gururd, by Par on, that although he did sometimes act the part of a benefactor to a community $t$ is said of him; "He never bad friend. He died without issue in 1831 leaving property to the amount of $\$ 9,609$ 500 , willing $\$ 2000,000$ to found a college for orphan boys." With all his wealth, Girard did not seem to be hap.

## THE HIGHWAYS AND HEDGES

## by alices mbostle <br> "Ga not in the bighwisys and bedgen,"

 finvite tin in all to come int The ciouch is ready and wnitungThe writed how few there are sen n.Fram thestreets and lanes of the city, "Bring hither thr paor and the bliod How maus would come of invit-d, Bat no one invites-how unkud! We should cone at the first invitation, Leat the Master ill anger will sas Nose hidden shull taste of my supper Then in sorrow we turo avap.
Come! for all thing* are now ready; The charch is waiting for you. excuse will not be sccepted The invited that come are so few

## Are you a servant, dear reader?

 Consider thy duty not dune. Ga to the highways and hedges, M. Morris, Ill.

SOME UNBECOMING HABITs
uy jab gyans.
T is usunl for correspondents to write about sll the good things they know and suppress the evil. This may be wise sometimes, but we ought to be truthful in our reports, sad doubtless all intend to be such: but we fear that our reports are sometimes too flatterivg to those of whom we write. Paul would not flatter the church at Corinth, beither would we if any wrong exists smong ns. We are living in a stection of country embracing about thirly members, who sre very kind, courteous peo ple. We cume here about two montbs ago, and found the brethren in pesec and union, and anxious to see the cause prosper. We have extended our ac usintance to adjoioing counties, and ind the brethren plaiכ, humble, and we trust, God-fearing men and women. We think forbenrance is cultivnted mor nmong the Brethren thsn any other peo ple. As n proof of this we would refer to an jucident in our District Meeting iu Ray County. We were discussing the question of sending an elder to accom pany the brother choseu to be an evsa gelist in this district the coming Winter A brother present objected to an elde beiog present, inasmuch as so many el. ders were ignoramuses and spoiled the beautiful doctrise of the Brethreb. No one seemed to resent the seeraing iusult He was permitted to inlk in that style and no offene was taken.
Now we sre glad to see our brethren so iosensible to peraonal iojuries, but alive to the interests of the cburch and the best means of promoting the trutb as it is in Jesus. We best serve the
cause of trutb by a meek and forgiving cause of truth by a meek and forgiviog prit.
But we have noticed some faults in our brethren aud sisters and ministers und we desire to call their attention to them.

We notice that some bretbren speak far too lond in our council meet inge. A brother need not speak on scream at the top of his voice when peaking on a queation of business, ete There may beoccesions when it is right to spenk with a loud voice Jesue spake with a loud voice when be said, "Lsza rus come forth," and when about to expire. We mention this to call the at tention of our young ministers to it. Brethren, be always meek and lowly 2. We see some of our sisters come to meeting without their caps; in fact some have never worn them. We have seen sisters sit with oncovered heads
during the whole services, How can we preach to others the necessity of conforming to apostolic order when our wo members leftuse or uegleet to do its We must have reforwation among us Unless the order of the church is sainsined no impression can be male oe those without. We exhort our sistere to help us in our efforts to preach ra whole gospel,

The slmost universal use of to bnco by members and ministers. We bave been iu a room where there were three ministere, one deacon, two private members, and three of the world, mak ing pine in all, and all had a pipe or quid in their mouths. The stenels of the room was intolerable; we left the scene. We have a brother who has a pipe is his mouth nearly all the time. We saluted a brother lately who is an old preacher and an excellsat brother. But oh his breath! it was slmost anfoeating. He took his pipe out of his mouth in order to salute us, but we doubt if it wss a boly kiss. We beld a few meetings lately in a Methodiet community We had the use of their church, and hey all treated ns courteously. But two thinge phined us nt onr last meet ing; one sister sat with her hesd uncor red, and another sister came in and valked up to the stand, drew a match, and hit her old pipe, sat down and moked a while, nad when meeting closed, walked up to the stsud, and did as at first, and walked out burning in cense to her idol.
Brethren, we are in earnest for primtive practice. We believe, that our boders are a livine sacrifice acceptable to God, and all we do is Sor the glory of bis name. We are bought with a price.

## NEEDS OF THE CHURCH

## by ㅅ. s. силинzatis

## T

 E church heeds more of Christ and nod less of self; more apirituality and less caroality. More self macrifice morezesl according to knowledge m Christ's cause and lese in polities and oth er worldly affairs. More fuith and firmaess and less doubts and murmuringe. More God-power and less man-power more work and less grumbling. More whol'y converted snd less partly conferted to mau; more charity and leps partishity. Oh that the Lord wuuld inke all this carasl nature away and ive us the mind of Christ.Croton, N, J.
WHERE THE APOSTLES REST.
CHURCH suthorities state that the remains of the apostles of Christ are now in the following places: Seven are in Rome-oamely, Peter, Philip. James, the Lesqer, Jude, Bartholomew, Mattbias, aud Simon. Thren are in the Kingdona of Naples, Matthew at Salerno, Andrew at Amalf, anui Thomas at Oranto. One is io Spain, James the Treater, whose remains are at St. Jago de Compesstells. Of the body of St. John the evangelist, the remaining one of the twelve there is no knowledge The evangelista Mark and Luke are sleo in Italy-the former at Venice and the satter at Paluas Ac. Paul'n remaing are also believed to be in Itnly. Peter's are, of course, in the charch at Rome, which was called after him, as are also those Simon and Jude. Those of James the Lesser and of Philipare in the church of the Holy Apostles; Barttolomew's in the church on the Island in the Tiber called after him; Mat'bias' are in the anta Maria Magriore, nuder the grent alter of the reoowned Basilica.

## The Burlhren at Warh.

 peblished weekls




## LANAHK, HLL.. . . NOYEMBER 33. 1890 .

Bran for nample of ealared paper, and show it to jour neightibere
Bto. Harper of Micsuati is to he with na ner Saturfiay evering.
Wiatsa han eet in in gool earneat. The wealher was very cold all laxt week.
Tee iddreas of $\mathrm{A} . \mathrm{B}$. Conk, Madicion Creeb Teb., io changed to Gromen, Buther Co, Towe. J. Emonats whatruan 34 cheag d frow Holdeo, Jotinson Co ., Mo, to Centerviets, Jobavon Co. M
Ig muy of our rewaier inuled to pat No, 45, they will pleme mform ur and we will semal it
to thera
Fros the Primittoce we fearn that the Foung
Disciple will hinly be moved to Huntingdon, Рордя, аgaiд-
Bro Jesso Calvert is to hold a serics of meetiugs is Martimburg, Blair Co., Penia, tho last of the present mauth.
Last meek Bro. 8 H. Bashor was preaching to full bouses we Longmoot, Coloredo. We bnve not yet learued the result of the meetivgs,

In ig gloriousto dio in Chriat, for,
"Only the entes of the just
Smoll sseet and blosson in the durt.
Bro J. F. Oller, of Waybesboro, Pa, will yait oud preach for somus of the cburehes
Now Jersey yome time duriag the Winter.

Triene is said to bo 1,400 meabers of the church io Somerste $\mathrm{Co}_{4} \mathrm{P}_{\mathrm{h}}$, an average of 140 menhers to each of the ten cougregations tbat counts.
Taz Gaspel Preacher is before us is its enlarged form. It contruins twelve pages of mosal and religious matter and four pages of advertisements.

Sothoot nentera are encouraging at Mt. Morrii: two hundred students are mow in attendsaces. Seyeral fanilie
more into the towo.
Bro J. G. Royer of Monticello, Isd, writes "Health geod. Two ndditions hy baptism tro weeks age, oue of them our daughter. Whast joy to see our children couie to Jesus? ${ }^{\text {P }}$
Plpass send us names aud addresses of those Who do not tahe the B. AT W., and we will seud them sasaple copies of enlarged D. AT W. aud neigblars.

We may bave uniutentionally failed to send all our sgente a Prospectus. Please sead for obe, and in the meantime, getber all the nation
you can until the Prospectur ruacbes you. We oficr excellent terns to agests.
Wx havereceived a copy of the October No. of the Moral R-Rictor, publidiked at North
Mancluenter, Ind. by Bro. D. C. Cripe nod Mauchester, Ind., by Bro. D. C. Cripe, and
ootice thut the Weevern Herald aud R-flector oetice thut the We-tera Herald and R-flector are now one. Bro. Cripe produces a creditabie plipet and wa
moral rectirm.
Oox Alwanac aud Abnual Register for 1881, pulli sued by Bro. H. J. Kurtz, of Daston, O., is ubout as uest $\boldsymbol{a}$ thing in the Almazac lise as We cenerully sue. It is neetly tllastratcd, and
woll filled with suitable roving matter, \&e. woil filled with suitable readiog matter, Ec.
Priee, tru canta par copy, or one dollar per Pries, tru May he land at this oftice.
Srevinika of Brothor Joha Metzzer'a visit to Boud Co, Ih., Iast Octo'ger, Brother J. Wise sas es "Brother Metzasp preached two telling smunus lir us ove Sunday the 12ha. He is as
full of the $x$ ata as when young. He is as ald mun mith a youge herrt. God bless him. He is in his servotly third sear. He says beis living on borrowed time. Would to God all would pay buck borrowed then ax be doss, then there woula bo no time wasted. I oever knem a mora pleassut thaveling compauion. May be
prosper iut the good cause"

The Brethru's Family Alwasac for 18st, a on our tsole. We are very nuech pleased rith ite mperancn and geoeral make-np. Tbo
miontenat hit io of great value to maus of oor mionsenat hat is of great ralue to maus of oor
reader:; in thort it is the hest Almanac the rpader:; in stort it is the heat Almanac tbe
Huntiagdoa Brethren hare yet pat out. Evry lumuly obuld bsve a copy. Seot from this
tifice poot naid for tan fithe portraid for
drilar per dozen.
A haotarer out west writes: " A C orrechors herc in jealons of the Brethren coming iu. Soneturue ago be ventured out sgamot
me on the Pasover and Feet-wasbing, but by the aid if Brutlier Beer on the Passorer, tbe pretecher dial not make much. About the same time he natounced he would sprak on baptism. but the sermon bas uot bech delivered; so 1 now atesd to advance on him on that line, aud will Epeuh on Chrigtian haptistw.
Wr need tho most simple, easy and sofe way of working. We need the preachers that bave the love of Chriat, the xal and detervination to past the goypel through the world. We ueed the churebes with a liberal band that huppart the apread of the gospel. We need pareats whose hearta are wide epatact tre righ
triving of children. We need teachers whose sonle are filled with divine truth to inutruct the youth; and we veed papers that glory in th whole truth, wid uothing bot the trutb.

Bretraks nad aiskers, do not thiok ill of Bro. Sanes Erzas thia week for remidiug you of some of the unbeconurg habits into whicb very kend may have fallen. He does it in a buve done it-and if you cat nom take the plain admouition in grod laith and profit by it you wilh be rriwarded for doing that which is right. We have loug thougbt that some one ougbt to ray romething about these thinga, bat peemed as little difficult, but since it is aow totd, seemed a little dificult, but since it is now tord,
muke a personal applicatioo where needed, for your own eppecin! benefit
BXrefrring to the last page of this issue, It will be seeo that the goverament has appointed Brother Howsrd Miller to "take thio orgauiastions" in the United States. We bape those receiving blanks will be prompt in filling thens out, that tho nutharitier mag know bow
many there a e who rannot be depended upen Io eogago in the erviel aod onseriptural practice of war. Tbo more people of that cla-9 there are io a conatry the leas liabslity there is of war. If our whole astion were ooo-combattant we would bave no ove to Gight, bence no wars. ciples a day of education, and the peace prio From time to ta taught their chal statistico as we may be able to obtain. Some further re marks on sereath page of next issue.

## THE PHILADELPHIA TIMES

TWEE following, clipped from the Philadet phia Tiwer, shown bow people msy be come misufformed hy reading pagers that or oot very particular about what they publisb: The peoplo known as Drokkards are split up Hames and diveran shades of belief and cuutom as to clothing. The minor weta are called
Garman Baptiatn, Brethren, Old Dunkarden Gld Brethron, Ruver Brethreo, Congregationa Brethren and Progrossives. The Prowicssive
Chrition and Bustaren at Woris of one or twoof the ot bers. The Progresives are, as their oanse iedicates
 by the Barvuaex AT Woak cligg to the an
cient trudtions The editor of IDe Bretame
 AT Wonk unuounces a "riendify grapple" which
is to take plice letween biumsel side another

 God untended broote thr world began that Adum should trairgras." The world will eaperly
await the linod of light winch theto good breth await the linod of light whech theno gool brith
ren will shed on this exceedingly knotly point ren will shed on this exceedingly knotty point
Thita. Fines.
The editor of that paper does oot read the Brytmuns it Woar and for that reason be dors uot koow what it teaches-he gets his information from suotber sonrce, a source that does not represeat our people in the light they shontid be represented. This extract bas heen copied into other secolar papera and read by tbouesude who hnow no better thso to believe it, hance es a body ve staud in a fallee attitude
before tue publio.
The "variety of minor sects," meotioned by the Times, do not exist among ue. We are oot difilded unto different secte, designited by the oames used.
"River Brethren" is the pame of nuother bou with us mbetereer.
"Cougregational Bretliren" is the name a.mere es ceron suair bodirs cf membera who Were exconmooicated from the church at differcent times sereral yea a ario. In their wor ship and clureb matters thiy hove no eandectioo with as. Of fate years maly of them tave retarned to tbe charch again.
"German Baptist," and "Brotbres," and "Ola Daukards" are terma applied to the whole bureb as a body, and are therefore not sectarian in any senve. The tro former bave beell ac cepted sud used by the churob for may yeam. Tbe latter, av a nicoame, origioated with tbe world apd in not aceepted by us as a body Wheo used by the world it refers to the wbole surch nad uot a part of it.
"Old Brothren" and "Progressives" are terms njodiciousty applied to those who bold views siffereat from those aecopted and seted upou by the obinrch as a body. "Old Brethren" was ong nsed as so expression of respect, and appliid to the aged and oxperienced, but by nom it is now used to deviguate that purt ol the members whe are opposed to the fast movements of those callied the Progressives. But aeither party chu yet bo called a sect, for they are all Brethren, ooly they hold differeot viem regarding some things prosticed and endorsed by the oliazch.
As a body the church is firmly uuited on the cardiunt prineiples of Chrictinnity, but in her vork biss to contend with two small elemeots that oppose each other regurding the applica ion of some of those principles. They devote wuch of their talent and writings to opposing aach other, ond as a consequence take obout a axtreme views as it woald be any thing like anfo for tbem to botd. The unain body of the church is as aggressive as ber preseat surrocodiogs and ondition will permit, and in ber work ia steadiny moving forward. The two extremes which now agitate the church are retarding her work iu some localities. But the trouble resulting fon this source are geuerally local, and are iikely to remain so. For instance, in Illinots the two extremes are not felt in any of the churel work; the churches move right aleng io their work, not allowing auything to dib turh their movement. It is the same way in some other States. The troubles resulting from these two extremes would not create much feelings were it not for a disponition to pablish sburch troubles to the world. In this way sec ular papers get bold of such matters, other wies they would not be hooma to a greatexteat outdie the locaity io which they occurred.
No ounouncement was mode io this paper an regard to a "friendly grapplef" that idea came from another source.
The Times is right in saying that "tbose represented by the B.AT W. cling to the aucient traditions," but it is the traditions of the aposthes and elders of the primitive churcb, and not the traditions of men for wibich there is no di vibe autbority. We appeal to the fbus saith
the Lord and apostles by which to settle and determiue all matterx of diapute; this was the custom of thos who were first in this gread reformatory movement-A custom that we desire to hold sacred.

Bro. Hopesays: "Two haptized laat Sunday it the Feast. One was a girl with whom we pleed ontill late at oight, but had to leave ber desiring that sho would never have peace
until she found Jesus. She naid it wsa too cold, and bat sbe felt suro of tralvation vitbout bap lism. She went to bed, but conld not elvep, the spirit of God strove with ber and ste aron" add called us to baptize her the same night. If she would go with her to the Liord; she abid 6o. In the night the turned to the younger and said: "Are you now rendy?" "No. not this time," was the reply. Thus to reside the to come to Cbriet after he hive gone away. How many young and old put of the starting ontil abetter time", Set it never comes. Mallions wait in vain for a better time. $O$ come now and taste that the Lord is gracieus.
Les us remember that io our zoal to forg-t asny of our "old father' $\mathrm{a}^{2}$ " metbsods of doive gospel work, thiey may have a great deal mior placed to thrir cridt at judgment tban we wil ave, outwithtanding our b a ated enlighteo tinuq clavz of worters, who said little and dia minch. Qaite a oumber of us mighit imitat- this Q od't favor.

## OUR MAIL.

- A brother over io Indiana writus: "If you mill esatinue to conduct B. AT W. on peasa principles, tryigg to cultrate lore and union amongst u, Ifl feel to introdece it to some Sme miors of my veighbors." By God's grace we'll do that, brother.
-Bho. Beer't book oo the Passover bas already done a good work. Meailere shonld parblase a copy and rand it this Wiater. Price 50 centa. For sale at this office.
- Now is the time to ocder Almazacs for S81. Ste notices elsorthere.
-1 amgld yon chauged the letters at the head of your paper; it looka noro becoming.Epoolh Eby.
-Please end for Prespectus and learn oar reellent terms to agente, and then go to soliotiug subscribers.
-Bio. Jesse Calvert sent us a list of sub. scribers from Margland. Thanlit.
-Send to this offige for "Book Catalogue."
-"Problem of Human Life" free for three sear's sulaseriptioo to B. st W
- Oon St. Louis agent seems tn be pretty ac-
tive. We would like magent in tyery city in tive. We would like ma agent in every city io
the lood.
- By referting to the last page of thisisenfe our correapondents cas see how we would like to baye church news prepared. Make it short hen we cay get more of it in the paper.
- C. D. Shively wants us to chage the ediress of his paper to Homeaville, Gage Co., Nebresks, but fails to give his former addreas, no we caunot tell whether it is C. D. Shively is Iodiaus, the ooe in Ohio, or como other State.
We must argin remiad We must again remiod our reaners that no
changer can be made unless both post offices chasges can be made unless both post offices re given. We bave on an average four or five ach inftacces por wech.

We waot about two bundred good articlea for the B. as W. Writers will use great care or prepariog their articles-take their time to it, sod do their best to have them read so as to convey the exuct meaning intewded. Mact ioprese meat can be mado by rewritug articles efore sending them to the offi,
-Brotize D. Harader writes: The baoks,-(-"Problem of Humao Liite" and "Philosophy ofthe Plao of Salvation") came to basd in goed order, and I pravennce them the beat booke for young apeakere who wish to prepare for the work, that L ever read ercept the Book of books. I am very much pleased with the "P'ilosophy of the Plao of Salvation." No preacher can rell afford to do withont it. Price 81,50 . For asle at this office.
-Bro. W. H. McClure mays: "I received my book, sod I am well pleased witb it." Seod me Western Praxcher" hy J. W. Mathes."

## SANBALLATISM.

I
EHEMIAH beng called of God to rebaild Jerusalem, went thither frow Babylau by ermigsion by Artaxerzes, the King, and earNestly entered into the takk before him. Good Nehemiah made no burtle about what be in curded to do, but, leet to eboald be opposed, went in the oight time and viawed the ruins of tbe cily. Having seen them, be laid his plank, called together his worlumeo, and began ox zobuild the wall of the city.
At this time Sanballat, a Moabite, was gorernor of Samaris, which conntry was also tribatary to Babylon. Now mhile Nebemiah was going forward with his worh, Subballat wes yery much mortibed, for he folt that Nebemiah had been honered above himeelf; so be at once egan to coubpire for the overthrow of Nehemith. He usid to his aray, "What do there feeble ews?" Others of his kind aloo laughed at tbe Jewn, and naid, "Why if a for go up, it aball eveo hrealk dowo theirstene walli" meaning that the wall was nofeeble that the treading of a fox upon it would canse it to fall. Nebemiah earang this, was grieved, and prayed his God to pass by bis oppooeats, wbille be carried Forward the noble ivork of rebualding.
Whee Saoballat beard that the wall was almoss finiabed, he invited Nehemiah to meet ham on a plain oear by, that he might entrap him. But Nebemiah foreereing his desigo went wot, but sent him a ciril anower, Fear thien did Sanballat send word to the good man to weet him, bot each time was refrised. At Lat be sent an "open letier" wbicb sny one rigbt read, and io that letter soid that it wan reported that Nebswiab was griltg of treason
-wer ter ing ta rebel azan-t the king of Baby lon whingure him leave to tebaild the wall. This wan uotrum, but Sontaullat wonted the peo the to beliere that N dhemiah mas a bad man add then ooly way wat to publisho falso re port.
By thin timo yout will bave learned what Sua'turlutimon bs. It in eary, malice, batred ill will cloven-footed and ooked. It begins to how itself even in eivilized mod eulightened (?) conatricn of this oge. We want to cautio our reatern agniovt thin ungedly ism.
Sliuco pullitihing "Our Plea" io the enlarged B. $A T$ W. it has been privetely intimated to ns in writing, from an unexpected source, that a "fox coutd break dowa" the stone wall of order and general oniformitv, which our fathern introduced ata expreains of divioe principles of troduced ws expresir- of divioe prineipless of ind defend. Unexpectedly from the name source, by the gamo moans, we bave been toid hat though "You" ( $\pi$ e) "may speod your et it tharoughly wountel and yoo" (wer) have simply dene nothing." Aud this from one Who in seeking the patronnge of that very clas whe from principle aud holy affectiot, liter, ad bocatc, und defend tho order of the church. We seed not tell you who it ie. Ho will iu due thme tuanifeet himself. Our bearts pained at this stite of thungs and hope those who are at heart oppped to the Brothren's plaiis dress will see their error, and turn their whole in fuencon to ths misintenance, though it be very often sbured by unceuserted men and women
We expect to he attiretred publioly for defeudmg the ordor of the Brethren churct, and whethor the attacka cane from withis or with ut, we dtall go on defonding tiving, and pray iag as though our enemies were not un or about the camp.
Our position on seeular advertiizng will likey be assaled, and an attermpt made to make us look absurd. If so, our readere can sot it down on beng Sunballatism; for we have set corr feet firm aguinst the introdnction of secular adverkizing in the B. Ax ${ }^{W}$.; and if it he clained that our "change of beart" in too sudden, we would respectfully sulmit that then we are guilty of he charge of "suddenuess." with the Apostie Paul; for he left Jerusalem a Pharrisee and persecutor of the saiuts, nud ubortly after was converled-protty suddeuls, at that,-ad elraightway preachedCrilst.
Now, reader, we hope we shall have uo more secraions to sound a wote of warangi yet be long as we are in the flesh, sod are called to hattle for true and holy principles we may expect to be huffieted, enuitten, cast out, trampled under foot. Pray for us, and "hold fast the forn of sound words" which se bave learnea from Christ:

## SOJOURNING.

LEET Fostoria at $7: 25 \mathrm{~A}$. M. and arrived 3 Tition ahout an hour afterwards, aud wer Johu Wise, of Malberry Grove, ILL, who took us to bie bicme where we spent the sfternoo and following day very pleasautly. Tuesday bigt were entortained by Brother Geo. Sellere who, the following day, took us to the Green Spriegs. Hero the joost beantiful sight ou cyes over lebeld was ours to eojog.
Nothing in art or bature have we seen $t$ equal unch tess to surpass the beauty of this exquisite fosutain of uature. It is about thiry feet wids aud fifteen feet deep. Fiom it Aows sufficient whter to ruu a largo mill. The water is suipharous in anture nud is of a rich green hue. A ferv rods divtsut is a large bospital, surrounded by a beautiful uatural prove and plensuot, recuparative grounds. The water from the spring canits a suiphurou To those nasccustomed to it, it is offensive; but to those who frequent if, thecomes agreeable The spriogs aro said to be a great summer re sort for people of wealth aud futhion from dif forent parts of the country. They are aleo patrenized by a great yumber of invalias
From Green Spriogs we were convesed t Brother Sellere' where wo spent the rezainder of the day. Atter services iu the evening, which whe our thind and last meetiug wilh the Breti
toin the Green Springs district, Bro. W. P Yang took ua hame with him, where we wer indly entertaised doring tho aight: and on the following morning after ppending a abor Brether S father', were conveyed by bim to Brother S. A. Walker's in the Soneca chare district, whoes kind hospitality we erjoped unil Friday evening, wheo we weot to Bro. Elin Shootz's where we remaioed ontil Suaday morning. Syent Sunday and Suluday nigh with Bro. John Shontz, the bunsekeeper in tharge of the Senees church. Had four very lewaat meetinga here.
Monday morning, 7 th inst, Brather Walker od vefe accompanied os to Bro. Brillarts Brether B . in the Bishop in charge of the Brok in Sword church. Had meetings bere on Monday. Tuesday, and Wedoesday eveoings. The membership in all of the churches wis bure yet visited, are generally leas than undred in number.
We begin to foel that much of the preachiug and writing thut has heen done on the nission ary quistion, thas been dose hy persons tot for milis with the circumetances of the churchen detail. We have not fond a siaglo chureh eet which does oot embrace territory that it moot in ita ewn estimation properly eoltivate. Within its lounds are people who have pere had tho Gespel preached to then by Brethren add the souls of those are as milling to xeceive the trutu as thosol living burdreds or thousand of miles away. Thea why should we take the have and speed the money to travel off to some ar country when we have the leathen at our oor? Why not spend the time and money apont in traveling to differeut peints in proach iog ot our door?. If ench church would tmaka appointments so fas to reach orery man and womsa in its bounds, do you not thiuk there would he mere accomplished with the same ef fort, the same funds and tinue, than is by the resent syetem? Auother weakuess aud defect wh our missionary work is the mactivity of the laity. It seems to think that the ministar alone 9 responsible, overionting the equality priact le in Catristianity.
We have nothang te say againat the ides that evangeilist should he willing to forsake all odo his Mustor's will, to preach the Coape to the poor" and "all nations;" hat we do no regard the injuuction, to "forvake all" and fob low Chrint, as being any more applicallie to the ministry than to the laity; hence we regard the wity as equally responsible with the ministry or carrying eat the Savior's command to "pranch the Gospel to every creature," and as e koow nothiog about how any one can b ared except "he believeth and is baptizA.," Deither do we knew how amy one can bo aved who is not williug to ohey the first part of the same commaud, "preach the Gospel to erery creature." Just as little as we know hov ony one ean be saved who does not believe and has not been baptized, so little do we knon how any one can be saved who does not do Fhast he can toward preachiug "the Gospel to very creature." Mask 16:15, 16.
The pribciple of equality is ons of the priuary laws of God, bowever slow some of u nay bo to learn it. Peter thought it could not postibly be thes "God is no reepector of per maz,' Aets 10:9, 36, and it required mitacu Tons peaver to eoovince hin. Herr can people now who know Peter's experimen and confess on deuy this iden of equality? In placing all maukind as brethree and sistars, memhers of the same fumily, children of the same Father st the Bible does, is thore not a clear wanifesstion of the equality of mankind?
When the cliurch calls one of its membera to he ministry, ought it not be willing to take is place in carrog for bis family, atteuding to his busiuess, and teaporal affairs zenerally wheneser it cans him from them to do eburci Fork? If the laity regards ail men aq equal then it cortsialy uvderstands that it is re quired to wate as great and many sacrifices as the civibtry. The luity uoderstauls fail of vell as the ministry that the teraporal wants of mankind are not chauged by their station or office in the charch.
An old hrolthr, a bithop, bas just related to we some of the losesa he has sustaiued by goios avay from home to attend minosterial dutien thich shows us bow unfairly the laity deat with the ministry. On one occasiou our broth er was called from home to preach 3 fuvera sermoo When be had a large field of clovor ready
his clozer fiold. Before be'e suld again stack this clover, a min fet in and destroyed this crep Would it not bsee showed a brotberls spirit if the congregation that took that man frem his Fork to labor for it, shonid bave in tors dose his werl? Bat inshad of this, this same brothor iv expected wheaver monsy is wonted to hend the subscription list with a little more than asy one else sbould pay.

## numben

November 11th Brother P. Probst convejed os from Crumford to Wyandot church. Hid mesting here Thurdar at it:00 P. M., Friday, $10: 00$ A. M. sad $7: 00$ P. M. Fonnd the brethen quite active in charel work and rery kind to the "sojourners." We would baveenjoyed a oncession to their wishes to remain longer ould we have doue so coosistently-witheut assing by previous engagements.
We bave always regarded that nothing in more requisite in a minhister than veracity,truth. fulness. If be is not punctual and prompt iu illing all bis appointments when he can, is it wasible for people to believe be is truthful ben he speuks on other sulijects?
If he be excused on secount of curelessuess onaking his appeintments without taking ato consideration other obligations which would prevent the fulfilment of said promises, Wow can they belp feeling that he may he tqually eareless and inaccurate in what the may ay about some other things? Wben people nust doubt every thing a man says, is not hi sefuluess as a mioister, if it he any thing at il, very much depreciated?
While we are on this strain, we would remiud our bretbren who make announcements that hey should know hefore they make them that thoy will do what they say. To illustrate, let us At a certain the freting cate
At e certain weeting, A anaounces that B will preack on the next Sunday at teen o'clock. Sonday came, and A aud B are both on hand at the appointed time; but the congregation in mall and the probabilities are that quite number will yot come. B looks at his watch, ad, seeing it is ten o'clock, says:
B. It in time to oper meeting, is i! note
A. Yes, but I den't think they are all her
B. Did you say that preaching would begin at ten if the people had all assembled at that time?
No, but everybody knows we would in
1 the people had con
A. Why, becanse we neter do,
B. Then they know by your practice wh
you say a thing that you will do another?'
A. "Now you are making this look had. aerer thought anything of it hefore. I don't mean that wa should say one thing and do auther. But when we make announcervents hey are understeod just ns I said."
B. Well don't you thiak it is always better Wen $y$ ou cab, to syy what you mana? and if you mean that you will have preachiag wheo fou think the people tave about all come together juat say it that way. What would you taink of a school teacher who would neny to bis puphis that school would begin at 9:00 oceloch the merning and theo wait twenty or thirmioutes for some mo:e that be thought ould come?
A. Well, 1 would think he neglected hio bucrued, I think if the people wowld thow that ve woold commenee procoptly at the appointdime, there would not any móre come in fter services had begun than do Dorm
From Wymndet we went to Mansfield church Had nieetivg here Nov, 18th, Eatoriay 7: P. M. Sunday 10: A. M. and 7: P. M. So far as we could ascertain this clurch is now in peace. It has had trials, hut now enjogsa in union in the aith. We had our home with Brotaer Kepdall's, but spent Suvday with Brother Joku Wolf. This congregation bas two bouses of vership: One elx miles north of Mansfield he other near Plymonth. Brother Jac. McKulten is the elder, and is assisted by Brethren R. F. Mellott and P. Helfer. The memhers od neighbors sppreciate presehing rery highly ond expact to lave a series of mectiogs thi Wiuter at hoth of their honsea, Brother L I Dickey has oreo callen to condont the meetings at Plymouth charch; beginning about the 2.2nd of November. Hope the meetings may

Some Reasons
WHy

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4. It in reliable. Already it has carned with some, the appellation "Old Reliable," and we necept the name with ell its significance. To be stegulfast in the doctrine of Curist is commendiste, and by grace divine we hope to tivus ander the cross.
5. Having now wery direct communication with the East aud Weat, we shall he able to gather news from the eburches more readily than herutofore so that the correspondeoce will be fresh aud bright to cur readers. We will aibo oe able to get our paper to our readera more promptly than heretofore. In view of thase advantages we beartily invite your co-operation: and if each of you do your part, we shall give yeu a paper io contents, convenience and mechanical appearance second to none in the Brotherhood. To facilitite the worts, and aid in producing a paper filled with choice, sonlinstruction we make the following very

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1. For 84,00 we will sood you the B. AT W. three years, and give vou the "Prohlem of Fu* man Life." This heek retails at $\$ 2.00$. Here is an opportunity to get the B. AT W. three years and an excellent book for nothing.
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our AgZNTS
Will please remember that the sbove do not affect premiums off :red in Prospectur. For instancs oue subscrither for three years and 81,50 is the same as three subserihers for one year et 61.50 each. May we now expect ench of you to increase your litt? some of you have already done so, and wo beliove an earnest, persevering effort by all will kell very favorably for the Work.

The church at Maple Grove, Ohio bas arranged to aupply their pour memhora with religions papera.

We are receiving many encouragiog reporta from the field showing that the cause is proepering in the habds of these engaged in spreading the trulh.

ON account of much original matter at this time this iasuedoss ant eontain the usual pericty. hot we think it wall he found as ioteresting as any of the previous namb>re.

TEE Preacher weations good meetings in 133 Maple Grove chareb near Ashland, Ohio. Sereral apphcants for baptism were reported.
Bro Bashor ways that people who attend meeting in Calitornia helave themselves in a very becoming manner; there is no looghing, whispering or going ouk till meeting cleses.

Ifone aul If amitu.

## Hosbende, love yoer wives. Wiven, nobumit your ives anto jour own huplands. Childreti, obey

 mrsthnat bring them op In the no
monillin of the Lord. Seryatu, ve
nem that mre your manters. - PAU

## A NOVEL GRAVEYARD

$G$ ERTRUDE took a botion isto her head I that she would bare o ittle graveyard ol ger 0 wn , There was quite a the house wher ground was planted. There was a long row a blackberry baibes which hid this corner from the honse wiudow, aad she often oned to fom the honse window, asd It was one day oo down there to play alooe. It was , the yil fter she bad been lage undertaker, that abe got the idea of having a graverurd. Ste weut straight of co the woods and brought home four little hackmat ach trees, which she plonted in the four comer f the lot she had choset, ond then, happeoing to think it would be bether to secure the ground by asking ber father to give it to her, she weot in puranit of him.
"Papa! papa!" she called aloud, na ho was breshing graio in the baro.
"Pape, will you give me the northweat cor ner of the gardea?

The what, child?"
The northwest corner of the old garded, pafarther apple tree, east by the walk, sonth by the blackherry buebes, and west by the sweet the black feld,
There was a geueral langh over this speedh Father and all the threshers stopped their work, and heid their sides, while saeb peals of laughter resounded through the great bars as broaght mamma and Hepsy out to eee what was the matter.
"You need not make futh of me," said Gertie; "I tried to he particuldr juat to save you the trouble of going down."

Gervie wants we to dped her the northweet corner of the garden, mother," soid Mr. Mursy as eoon as he could apeak; "are you rendy to aiga the papers?"
"What do you waut it for, deary? asked mother: "ere you going to build a doll house?" Her mother knew that particulur spot was her little gril'a favorite resort, and that *carce ly a day pissed but the dollits were taken there too. So she thought, of course, that Gertrude Wis planuing some tort of a dwelling for them. She was quite unprepared for the suaver, und child looked up very menkly, und replied, wantit foz a graveyard, mamma
When her father lad recovered the power speech, be pursued his iuquiries farther,
"W hat are you goiug to bary, dear?"
Qaick as a flash of light, Gertrude picked up ber father's pipe which Jay on the wooden buach by the door, "This first," asid she, and off she ran. So quick was her notion, and the worda that aceompanied it, that oo one of the aunsed group perceived what ahe had donef aud as anl
litted down the gardeo wulk, thought only that ahe was ramning from their marth. But wheu the work was done and the farmer was ready for his eveuing smoke, the pipe was ac where to be found.
"Where's my pipe? Who's seen my pipe?" shouted father, up avd down the yard, in no very plensaut tones.
"I buried it, papa, in my new gravefard," said the child coaly, "Come and see." The heavy steps of the tired man, and the light trip-trip of the little girl's feet fell together on the garden walk, ns they proceeded to the northwest corner of the garden, whese Gertrude poiated to a neat little mound about a foot long sienly rounded aud turted, at the head of which was placed a bit of shingle with the ivecription:
"Here lies
My father's Pipe.
The astonisked parent was at a loss what to say. He bevitated whether to laugh or chide. He finally concloded to do oeither, but to try to get at the childs meaxisg in all this. So, sitting down of the overturbed wheelbsrrow, be took Gertrude on his knees and brgan to
question her. question her.

Why did you do so, cbild ?"
Because, papa, I didu't want you to die as $\mathrm{M}_{\mathrm{r}}$. Thurston did, of pipe. It's a fsct, popa," eceing o amile gathering mo his eye, "I heard
Dr. Sonall say so wheu we were coming bone Dr. Sonall ssy 50 when we were cowing bonee
from the fuocral. Miss, Sumpon asked himu what aisid Mr. Tharston, and Dr. Small said,
"Pipe, Miar Sumpron, pipe. He smoked himeff out of this world into-mell, M $\mathrm{M}-8$ Simpsos. I ena't suy exactly where be has gone It folks get no used to their pipes is thie worid. I don't see what they ore going to do in the - ther, Scems to me they will want to keep wp nuoking, but am sure they can do her know, Miss Simpsoo, heaven is a
en; for you clean place, and they are not going to let unything in there that defileth. So I don't koow." Now. papa, you see I waut you to be my papa a loag, loug while first before you die, aod a long, loug while frst betore you die, aod
then 1 want you to go to heaven. So you see, I thought I would dig a grove and bary the old pipe You won't dig it up, will you, papap" The fatter held his peace for a few minutes. Tben he sposte elowly, but firmly:
"No, Gortie, your father is mo grave-rohber I shall mise the old pipe, I suppose; bot I most ay about it at we do aboat everything that's put in the grave. 'Thy will be done.'
"That's good, papa," aaid the child, with a kise. "Now I have o good, clean, everlasting papo. Ain't everlastisg what we call thing a that doa't die?" she alded, again perceiving a mile.
"Yes, dear, but theo node of as are everlast
og, exsetly; we all have to wither and die og, exsctly
sometione."
"Why, no papa; don't the Bible tell us we ball live forever?
"Was thot what you wanted this graveyard for?" asked the father, smiling again, aud seek--ug to divert the conversation, which he foared might get beyood hi
"No, indeed," excloimed Gertrade earoestly, "Lam goiog to bury lots of anch thinge here. I expect I vhal! have a funeral olmont every doy. I, w going to bury old Auat True's suuffhox next.
"How will you get it?"
"Oh, I'I get it; I'll manage, papa, and then here is Joe's tobscco, aod Uacle Henry's ci gar, and lots more of the nasty things.
Gertrude proved a bu9y little undertaker, and hefore a week had passed, wore than a dozeo interments had been made io the new cometery. The gravey were all made evenly, side by side, ed, and at the lead of each a tiny board, on which was priated with peo and ink, some simple epitaph. These head boards eost the little girl a grod deal of time and labor. One was "Aunty True's snuff-hox. Closed for ever." Another, "Joe Tanaer's pag tail. Lost to view. All were equally characteristic.
The nortbwest corver was at length full. Over sixty nent ittle graves wore there is row wood. The 8 sek-oo-forther spread a friendly hade over the spot, and the blackberry ripe.. d beside them; aud many a visitor Thas taken alvly dewn the garden walk to see Gertie's
graveyard. But the very best part of the whole was that for every little mouod is that quiet pot there stood a mao or womas redeemed from an evil habit, a living monument above it, and all alike hearing testimony to the faitbfalness and perseverance of that queer little
girl, the bater of tobaceo, the lover of purity and bealth.

## FELL ASLEEP IN JESUS.

IN sister EinmaRhode's death, our dear hrother tas loatan affectionate wife, (with whom Febuary, 1880), and the parents an only ond Febuary, 1880), and the parents an only and and the anat Lizzie B. Myers a dear niece, and fellow-belper in music, and the church fathiful sister. She was alive to the interest of the church and Sunday-school; and added wuch to the interest of worshiping asssmblie by her strong melodious voice in singing, which she lad studied and cultivated to a good degree and hy her apright walc and chaste conversa tion, had woo many friends in and ont of the chureb, as was plaialy ahomi by the crewded hoase of mouroing friends at the faneral. But now that youthful face, and sparkling eyes, and active lumbs and tongue, and her sweet musical the looely tomb, which fills our heart rith sudaess and sorrow, oot beconse wr have no hope, but because our social enjoyments on earth are wrered and gone forever.
Bot there in a voice conies back from the Datly tomb aod with angelic sweetaes;, suys sna and be happy," and to all her Chrivian as sas und be happy; and to alther Conrisias as socnum take thy crown " which we will ceive whea desus will descend from heaven and
with the voice of the great archangel will call Come furth, as he did to Lazaros, and thea we shall be caupht up together to meet the Lord in the air; so shall we wver be with the Lard. Wberefore comfort one auother with these Wuids, espectally my dear loviag husbaod who Who like a lonely duve may be going from place to place mourning the less of his absent mate, comfort yourself with thess words: and you, my dear futher and mother, and onlr dear sweet song of the liztle hird tr the cage at your sweet home sarrounded with beautifal trees, shrubs and 0 owers, and the affectionate tear oteats down over your sorrowfal cheeks; when you remember the bewatiful songs I still helped you tu sing, whon swret melody to the Lord filled our hearts; but now 1 am laid away so lonely, sleeping in my enld bed, in the city of the desd. Then comfort your poor ssd bearts with these words, 1 Thess. 4: 18,"
th these words, 1 Taps6. 4: 18 ,
And now dear friends I sny fareweli,

> And now doar friend I bid you all adleut
go with Jesus Cbrist to dwell,
My life was short and full of in,
But yet I trued to do,
Although 'tis done by few.
'm ghad I tried as best I could To follow in bis tracks, To bever wish me back.

Lena, $I l$,
hose who have a true and sased respect for virtue, Satan cannot astail thee with bis liery darta, for thou art repurng ou the powerfal
arn of Jehovah. Thon art o precions jevel, arnu of Jehovah. Thon art
that will outsbine ull othars.
Virtue cannot die; it will wield its scoptre or tinue, and throughoat the eudless ages of eteraity.

## DIPHTHERIA REMEDY.

I
WILL seud you a recenpt for cure of diptheI bave tried it, and found it good. Obr teaspocnful of sulptate of ziee, two teaspooulalls of tauin, half ounce of laudanam oue teasphoonful of goldenseal, to four onnces of water, shake well, let settle and use for a gargle. A amall portion may beswallowed. 1 thought at mught be of some service to the afflicted to pablisb the above

Mary Ebersoler.

## DYSPEPSIA.

Question, In cases of dyspepais does the stomach require longer time for digeation than in health, or does the inflamed coat, anxious to be rid of ought that irritates, work quioker, sveo if not so well as in sound bealth?
Anster. All casea are oot alike. The isflawed and irritable stomach mey be over aotive aud digest poorly a large quastity of food in athort time, hat in ordiacy chrooio dybpepsia, the atomaki requires much loager tims for digestion thao is hesith. This is peculiarIy so when atimulating and irritating substan-
ces are withheld and the pationt in atriviag to recover hy hygienic methods.

$\mathrm{T}^{\mathrm{T}}$THE loviliest spot on earth is, or should be home. One of the brightest pages in the nals of our race, is that wbich is counected with the love of home. Home is the sacred pot where the heart hat gornered op it ter is chielly formed; where the uatural affecter is chietly formed; where the uatural affec-
tions are cherished; where the midd begias to expand; where those habita nre formed that enare to iadustry its appropriate rewards. May we cherish them in ourselves aud foster them in our children. At hotae the young heart
obould find something to love. We ahould stady to make home the dearest spot ou earth to make it attractive to our ebildreu by every lawfol meane in our power. Lef us use every opportunity to improve their minds and culti Fate home affections. Do they lore musie? Encoursge it to the utmost of your ability. cannot conecive of any purer enjoyment that hat of sanging, -to pour forth our nougs of praise to God. Let as siog with our chidred hot iovest it is auything beeter thas nunic for them; that which teuds to dovelop the intellect to refine the taste and to parify the affectiony hould find a place in every bouse. Plessure eosts less in proportion to of wo piemare that music. There are many things we must teach our children if we want to bring theno up in the nurture and admonition of the Lord. W, rould be glad to see parents underataod that wheu they spevd money judiciously to improv. and adora their homes, they are paying their
children a premiam to stay at home, but wheo children a premiam to stay at home, but when
they speud monsy unoeepsasily for fine clothen they spend monay unoecessarily for ane clothem and jewelry for their choldren it looks as though they were paying them a premium to spend a vell known that ff we raise our children in the pride and fashions of the world they will love those thiogs. Dear brethrea and vistern, let as try to raise them for aeaven and hoppiaces. does $y$ persous spends a great deal of than that oor in the world to come.
The happiest homes we bave are not where there is the mostland, fine clothes or richly furvished parlors, hut whero there is love and peace. Love is the basis of all true joy and pleasure. Homecan he happy if it be bat an hamble ove, if we have dear frieads to love ba and make every effort to make all comfurtable and pleasant.

## virtue.

## SY I. plonzace aetzo.

VIRTUE is a soperior quality of moral ex collesce. Purity is a gem of great value terned the two wnite-robed angels; the pure and true will rerereace thy silrery, seom white, expanded wings.
Msy the dew-drops of heaven rest opon all

An iastance in which tight laciug was the direct eanse of death is reported in the Medical Times and Gazetfe, A young womas, oinetrean yeara of age died suddenly. She had been out, and on returning became auddenly ill, and died in a tew minutes. A post morlem was made, ud the woman' waist was fonud to beced was aco small as to impede the circulation.

Good health is worth more than mouotain of gold. People would be much bealthier if they only kaew how to live well. This depart ment of the Bhetanes at Wose proposes to tell you how to live sud mako the best of life; a will eontnin mach valuable information leaved from the beat licalth publications in gleaued from the beat health publications in
the land. Do not fail to avail yourself of tha binefita to bedorived from its contents.
If you learn to regard the teelinge of other in your speakiog, writing and preaching, yon have leorned a very important leason. You ruay be coutimally reciting in your practice,
but if your babit of speaking, writing and but if your babit of speaking, writing and
preachivg in witbout regard for the feelioge of preachug in witbout regard for the feelioge of others, you have got to the place where you are not regarded aa very mach by them, except for you but little chance for doiog good.

A correspondent of the Iater-Ocean, writiug rom Battle Creek, Mich., saya that he purified his well of water which was sabject to many Formen, loge and other insects so as to render $t$ ahoost aufit for driokiog, by placing in the well a couple of gond nized tront. They have sept perfectly healthy, and have eaten up every live thing in the water. In the winter season crumbs of bread and crackera are thrown in. Tha water in perfectly puse and sweet.

## fallm Aslect.

## $=V=V=E=E$

CONGENECKER.-In the Springield district Noble Co, Ind., Nov. 5th, Ida M. danghter of Brother S. H. and sitter Catharine Longeneoker, agedleal years, ten months and five days. Fu-
neral survires by Elder Saumel Phieis of Pleas. ant Rugde, sssuated by Brother Joseph Weaver. from 1 CoL 21 .

AILX STluif,
November 23 THE BRETHREN AT WORK.

## Cortespondente.

## FROM WYOMING TERRITORY.

IIVING coniv jato thas part of God's moral viueyard to hold a Remes of meetngstucts
 left honse Octolyer the $2 v t h$, aud came over the C. C. R. R srreuty-five miles to Chryenae thenco weet Iko miles over the U. P. R. R. to Fort Fred Stesle, where we were wet hy Bro. L L. Wugonar. Owing to an eugine jumping bad thuty-five niles yet to go by wagon to had thuty-five unies yet to go by wigop it was puet 3 o'clock P. M. when we left the Government Fort and ket out op the North Platte river. After traveling eight wiles we came to the first kabitation; it was about nigh miles further on. Having loat tho zoad at one time we were makiog calculations ns to the necessity of parning the night on the opel plasias by the sage brush, hut aiter nome search
Bro. Wngoner found the road and soon we reached a ranche-a min's bouse, where ther was jet "a light in the wiodow." A cordial reception was given ni by the lody of the
bouse. The surroundingan at nece told us that we were in a bome of confort, wealt and cul ture. Yea, here in winat is often called the
wrids of the West, we found a cheorful, bappy homer, bud paseed a plearant night The nuan of the house wasaway shipping cattle to Chica20. After a somptous breakfast we werf off on our way up the river, arriving at Brotber
$W_{\text {fgouer' }}$ in doe time aud preached our first (sermon st Mr . Wellis house at 3 P. M. This fanily, with others living with them in the sume bouse, are from Cheyenne, havibg com bere to engage in the stock business. They are people of culture nud unfinetinent; Baptista by profession. They base just orpanized a Sun-
day zchool here hut never had nuy public prenching in this section until I casme here, and so far is I cau learu nuy Brat sermon bere was
the first ever preached by the Brethren in the Territorg, thas you sees tha good work 16 reach ing out into new felds. Here we found four members, zaslons in their professiou and anx ions to hear the sound of the Gospel in public again, three of them not having beard a sermon
by $A$ hrother for about seven years. The $B$. $A 7$ W. and Primitive Ohristion bave beex a gresi source of conifort to them during those lang gears, aud now they hope a better day is dawnfrequently wand an increased memberibip. And right bere we want to stir up the wind of some monisteriug brother, soand in the faith aud principles of the geueral Brotherbood, to cone here and make hie hame. For stock businesscathe and horses-we knots of no better loces tion, as the range is excellent, and good land to take up set-laud that will prodnce au sbundaves of bay which of iteelf will he a goed husinese as bay is high at the governuen forts and on the railroad. Tubber is aboudiat in the mountaius vear hy, free to all, so that wan cau improve a ranche by his own laho witt bit hittle money outhay. This section ha beecu but lately settled; what few exporimeat, bave been made iu farming have proven that farming ruay be a suceess by irrigation. parson with a few bundred dollare aud a litt money may do well bere, and with 8500 t $\$ 1,000$ to put into cattle, cas, with ordisary lock, soou avi: al an independence for bimely and family. Those who are bere say they can wake money with greater ease than anywier they have over lived. Dary business pays well as butter is a bigh price the year round. Gani the plains, und plenty of Elk, Black Deer, ant Bear in tho monataius.
Soon a school-bouse will be built bere and the farulies that are moving into this locality are montly religious, no that society will bo better thau is often found in such ne wis settlements. If hy Spring there is no prospect of a minister igg brotber coning here to locata pormaneently we want to try and indnce some one to con and speud the Sumrater here preacbiug to the people. It woold bo just tho thing for some hrother who is ratber feehle in bralth, yet able to talk and toll the "Glad, old story." A nem lewe of life would dochtless be the resait of Sumwer's scijarn here. The bretares bele say for such a ove they will help to pot up 1 bouse for bim if a man of family, and be cas bave all the cows be will wat to milk free of charge. If he has a spirit akne to a Nimpod be can find game to his likivg, from a jeck-rabbit to a grizzly bear
Now where is the brother that will say,

Will go in obediencen to the inj unction "Go ye?" For furiber information aidress me at Long-
mont, Colorado, or Bren. L. L, or Jobn J. Wag. ner, Warm Springa, Carbon Con Wgomin Territory.
So far our mentings have been attended hy searly the whole community and to a more atteative people we never preacbed. Weespect Jute Bro. Bsithor will leave Culliformia for Coio vada, and ne muat return to bo prezent at oio arien of meetings he will bold with na nea Longmont.
We could not resist the temptation to spend foce leisure bours bunting the wild gome that abruads here. Latt Mooday morning we went ut and soon killed tivo Antelopes. In company took one trip to the mountains, hut a eno torme came on and contioned durivg our atas which provented us from gettiag among the herds of Elk, or a sight at a bear as we hoped we should, how weer we hrought in a viee black bulled near camp. Thone deer are the fivent hent cenr causp. Those deer are the bueal when dressed, frove 200 to 350 poundr. when we left home to cave here wo were juat ofit th ack list but we bave recruited up very much and feel in excellent heelith. This Irontier lifo nud feasting on wild game fe juat to our lhkip Iore abon. Truly yours J. S. Floar. Harm Springs, Not-
Later.--Sth inal. Have just landed at Fort Fred Steele nud waut to talke the firat train east for home. In coming from Spring Creel bere to-day we encoultered ons of the severest suof storms we ever travaledin; for the lant 55 nuiles it was bad traveligg, but re got bers ale afer night awbile. We are indebled to Bro J. J. Wagouar tor bringing us safely through and feel thankful to Gud for his mercies.

## FROM MARYLAND.

TMowe-feasts at Bakh Creek, Sara's Creek, Mealotv Braoch, Middletowa Valley and Hosocacy ckurches, all in the Eastern Distric of Margland, are over. All were noted for the great number of commonicants, the good order bich characterived all, and the more thai ordinary solemnity pervading all the assombly With us, the Monocacy chareh, onr houve was We had eleven risitiog preachers from athe Churches, and lyy some of these it was said thi was the hest ordered and managed Love-feast we ever duw; and if I name as preachers, Brothen Calvert, Trostle, Bucher, Sherfy, Stoner ke, it will be
The Love feast in the Welty meeting-bous In the Antietum District on the 19th of Cetober, wis equally a graud succers. I hare attended many Lave feastrin the Antietam cbure Juring the latt forty years, hat as loving, orderl/ and spirithal as this one I uever saw there berore, All the tables und sitting room was a ebellion can disconcert the order of God faitbfal. The apirit and element of discord which as a dead weight and borrid nightmare has oppressed the order, loye aud anion of thi chareh, slooghed off adod the saints breatbe iasy in theso regions. At this fenst the church beld as election for three deacons, and hrethen foll of faith aud the spirit were tlected Will falsehood aud lies prosper in any enterrise? Where will all liura be in the great day of God? In the time of the propbet the "icon ful men" "made lies mur refluge, and under Suselood hare ke hid ourselves. -15a. 28:15, Eveh 80 havo toe rebeis of Beaverdam and Av-
tietam made liea their refuge, and cover bemselves rith falsehood. D. B. Mentzer is ins correapoudence is the October number of
che Fudicator, says thera wero ouly twent wembers with the cminaitter repart, and zas one of theese was chairman of a Garfield club Siders J. D. Troste, E. W. Stoner aud D. K Saylor are the brethren appoiuted hy the comemittee alter the rebels bad locked them out of the mestion-honse the saioted Elder John Garber had huilt for tos Brethren, each oue to take a brother witb bim and visit all the wembers of the Beaverdalu church, and reand them, hand take their yote, \&c. These brettiren r-parted sesenty-six members haviog sccepted the report, aud eigitf-one rejected it, abd the remainder of the $4+1$ nembers visited were either ghesp lay wasted time to consider, some of is eighty-one instead of twanty as stated by D. B. Mentzar. And the charge of ous heing and proved to be a malicions falsebood.

I am well acquainted with the Antietam cbureb; for the last forty yanrs havo bad to knowledge of, and an familar with ber atfairy and I hesitate not to sas that alhe is in becter condition siace the conmitieo ws ther thun ever before for the time ubove numed. Such be choreb while the rebil faction which is nots ff, cont tolled the eborch, that a family of four nembers moved in eighteen months befors the committes came, tut in consequenee of the dis. order did not present their certificates of nam bership until the coumittee had ut things in order, and the elvarch bad held her firet convcil mecting onder ber now organization, they concluded all wili go right now, mod at once presented their certifeates.
D. P. Suyzon.

FROM NORTH MANCHESTER, IND
NASMUCH as many of the dear brethren and nistera, iu varions parts of eur Brothlond, requested me to write them sfler the committee met at thiy place, and as moch has been said about our tranbles, $\varepsilon$ cc, we feel it a daty we owent least to a part of yoar viamei areders, to give a lurief abetch.
Tho cowmitter met Oetober 13, had a two djoiving districts a foll house. Many from What tuind of s epirit the members of the Nort Mancbester ehurch manifested towards anch ther. In this we feel that our visitora wer asorably inapressed in findiag the brethren sud sinfers in the apirit of meekness and forbear ance, and whilst lisleniug to the many charge prought agninst the members bere, we thus we are justiked in saging that at least some of them had no evil design, but were intended for the advancement of the good cause of our Mas ter and the building up of our littlin Zion here th eartb.
Oar coramittee being an intelligent one,
could very readily see from whence all thia could very readily see from whence all thin
srouble originated. Brethren, heware; there is anger is trying to lord over God's heritage. The committee asw proper to relieve Bro. Jsco Karn of bis offico and gare as Bro. Jacob Funderbarg ss presiding Elder. May the good Lord give him wisdou and knowledge to go orth in bis high calling writh an eys single and in the fear of the Lard blameless, showing bim he heanty of a nohile conductor, ever ready to cill out aloud, "Down Brales!" is case of dan-


Wo agree with Bro. R. H. Miller in that he ays peace and love \{prevnils amodg us. W he 23rd of $Q$ to show this in saying that on cil to lyow whether to send out the brethren on the ansual visit. This was agreed upon ond on the 25 th of Octoher the vigit was made and reported on Gct. 28, finding a decided im provement; the members in the eame faith a when rectived by haptsm; to give nud take alsel-Gnding hut one charge in alt the visit. Aso hen earment requegta were found toadmouhh forcibly agalnst as growing avil,-pride, in tos various forms, Of conrse we were all inclu-ded;-extravagazt huldings, fancy buggies, ene divises, niver monnted harness, brethren atparel and pathiog superfluity on hetle childrea, \&c.
No oue present to cast the first stone, without including selff all involvod. How pleasant when brethren can meet, acknowledge failt Aes part in peace! Brethres Funderburgh and Grossnickie admouisbed us to a sense of our wery duty. Now then canmes the good froit Gar labors-chree applicants for baptifn which was odministered at our lat council Here we noticed many tears llow from father and mothers; no doubt some for joy, and some for thair children who atill stand out in the old, cold enitrace of an icy world.
Now we have giret you a brief eleteb of onr novements since October 1tth to thin date, and ve expect to bold our Levo feast on the 10t onst. God is ever kind; yea, God is love and wo desire to feast ou his love. More anou.
D. S. T. Butitrbauge.

## A NOBLE ENTERPRISE.

$A^{x}$Grphan's Howe hes, for several gears Baptest $h$ uder consideration by the German Illinois Brethren in the Southern Diftrict o even organized charches, situsted prinelpall on the conntics of Woodford, Fulton, Mc.Donongb Adams, McLean, Champaign, Macon, Pistt, Lividgston, Christian Montgomer Macoupin, Sangamon. Bond, Marion, Rich land, Lawrence, Crawford and Clark it recent meeting of the delegaten representin
the ranious chorches of the district, the Boand of Mangers reported upwards of four thousmadaliars pledged towards the erretion of Brethrea's Orphao Home in Southars Illinois phes sball be wholly uader the coutrol of the Brethren for the acemmodstion of deceaeed
 rs psor and intirm, A locating committee was appointed, consiating of C. C. Grbve io of Girard, Masoapin county, Quyd Kuna of Milnibes Stephen Shirely, Carco Gordo Patt Co E. A. Moore, of Roanoak, Woalford couptp, and J. Y. Suavely, of Hudton, McLean eventy suitable place can be obtauned, nud report the sme to the Boad of Munagen for the tho ideration and approwl win hin beir conwitten shall mate such parihen as Bomcreed apou by the coulle ne Bo bo reed apon by hocommitee and Boand of and sum the ricinity of somere, hind on preferred Brethron Breth a 12 . fies. Any oue laving a sutable location to her mins piase reporthe sano with luil pariculars boon. Further doantions or cidow ments to this noble eutorprise will he thank fally ieceived from any and all sources with the ndertandiog that the said Home zball be bony onder the control and hauagenenent of be Brethreu of the Sontiern Distriet of Illiwois. Forward donations directly to the Trensurer, David Kuns, Milmme. Piatt Co., il. Dirrect all commanications pertaining to location to Corresponding Secretory, C. C. Gibsor, Girard, Macoupio Ca, III. By order of the Locating Committes, C. C. Gibson.
(The obove I copy from the Giram Gazette the resders of the Bbetahen at Wors of [linoir]

FROM ROANOKE, ILL
YSTERDAY we cloeed our Bihle School in the Panther Creek clureh, Woodford Co himnois. It wha previously aunounced that the childree who felt to do eo, should hriug con-
tribation* for Bro. Hope's children in Denmark. t would havo deve the to ittle rmiling dove you good to see the marebing up with then hrizht eyes eome
 When counted, their was $\$ 7.42$. The day was then epent in ehort addreases hy the Breth. ren to tha cbildren, their parento and beigb bors hy W. A. Giab, Superintendant. F. Keizer bllowed with very approniate remarka by $P$ 1. Moore; then hy G. W. and Jise R. Gish Thea Bro. Hope was remenhered with a donation of 87,39, the children having set us such good example. Bro. J. J. Kindig closed the neeting with singiug and prayer.
Ithink good feelings and the best of wishes Illed every heart. As for myself I can oals remetwher it as bue of the jogful and happy ours of my life. May the Lord grant us mor of such plesant meetiaga, and may he bless hi
children everywhere. hilldren ever
Now. 8 th.

A BURIRED TEMPLE AND PALACE
TBE secoud Anyyrian expedition, which was conducted hy Mr. Hormuzd Rasam, rought to light some interestiog thinga. ComMr. Bosam succeeded in exploriop a aitt which sas regarded as forbifden pround. This was oe mound of N -bby $\mathrm{Y}_{\mathrm{D}}$ ous, the supposed tomb overed rempanin of palcees thercted by by he dis jon and Sonacherit. His labors oo the monnd of Nimevah have resalted in the recorery of a arge number of inscriptions, miny of extrem ood, where he contipued bis labora in thtemplo of Yenus. This huilding, which he discovered in his former expedition, was now thorongbly enamined, and found to be a large,
open tenaple, coutaining abrives of several deopen teraple, containing surives of several de-
ities. There were also found $n$ nursber of sests rrauged in parallel rows, formiag the cester ale from the chiof altar. The plan now re been a apeciss of formm where religious and soyria have diticovered many explorstions in mente. Mr. Rassame ertended hin operation
into folda untouched since ther fime I. Layard'a expedition, and bo was ablo to orry oist aneries of explorations on the monnd
ancient Babylon. Here his discovernat hayi een most hrillisnt. In a mound hithirto on wached be discurred a palace of \& b rebade nezzar's with rich, enameled columog heams
of ladian wond, and every indication of having sen a most splendid edifice. Hro excavationg in the mound of the Burn Nimrond, the eite of the supposed tower of Babel, vare proved that he destruction of this great edifice was due, oot to lightning or bostile sttsek, hut to o volcanic mraplion, which bad torn and shattered

FROM THE (HURCHES.


## MAIKYLAND.

From Jesse Celvert
haro now preached thirty-three sormons in D. P. Saslor's district, at six diforent pointe. Eught have been baptized and a few more said they would come; rany were awakened and coum mencel reading the Gospel. Our meeting Wers too much erattered to do as mueth as to two poiata only, bol the hrethren are vers much acaltered over a large territory wod all mished to thave some good of tho preaching besides the torritory hes bes and now is well cavasued by Brogevior and bis able corps a
 minislen. of tome kiod, montly, howerar, basy baptism and that kindred ing, be for the answer only a fer will bo naved from the country. A Lutheran lody sund her desires are with the Brethres, and that ehe was afraid to
die with sprinkling only. But she ia so op. die with sprinkling only. But ahe is ao opposed by her minieter and others that I foar ohe will die out of the eburch.
Nov, Gith.

## Beneyols.

нома seans.
Being urged by many to write avd inform them of our sate arrival at home, ond helieving the majority of them are readers of your escellient paper, will you be kind enough to insert the following for the information of
all After an absence of eight weeks visiting relstives, friends sud brethren in Narthern III, Whose vame is Legron, and whose bearts are
inclined yo kindly towarix us I arn agqio perinclined so kindly towardx $4 s_{8} 1$ aru again permitted, through the kind providence of our heavenly Fatter, whom 1 desire to worship, to sit in the midast of my litt.e uubroken family, and to sze upon their comntenanceo the expressed weleone home. Daring my stay I vasted nine cougregrations of the fourtecn constituting the Nortbern Dietrict of Illinois: attended thirty-three meetings aud several funerals; experieneed seasous of sorrow and joy, and oo several occasions was made to wees with those who wept while taking the last glanee of those they loved, and was made to rejoice while reactivg out to grasp the hands of quite a nauber who nceepted the terns of salvution, nod would nay, "I feel my eins forgiven." I feel prepared to say to all ingquirers that ny visit to Illinois was both plessant and profitable. The mach encouragement received While laboring in tbe Master's cause lan greatty strengtbened mo and the appropriateurss of he following words applied themselves to my mind:

## "Littlyplde de of ktadness <br> Litule wards of love.

Make the earth an edeb
Likn the hewven shove.
My visit was plessant hut not complete, tbe time was too short, and especially do I feet grieved whan I think of my beloved brother B F. Miller and facuily of Clarence, Iowa, whon 1 would have loved so much to see but could not for the want of moro time and woutd kind Iy ask theis to wipe out the big hack mark aod $I$ will pronisp to do hetter next time. Jesus sad forgive. lam now at bome, the plac,
I lore. Thanks to my many friends for their kinduess.
D. F. Stowfyer.

## Now. 13th

## PrimutirelChristian pleave copy.

## OHIO.

Rowe Church, Hanooek Co.
Throe mors bave beca reccived into the churcb here by baptism; they are young sistors uader fifleen years of age. What a coufort it is to pareate to see their cbaldren tur to the Lord early in life. There are others wbo suern alacost persunded. We hope they will not procrastinate
Last Sunday, as Bro. John Renshel was leasing tho chareb io a top bogey.containgg eoveral persons-among them my wif-3oe of the front spindles broke, causing the buggy to turd over on ite side, spilling the occupants outjints the mud. The team became frightened and draggeed nome of them a sbort distance, bet fortanataly none were seriously burt.

Nor. 13/h.,
S. W. Lindower.

## Winohestor

I lett horse Oct. 25th, and arrivad at Winokester, Protte Co. Ohao, the Ststb, and commenced meeting the next dasy is the Methodist
meeting-honse in towo. Oor neetiog were well uttended and the best of intereat roadifested. Bro. Abram Yoonce is the Eider wiver; b
 would like to see the work go on. Bro I lunen
atands higb in our fraternitr: atands higb in our fraternitr: Lis betrention manners and exeslleut dirposition cimbur-1
with bis derotion to the cause is what I dearly lorc. May the Lord bless him and family.
Montgomery Co.
On the 3 rd of November 1 arrived at Bla Geo. Holler's, Montgonery $\mathrm{Co}_{0}$, and comreenced meeting tho next evening. On the
evoning of tbe 8th, simpora wero convinced, and turning to God made applicention for baptism and were immerted the 9tb, by BIL. Holler Met Hro Jamea Bidenour, ad wat sel ot account of former sogaintanco 日e acon panied ne to the Soldie's Dome peen Dector which aurely is a grand sights. mplendid well Which weroly a grand sight splendia, well tion of aoldiars. Bro. Holler is ant and probee till of boidiers. Bro Hilono na active Elde tor home the loth Many tbanke to the membere for kindees thoray
Nov. 16th
Stwe Hoover.

## INDIANA

## Clear Creek Sunday-sebcol.

Our vechool for 1880 wns organized April 11th, and closed Oct. 31tt, 1880, witb an aver age atteunknce of eighty--ix. We believe thas parents with their children, that they may be instructed from the Scriptures of divine truth for we do believe tuat is the way the apostle desired the Eptesians to bring ap their children.
Nov. 1th.
B. F. Paul.

## North Man hester.

On a visit to North Manchestor 1 me with the Brethren at their Lavo-feast. It was a foast indeed. Their difficulties were happily adjuated, and all seem to be in love and harmo ay. Surely the coumittee did a good worl here, "Blensed are the peacemakers, for the Shall see God.
J. Н. Міци\&п.

## Gosben.

The Ellthart church met April 18th, 1880 for the purpose of organizimg tbeir firat Sui-day-nchool in their cburch. Bro. Datiel Rig. gle was appointed supurintendant, and Bro George Swith Assistant. The school continued in session twenty-four weeks, and was a Number Tue average attendance was 120.mat ten weeks of the school 568 versea were committed by three ehildren in the three amall clesses, During the torman 830,15 was paid into Danith Mu, of wbich $\$ 10,00$ was eent to th with good fealings.
Levi Honk. Non. 7 fealing

Levi Нокz.

## ILLINOIS.

hame iogar co.
Thave just closed a series of eight anccees ive rermons preached in a new Methodist meet irst eved will two additions by baptimm; the reu, and the only members now bere. While bero I obtsined a few subscribers for the Baetabes at Work.

Daniel.f.Vamiman.

## Hudbon.

Oar Love-fanst ie now past ghat will not poon be forgolten, as we think it the moet enjoyable feest that we ever attended. Everylhing seaved pleasant and lovely, and nothing oc Lexul Eillary, P. A. Moore, J. Bretbren Kindig and B. B, Whitmer wero with us anil fect us with riek, spiritual food. We hope a great work way be secomplished as a result of our meeting. We feel mucb refresbed and ancouraged, and with jog look forward to the tme when all the faitbful will meot withon the painful tbought of parting
Nar. 15 th.

> Rsbzcel Sxamziy.

## Cerro Gardo.

Healith here is geverally good with little osception. Eld. Joraph Heuricks is still poorome better. Eh J. John hip, bat is getting to be out on missionary rorte Eid. D. Studa bsker, from Indiase, storped with as oo his retorn from Morgan connty and prescbed in the Bretbren'e cbureb last night. MY Midins: os now chaoged from La Place to Cerro Gordo
Non. Sth. J. P. Reploole.

## Prairia City.

I came to Spring Ran congregation Nor th, had commenced neeting the evening of the some day. The meeting grew in intarest tillat was atopped by a rain storna on the 9 th Fie renewed ugaio aud cload the 14th with some oulditions to the eburch and otbers near the loingdom. Toe cburch was very much re vived. Joba Pool is the only minister here.
Noo. 15 th.
D. B, Giuson.

## IOWA.

## Waterloo.

To-day we attended services in the Sout Waterloo church and listemed to an interesting diecourse by the Brethren. Last Sunday wife and I ruet with the menbers in Forship in the city of Waterioo. After services we weat to the river-for there was much water thereand suw our young nister, Sadie Herkly, immered accordng to the command and exsmple of Jesus. Ske is eleven yeara oid. Let us remember such lambs of the fock at the thron of grace. The Waterloo eburch building is a commodious house of worslip, and will b $y$ for bxe is about foor waeks.
Now. 14th.
Wu. Ikemberry.

## KANSAS

Washington Greek.
We had a series of meetings held by $G$. W. Cripe, and fourteen were adeed by baptism Tbey were all young people but one. There wes mach rejoicing awong the sainte and angels. But brother Cripe bad to leave, and thns ended the glovions work, although otbers seemed near the hingdom. Siace then we Nere on a little mission of love to the Eight south of where Bro. Daniel Barnbart preside as Eider. It was thought hest to divide the chorch, calling the west end Appanooen, with chareh, calling the west end Appanoose, with
three apeakers in the secona degreo and Bro. three apeakera in the second degreo and Bro.
Jocob Keim as Elder, and the east end retsinug the name of Eight Mile ehorch. Their roubles were digposed of some time before they fett much reheved and desired a little series of meetings, Wo went there on Friday and stayed bill Wednesday, bolding meeting in a villsge near Bro. Barzhart's, having large congregations and good attention for that place, Six united with the chureh. Bald an election, reanlting in the choiee of Bro. Samson Barehowas for mintster, and David Barn
hart for deacon.
Joszpa Michabl
Non, 12 th .
atre.
Bro. S. S. Mobler held a series of meet ngs here in Greeawood Co., preached eight ermons. He commenced Oct, 26th. It is believed that good was done. Bet ope perion arited with the chureh and that was the wrir. Many more are counting the cost. Bro. Mohler is a man of infloence, and speaks with powar; everyhody seemed to like to hear bim preach. We would be-glad to have him, or some one elpe, come and preach for es before
long. The doctriue is net in thess parts ; long. The doctriue is neت in thess parts; there are but twelve wembers in this county and they are much seattered. Brother Mobler thinks if we had regnlar preaching that a chureb could soon he organized. We need a minister in tbis place, and do not tbink that those dasiring to locate can do better than come bere. I would be plessed to correspond witb some ode desiring more information.
C. E. Gupeet.

## Nov. 7th

MISSOURI.

## Brownoville.

Our meetinge elosed last evenitg. Aftex our frast Bro. Hutchison preached for us one reek, resultiog in three aceessions to baptism and tivo more apphcants, notwithstanding the westber whas quite inclement. The meeting losed with an intersat. Bro. Hatchion laharad faitlu fally and did juatice to the esuse. Many riendt regretted that he could not stay with as longer. Wo are coavinced that eoveral others are just on the eve of coming to the charch. We need ministerial work bere; tbe fild is large acd ripening for tbe harvest-

Nov. 15th.
D. L. Whenays.

## St. Louis.

Althoogh it is near eleven o'elock at night will try and write a few lines to yous. 1 have een out nearly all day seeking for subacribere wet with some good encouragement, but will not meation it now. I also distributed papery and tracts among the people. I called to see in old acquaintance who is working very hard for tbe Lord; she spends all her time seeking
for those who are downeast and helping them along. Tbere is an old lady hare trying to get ubacribers also. Her father was a muembirr of he cburch; ance his death sho had uotseen any Brethren till she saw me. I trish I could pend all my time working for the Lord. I would be exceedingly glad to have two or more of the Br-taren come here hefore I leave tbe aty. Imatoud to try and get the Goapel preach d hete if God will permit. F. C. Myers. Nov: Itich.

TENTE CENSUS OF THE UNITED StATES

DAMRTMEST OF THE INTESIOR CENSOB OFHCE. AVING been appointed by the Governmeat to take the cenaus of all the noncombatant and non-litigant secular aud ecclesiastical organizations in tho Uuited States for the purposo of ascertainiog the numerical atrength and geographical dastribution of such Godies, there will be seat out from this office schedules covering wach information as the Govermment desires. Parties receiving these schedules will confer a furor hy promptly and accurately fihing up and returning the papers, wholh will explain the mselves. Tive ministers to wbom these schedules will be sent can prepare hy at once accurately determining their mentbershup. Each minister will report bi own chureb independent of each other and a onsultation with is yew to uniformity is aruestly evjoined. Howand Millke
Lewisbarg, Union Ca, Pa,

## FROM C. H. BALSBAUGH

(Brother C. H. Dalstaugh writes the following D ELCVED D ELOVED workers for ond with God. Fools D cap 13 all. Thas will answer es well. I his slip-a sugar sack. Rich thenger as on raypinglfrageents is preferablo to stalo mat ber on toued notw. Ab, would not some of my pain-drawn facial linen quickly turd into core if some of the ill-spent, Besh-parmering, ooul atarving money in the Brotherlood would take the form of stationary, envelopes, slames, and ther pecessities. But I am fled ] hare muntal bank of which Jetus is Preeideut and Coshicr and that he Jever leta Preeideat and some kind of material ov which to ncribble, if in no more than a fy leef or to sible, if or wind-wafted wrapping paper. Wben it it once in print no one will smell whether the manuacript contnined sugar or coffee or pepper or calico. The Tishbite's lare was none the let. or cidico. The Tishbite's fare was hone the lete Etuough of Jeave so as to be content witl. Etrough of Jesue so as to be content wilh
"Aheepahnas and gontskins;" "locunts and wild Sheepahma and gontskins:" "locunts and wita hosey - hais is toe probent of the Incarnahom, bod to solve it in grand reulication is a rich inatalluent of Heaven on earth. The Christisu is always rich, even waen he has dot Where to lay has head, An beir of God, and joint hoir with Christ can never be poor. I never craved a gift from any morfal, hut I glo-皆 in tua lruit of the indwelling Christ.--Phil. : 17 .
Union Deposit, Pa., Nou. 1tith.

# Tirethren 

2it Mamk.

GENERAL .AGENTS
THE BRETHREN AT WORE


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 Quick und Powerfut Word. Lere. Order-Mis. sioniry ys, Uulon. Laying on of Hands. Th Ages Past, Prevent, awd Fature.Tuind Pace-The True Greatness of Man. What Dost Whus Work? Runnugs Bickward. Foumto Paoc. - What We Would Like to see Firris Paok-Sorrowful Yes Giad. Vanipies What B. AT W. Agents Get. A chanco. Mail. Lord's Supper.
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Erouth Paoz.-Froon Behevola, Mal. From Tesso Cavert. Md. From Wayliesboro, Fa From Huitingiou, Pa. From Ekhart Tailey Curke
 iss Coista Erom Hemry, Buralo co., Ne. The tudian Chureh, Cal. A Litertry Prodigy.

## CURRENT TOPICS.

## In Sweden a yoter who is seen drank fout

 tivet, is disfrachlised.The aarthqnake shacks in Southern Austriis have been repeatedly renewed. Grent damage Las been done, and the people are panic-strickev.
One of the latest undications that ours is an agn of progiess is a propesition to councet Jerunnlews ned the Mount of Olives by tweans of as atreet railrosid.

Tranton, N. J., ciainas that it insued the firs aid the wost pertect Bible ever publislsed in thas conutry, It was publighed thene in 1780 by lanac Collins.

Conceling the doctrites of evolation to be trues, many uot the wuakey and the ape be descouded from usan?
down us well as ap?

Mr. Eiloot Stselt's puncy New Testament has ulready reached a circulatiou of uearly
400,000 copies, and lee expects to sell a million in the course of twolve montha.
"Maybe thereisa's any Gud for the Uuited Staten," said a Causdian Mavor to Col. Robert lugersol, "hut there is one for Cunada; and defanue limu." Good for that may or
Bohun and Wayuer, the German geographer in the late issun ol thear "Bevolherung dErdan set flowa the presout population of glohy at $1,454,060,000$; two years ogs the gave it at $1,438,000,000$-the increase of asan
$15,000,000$ buing largely due to more accurat $15,000,000$ beivg largely due to more accurat

The house of refuge on the top of Mount S Gothard, fonudd is the fourteonth. centor will be permaneutly closelt twa yeurs b-n": The apeturg of the tumael will render it in less, ns noteven becgurs will then erons i affionds abiliter, food oud a bed to clothe 20 , on people yearly, aud is support d by private and publicecharity. Thr ride through the thware will cost ouly twenty cents.

The German government has seriousiy turned its attention to the practice of emoking
is indulged is by boye, which is carried to such is indulged in by boye, which is carried to such excess by the youth of what nation that it if coneldered to have damaged their conatitutions and inerspacitated them for the defence of their country. Jn eertan towas of Germany, there fore, the policemen lave had orders to forbid all lads ander sixtuen years of age to sanoke in the strests, and to punish the offences by fiue and imprisonmeat.

In 1870, the largest meteoric atono ever be held in America fell on a farm in Iowa. The stone lay imbedded fifteen feet deep in the ground for ton or twelve daye, visit d by hun dreds of people, ench one carrying off a pirce of it. The Davenport Acsdemy of Science falling to secure it, through the lack of the $\$ 16$ necessary to remove it, the omper sold it for 8160 , supposing that it was intended for at institutiou in the State. The purchaser not long siace sold it to the British Museum for $\$ 6500$; aod there it is to be pluced in a glass case and preserved as a celestial wondor. Its weight when shipped for London, was 431 poundsChristian Weelly.

## EVERY MEDIUMA FRAUD

BY LEO, WASMBURN, D. D
STDENT OF RODERT COLLRAE, CONATANYTNOTL
TUE foliowing notice appeared yeatarday in the Bostan papers, and not less than 3,000 persons met last night in Tremout Temple, to witness this test performance. The results ought to be known every where:
"The Rev. Arthur A. Waite Las asserted in hias recent lectures in Music Hall that 'Honest Spiritualiots' are mistaken, and that all mediums are most cortainly frauda; Which chalienge Col. Francis King publicly an
cepted, aud mill produce one of the bent medtcepted, asd wil produce ond
umb in the world, to give lests 80 convinemg that no ou can dony the truth of Spintualismg.
Rev. Mr. Wuite will medt the 'unkrown' ne. dian next Mouday mught, Nov. 8th, at Tremout Temple, and thes and there prove lis assert.on by reproduciag ia the coms itions or the same revalra, under the same cos
pobliely ackuowledge of his Ealure.
The Iev. A. A. Wiale is a Methadiat nimister in Boston, who was formerly a medium and was also for a time with the Devenport Brothers. Some yemrs ago he was converted und become a preacher. He went where he was not kuown and his best frienda had no suspicion of his foriser experience. But whet the Kev. Jonsph Cook wha entrapped ins ualintic mairacles, Mr. Waite privately perfurmed all these murvels fur the beurtit of his clerseal associates, to natisty theor that Mr. Cnol had beun deceived and that eyery socalled me dinm was a frand. That very wisely urged him to give public demoustrations of thia ioport ant fact, and do. what lo could to azve the souls of deluded Sprritualists, inud pat aut end for a moment, at least, diatur'ud the good rebs of so elear beaded a mau as Mr Cook. HeIt Iuctantly comsented, aad lar been lectinitg of
Suritualivru iu Botos. At bis last lecture ib waschalleuged, bs apfecars in the, edra fotent-ut, bes a well-kuown Spinitumhst He hur the en fideuce to necept without any knowledge of what the tests were til he uatil he apprased on the plat-forac. I had the pleasure of meeting ina curing the day, and guegestell to hirn thin Uif ring that the epints had nothing to a woth these wantifestations, be wight still west some trick which wes uow thed to havo the follest fuith that God wold wot suffer hian to fail. I most confers that I reat in the evaniug with same miegivings nt his point. The rabult lufly juntified bis taith The "mediuns" claimed to be acted upon b Samoset, , and performed his tricks with mit velous success; bat the spirit of the old Iudiun
don. The Methodist Church could not do better flesh. It must he Jesuc, and Jests osily
whas no autch for the live Yankee. Whatever the medium dill in hie cabinet, Mr. Wante dud on the open atage, before the auduace, with still greater skill and success. The uedram finally disappeared suddenly from the afage, and the mixed cummittee, as well as Col. King himaelf, achnowledged thut Mr. Writs bad done versthing that the medium hisd done. Col. King suid that he conld only explain it on the ground that $\mathrm{M}_{\mathrm{I}}$. Waite was himself a medum rather a flumsy pretense, considering the fact that Mr. Waite had not only performed these tricks on the open stage, but had explained how they were doue. All the most aurprining "spintual manifeatatious" were exhibited, besides some very rare ones. Two illustrations will auffice. The medium was in his capinet with a lady and gentleman from the andience "the two being ueeded to develop magnetic power." These two had their bands out the head and aboulders of the medium, whos hands wure on the shoulder of the gentleman. They teatificd that he did not more, but epirit hands stroked their faces, ₹oices were heard, inatruments played, the gentleman recelved blows on the bead, aud distructly saw a spirit face looking down on him. Mr. Waite thes per fornued exactly the same trick in hia cabinet with the same gentleman and lady, axd the open stage that all was done with one of his hands, and proved by experiment with a bliadfolded gentleman, a Spiritualist, that it was impossible for pernons placed as the wit nesses had been to detect thil movement of the haud.
The last test was a severe ons, which wis suggested by the committee and loug objected to by the "medium." The conmittee bound his thumbs together with small cord and sesled tho kuot with wax. He went into his cabinet, and atter some delay the usual manifestatione were beard and hando were secu outaide tho cloth. The cahinet wan opened and the apal was found uthroken. Mr. Waite at ouc repented the trick on the open stage, with equal anceess, and showed that it wan done by a pe culiar furmation of the bones of the thumb which made it mpassible to tie them. Ho the gave his thumbs to the "medurn" atud bil aid who exerted their witole streagth in tying them. At the moment when the greatest struiu was on thea, be matantly wilharen ouc hand aud presented it frea to the meduam At thispoint the eathoaiarm of the andienet rose to snch a point that they sprang to their fent, cheered, waved their haudkerchiefs, threw up then hate, and weat fairly wild. During trie prolonned applause the "mediam" and hys sid dusppesred. When quiet was reatored Mr. Waito madu a very few appropriate re marks, and olosed with is short but bouching proyer fur those who luad been led by the !oss of lnved oats to lend a willing ear to the false clums of di c-ivers, who pretanded to comniu alcatr with tho dead.
It so med to we that the Rey, Mr. Waite ds erred tiet thankia of all lovect of truti, and thas (had uever lifitened to a m-rn profitaht rinan. 1 have studed this fulfoct for gens in hooles, with incrensivg intereot, and bave
often boen nuzz ed by thinge whech i could uot explyiu. I l-urned tur re last ught in tw bourd than all 1 kuew belire on thes sabjec Therer ser, no douht, tassterims in the x -aim o vind and in the bparibual of. r1! winch we can
 of science; but it is a grtat gath (o) sevall ofe ptitcsupby as well as to peaple goaer il frand. Maskelsur and Cook, in Londoa, lave deroted themselves to the demonstration, this fict, aud po one should vixit London with out visting their hall; bat the test whech wan appled list Light was more couprehensive and
has to appoint the Rav. Mr. Waite mau itinerant proweher for tho whole onuotry, with the dission of proving the truth of his asmartion that "every 'medinm' is a frand"'

THE QUICK AND POWERFUL WORD.

## ay c. B . hatamagh.

To our faithtsl Brother Lemnel Hillery.
THE "Go" and the "Lo" of the Omaipotent Ennanvel stand in all ther istegrity and ower to day, and the No of mea sud devile cannotiaralidate the injonetion to pray and whor for "the ends of the earth" to roll the ade of redeewing blood over the desolations and darkness of sm. The I AM of the Eter bities is our iacarnate Savior-God. The Ego of the Forever is the Babe of the Manger, the Lamb of the Cross, the Lord of glory, the Judge on the Eternul Throne. He is the Word, the ntterance, the going forth, of the Divize energy, wheseaatly repeating the aolwn, sulliwe world-commirsion, "Go sEACB all nations." Tide Loges that eome with fery energy to the winner calling to repeutance, come with equal authority to the church o proclain the glad tidinga of salratiou to in-uteeped, law-fettered, bell-courting world. To withhuld the blood of atonement from a grilby, accursed, God dieowning race, in craven and cruel. And to go in the enthusiasm of ride and the naked equipmesta of self-developed reason, aed instead of bread and fish cheat starving noult with stonee and seorpions, and serpents, i\& crimmally hase. Jesut is "the Author and Finisher of faith." "The Alpha ad Omega" of all life and all substance. The Word that uttera and the Word uttered. No ue can fulfill the Go by simply guing. The $L o^{n}$ complesents the "Go" Masy ara ou wawedly on missions of grace who are not rodsunt. They lach the credentiald of chrishan subbassadorabip. Johz 3:34. To go as Jesurs bidy, fe to go as Jesus was auch it. "As nyy Father hath sent int, even so send I you." Identity of pature, purpose, meana, is the grand qualification of the Ministry of Jeho-vuh-Jeses. He that flanta the insignis of the flesh, and boasts his uatoral corruption as the liberty of grace, is fitter for the woral Betheeda than the functiona of a soul-hresler. Jesua is the Missionary-in-chin! to the race, and the tupreme tacts and persaaswes of thig "ministry of reconciliation, aro his awaddling-batu4 aud his Cross. Tise magnets by which he drawa the vorld and meits the h arc, are the nail printe in hus haseds and feok, and the hlood tawed thoru-crown of his sacred head. The gusionary who cannot ghow the lo the his own Craon was the glory of bis life and the bop? of hus ministry, is desecrating the holy offirw. Pro hand sonlonapers se largely soul mayera Thrir lianda drip with the blood of the domend Frith, faith, salu ation by farth, is the rentern id watebvard of fathionable religion, while the life of Jesus as the exponent of lrith i cornfully igaured. "God is not tuocked. Hustrerer ecendalomsly we may dasount the Oro4 he will not That will bave one - tgint cithe white the world lints sinil forever. "To "e cormally-miuded is death." Gon for Jewe uas. Ients. This is mo-patab'e in a God-com a. luw in mithry, The La meane tho auch at Gul two great a pric-, to allom any derio gations of thega. Chrat's cam naad cornes with it C irnat's nial uai claracter. Ein, Go by trelves, by arvectied, but ouly as erghudsbentasid representatizef of the Cruciford. All wher ministervare shams, deceitfol soul traps leres tonterfal harfora. Ther lifib cut never preach the crese, nor the closs potronize the

Andinions efsang
IN MEMORY.
wY \&. p. LCACRY.
In memory of Sistor Chrintiana Beachy, (now In memory or ishor Chiniana seach, (now Llek, Tul

Other friende do mourn for thes, Than thy hurband, children dear. Other frieuds, quita far away, Birid thee too loth smar and aear.
0 , inor kind thou'st ulsays heen, To the stranger at thice door; |way showed the kindest care, To the hungry, ueedy poor.
A hund mother and a kind wister, Hus the church lost here below. Ohl how oruel of that monster Causing thee so moon to go. In the prime of life cut down, By grim death's resistleas hand Sut no net'ry laath be found, For thou'tat joined a heaveuly hani. Glorious prnise to Jesns then, For the vict'ry thou hate won; aiturners land and cry amen, For the Father's will no done.
Yee, may we who yet remain, Strive to gain tiat beaven, too Where thy weary sonl's at rest, Ne'er to fell nore pain or woe.

## LOVE

by maty c monyan.
Beloved, let us love one another: for lows is of Gid; and every one that loveth is born Goi, wid knoweth Gud."-1 John 4: 7

THE above text is one of great in portanee; one that should beobserved by all the children of God; and that will hring us as brethren and sis ters to dwell together in unity. Buz we fear the spirit of love does not exist throughout the entire brotherlood, and the ressons for these fears are that we baye seen the fruits of a spirit of contention towards one another, and also a stubbornness, not wilhng to aubmit themselves to the rules and true princrplen of the eburch. This disposition of mind results from \& spirit of pride and self-righteousness, which invariably pervades the bearts and lives of those Twho may have the form, but are utterly destitute of the power of true vitsl godliness, and who are only satisfied when they are kicking against those who are defending the truth and the charch. Ob bow sad it is too see bretbren spend their time, talent and energies opposing the counsels of the brotherhood-a sight which doubtless makes angels weep and demons rejoice. The influence of such a sinful work in the chureh of God will disrupt the bonds of Christian fellow. ahip, aud sow broadcast in the bosom of our brotherhood the baneful seeds of batred, darkuess, and death.

We are told that "evil men and se ducars slall wax worse and worse, de eeiving and being deceived." (3 Tim. 3: 13.) God in his omniscience, not ouly looks upon tha outward acts of men, but sees every imagiuation of the thoughts of men's hearts, whether good or bad. The evil practice of impesch ing the motives, traducing the charsc ter, and blasting the reputation of brethren and aisters is a spirit of hatred in atesd of love, and is expressly conderan. ed and prohibited in the apostle's teachiug. "Let all bitterness, and wrath and avger, and clamor, and evil npesking, be put awry from you, with all malice." Eph. 4: 31.
The first atep that should be taken toward purging out this spirit of misshief, which fills ua with pride, censoriousness, a felling of superiority over
others, utterly opposed to bumility, is self-examinstion. This is a duty which is enjoined upon us in the Word ot God, and which is too frequently neglected among us. 'Taute is nothivg that will have s more rasutary futluence upon us in predigposiog us to exercise charity, forbenrance and forgiveness towards others than to try ourselves by the same stsndard by which we try oth. ers. Weshould not try to excuse our fault, but be ss' stera and aevere towards ourselves as we are towseds oth. era, and we should do it in the light of God's Word, for thst is a discernar of the thougnts and intents of the heart.

The liberty of the press bas actually degenersted into licentiousness, which is sn evil frought with immineut danger to our beloved fraternity, and positive ly shows war sgninat thst apirit of love and forbearance which should ever characterize cur intercourses as brethren, which we are but as sounding brass or tinkling cymbals. Dear brethren, such s course as this is entirely opposed to the whule Cliristiso religion, which brenthes pesce on earth nnd good will among men, and is certainly injurious to the church snd the spiritusl relation we bear one to another as Christigns. The apostle Paul deacrihes such work ers of inipuity as men whose god is their belly, whose glory is their shame, who faind worldly thinge, enemies of the cross of Cbrist. He solemaly and se verely declares their doom, whose end is destruction. Dear brethren, we be seech you, iu the name of our Lord Je. sus Christ, if you bave erred, to speeds iy come back agzin to the Lord, and submit yourselves in the fear of God to the counsels and advice of the entire brotberhood, and this you can and will do it you have the love of God shed abroud in your hearts, for love heareth all things. Just so long as there is no divine principle sacrificed, it is the duty of all lovers of truth to bew to the very line regardless of who it bits, and may it be done in love, and for the good of those that are going down to everlasting destruction.

It was a two-edged blode
And double were the wound it made,
Where'er it smote between.
'Twas denth to sin-'twas life
To all that moursed for sin;
It knodied, and it silenced strifo
Made war and peace witsin.

## ORDER-MISSIONARY VS UNION

## hy exoca fey.

WHILE some of our desr brethren strongly advocate the propriety of delaying our miesionary work until moreunion exists among ns, I ask, would it not be better to proceed with the work as introduced by last A. M., and at the same time inquire into the causes of disunion, and then seek for the remedy? The cause may be found under these hends:
. The Elders, because of laying hands on brethren who do not possess the quslifications set forth in the Scriptures, sud are not in symy sthy with the general arder of the church.
2. The Press, in publishing tbrough the different periodicals matter antago. bistic to eacb other and to the Scriptures 2s understood and interpreted by the church.
3. This lfinisters, in travelhing around through the Brotherhood and teaching nembers that the order of the church, was only the work of man, and hence of no account, and thea backing

## conformed to the world thau to the or-

 jer of the cburch.We next inquire for the remedy. Or der, if sdbered to will perfectly remedy the whole matter. and we cud all come to order axthout femaying 'lie -...-vion ary work, and where onder is sdhered to, we have union, and where there is union there is power. I bope the mis sionary board will agree not to send any out, in the name of the church, who will not faithfully teach and defund the gen. eral order and peculisrities of the church.
In the enrly history of my religious life, ministering brethren, old or young, seldom, if ever, went outside of their districts to fill appointments, or move to anotber, without the consent of the church, feeling they were the seryanta of the church, and for the servsit to go when and where he plessed, without the consent of his mater would be contrary to order; but these dnys too many ministers seem to think-at lesst they act thst way-ss though the church be longed to them instesd of they belong ing to the chureb. Isometimes fesr that not a few elders are included in the number, hence it is the duty of the chureb to say wbo stsill go, snd if sle refuses to do so, especially when calls are made, she is out of order. If she sends one into the field who does net preach the gospel in all its requirements, as interpreted by the general Brother hood, she is also out of order. "Hom can they preach except they be sent." Rom. 10: 15.
If a minister should go ou so im portant a mission, aud is found to be out of order, the church has a right, yes it is her duty to stop him and try and get him in order. And should an individual cturch be thus out of order, the District Meeting should set thiogs in order, and sbould she fail it is the duty of the Andual Meeting to wee her authority and apply all gospel means to restore the church. If the A. M. esn. not succeed-if said congregrtion will not hesr the chnreb, let them be as a beatben man and a publican. Mast. 18:17. The inspired apostie Paul says: "I would they were even cut off which trouble you." Gal. 5: 12.
Order is the remedy for all confusion; come to order and you will not seo one running out bere and another tbere, whom, if you did not know were members, you would never once judge them to be such, and their wives less yet; thay shonld be in order, because God is a God of order and "pot the anthor of confusion, but of peace, ss in all the churches of the saints." 1 Cor. 1t:33.
If our editors all get in the gospel order they will publish nothing against the general order of the church, and thereby |wound the feelings of many brethren and sisters, but they wonld readily find matter enongh that would be more edifying, and would build up in love and union, intsead of tearing down and scattering, and causing divis. ons.
And last, but not least, let the elders slways keep in order in their general deportment, and in their church government, and especially in performing the solemn functions of SL ordination; look well to the qualifications set forth by the apostles, and let neither necessity nor age cause you to sacrifice a sacred principle. Right here yon will find a root, out of which more branches of trouble grosw, than perhups any other, giving anthority to brethren who have not the scriptural qualifications, and who are aelf-willed enough to oppose the whole
church, and especially when delegates with authority to Conference.
Lex III

## LAYING ON OF HANDS.


Gen. 48: 14, 15, 16. Matt. 16: 13, 14, 15. Rev, 1:17.
Working Miracles. Mark 6: $\overline{0}$ and 16: 18. Luke 4: 40, Aets 8: 17, 18 and 28: 8 .
. Referwing to Office. Num. 27: 22, 23. Acts 13: 2. 1 Tiru. $4: 1$ tand 5: 22. 2 Tira. 1: 6.

THE AGES PAST, PRESENT, AND FUTURE.
by thatet byaxis.
No. n.
$G O D$ is the builder of sll things. He sees the end from the beginding and declares the end. 18f. $46: 10$. His counsel shall stand, sod be will do all his pleasure. All things were created for his plessure. Rev. 4: 11. The esith was made to be a theatre for the manifeatstion of his glory. He msde it not in vsin; ha msde it to to inlabited. iss. 45: 18. When the earth was first formed the morning atars sang together and the sons of God shnuted for joy. Job. 38: 7. The eteroal wisdom that Jehorsh possessed in the begianing of his way, which was set up from ever lasting, rejoiced in the habitablo parts of the earth and her delights were with the sons of mes, hefore the fouodation of the earth was laid, before man was created, when ss yet there was no created intelli」ence to wouder and adore.
Unless we have some knowledge of he end, how can we underatand the steps leading to the end. Jehovab says, "he bas declared this end." Let us then reverently study and leara it in order to be a light to our feet along the whole journey from Paradise lost to Paradise restored. There is system in what God hss revesled to us and which belongs to us. Deut. 29: 29. The Bible is not a confused mess of texts to preach ser. mons from, but a systematized unfoldiug of the eternal purpose of God, Eph . 3: 11, or more literally after the Greek text, "plan of the age日, "Kata prothesin toon aioonun," German "Nach dem Vorsatz von der Welt, French, "eui. vant lo dessein ande des seioles." These various renderings support the plas on which the agea or dioons are arranged. This preordained plan is at last to make all things new, and to fill all thinga with God through Jesus whose name then will be manifest as Immanuel, God with us, the tabernacle of God with men.

Before this end can be attained, man must enter in the first phase of his ex-istence-the natural or fleably. He must first be tested, snd for this parpose he mnst have freedom of choice. Sin finds its origin in this freedom of the will. We might write a volume on the origin of an, but after all we would be no nearer its solution than we are when we define sin to be a tranagression of law by a creature who bas freedom of choice. With the entrance of sia a new will and operation come into existence, viz.: the will of the creature instesd of the Creator. During the antediluvian age we notice the antagonis tic workings of these two wills: ain devoloped enmity between two seeds, one of which was to be bruised in the heel, the other to be bruised in the bead, crusbed to death, slain at last. The head of the nne aeed was Jesus, who
was bruised io the beel by Sstan: and his mysticel hody-the charch-fill up that which is, behiad of the afflictions of Christ, Gol. 1: 24, or an the German has it, "was noch manyelt?" - what still is wantiog? The two seeds in the mystical manifestation are represented by Cain and Abel. Both of these offered sacr:fice, hut only one kind was acceptatie to God. Abel's offering was sacrificed by faitb. By faith be offered what was pleasing to God. But fath is the bearty and loving belief of God's tratimony. God spake in some way to Ahel. He oheyed the will of God. His deeds were measured by the will of God. Cain brought such an offeriog as his own will dictated. The serpenta seed follow their owo wills, which are earthly sens. ual and deviligh. .The woman's seed obey the will of God. This serpent nature is atill is active operation. It is the source of all corroption in the church. It canses all our troables. Obedience to the divine will is ever peaceable, gentle and easy to be entreated. Self-will is obstinate, unbending, and corruptible. We ses it exemplified to the beginning. Noone from the beginning has a divine right to follow what he pleasea. No one has ever been authorized to follow the dictates of his own conacience. He may have a political right to do so, hut a divine right he lise not. God has a way from the first. That way was made known to Adsm ufter he sinned. A sioner must have on altar and a sacrifice. These were Dot needed before the birth of siu, and when sin ends the altar and the priest will end, too.
"All Alesb corrupted God's way on earth" (Gen. 6: 12); not man's way, but the Creator's. But there were exceptions. Enoch walked with God. Abel's faith was so effectual that he being dead, yet speaks, so Euoch's faith was nccompauied by walking with God. He walked in his commandments. He walked humhly with God. These holy men of God looked higher than the earth. They believed that the earth whs cursed for wao's sake. Gen. 3:17; 5: 29. Tbeir home was not here. Like Abraham, they looked for a city whose builder and maker is God. Heb. 11: 10. They were not discouraged when all flesh weut astray. They knew that no univeraal conversion of men to God was accupted in their age. But a ray of light shone on thuir pathway. The serpeut's head would one day be bruised. Truth would triumph at last. Much auflering might precede thie final vic. tory of the woman's seed, but the will of Gud would rulè at last.
The lessons taught us in thic age are, 1st, that without faith no act of the creature ia pleasing to God; 2ud, that act must be appointed of God; 3rd, that faith alone was of oc value then s8 well as now. God bad a way on earth; that way was not accepted to the carnal mind, bence it corrupted that way. God suffered mas to corrnpt his way for in set time; but at last be arose in judgment, and all flesh but $r$ ight persons perished. When all flesh was hopeless ly suuk in a universal apostacy, the Creator whose mercy endures forever saw fit to end this controveray between his woy and man's way by destruction. But mercy rejoices ngainst judgment, (James 2:13) and ahove the waters of the deluge the how of promise bovers; the race is preserved in the ark; those spirits in prison shall have the gospel preached to them, and God's purpose respecting mas shall he accomplished in the ages to come.

The lessone of every age are the arap, obedience is hetter than sacrifice, but it is ao evil thing to depart from the living God. The way bf tranggres sion in hard.

## the true greatness of man

 By tsacc a. xillegeWE are told that, aiter the creation, God loaked upon ail that he had made and, hehold, it was very good. Mss being the great master piece of workmaosbip, Godsaw fit to intuust him with many duties, giving to him the dominion of all the earth to be nsed by him, and that he might rule over all other creatures. Yes more than this. He gave to man integrity of purpose, and a proper regard for principle; in short, all that is refining, elevating and divine-telling him to occupy until be comes.
Man thus favored 18 truly expected to do much. As his enlightenment is in advsuce of all other creatures, so also are bis respensibilities; as the hegioning of his existence is more superb, so also must he his career; and as his career is either illuftrious or retrograding ao also must be his ultimate destination. Thus the work of true greatness begun here must be continued until its executor is made replete in the effulgent aplendor of the Divine Majesty, while the career of the reverse will surely be consummated in the dark, ohscure, beinous, excruciating recesses of Hades itself.
In whst, then, does true greatness consist? When we, as it were, sre made to stand in awe and amszement while contemplating the vastness of the deep, blue, main, and the immease expanaions of this mundane aphere-a calm, considerate, revenis to us that,
"Little drops of water, lithe grair of asnd, Form the mighty oceun nad the fraittulla: d." that, molecule is added to molecule, and that this is multiplied an innumerable number of times.
So it is with our lives. It is the littles which we do that make the vast aggregate of a truly great life. Our lives way be daily fraught with sume deed of kindness to our fellow-msu, a kind word spoken' to the erring, a cheering expression given to the disconsolste, sn ioollensive respouse to undue relluction. and iusinuations thatmay he thoughtfally cast, in a word, a sprit of meekness and a deep seuse of humilistion-are the cbaracteristics of a truly great man. Our highest aimshould he to glorify God iv our bodies and spirits which are his. This we may measurably do by offiring little services ever and anon to his creatures. However small these may be even to the giving of a cup of cold water will meet his approhation and incur untold blessings upou ns. And in thns doing we slall imitate the good Samaritan who went ahout doing good, and bas left us examples worthy of initation, visiting the hovels of poverty, looking upon the aftlieted, ministering to the necessities of those with whom be came in contset-sll were raade the oljects of his arpaziog sympathy aud compnsaion. This we most also do if we would obtain a good name, whicb the Wise Mas says, is "rather to be choses than great riches," and is better than "precious ointwent."

We shonld not despise the swall things of to day waiting for the great ones of to morrow, lest our days should be numbered and all will have Hed from hefore us, and the small things we conld $\left|\begin{array}{l}\text { have done aggregate no more thin the } \\ \text { great ones we could not do and our }\end{array}\right|$
lives thus spent will leave an aching void, while the reverse will win the respect of man, mert the blessioga of moniticent beaved, causing a deeper seose of humilintion, briggugg us to a realization of ont own bitterness and ivsnfficiency -confident though that we are uoprefirable servants sod have only done that which was our duty to do, also cogrizant of the fact that duty performed will bring the satuiles of an approving God upos us, which is worth more than all the honor the world can give. Worldly honor is as the days of man-it is fast fleeing away, while the honor God hestows hrings with it life and immortality beyond the evanescent thiugs of tume and sense.

And it little deeds of kivdiness
Oaly be seattered bere and there,
No cane then will need remivd us
As to their yield of fruits so rare.
For, as the tree doth from the soil,
The little deeds in nouriabment,
The little deeds in which we toil
Obtain the end for which they're set
Strive in bonar our names t'earoll;
That we may uet in hell lamant With blighted, cursed, rained soul.
Bat that we may, when life is o' When all our little dreda are done, All reach, at last, that blissfol shore Whed all troe laurels shall be won.

## WHAT DOST THOU WORK?

## eq bixize s. veta.

THIS question was propounded to our Savior (John 6:30) by interested, yet doubting peraons. Jesus had pre viously said unto them, "This is the work of God, that ye belicve on him whora he hath zent." But they said unto him, "What sign showest thou that we may see and believe thee? What dust thou work?" John 6:30. This question was addressed to our Savior but it is as applicable to 106 as his fol lowers to day, as it was eighteen centu fies ago. What dost thou work? We masy make a loud profession, but those around us will not judge us by our profession, but by our actions, which spenl. louder than words. They want some thing more tangihle than mere profes sion, and their inquiry is legitimate what sign showest thou that we may ree and beheve thee? what dost thou work? Let ns not try to evade the question by sayng we are not justified by works we are saved hy grace. Remember the Savior also anya, "Not every one that anith unto me, Lord, Lord, shail enter into the kingdom of beaveo, but be that loeth the will of my Father." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him into a wise man, which huilt his house upon a rock: and every one that heareth these sayiogs of mine and doeth them rot, shall be likened unto a foolish man Which built his house upon the saod.' We all kvow the result; one stood firm while the other was ruined. Who would not choose the former? Who wishes to meet the fate of the latter?
But we are placed bere as free agents free to think, decide, and act for our selves. We all have a work to per form, and it is incumbent upon 118 to work faithfally in the sphere which bas heen allotted to us. What dost thot work?
The character and work of Christ are the ooly true types after which to fash ion our lives. His lifeupon earth was ohe long mission of love sad mercy. He cama to seek and save that which it lost. Let us remember this. It is hy
words of love that we can reclaim the
wayward wauderer, divert him from the downward way which he is hastening on, and bring bim lack to the feet of Jesua, and then what ryjuiciug! Sweet strains of music are wafted tbrough the pearly gates, for there is joy in benven over one sianur that repenteth. Let us not be weary in well doing, and then when eteruity dawns, earth secedes from our view, we cuu die tu the blessed as. sorance of having finished the work whicb he gave us to do.

## RUNNINO BAOKWARD.

ASINGULAR accident ocenrred Leicester, England, lately. A train was stopped in a deep eut one dark night to aee if there was nuything the matter with the engine, and finding everything right, the engiveer jumped on and pulled his throttle, and ths train was under full speed agsia; but was running hackward, and neither the eagiaeer nor any one on the train knew it was going the wrong way till it ran full apeed into another train which had been following it. Many lost their lives by the siogular mistake. Probably the engineer reversed his engine when be stopped the train and forgot to replace his lever when he started up.
It is infinitely important to be sure we are rigbt, and then go ahead. It will re assad, sad thiog indeed to wake up wheo too late, only to fiud that we have been going the wrong way. Many a mas and woman who is very self complacent now, is so only becsuse of the supposition th at all is gring rijht. But that careless eogineer was bound to know that he was going thead, so must each of us know that we are right.

## ITrigious ffems.

The power to do grest things generally aristr from the williogares to do mall thinge.
A world without a Sahbath would be like a man without a amile, like a Summer witbout flowers, and like a bomestesd without a garden.
A man should never he asharned to own he had been in the wrong, which is buteajing in other worde, that be is wiser: to day than he was yesterday.
"How beautitul upon the mountsios are the feet of him that bmageth gool tilings, that pullisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth?"

Living is a more fearful thing than dying. To die is to pass to a new life; to live is to struggle that we may be prepared to die. After the toils are over and the victory has beed won, there shonld be no fears in taking possession of the fruits of our labons. Heaved is nigh uato every aoul who fights the good fight of faith. We may not live right, but we are aure to die right if we bave lived right.
A great painater bax just finisbed a picture of the "Last Supper." He ark. ed his brother artista to come and give their opiuions, At lust one epoke on whose judgment he most relied. He said, "The most beoutiful thrigg in the picture is the cup." "Is it $\}$ " said the painter sadly, "then I must have it ont;" and with one sweep of his brosh he rubbed if over, axying, ${ }^{\text {LI }}$ will bave nothing more beautifil or attractive than the face of my Master!''

## 4

The Erethren at Wark.
PL BLshed weekix

J. H. Moork. . . . . . . Office Eiditil.


LANAEK, 1LL." • . NOFEMBEH 30,1880 .

## We expact Bro. Enoch Eby with ur to-mor-

Tov. Br was at Mat. Morria orrt Bubday. serien of meethags at Vanlue, Obio, one person was baptized.

We should not discoorage mea by tellag them they are totully deprnved, for then they could not receive the gospe-could not even betheve in.
Tre Bretbred at Cherry Grove bad a Thankagiving weetiog lart Thuraday. The at teudnace was not az large na it should have heus.

As contributors to its prges, we have the nemes of uor hest and munt talented brethren
and niaters of the church.-Primitice Christian. Sue Prov. 27; 2.

Bro. John Brambpugh of Clover Creak, Pa writes: Oar church is prosperiag; had about twouty udditions during tie year and prospeots for more, Success to your paper.
Bho. J. W. Grphart of Cornell, II., has reaolved to fill the eall for preaching in Arkaneas, and will move there at once. Hope we may
hear frem you oftew, Bro. $G$, and that the Lord ie greatly blessing your labors.

Brother Harrison, under date of Nov. 25th, writes from Funkstovn, Maryland. He Beema to be enjoying his visit samong the Bretbren, but does not know juat how loog he may yet remain is the field.

Tre remainder of Brother Stein's artieles on Baptiym aroomitted till we commence with the siatern page form, thos giving our residera a ctance of hasking the argurin
per in a shape jor bindiag.

Unpen date of Nov. 29nd, Bro. J. S. Mokler of LaDue, Mo, writes: "To morrow I start for Esst Lymn, Chss Co, to hold nome meetings ded at this time."

Brbthans W. C. Teeter and Albert Vaniman, of Mt Morris, gave us a short call last Sastarday morning. They report matters in a good workug condition at the college, and all woll excuptug Bro. Stein. who bas been quite sick for a fow duys.

Bro. John Wre wishes to amounce that these will be a communion merting in the Mullierry Grove congregation, Bond $\mathrm{Co}_{4}, \mathrm{Ill}$., the 11th of Decembor 1880. The meeting may tation is extended.

Bro. J. J. Emmert, of tho Arwolds Grove congregation, has retired from bir farm and located in tho City of Mit. Carroll. Tbis will be to the iuterest of the cause in that city, sad give
Brother Enwert greater epportunities for preaching in adjoiaing congregations.

Bao.S. J. Harrison has prowised the pubhishers of Youth's Advance a eeries of lettora for the young while on his travels. He will heuce the children may expect aomething good from his peu. The next number of the paper will appear about the first of January.
Bro. Lyman Eby, Superinteadant of the Brethrea's Bible School in Lanark, reviewed the intermediato classee on Sunday Nor. 21st. Sister IV. A. Clarke also reviewed the Primary class. The examination was good, as it showed that the boys and girls bave made considersble progress in studving the New Testament.

Abray B. Sbetter, who has been in this coantry for some time, started to his old home in Cumberland connty, Pa, the 27th. He is not a member of the Brethren Church, bat bethat be called at the office and received a hundie of papers with a view of working ap a list
in his nativa bome.

Thrre is plenty of talent in the church to do an morvense amount of work if se woold ouly make ase of it. Weare no aze in berying good talent just because a tow may not be in favor of puzhing the work. Those who do not waat to
can and will.
Duarso the long winter eveninga is an exellent time to prepare good artieles for the B. AT W. We would like to bave oor manascript box well filled that we may havi, pleaty of copy on band the coming year. Write on one side of the paper only; Hrite plain and do not make your articlen too long. Select subjects that will edify and do us all good.

Bro. Baxhor says that it is very diffionlt to have an establinbed organized charch is many parts of Califormia; the people are continually whilting around from pluce to ploce, so that Where you may have twenty or thirty membera
in one locality this year, there may be but a in one locality this year, there may be but a
few remaiving guotber syason, jet those who fex remaiving gnotber svason, yet those who
come to the church, ws a rule, remsin firm in the faith.
Too many proteraing Chriatians forget the iraportauce and real valae of gentleness. They
become wedded to their rude and blunt ways, become wedded to therr rude and blunt ways,
never stopping to considor that blantness is an never stopping to considor that blantness is an
indication of weakness rather than of strength. indication of weakness rather than of strength,
If you wonld be loved and apprecinted by those with whom you associate, learn to bo gentle towards them, remembariog that bluntness is calculated to bruise and ruin.

Reproars frow all quarters stem to indicate that the two past wecks have been the coldest ever known io the month of November. In Wone localities heavy falls of siow are reported. Winter coming on early will cause suffering aights find many destituto of either much fuel or raiment. May God belp his. people to care for the poor.

When the Savior was in this worid he bad too mouch to do to pay mucb attention to the way the self righteous alsudered him, and some of his humble servants may at times be in the same condition. We have too mach to do to jarley with every little thing that may eome
along. Our great aim is to serve the Master by along. Our great aim is to serve the Master by
doing good io the world. We are doing the best wo know how, and that is all axy one can do.

Bno. Addison Harper, of Bay Co, Ma, reached Lanark last Saturday mornine, and commenced preachiug bere in the eveniog, expecting to continue during the week. Frow bere be goes to Cberry Grove, then to Sbannon.
Fe will likely remain in the vicioity of Ianarly several weeks preaching smong tho adjoining congregations. Brother Harper is quite old, but is as fuil of life and mental setivity as most nen at thirly.
We coll astention to Bro. Mobler's article on auother page of this issue, in regard to pukThe Brith book form the Steis and Ray Debate. Toe worlc, wheu prublished, will prose of imTunase value to those who wish to atady more pledges to Bro. J. W. Stein, Mit. Morris, Ill. atating how many copies you can dispose of at $\$ 150$ per copy

No. Four of the German paper, Braderbote publislisd by Brother Ascbenbrenner, Vinton lowa, it before os. We thiak our German reading brethreb and sisters fhould give the
paper an earnest, living sapport, snd not only sabscribe for it themselves, but sead it to their iriends, and holp ita editor to fill it each month witb good roading matter. Then do all
you can to have a good German paper among you can to have a good German paper among
as. It may be that meane of bringing the ruth to many who are yet in darlcueas.

Fros different soureen we learn that the mesting to be beld in the Wolf Creek Chureh, Ohio, December 8th, is not of a threatenieg or chamastic character. We are pleased to know
that many of our eteadfset and reliable bretbron will be at the meeting, and will lend their influence in a way that may prove a blesviag to the cause. Excommunicated members will be allowed to take no part in the meeting, as the garding the conarie to take insort together rethe eatablished order of the general Brother hood. We pray that the bretbren in their asBrother Eahelman guided by the Spirit of Cbriat ing, and may say something to our readers on his retorn.

The roting in favor of the Bretaren at Woak bas conumenced in resl earnest. Tbe votes accomponicd by 8150 are arriving ly every mail, and there is roum for the thoosands
that net on the way. If 18 muly a peation as that ate ou the yay. It is maly a question as
to bor wuel the mi jenty will be over this to bor muel the wrjenty will be over this
year's lint, bat we think that the way nor
 that we ahall give you a neat, covvenurut, nind well-filled paper next year, we hoparach reader will consider bimsolf a arorker and act accordingly. Will you help as to double our list? We bave beea willing to do a little estra work: for you; will gou not do a listle extra work for
y=?

The following we clip frem the Denocrat, publiwhed at Mt. Morria, III.
"Nunjerous partien have been in Mt. Morris which to move. The list enbraces soveral persous from other states who are desirous of loeating bere for the purpose of educating tbeir children. Ws are coovinced that this element in the fatarn will contributa a vory large and substinfial growth is the lown Even now we are greeted with many strange have etther purchased or yented propenty, way ing been drawa thitiuor by the excelleat educational facilities offered."

WHAT WE WOULD LIKE TO SEE.
D ROTHER Booch Eby's article, on the sec-
B oud page of than issue, forcibly brings to vur mind what we bave been wanting to publish for the last two years, and we think that after carefully perusing his article the reader will be prepared to give the subject some fur thar thought. We fully eudorse the article referred to, believing that it is both Scriptural
and reasonable. We have given this nubject a good deal of thought, baving preached on it quite frequently, and now conclude to lay our Wiews before the readers of the Bartheen a Work.
We wish it understood that we do not be heva that ministers are elected by the Holy Ghost telling each mewber what brother to vote for-that theory is neither Seriptural nor reasonable. If we wish to learn who the Holy the words of the Spirit, as recorded in the Nen Teatament, for in that Book we can find the mind of the Holy Ghost plainly written, and there is the only plave where the wind of the Spirit on that sulpject can be foond. Tue Nem I stament was dictated by the Spirit, and conlains all we know about the mind of the Holy atoat regardiag the elention of miosters. In
that Book the Holy Ghost telle the kind of nan it desires, und if we wish to cast our vot for the brokher the anoly Ghast wants in the miostry, we mast find the mat who liss the went, aud cast aur down in the Nev Testawan the Holy Spiritivants to preach the word. The New Testament places the eelection of ministers in the hands of the oharch, telling her juit what kind of men to install, and if the church installs thom who do not possess the qualifications, she does something for whieh abe has no divine authonty-something that the Holy Gbost will not saiation. Paal writing to Tmothy, say, "The things that thou has! faith fal men, who shall be able to teach other also." 1 Tnu. 2: 2. Here we bave the whole sulject condeased to a few words. Since Paul wrote as he was moved by the Spirit we can asfely regard theso wordy as being the words of the Spirittelling Tinothy jost what kind of men the Holy Spint wanted installed in the wimistry. But two qualifications are mentroned sue in faithfulness and the other is ability. In these are ombraced all that is requirod to conatitute a minister mucb as the Holy Ghost doires.
If our charches woula always install that kind of men in the minietry then the doctrine and bonor of the charch would be fully maintained. Men who are faithfol to their God, and faitbfal to the church, will invariably stand ap for the sstablinhed order of the church they are aelected to serve. They will not travel over will they refury the seed of discord, nor seled. Then ability should by no means be anderrated, for all ministera shoald be able to teach others, and no man can teach that which he does not anderatand.

But the question arises, how can this bo rought about? We kuow of no better way tban the method adopted by the ancient Wuldensian church is the days of its graatent purity. Taey ducated many of their ministers; sill of their mistionsries were thoroughly traibed bufore the impurtuat work wh is eomuitled to thein. They and sohools whero the Bible was the ouly boul ased. Persins who were to enter the ministry bud to take a rogular course in the Bible, and they underatood it well waned to see whether rectly. rectly. The Waldenstans knew that a main tviss not competerat to teachat thing that he did not understand, and for that reuson they reguired him to understand the Bible before he - came a teacher.

These sehooln were presided over by some aged and well established muister who fally anderntood the Bible aad the doctrines of the church. He was caruful to have all young ministars to anderstand the doctribe and order of the charch, for those who were not in foll aympathy with the ehureb in her faith and practice were not installed into the ministrybliey believed is comouitting the word to none bot failhful men.
We do not uow mean to advocate the iden of cstablishing Bible schools to educate the uininters, but we do maintain that it is the duty of the eburch to require at least two thing 3 of all miuistars before they can lof installed in 0 oflice,
First, that they be faithful members of the church; members who are in full sympathy with the clangh in all Ler doctrines and order. They ahould be men who not ouly beliere the docrine and order of the church, int men who live out what they thus believe. If they are not that kind of men then they are not the kind o men the Holy Ghost wants in the ministry, and If installed in othice it is done contrary to the directions of the Spirit. Now if the charch is the true church of Jesus Chrsst, (and if not the rue church the sooner we get out of it the better) and has inotalled any minister who is not in full aympatby with the ehurch, ber faith and practice, aod these ministers have made trouble by preaching and talking against the eetablighed order of the chureb, we ask, whose fault is it? Is it not the foult of the church for inatsilling such men into ollice? Does not the Holy Ghost tell you that the word should be commit. ted to none but faithful men? And if you allow the word conmitted to wen who are not faithful then the cburch mustsaffer for ber neglect ol duty.
Second, the church should require that min stera beable to teach; they should underatand the Bible well onough to bo able to teuch it aright. Paul told Timothy to stody, that he wight koow how to rightly divide the word of truth. No man cian teach a thing that be ines not anderstand. How in the name of ressou could a mau teaeh sebool if he did not underatand the books contaiaing the principles be is to tesch? Just so with the minieter; be must underatand the word before be can tell it to others aright, Paul instructed Timothy to commit this word to men who shall be able to leacb others. Ho wrote this by the authority of the Holy Gbost, and if we, Res a charch, intall in the uinistry a mak who does not un derntand the Bible well enough to teach it to others, we ask, with all candor, is that kind of work sanetioned by the Holy Spirit? Ie that the kind of roen the Holy Ghost wants in the ministry? We know this matter is cuting mach cloner than nome of our readers may inke, but it is no closer than the Bible cats; truth is trath, bretbren, and the sooner we gree to apply it correctly the better.
Therefore, we favor the idea that all ministers should pass a thorough exarination before they are fully endorsed by the chareb. Let uo one he elected to the ministry onless be is known to be "faithful" and in fall sympathy with the doctrine and order of the chareb. Let him remain in tho first degree long enough to become thorougbly acquainted with the Seriptares; let bies study till be knows how to rightly divide the word of trath. Then let him pass a regular examiuation, to see whether be anderstands the Bible woll enough to teach it. He should be thoroughly examined on all ths doctrino and astablished order of the charoh. If it is found that be underatanda these, and is Trilling, as a minister, to preacb tho gospel as
op to sod maintain the general order of the op to sod mamotain then tho sbould bo eadorsed by the chareb, and proparly installed in the second degree of the ministry.
If nomething of this kind nhould be introduced wo would have less complaint in regard th ministers against teaching and in their pruetice ignoriog the order of the Church. In this way noone would the in the ministry onless properly examianed and'endorsed by the charet where be liven.
And last, but not least, the charch should take charge of the papers pablished in the interests of the church. Sto will never be able to exereise propor control over the editiors and the costente of their paperd until she does something in this direction. Sho should be as esreful in regard to what editors are allowed to publish ss she ig in regard to what ministers are allowed to preach. Let the Brotherbood appoint ber own editore; let ber endorse them, and then require that they conduet their papes in a way that will advaines the doctrines abd established order of the chureti.

## SORROWFUL, YET GLAD

$\mathrm{I}^{\text {r }}$is painful to the tovar of pesce to ece thasp who promined to live poses, so frequatly forget tha solomn, hoty promise. Righteons
indiguation presses hard to eebuke this violstion in thunder tones, bat perhaps a geutle reminder may be quite safficient now. Eorrow lays bold of our soul becauss that divine principle expressed in thesa words, "tell him his faalt between theo and him alone," is so often puahed asidu, and the devil's adviee, "Publish it abrow! Free press!! Down with tyrants! ${ }^{\prime \prime}$ is run aloft, wicked, mulieioos, strifo making fellow. "Tell it -in-Gath" holds the reins. This is oll wrong; no God, uo Clirist, no peace, no love in it.
A brother feels burt-thinks the chureb or some trother erred; so be pieks up his pen, gathers his paper, prepares bis ink Lorm, strike out frow lelt to right with a temperature of abont $3 \rho 0$ degrees, and marks out the-to-hin better way, digging riglt and left into somebody's feelinga. He gets his tea or twelve pares ready, hurries to the post office, pats on a three cent stamp and leaven the editor to put on the other two. It might he for the public good of these otrife--rakers were required to
pay ten dollars an ounce for the tranamission of their "war artioles" through the mails. In this way the evil night to faxced out.
Instead of tulhng line brother privately as required by Christ, be deteraiues to "lot bim know" his feelings by way of Huutington, Berlin, deblani, Wayuesboro, Duyton, Labark or Topeka. He says: "I'II go for bium by way of the "Gospel Preacher" and if I cannot get in
those I'll reach binu by way of Berlin, or Hunt. ington or lanark, and if these close the door Topeka is open sure-
Dear brethrea, this atate of thinga brings sorrow and puiu to hearts that love pesce and Christian developmeut. God certainly csunot emile upon thie strife and personal bitterness Which is becoming so prominent among us. Well may the self-sacrifcing and humble followers of Jesus pray to be delivered from such a tormado of wrath and ungodliness.
The law of the Lord doer not demand that the aniutentional, anpremeditated errors and infirnuities shall be dragged from one end of the Brothorhood to the other. If a corpse be dead, bury it according to honor; and when buried lease it in the grave. There is no good reason for resurrecting the dead thing to disgust sensible people just because you live in a free country where you can even abuse liberty. However if the faithful in Christ most be made the "filth and ofticouring" by those who are among un, it will only work fir the glory of those and the rain of these.
But in the midst of all this borrow we ses something to make us glad. This bitter personality so freely sfen among the male portion of the Brothrea church, is almost, if not entirely, absent on the female sids of the bonse. It is rare that wesee a bitter personalinm in any of our papers, from the sisters. Like good peaceuble angels they set such good examples of pacee and nonest industry in Jesus that many on this side of the chamber might do well toimitata. Though they be "weakor vessels"
they manifest such poace, strength and good
make ne hang our bends in ver orbame. Surely our sisters are manifeating the greater streugth junt now br their good bebatior in our periodicala. They bave our heartfelt thanks for not knocking at the door of the B. AT W. with bitter persimale to tan the lamu of war. Go on
grod assare, and demoustrate that at least a part of thas great Brotherbood can live in peace $x, x, \mathbf{z}$.

## VAMPIRES.

$\int_{\text {BE St. Lowis Presbyterian, referring to the }}$ 1 disenexination of vile and filtby books and papers, says: "Tho tratic in which sucu miscreawts are evgaged is so atterly filthy that one shudders to mention it. Aod yet, it is so extanaive, so persistently carried on, so derilish so ruinous to body, mind and soul, and bss invoded not only the baunts of the vicions
but tho bomes of the pure, even of the 'best but the bomes of the pure, even of the 'best
families', and the scioole and colleges and female seminaries throughout the land, that the nastv oubject muat be reforred to and epoken of in as plan torus as decency will at all allow Would to God that what we say, and how wo asy it, might stir our readera to give aerious thought to this horrible busides, and aronse the newspapers, relugioon as well as seeular, to guard their columus, and parenth and teaehers to whicld our boys and giris, oar young men and young women, among all elassee, against these moral var pires, these cultivstors of lust mare extcrable than cold-blooder murderere.
And now how do theso soul-destroying, bellboroiog booke find their way into families? Are not religiona papers dowg their part towards giving theu publesity? Under the plea of sderertizing, finuly-worded notices get into religious papers at big pay, and then your ehildreu must suffer the consequeneen. The very thing that you regaded ns a proteetor of the morals of your childreu has becoue the meann of their ruin. You see the danger of apeniog up the of Baetaben At Work togeneral advertizements. "You may nay it ean he guarded.', Yes, when in the army, we found a fort, or a camp was best gaarded when the euemy was kept out altogether. If even a fow enemies bad been ail mitted, there would bave been great danger, for they might have demoralized the true meo, or put fire to the magezine, opiked the guns, sat fire to the barracks or pasoued the provisions. The better way was not to let one entray come withia; and so we feel on secular edvortizing. We are for keeping all ont, and eot a good and fathfoul guard at the door; for if onn or two or three shonld get in, the food might nition watered.

WHAT B AT W. AGENTS GET.
$\mathrm{F}^{\mathrm{OR} \text { eight subseribens aud } \$ 12.00 \text { the B. A }) ~}$ W. free one year

Or for eight six-months and four obe-year subseribers aud $\$ 1200$, \& papar free one year. Or for four one pear suhseribers and $\$ 6.00$ be paper free nix montbs.
Or for foor nis-months and four one-gear subscribers, aud $\$ 9.00$, the paper free nine months.
Or for eight three months aud two one-year rabseribers, and $\$ 6.00$, the paper free sis months. Or for twelve three-months and one oue-year s.bscribers and $\$ 600$, the papar free six months. Or sistenn three-months aubecribers, and 66.00, the paper free six monthe.

Or thirty-two three-months sabacribers and 81800 , the parer free one year.
O1 twenty four-monthas subscribers and 810 , 0 , the paper free ton monthe.
Or ten six-months subscribers and 8750 , the paper free eight months.

- For additional terms to those who work for un, please send for Prospoetos. We believg few papers offer such excsllent indacements to ageats; and we think our friende will appreciate our efforts in remembering their part of the work. With these liberal terms before yon, nearly every poor man and woman can secure the B. AT W. free for tarree, bir, wine, ten or twelve months. If yon get it free for three, sir, nine or ten months, we shall then tell frie. Now to work!

We learn that Solomon Buckalem, of Clifton Mills, Va., has bean bolding a aerim of meetMills, Va, has besn holding a serin
ioge at Elk Lick, Somerat Co., Pa.
$T^{B E}$ U. S. Portal aothoritive bave become so partieular coneerning buxiness done witb them, and of course they shonld be, that wo have decided to make a change for their and
our coavenience. Pleasenotice our convenience. Pleasen notice,

1. All bosiness
2. All bosiness commudications to Brixth תEN AT Wore ehootid be addresed, M. M. Esichan, Lanark, Ill.
By obsarving this, we can do our business with considerablo less lator, for as it is we muet write the name Baetraks ar Work on all orders and also that of the person who lifts them. Therefore address all orders, drafts, registered. letters to the abore,
3. All matter intended for the Buetraen IT Work, such as 6suaya, appeala, church newn dressed to J. H. Moone, Lanark, Ill
Doing this, you will very greatly assist us in keeping things in good order at the office, and usure hetter attention.
Do not ruix basiness matters with articles for the paper, and be sare to send all basiness to our name, as otherwise it would only eaute ns trouble. If you must put bueiuess matters and
paper communications in the aame envelope, then put them in the one addreaced to M.M. Eshelman, but we hope you will not bave oc exion to do this often.

## OUR MAIL.

-Baktankx's Envelopea only 12 cents per package.
-1 like the enatarged paper with plain beed. Would like "Table of Contente" restored. D. B. Gibson.
-"Dear Editor: I am well pleased witb the new form of your paper. If ite contents wil prove to be that much better it will be an excetlent visitor"-Martin Buegbly.
-1 wish to continue taking the B. $\triangle T$ W. an Ong as you advoeate the doctrine you have been preachiag. Don't give up the eld "land marks." Jos. S. Kulp.
-Nem style of B. AT W. looks aplendidlyT. T. Buserman.
-This evening "Old Reliable" (as some warm heart has ealled it) arrived with the same glad tidings that sbe has ever horne from the Atlantie to the Pacific. And my soul swells out in rdmiration to your effints to atill give wa a bet-
ter paper. As for my part I am perfectly atisfied with its presenth price; still a largor one will be appreciated. think those wbo oppose the paplication of any of the brethren' F priodicals ahouid try the B . ATW. the enmaing year and be cowrisced.-C D. Ayiton.
-Tye B. $\Delta T$ W. is a noble paper, and bas done muab good; and my prayer is, that you Day ceep it in sucb simplieity that it may not loso its good virtues. Let it he a sort of twe world forsakks yon on that account, than let it be so. The Lord will be your necurity.-Levi Andes.
-I like the improved sppearance of the B. $\Delta T$ W. very mach; much mors convenient. I will give credit to the pablisbers. You bave our beart, prayera and sympathy.-D. I. Bowmav. -Thz B.at W. comes to पs in its enlarged and sixteen page form. It looke nest and is readable paper, - Primitite Christian.

- THE B. AT W. eomes to uathia weak io octavo form, sixteen pases, three columns eacb, and in an improvement on the old editar in many respscts. Suceess to the valned Pionevr of the west.-Brethren's Allocate.
-May God preserve your lives, and strew our path-way with sweet flowera, with here S. This morning an aged brother told ns that
several yeara ago be quit taking any of the Brethren's papers jues becaves they contained $\circ$ much coastroversy, but of late he bad commeneed again, and woald stop jost so moon an the writers commenced pieking at each other.
-A dew lot of "Problem of Human Life" juat rectivs. Foo Do not fail to get this book. Prics t2.00. For sale at this offics.
-Siscas the ollection we find less polities and more religion in most of onr exchanges.
Brexierrx's Envelopes twelve cente per
packaze or forty centsa hundred. Do good by
aeing tham. For eale at thin ofice.

Bors the Children at Work and Youmq Dis ciple see to be moved to Huntington, Pa., at the nod of this rear, and consolidated into ono paper.
The car of provision, from Lanark, is at Lo gat, and whwll go for them to marrow. God roward you all for your kinpness. M. Lichty. Nov. 24.
Bro. Worst in No. 66 of the Preacher gave our uon-secular advertizing principles quito an xtended advertizement. No doult the notice will bring na many subueibers as not a lew of our hrothren and siaters desirs a paper fres from ecular advertisementh. All minch notices as that given by Brother W., as a rule work for our good, inereasing our liots, thus onlarging the sphere of uesfulness of the B AT W. Wes Po not object to being aerved often that way. Pbilipp. 1: 12.

Loosisu back over our work for the past four years, we find wuch to be grateful for; and thongh occasionally we were pretty extensivoly discossed, we feel that we have bat little couse for regrets. Every atterept to make us appear evil in the sight of the people ouly warked for our good by giving us graster patieuce and increasing our list of subscribera. The people-the great body of the church have such a keen perception that they rondily see clear through the attacks which are made upon our paper. The more we are attacked and defamed and misrepreenented, the morb our list acresases. Our artieles are not sbove criticiem bence we expect our pasition on disputed pointa to be examined; but it depends so much on the spitit of the examiner, whethar the poo lie accept or not. But when bitter personal itie* are iudurged in, and attemptn made to
make our eharacter appear thick, our ouly conmake our enaracter appear blick, our only conHo who caa coatrol solf, and bear all thinga, (which eharity surely dons), is truly arneed againes the worst enemies. We are, therefore, ot discouraged when our stauding as prefensag Christians is assaled, for we profit both siritually and pecuniarily by such attacks. We have an abiding confidenca in God our Father, who alaspes even the wrath of men to his own praise. Little did Datan koow that by killing Jesus be put the knife to bis own throat.

## SPECIAL NOTICE.

F editors of papers published in our frater. nity pablish articless from vutsiders, mise representing ond slandering the charoh There you live please do not attempt to reply throagh the Bnetruen at Wonk, for our pae per eirculates extenalvely on miexion fields and we do not want to be the means of plecing such reading matter before the world, and especially before dew members. Send your replies to tha paper where the watter firat uppeared, and if the editor of that paper will not allow you to correct the misrepresentation then report bim ot the chureh where he holdd his momberabip, and if that eburch will not do her duty toward, bim and the csasse, then thera are other steps to be taken that will guarantee justicn.
If possible we mant to keep our paper clear of all such articlen, believing that they are detrimental to the casase of Cbristianity

## LORD'S SUPPER

T T does not appear that this name was naCiently used to aignify the Eucharist. As or Lord institoted the sacrament after supper, hoth have been confounde d; and tlurough ined verteace, the Eucharist bas been bleod d with this last supper akd calted by way of emphasia the Lord's Supper. In very early times the Christians, in imitation of oar Lord, beld a upper before the Eotharist which was termed Agape or Love-teast, and it in very likely that it ie to this, and not to the Eacharist, that St Paol refers: 1 Cor. 11; 20, but it appears also that both the Lord'e Sapper and the Eucharist were cele hrated by the Primitive Coristians of the same meeting and they became esafoonded; and it is svident that as Panl refers to both of these, and from his manner of treating the sobject we are led to infer that they were cellebrated at the eame meeting, and were as Dr. Waterland obarrves, different parts or acta of apretty geoeral appellation of the Eacharist, I
 ly denignatory it should be diamised."-
Clark in Vol. 3. Sermens, p. p. 142, 143.

弯ome ant IManitu．


 ponition of the Lord．Heryunth

## WE CAN MAKE HOME HAPPY

Though we rasy not change the oottoze
For a munsion tull und grand， Or excbang，the ilttle grus－plot For a boundices stretch of land－ Yet theres nomathla？nigher，dearer，
Than the wealth wed thua oommand Thougli we bave no mpana to purchase Custy pleture，net and raig For the walls ao mold nad bare We can hang them o＇er with gartinads For Iowers bloom every where．
We can always make toone che It the right counte we begin， And their truest blesslings win； It win make the maili roorn brighter， If we let the sambline in．
We can gather round the itesade， When the evesing hours ars long－
We can blend aur hearts and voices Wo an hippy，soclat song； In u happy，socina song；
Lead wim frome the path of wrong．
We may all our home with music If agsuinat all dartc Lotrudors． We will firmly cloee the doir Yet ahould evil abadows enter，
We mut love exch other mare
Tuere are treasures for the lowly Which tho grandent fail to ind， Binding kings of kindred mind－ We may rasp the cholecet blessing． From the poorest lot asslgred，

Family religion is what the world mont weeds．If you bave any

Tench childrea that true riches do not con sist in posessione，but in charecter，and thas the poorent of all paupers are the idle，disac－ lnte，proud，arrogant，good for－nothing creat－ ures to be found terery where，some of them roling in wealith．

Brooklyn is very wach exaited over diptberin epidemic，and the dectors are puzzled because it is cananed uimost exelueivey to the most luxurious homes．
do we eat to live，or live to EAT？

MARY $\alpha$ ．ETEB

WGEN we observe the nimost constant rio． lation of this lare of healith so common verywhere，we ar－inclined to believe thut many lifo to cat．Of course eating is a nece
 great change is constantly laking place in the
humas system；old particles of the body are incessantly passing off and these must be re－ placed by pew ones．The supply of new par－ ticles is furmisned by the blood，and the blood is derived chitfly from the fiod we eat．Hence it is our duty to be guided in the selection of food，by man＇s God given intelligonee，that we may supply this groat laboratory，which na－ ture bas provided for the prosers of diges－ tion，with food such as the great Law－ziver
desigued for our growth，beilith and strength． designed for our growth，beilth and strength． He tanght us to do all things decently and orderls，und to bo temperate in all throge．Bat the willigguess with which mea and wones yield to the most anreatovable demmuds of the stomach is inexplieable．Children，too，as well as older people，are in bondage to the stomach． They are not turght refistance to this kiag，bnt as often as the usarper cries，Give，so oftea do they receire．Souetimes before brealfast，be－ tween meala，late in the evening，indeed at any time，anythmg and ererything they ask for if it cas be lad．Should we wonder why man allowwd the stowith to rule ay king of the
botyP Do mont many of our mothers of the boly P Do not many of our mothers of the day from morniisg till night；from Monday bill day from mornisy tilnetimes Suvday not except－ Saturdsy，（and somotimes Sund ay wotexcent， ed），to prepares varions adid calces，light bread aud puddings for her family and guasts，when with less fatigue，less time，aud less expenye she might wutficiently provids both funily and guests with plaizer
bud more bealthy food？－fuod that woild liring
bealth，the fonodation pillar of happliness，in or home，inck for nise times out of tall a cesee of soffering is cansed by the stomach hamg too soffering is cansed by the stomach haning too
much or onsaitable food．And，too，the ranth－ much or onsuitable food．And，too，thr ranth－
er who is nearly evercome with carr nud trial or who is nearly evercome with cirt nud then reaches a promature grave．I have had con－
gritale，mation and uderable ohscrvation in this direction aud re－ ain bat littiessmpathy with the notion that e mother should nacrifice henself for her family aud guests by daily overtaxing her streagth， iastend of tahing care of berseif－of her hody poul and miad．
Agoin，what thina you of the present con－ distion of many of our fathera ond sons？Men whose hodien were made for great and gloriou purposes，are lying down at the feet of a tr－ raut，consenting to be slaves to their stomachs while some spread even raia and dincomfor Evea some mex who confess that God＇s lawn are jost，boly and good；and who thinh it a great sin to staal，lie，swear，cheat，or do aay－ thing which would prove them goilty of break－ ing God＇s laws will treat lightly those laws upon which the redemption of the body de－ pends and finally becomes as intemperate a the glutton or drunkard bimecle by becoming Poor body！ 0 ，it is sothing hut dust and will Poor bodyl $\mathrm{O}_{\text {，}}$ it is nothing but dust and wil period without yielding to any righteons law． The stomach will role it and we wiil take care of the soal foi that is immortal．But stop friends，doa＇t rearoa thus．God gave this body as a house for the soul．It was not His design that the body should be a viotim to the early grave so common in our day．We can call an early grave nothing more than the peaalty for the violation of thcse lawn which God has given un for the goverpment of the hody．God has given every man a mind end appointed that any maa who allows his stomach to rule is so far from what God intended he should be that he is not half a man．
A devintion from the laws of bealth not onl makes a diseased body，but produces mental erangement which Hence we should willingly，cheerfully，and revereatly，give time，interest and talent to course of study which will lead us to an under－ fully，inlelligently and righteously．

## THOUGHTS AT HOME

Y abmecon smatel．

THIS moraing，was very cold but Della said we must go to meeting for she was only hatle girl and could stand it，so we made on way through the bleak wintry blast，and ou－ joyed a sweet seayon of worship together，and now this niternoon while we are zeated around oor comfortable fire，we think of one of our fanily，my father，（Thomas D．Lyon），who ie now away in North－eastern Iowa．He has left the comilorts of home in order to feed hungr souls with spiritoal tood．May be be enabli o admiaister the Bread of Lifo is bountifu！ portions to ull，is our wish
Wisle wa are pleasantly situated within，we can hear the raging wind without，which eaus－ as us to thiols of those in the pext world woo frowns of au oEEpded God．We do not iove to look on this side af the picture but we dearly lovo to view the other aide－－thcse who wil bave a home；and such a happy and pleas ant tome－beantiful beyond description！The ome－beautiful beyond description！The pleasant and endearimg fmiles of a graotous God will continualy grace that bome．
love of God！Is it not worth हtriving for？We often happily muse over the following verse： Tu tha cheerless gloom of the mouldaring dead We wait in hope on the promise given， We will meat up there in our bome in be
Wvicus，il．

## HUMOR IN THE FAMILY

GOOD bumor is rigbtly reckoned a most qualls goed and to fuppy bome hife．An bumor，or the oapacity to have a buttie aususe－ ment along with the humdrum cares and work of life．We nll know bow it brizbteas op things genetally to have a livels，witty com panion whe aes the ridiculons points of thing and who can turn on annoyance into an occa and who cab turn an annoyaace into al hecter tiou for ladguter does a grest deal better cry or scold over thea．Many bomes and lives
are dull，becaosa they are allowed to become so deeply impressed with a seuse of the carea and respomainditiss of life as not to recognize its bright and especialiy its mirthful side．Into wich a honsebold．good but dull，the advent of witty，hamorous friend is like sunshine on cloudy day．While it is oppressive to hen persods coustantiy striving to say witty may things，it is comfortable，seeing what rightener a little mirth is，to make an effort to have some at home．It is well to tore ofir at apatient quention somstimes，and to regard it fromi a hamorous point of view，insterd of be－ coming irritated about it．
＂Wife，what is the reason I can never find clems shirtf＂exclaimed a good but rather im－ patient husband，after rummaging all through the wrong drawer．His wife looked at him teadily for a moment，balf welized to be pro roked，then，with a comical look，she said，

## ＂I gever could guess conuwdrome；I give

Then they hoth langbed，and she went and got bis shirt，and he felf ashamed of him elf；so what might have been un occavion for unkind feelings and hard words became just We contrary all through the little vem of hur mor that cropped out to the surface．
Some children bave a pecaliar facalty for giving is bumorons turn to things when they are reproved．It in just as well，oftentimes，to laugh things off as to scold them off．Langh－ Laugh thags off as to scold them oft．Langh－
ter is better than tears．Let us have a little more of it at home．

## THE MODEL YOUNG LADY

## debold her at rievek．

$H^{\text {a }}$ conventionality，she runs，abe romps，she diden on the ice ponds，she rolla boops，she limas fencen，she leaps，she kicks，she runs ppetite is as fleet of foct as the boys．Her movements unconsciously ersceful．
behold her agalk at twentr．
No more does the run or jump or roll hoop run races or alde on－the ice．Itit aot＂proper＂ now or ludylite，and ahe couldn＇t if she would or sbe is fettered by long skirts，tight shoe ad tightor stays．Her movement lias no lop－ ger freedom and unconscious grace of obild hood，for now when she walks sbroad she walk to be looked nt，which now in her estimation
is the maia objeot of walking．She is already io delieate bealth，and has a doctor who pre scribes expensive advice and prescriptions for Ler，and asenbee her complaint to anything andeverything bat the real canse．Thas is mply the fettering the body with fashinusbie clothes．Paysically she is a priconer．At elevea she was free．The doctor advises travel， onable fetters．She wonlda＇t do so if he did and be would＇tut advine ber if bo knew it would bring relief，for she would no longer believe in doctor who would mule her dreas hise a gay ferent from the style prescribed by a Paris mo diste．

SCOLDING－WHAT IS THE USE？
A FRIEND who had speat a couple of mouths in the faraily of an scquaintance asared me that the bushaud brought nothing into the bouse daring that time that the wit id not find fasule with．The muslis would b too light or too coarne；the cellioo too plain or too large figured；brooms too heavy；shirting and ticking too wide striped or too narrow hoes too hig or little，or cheap or expensive the flour was poor，or the ougar damp；the fire yood was toa short or long，or fine or large the hlacking would not polish the stove，anil be soap would not clean the punt，In it strange that as years have passed be tired a constant frettiag，and now allowa bie wifo not ouly to order bat to carry howe the fawily prosisionas，while he scolas over chat pricesp of course she frets now more than ever，for the hopmen obeat and ber bosband negiects her The eatire family／are minde miserable，and her hnsband who，with hind diplomacy，would bave frade an excelleat man，is growing wore and recklesm．
I wonder if any one hesider myself can gan a moral from ：has I believe if there is ayy one thing more than another that will discourage it is constant ecolding．Of couras lives and judgmant ars often amiss，but we need act disapprosal a torrent of hitter words and－ 41 m sorry to speak it，dear，bāt thīs isn＇t just what I want；can you aot altar it a listle withont much tronble？＂will go farther than any

リJ．J．H．Wells，of Riverbesd，L．L．and hig wife went to chureb，leaving their two tona home．About balf an hour afterward the gounger boy，having got hold of an old pistol that was thought to be unloaled，weat ont with lin trother to the front of the houso when the younger boy wounted the car－blook， and poiating the pistol at his brother，said in a jocular mavaer，＂Stand，villain，or 1 will thoot．＂He then snapped the trigger，ins be lund oftell done befoze，sod continued to do so， several times．Suddenly，to bis surprise，the pistul－xploded，and he suw his brother throw up his arms and fall to the ground．Realizing what he had done，the boy dropped the smo－ kigg pistol，and throwiog himself on the pros－ trate form of his brother，cried iranticaily．The elder brother was shot throngh the beark， Those who were the firat to arrive at the scene bad the basy carried into the house．The news of the tragedy was then conveyed to the pareats in church．The boy who caused his brother＇s drath is fifteen years of age，and al－ ways showed a warm affection for his brother The old pistol bad been bandled by the boys at different tinuas previous io Suaday night，and to one suspected that it was loajed
We should think that an occurrence of this hiud would be sufficient to conviace parocts that a pistol is something that should never ba allowed shout the house，let alone haudled．by children．

## THE POOR GIRL．

Ayoung woman who shryed out a ventence
of five years found means of education， hecoming thorengly reformed and a Chria－ tian，left the prinon in appearaoce a lady， She was employed by a dry goods firm in Portland an saleswoman，and gave perfect sat－ Practiou to her employers，till one day is weal recognized her．
Cailing the preprictor aride，she iold him that the girl bad heen in the Stute Prison．Ho replied that he lyew it，bat that obe had done bor duty taithfully，and that they were well atisfied with ber．
＂Weil，＂suid the lady，＂if you keep her in your store，I will neither trude with you mybelf，
nor suffer any of my friends to，if I can Lelp t．＂
So the proprietor，ratber than lose bis cos－ tomer，enlled in the poor girl and discharged
her．He ought to have diecharged his cruel customer

## fallen Astecp．

## 




$\bar{\longrightarrow}$

SnIDIER－In Clay county，Ied，Oct，10，18s0， Mary，wity or Dian elicer，aud dangher of days． Drsease，consumption．She juined the Brathren Church in OWer oonuty，Indiana，in 1801 ，She hote bet antiction with Clarintian fortitude，and re maiard conscions up to the time of death．About our weeks before lur death，ahe observed the much oegleoted duty of eating the eldern ascor－
ding to \＆L Jama s：lf．Funeral aervie a wero
 frum I＇ailmy 12：12－14．

IJ．Sublez．
EMMIERT－In the Rock River District，Lee Co． 111．，Nov．18，1830，sinter Sarah，wife of Kzmi Bo－
mert，aged 52 ye $\pi s, 4$ ，monthu and $a 0$ day，Fu－
 IS：22 LEMI RAFYENSDEROER． YEOMAN－In the Coon Itiver congregation，in， nesu Carrull Clty，sept．8rd， 1880 ，Lhlie Mun Hged rovea W，aged 3 years， 8 woonths and 14 daya，
ehillaren of friend T．J．and sister Mary Yeo－ man．Dinease，diptheria，of wbich the mother and onls rumining chitl or which the thother and only remainiog ebild，were down at the same
time．Ihe children were buried in one grave， tume The children were buried In one grave．
Funeral aerviota by Bro．D．W．Shirk from Matt． Funeral aervioea by Bro．D．W．Shirk from Mati．
19：H．
BOOKW ALTEKK－In the Paleatine congregation， Darke Co，Ohlo，Oet．20th，of conmumption，aixter Esther Bookwalker，aged disyears，t wont his and elouroh for 25 jears，she was a good mother and a faithful wifte．Funeral servileen by Bro．Stute－ man and nthers from Rav．22：12．Also in the same congreg．thon and the same family，Nov， 50，Day Bowkwalter，aged a yeara． 6 months and

Wh you please explanin bow long Noak was in
old bulldine the ark-st what agn be wiss when he
commonged Intiding. Aloo where it can be foumt
 sevet pllaars. fank hia Hoyeb. "Let no man seek his own, fut every man ssek
nother'a wealth." -1 Cor $10: 24$. Bro. Stein pleas answer.

1. Why did not Clurist begin his mulnistry before he was thirty years of ace? : W Wis it required of a man to be thirty yearn of age under the Aluascai
dlapenation In order th oliciate in the High Pricet's ofico?

## QUERIES AND ANSWERS.

How foag was it nfter, $A$ dums and, Eve were placed in the Garden of Edirn until sation appeared IN all probahility there is not a butuan being on the lace of the earts toat can toll th longth of time that iutervencd betweel the
plncing of Adam and Eire iu Elen and Eve's plncing of Adam and Eve it Elen and Eve's towptathos. The Bible is ailuat in reterance to thas matter; neither would the humau fam-
ily be any better oil it they kour the leagth of time,
Huw long after that perived was it that they-
Adam and Eve-wero driven out of the Gerlen? From the Bible account we infer that expml fuu followed sumadistely after the tranazress ion, yot no ons ean tell the precuse time, nether is it at all important for an to koom Did we know the precise trosert would not beter our coudition a particle. It is enough for us to know that sin hise entered into the world
through the transgrension, and that Christ lied to nave sinners, and that by our obedienc to the means of grace we cau he mode free from iu and become the acrvauts of God, haviog our fruit unto holimess and the end everlasting
life.
J. S. Monlsm. ,

THE NECESSITY OF PUBLISHING THE STEIN AND RAY DEBATE.

0N the part of aome, there may exist a de-
gree of roluctance to have the Debate published, partly, we suppase, ou account of some impropor lasguage used, and partly, in localities where the dectrine of the Bretaren is
well established and no special \&opposition is well establis
But there ure a great mang localities where the true gospal doctrine se not fully established aud is such places the opposition is invariably the strongest. This is especially the case on
the frontiry. There is no doabt that Mr. Ray the frontiry. There is no doult that Mr. Ray did his beat. Brother Stein's arguments are abie avd his language chaste: such as no Chris tian need he ashamed of. The Dabate, if putilished, will he an invaluable auxiliaary to the Stein's in dets are based on Gcipel facts, and the true practice of the Primitive church. Beracs possessed, we wo understaod, of the AntiNicene Liharaty, as well as all other reitable addition to this, his natural abilities, fioe scholarship and Ctristiso fradlsoess give hin cholarship and Christian franksess give hin be gainsayed. Hence we must not let those important investigations fall to the ground The work is too valuable to be lost. Toe miasistry oaed it, the laity weed it, the truth damaods it. Then let us make an effort to have it publisbed. In each church nome one should actas agent and endeavor to scoure as many subscribers es possible, and in thia way perbaps
enough subseribers might be sectured to talke enough subseribers might be sectred to take
the first editiou. Both sides of the discussion the first editiou. Both sides of the discussion
being pubhshed, will give the impartial reader good opportunity to arrive at the trath. Shall we bave it published? Yes! Yes!
J. S. Moblea.

Instead of being content to live so as to escape blame, the Christian is riquired to live eo is to prove a means of hle-sing.

Two reasons why some people do not mind their own business: Ose is they hava't any business to mind, and another is they basn't auy miad for buvineas.

A good miniater oner sald tinat if we were as foolish as to let people laugh us out of our seligion, till at last we dropped into hell, they could not laugh us out of that place.
"Though it may not bein your power," said Marcus Aurelis, "to be a' naturalist, a poet, an orster, or a mathematiciao, it it in your power
to be a virtuous mans, which is the heat of all."

## $\mathfrak{C}$ artespondente.

## THE MACEDONIAN CRY

Come over to Murpitonto and belp us Acts 17. . 1.
1 EF, mstionary work of she chluren is itaperative. We canuot, if we would, evade
responsibility laid upon us. It is the final command of onr glorified Lord. "Go ye into all the world and preach the Gospel to every creature." Mark Xvi : 15. It is juot as obligatory upou the ambassadors of Clinst to-day the Divios lips of the incarnate Son of God, nearly two thousand years ago. The church has elfvays recognized the validity of the command. and the vital importance of the work But, in the bistory of the charch the missionary sparit has been of an "intermittent type." It has had its "hot stage $e^{"}$ and its "cold stage," ind, nometimen, there han bees au alucost "comlete abseace of all the symptons in the case. $t$ the prexent time, "febrile exacerbation" is etting is the "cold stage" is vanimhing from the body ecclesiastic, the pulsu is coming up, od "reactiou" is taking place. Brethren are beginaing to talk and to write on the subject,
aud tho chureh is wahing up. Anuual Meetsud the church is wahing ulp. Annual seet eems clear for something to be done. The pposition to Missuons grows fanater in the church, and will moon fide out entirely in vien of Gospel light. The coumand is plain, the deceasity is great, the field wide, the laborer

But the method of the work, the field of boor, these are the pornt

## Who shall go-and ichere?

The Damsh aud the City Missions have largeIy ehsorbed the attention of the church. Shall vo preach to the heathen abroad, or to the weathen at home? The world is foll of perishvg souls aliks precious in the eyes of Hum who died that simaers might live. Some views on this subject which I had intended some weeka been recently, and, donbtless, better expressed by Bro. D. P. Suylor (ia No. 4t) io his sketeb ontitled "The Hugh waye and Hedgen." I fully andorse the major part of that very sensible and able ensay, and beed not, therefore, reiterat the sentiments contained therein. My purpose at present, is to urge upon the clanrch the great and vital importance of the West as a ey, with ite mighty river running 2000 mile through the heart of the most fertile country on the Globe, is the great life-gividg artery of the continent. It controls the inland comwerce, the domestic business, and the vita] dayatests of the country: and at dominhte the far distant population und control the politieal destiny of the nation. Westrard the population and the business, as well as the star of empire, will tah its ineritable sway.
"Go West, young man!" was prophetic adrice. Like a yoang glant girding for the fight, the West has eutered the arena of combat. Looming, like a Colossus, upon the horizan
bar, her shadow slready covers the hills, the bar, her shadow Blready covers the hills, the nountoms and the valleys of half a contineut
and the ead is not yet. Who, then, with seerthe vision, or prophetic ken, may predict the influence she shall exert, either for wo or weal, upon the nation and the world? Who shal estimate the importauce and magnitude of the arh before the church, when teeming million lation of this vost and wonderial regions popuAs an integral factor of this mete mighty problera, is the Maceionia where we well. Upper Missouri is the gardea spot of Wee Wet. The soil is rich and fertile, and th climate gevial and mild: As a general rule and to wheh tse exceptions are rare, the winnow. Generally the Spring opeus early with cloudless skies aud soft, warm, dars. Often the winters are exceedragly mald, the westher being similar to that of October. I have often day as at auy time the August heiore.
A resideves of more than a quarter of a century in upper Mussouri, enables me to speak with the conflence begotten of experience, a o the physical character of the country. tave frequeatly seen the winter break up a hare seen wiuters here wheo all the hreaking of the soil for the subsequent spring's planting fras doas duriug the winter spring's plantiog Wase offen seen ploughs ronoing ail Ith fact, the winter. The planting of corn is frequently the winter. The planting of corn is frequently
done the lirst of April, and same seasons as
early as the middle of March. Tbe rough and hoisterons March of the Eastern States is al mort unknown to us, The bot crason is also
readered pleasant here by the cool, delightfal reezes that "fas tho suramer's ferrid cheek. Tbe hottest days of summer are accompanied $\int$ soul nod wasait sieht, no that ono ean Tieep ander a blanket with great comfort.
There are hut few wosquitoes or gnats to fill the night with mosic, or eatail as uarqual and anguibary combat on the part of man. Noth ing can exceod the beauty of the Autumal seaon of the year in upper Missouri; thowe soft elicious days which we call "the Indias Summer," whea a spell of glory lies on wood and strearn and lield; when the blue and dreamy tint-that is not cloud, that is not amohe-eahirouds the matchless splendor of a lindseape 40 exquisite in its dainty outlines, and so grand and magnificent in its undulatiog awells of bill and vale, where forent trees are crowned with yellow and scarlet. plumes touched by thy Antunn's hreath; the whole forming a picture whose enchanting loveliness mocks the artisty brash, and defies the poet's pen.
Whoever wishes to see the beauty of a season nourpassed upon the continent of America and scares rivaled by the sunny skien of Italy ${ }^{\circ}$ oft clime, let him come to upper Missouri i the month of October. And while the eye i
charmed with this scene of surpassing beauty charmed with this scene of surpasing beauty
the vast Eielde of corn, the plethoric ntacks of grain, the lowing herds of kine, the groops of at swine in the vicinity of the well-ordored arm-hodsen, gladden tha beart with their evidences of plenty and thrift. And, to these evidencen of prospprity might be added the hym es and active life and business in the vila factories, and the passing sliriek of the iron horse panting in his fiery barness, on his of the pacific sea.
This is a fine country for raising wheat. housands of acres are sown in Johnson Co, add it generatly a sure crop with a good field of from twenty to thirty bushels to the
nere. Whoever contemplatas coming to Mra ouri will consuit his own interest by comouri will consuit his own interest by com-
ing soon. "Now is the accepted trme!" Real state is cheaper at the present time than it perlaps ever will be again. It is, rising is value every day. Good land, pretty well improved, can now be purchused witbib a radius of five milea of Warredsburg, the county sest of Jobuson Co., at prices ranging from 12 to 20 dollars per acre. Warrebshurg is a town of Pacific ralrodabitants, situsted on the Mo, kinds of produce and grain. It contains two arge flouring wills, a grain elevator and flouring mill combized, foundry and machine shops, en mils, etc
The main truals of the Mo. Pacilic railway ans through the county, thus affording ensy access to St. Louie, Chioago, and the markets the Eisst.
This is a fine fruit country. Apples, pears, peaches, plams, cherries, and all eorts of small fruits do well in this climate. Johanon Ca is
well supplied with five orchards and vineyarde, well supplied with fine orchards and vineyarde, There is planty of pure, planted every year There is plenty of pure, good water both for

To be Continued.

## A QUESTION.

N the census to be taken of the non-com batant and non-litigant caurcbes of the U , The question as to the identity of churches will arise. There are several kiods of Quakers, Omish, we. With us we have miaor splits abd mall organixations such is the Congregational Brethren, the Reformed Brethren, or what out. Now what is the wieb of the crarch roper about these? Are they to go in as Dunkards or not? This is the time to deelde that and the majority of lethers pro or con will dehermine it. Write direct to me. What ever you do in Billing up the schedules when reeeired don't write private matter on them. They go to Washington from the office here. Put your prwate letturs on a separate sheet. Addresa me as below. ${ }_{\mathrm{Pa}}^{\mathrm{Ho}}$

Remares. The differeut organizations should be classed uoder the name by which they are nown. To clasa the Congregational Brethred, c., with the Brethren, wonld pot be repreatiog the faets as they are, nor will it give atisfaction to the geveral Brotherhood. If those who have been legally disowned hy the charch, are to be clased with the Brethren in the contemplated census, then many of those take any part in the work, and therefore the
ceanas will be very incomplete. If Bro. Miller Fill do the fiur thing we tbink he will be able get the geveral co-operation of our miaistars, but if the action of properly organized Curches are to be igaoored-by clasong with hem the members they have legally disownedWe predict a general opponition to the ceasue. Uur advice would be fur Bro. Hiller to umsedately rocall bia "(usestion," and proceed to ake the census by repressetiog the facte en they are, clasaug each organization undor the anime it recogaiz is.
The Brethren should not be classed under the head of "Dankards;" that is a aiek-naran not recogoized by the church. We should be classed as "German Baptist or Bretbeen." It would perhaps be best co put us down as Brethren.

Editona,

## IOWA NOTES

I
HAVE now dechned to teach school this wioter with a vinu to derote part of the The Breteren of Plasant Pord wall.
The Brettreo of Pleasaut Prainie oburch notemplate a seriea of meetings in Museation Co., Iowa, about live miles north of the city of Muscatine, to commence the evening of the 11th of Dec, and continue on week or wore. Aid solscits. Brathre a neded for the our prevacos ald pray
The Brethres in this little orgauization are it love and unioa, and earneatly bupe that the ame spirit of good-will may evor charactorizo its nembardipip in the futare. We earaestly olicit traveling brethrea to stop with as They con always be accommodated by giviog an daya notice to our church clers, B. F. Mil ber, Clareuce, Cedar Co., Iowa, who lives four ailes due south of Clareuce, which is on the Chicago and N. W. R. R. Now brethren To the hretliren way, sion
To the bretureu every where, who contemplate coming Wrat, we ask you to come and see Cedar Co, Iowa. Wo bave lived here long soough, we think, to justify us in asying that a country posiesslag noore good qualities is rare15, if ever found. Land is not as cheap as "ont Vest," yet to those who have aome means and waut good homes, rich laud, sc., we hatieve they can do betier here than to go on our ram prairie. Yet every one to his choice. Wo a nuot all live in one place, still it is our desire that some good urothren should occapy the iee farma in our midst. Come and see.

Johs Zugz.

## THAT BOOK

I
Mreading "The Problem of Human Life." It is the most wouderiul book I orer read, ane It especially admire it. ruts, hut hes the corage to dollow in the dienty, but has the courage to differ from the turies
2. Because he nerer assails a theory or poation rithout sabstituting a better one ona good foundation.
3. Becoune he so completely answera the ajjectious of the skeptic and infidel.
4. Lastly and chaefy, because be gives me a better waight iato tha "inner man" tban
ever had before.

## WHITE NEGROES.

RE they really white. askrd a Paris Repor-
ter of Major Serpo Piato, the Portuguese ter of Mjor Serpo Pisto, the Portuguese spiorer of Atrics with reietence to his widely ontinent " "to abont a whike race in a dark ajor. "I Absolutely white," rephed the hiter than I seot young girl wio was assa they have blach bair. They resemble the ugliest of the negroes. They are bideona, and the most sarage people that I have met with. In order to rea them I was compelled to size two of them by force. I kept them for some dase and loaded them with sttentions, Then they consented to take me intu their anp, hut on condition that 1 should go enirely slone, becasae they were afraid of my hem. Twant there and pase hed ino min ting by the shase and having no ferd hery,
 reating, thoir eyes resemble thoss or the Chicoe, their cheek bones are prominent, aud thair ower lips hsag down. They are vory strong, ad can bory an arrow in the body of an elehant.

Artificial wants are more numerons and lead to more expeoss than natural wata; from this ey than those who have hat a hare competen-

## TROM THE CHURCHES.

##  

## MARYLAND

Beabvola
The Brethren are holding soveral meetings in oor ompregation, (Fabrnay's chareh.) Bro E. D. Kendig of Vrrgiafa is with as and ia loboring caruestly in the couse. Hope his la bore will end with good reeults. Have jant received a letter from Dr. P. D. Fahrney, of Fredsrick Cify, Md., statiog that Bro. Jesee Calvert will commede a serieg of sermons in that eity on the 22 d , and continue for a week There are few peoplo in that city who havr heard the doctrine of Clurist as the Breflurea preach it. We hope they may he succeasfal in their efforte
It in very unhealthy amongat us ot present, -mooy sick aud dyioga Typhoid fever is ra ging in some portions of the community, pro claiming loudly, prepare to meet thy God.
D. F. Stocpize

## Nou, 20rh.

Jesse Caivert.
Since my layt I have heen spending my fime near and in Frederick in the miesio oaune. Oae was baptized yesterday and two more have determined to unite with the church which is as mach as could be expected with the oppositoon wo meet here. Continue here sev
eral daye more. Saturday and Sunday eral dayye more. Saturday and Sunday I preached in the Bearer Dam congregation; bad large andiences and good attention, and certainly the hrethren and sistora that' remained steadfast are doing well. I would love to mov smong them and live there
Nor. 266h.

## PENNSYLVANIA.

Waydegbaro.
Bro. D. P. Saylor paid us a viait on the Bth, presched in the forenoon ot the Antietam church, wed in town in the evening to large and ottentive sudienoes. He preached with the
asme power be silmays did. Ho delivered an aame power be simays did. He delivered an
appropriate address to our Sabbath-school, appropriate address to our Sabbath-school,
which was bighly appreciated. $A \varepsilon$ an orerseer Which was bighly apprecistod. $\Delta \mathrm{E}$ an orerseer of a congregation we do not thmk he bas a rapidly telliog as the loyal portion of the churct as more noited and better ratisfied than they have been for year3. We hope by our deport meat. we will be able to convince those who see differently to ohange their minds ond return to the churid to live ond die in the fanth they coveaauted to keep until death. Yours Christ.
Q. W. B.

## Buntingdob.

Ou Thursday evening of lait week the State Saudry-school Coavention beld its first ression in the chapel of the Brethren's Norma College. Thas mecting had heer in contew plation for some time, and it being the first of the kiud ever held by the Bretbrun, it was
looked forwand to with interest and anxiety. looked lorwand to with interest and anxiety.
Tho pertone whose dutp it was to arrange the Tho persoone whose dutp it was to arrange the
programon, bad worried nad worked, aud alprogramme, bad worried nnd worlied, aud al-
most coucluded to let it dif, but nfter thiukiug over it aguiu, it commenced to revive. Fres courage was takna, and nfter beveral hard
gtrugges, a prograwue was prestated uad the math urrived to proseed, Qqite a number of brethrth, sisters aud friends arrived for tho Thurelh, erening sension, and othera came oid Fritay morning.
Aftar the orgauizution on Thursdry eveoing. Bro. I. B. Brumhuygh gave an Addiress of by all. Thos subject, "The True Spirit of Sun-das-sschool work," was opened by Bro. Quiuter Go ghyo us ank earnest address on the subjecth and labored to show the truc spirit, and recom-
meuded that we nll work wilh that spirit meuded that we all work with that spirit. Ou
Friday moruing Bro. J. T. Myera took up the sulsect, "How for shonld tho Distinctive Featarea of our Fraternity be tuinght in our Suodasachosk?" Ho meemed to thiuk that the princpal olj cict of the Sabbalt-school was to gather is the outcosts and twach them Ceristianty in a geueral way, without murking any apecial effort to teuch the dectrines of the church. Tois iidea wiss objectei to by H. R. Bolsingrr. who thought that if it was not vecr-s-ary to cuake any aprecial effiort to taack the doctrinen of the church, (or the doctrines of the Bible 1 prefer to say, we might go with muron S stabli oor Suusday-schools are not Brethreair Sunday
schools. Bro. W. J. Swigart thought the doctrines of the churob and if we fult the do they are oet the ouriliry to the chucl that bey shoold be Bumiry to the clater thal the doctrinss io the Suoday-seools as lar thy the doctrims io the Suoday-s0001s fis tar the they are taaght hy the m
are tanght hy the Bible."
I will not osk space to notice any more of the quatione discussed, althougb it wight be in lerating to some, and will only nay that wo bad a plensant and 1 traly feel a proftuble meeting. 1 think that it was quite an adrantage to the Huntiardon Sanday-school to have the westing bere. Nearly all of the officers oud teachers coulà attend, and 1 am sorry for ang who attend such menetinga without feeling bencfitted. It stire us up and makes us feel energeticic in the work. We will try to atady the lessons better; try to teaoh more carefully and prayerfully; try to enlarge our classes, and make nae of oil of the good ideas we caught at Childreeting. On Soturday afternoon we had fotks came, and after they sang Bro. Fitzestes talked to them; Bro Ramsey, ond suter Belle Myera.
Before elosing the Convention, it wos decided
to hold another State Convention in the eastto hold another Stote Convention in the cast-
ern district of Penna, neat year, and also a National Convention some time in the fatare. Business being over, a number of short, ap propriste and offeeting addresses were made. 1 hiok wo all feel that it was a decided succoss. In the evening we met for preaching. Bro. H. R. Holsinger spoke. Oa Sabbath morning we Iilet for Sathath-school, and, notwithatonding he eatreme cold, the setool was well reprerented. Alter it was diammiseed we were seated for the regular Sanday morning services;-Sermon by Bro. J. A. Sell. In the evening Bro. J. T. Myers preached. The friends have all left but vister Jolin A. Wood and sister Emmert, the mother of Bro. David, our artiet, who ect to speot some time with us
Non. 23.
Ella J. Bnoyamogh.

## INDIANA.

## Elkhirt Vallay Ohurch.

Nor, 20 was the day for our regular council meeting. The attendanee was small, especally on the bretbren's nide. It doea not look ell when but o few come oat to these meetwiz. There were only a few of us present but for the poors also eome paid in for the Home Mission. A solicitor war appointed to collect funds for the Foreign Mission; it is hoped that funds for the Foreign Mission; it is hoped that
he will call on every member. One was hop$\begin{array}{ll}\text { iizal hare niace lest Jaly. } & \text { P. H Kuntz. }\end{array}$ Not, 20 .

## ILLINOIS.

Merrisonville
We are in the midst of a protracted meeting conducted by Bro. D. B. Gibson. The traths of the Gospel, presented by him, are be-
gioning to tell. Saints are rejocicing while singloning to tell. Saints are rejoicing while sin-
ners are turning to God. Baptisut last Sunday.

Long to God. Baphisu A. S. LEKR.
Nov. 23.

## Brownsville

R-tarud beme last night from a fonr day's. meeting in the east part of our connty. -
One was haptizd; two more applications, and One was haptised; two nore applications, and
ciosed with an awakeniog interest. 1 start in ciosed with an swakeniog interest. 3 start in
the troruing fur Mineral Creek in Johnson Che thorumg for Minerai Creek in Johnson
conoty, from thence to the Brash Creek cluurch ecnoty, from thence to the Brash Creet charch
$\begin{array}{ll}\text { St. Cluir county. } & \text { D. L. Wrias }\end{array}$
as.
D. L. Whluke.

## Nor 83 . <br> Vor. 83.

## CALIFORNIA.

The ludian Choreh
At one campmeetivg an Indian, a suilor, and a German, confesed and were baphzed. Alter the communion the esailor suid, "When I am out on the bigh seas aod men aak me aboat Chirist the Nuzarene, what shall 1 tell them?" Tell them the whole story," mas the reply. The Indian said, "When 1 am among wy ladian brothers and they ust me why I pray, wbat hall I tell them?" "Tell them of Jevus, the Savior of the worla," came in reppones. The Gerwan said when be met his prople be too woald taik of Christ. And with prayere and aten of these men, the ailor was on the bigh reas, faithful to his trust; the Indinn was passmg through a mounatain town in search of bis tribe; while the German was sitting on e $\log$ by the seashore, away up near Foint Array, readiog his Bible. Of the sailor and Garman the Grethren know nothing at present, hat a atory Sold hy travellera of a church of "Dunkard" Indians far east of here in the range of mountains. This Indian, trus to his trast, told the atory, was the meann of converting his bretb-
ren, and in the absebce of a minister, Alexander ren, and in the absebce of a miniteter, Alexander
Mack-like, entered with them into baptism. Mack-like, entered with them into haptison.
Thoagh yot a minister, bo could tracamit to Thongh yot a minister, be could tranamit to
them the old apostolic mode of haptism, haring reapived it himelf at the bands of the bretbren. Will God be well pleased with his work? Think how very strange all this sounds, and then a "church of Duukard Indiaos" in the dark pases of the Rocky Mountains, in a place where white men live not, and but seldom tread; a band of prayivg Indians of the Dankard faitb! Does not fall this sound something like the story of Philip and the Emauch, and some of the conversion and upreading of the
truth in the days under the ministry of the truts in the days under the ministry of the
apostles? lt does not in every respent, but doen it not in some?-S. H. Bashor in Gospet Preach-

## A LITERARY PRODIGY.

## bic. E. balsbatoen.

$\bigwedge_{\text {MEAN that wonderful, wonderfal hook by }}$ "Wilford," entitled "The Problen of $B u$ man Life, Here and Hercafter." It ia usquestionalily the mast atarting and revolutionary work published ia a Millemniusa. In its overwhelming power of aunlytioal remoning there if rochus extancto compare with h, bave per-
haps Butler's anaiogy. Never were the nwag geriug Goliohs of inthelity so butchered with their own weapons, No ose would have cons jectured that sach two-edged blader for rehigion and sciance liy rusting in the maltiplicationrable. The anthor is a Sumpson in mathemstical demonstrations and comploys figures with
a grip that makes the sivews of hio opponents crack. He tak's a flower, or bit of mask, on 1 svolves from it a cogent arguauent fur the the mortality of the srul. From a suabeam, or the soluorvus enistious of a turivg fork, he elabrates principles which are the corneratones of the Univerae. Ho catebrs the chirp of in cricket, or the atridulation of a locost, and draws therefrom a demonstration that hopelessly multers the very foundation of material-
ism. Darwin, Tyndall, Hualey, Haeck-1, H-lmhollts, Mayer, Speacer, and thelr salellites, hang their in confosion like criminals at the whipping-post. The whole brood of infidei scientists, are cowering with fear and shame. or quivering with rage, mader the mercillets sut truth-endorsed lashes laid on thrm. A fons hasphess scapegoars voutured a tolu niti the
sotior, sud never were critics so unspariogiy yet calaly and plilosophically ground to pawder az in the, replies they called forth. Piof.
R. L. Brockett, of the Western Marshand Col R. L. Brockett, of the Western Maryland College, on the Solientific side; and Rev. G. H. the theologic nide, are the two unflortuanter who dared to yun agaiust "the thick bour the buckler" of Ompicient Truth, and diahs themselver into jolly. Never were men whalf ed for learning so thoroughly minced. Thrir
criticism and nte utter anaibilotion, appear in
peet to resums when the waather moderates.
Nor. 23.
Gairo, Louisa Co
Brethren Editors

- Seod us a preachar or come jourselvel. I athbin the past foar gears; we are growiun Angansm Tous
[FFill the Mistionayy Board attend to this?


## NEBRASKA.

enry, Bufislo Co.
We arnved safely in this place Got. 26:h for whinch wo thank the Lord. Have been liran fiw days. Good bealth at present; well pleased with the looks of the country. There irochurch of the Brethreu here, gor huy our own family. We hope it will not be long th some of the ministering brethren will git Now. 23.

## MISSOURI.

We um having a very cold saap bere just sul down to zaro. This, for the present ba topprd murk on our meeting house We ea

-

the latest edition. The book is enough to make the boldent in fidel quate. The logic is rot only elear and irreastibie, but the "reductio ad ob suraum" is bone-crashing. The uudacious, meering, Bible-renouncing, God-danying, Clrist-bes'abbering atheints are in a pitiable dilemans, zad tbey fell it keonly. There in no escape froia the mascives accamalation of facta, nod the lurainous evalution and overpowering applicatios of principles in which the work oioundsfin im lid to lid.
Dians is in paril, aod hootiog and jabbering are tha a rinvenient substituten for arguments, Boal : dlk, torpedoes, ealiree, areenic, tar and feathers-ony thing but fair logic,-are dealt out tin the sucber hy tho would-be-lewiers of human progreas under the staggaring hlows be gives. Evolution, and undulation, and epontuneous generation, are writbiug like on amaconda in a death-struggle. They are doomed und the dosth-mark in upon them, and it is the priat of the Cross. This in the glory of the book; it is uot only scieotific, hat eminently Cbristian, It marks un epoch in the centories. It is the work of Providence, and will not occompliah its mission in a generation. It unfolda truth which will atay as long as Chriat io preached. Although strictly neientific, its ono aim is in the demonatration of a Pereonal God, and a bereafter for bumanity. I naver tre reading it. It is an exhauetleas mine of Chriatiag truth. It in the likiarary cbef d'oenrre of lhe age. Those who appreciate scientific truth lucidly atated, and Bible trath in fascinating scientific form, will revel in its pages. All ministers and deacona, and intelligent lay-members, should read it. It is an armory full of the wespons of the Almighty for the "pulling in diantrongholds. It is worth its weight you will thank Gud for a teacher who has so
yon you wil thank God for a teacher who has so
sublinely vindictated aun in elligent First Cause, the Divine suthenticity of the Bible, and the immortality of our apiritual organimp.

## Price $\$ 2.00$. For sale at BRETHREN

## AT WORK Oflice, Lanark, III

The book retaila at $\$ 200$ and is for nalo at this office. But plesse read how you may get it for leas than 82.00 , and if this does not suit you please read on and learn how you may get it for nothing!
"Problem a Gazat Oprer!
Wobr one year foman Liffo" and Brathase at A Greatek Oppra :
"Prohlem of Buman Liff" and Brethrzax at Wons two years, $\quad \$ 4.00$. TBE GREATEST OFFER!
"Problem of Buman lift," and Baytaban Thim threo yrares, $\$ 1.50$, This grateat ofirt is bring arcepted by mony otbing.
Addrese Brateren at Womk.
Lacark, 1umols.
The leoding points of the treaty aogotiated two tr the Onited States and China have bereu traumaitted to the State Department by ton commiestion iu Chiua. It is onderstood in gi neral tule to he sotisinetory to this govern-
mut. It moilfifes the Burtiugame treaty in formalating grovieisun for limitiog or requlatio: Cluse immigration, The particulars ure entidental, and are not made pulilic, except so ur ats indested ahove.

Sixteea roung lidies have beeo eent out by the Presbyteriso Home Misston society to lalor in different parte of Utab territory as bachere, Thut uceiely now has a force of thirty t a here arthe trritary. The obj-ct is to turn the Mormase from piligamy by proper leaching.
W. U. A. B. TIME TABLE

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GENERIL IGENTS
THE BRETHREN AT WORE
TRACT SOCLETY

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 Wuy Love Withont Dissumutiono. Eitectua Death. Tho watios, bro
Turmo Paol:-We Mat Do Be
to it nol Ohrst will sticl to You
Fourtn Page-Fivewatd Boumb. sofooraing. Firti Pame-nir Man. Shemileras that call
 A Futhal salvimace.
xth Pagk,-Haw to Dishrum un Enemy. Clonds Cundmetice, futes Enr Spoiling a Chld. Thish os Minute Furst. Wnit Kindness:
Skyentil Pant,-Poor Prencting. The Mincedon int Cr: From thin Sprinit Creek Cburch, tad. The
Comeluslve Aryalant. Cosclusive tryaryist

 Creok Churct, Inil. Boll, Word. Meetings.

## CURRENT TOPTCS.

More than 3,000 Hundon girls are beiog edocated in Chriatius neloook in Indin.

It is reportod thast thnushude of Jowe in Ger Juited 8 tatem

The king of Congo, Africa, hay givern a watat welcome to the Euglish Baptist motstonarie: and it is now reported that he lias been converted and huytived.

There is a mistion among lepers in fedia, no ther at Jeresalem, flad a third in theSandwich Islands. The ledia missiou cired for 149 lepfors.

It is a common saying, "Thankagiving paas," bat it is an error in regard to the heighbors and compatriots ou the national day but also rendors thanks evers otber day of the sear.
Very tonching and tender was the meuso raudum left by the late Dean Alford: "When I am gone, and a tousb is to be put up, let there he, hesides my indicution of who is lying be low, these words, and thene onlp: "The inn the traveler on bis way to Jrrusatem.'

A usefal way for many churehen to heep Thanksgiving dare was proved in Chicugo, Ill by the Third Presbyterisin and the Moody church. The former furnished over thirty ponr families with abusdant dianers, aud the latter spread a feast for three or four butured needy and worthy persons in the evening.

Doctor John Mason Good once asked yohng scoffer who was attackiog Christimnity on account of the sine of some of its profess ors: "Did you ever know an uproar made becanse an infidel had gone astray from the path of morality P" The young misn arimitted that ho bad not. Then you allow Cbristianity to be a boly religion, by expecting its professors to he boly; thue by your very scolfing, you psy it the bighest compliment in your power."

The wowed of Salt Lake City have organized a "Woman'n Notioval Antı Polygamy Society." It is the parpose of this Society to fornint the public with foll information respectung the working of the system in Utih, in thr bape that the eff-ct of web kuomhde vill ba ta awuken pablic sentament on tha sutject
The sacst ne-ful and indnatrious inhubitand of Abvaminia are Jorva. They clains to buve Ifrd in that country siace Ithe deatructien of thin temple at Jerusalem. Their buok of lavs Is iu the Ethioping language. Thay have al hich they place among the apoerg plat work The Ethiopian eanuch was probably one of he:e A Lysesinian Jew

From The Christimn Hovald and Signs of our Times, we quate the following: "Chaplain MeCabe related at the Detroit Methodint Con erence is sungular incident in cotesection with anopea definuce of the Ahaiglity. He said Ita Dakota Tomu a follower of Col. Inger soll said te woold build a barn toat (God A ) ruights couldu't bloar duwn. So he erected a olvalatucture entirely of stone, but the Eira clone that crane along doubled that bim bout as a ginut would a baby, not lesvong one atone on nother.

A luto Ordainitag Council io Nev York City passed a saries of resolutioas that look townrdi more care in orloftuing men for tho ministry The pian sugecele aut Associntional committee of postors whu shall advise with the church propoving to call a jonng wan to ordination.
This conmittee shall sabject the caudidate to a prelimitary examination and ascortain wheth ar hee be of good renort of them tbat are without; and the church uball act on the call to ordination after beariog the report of this committee. All the churches in the Association bould he invited to the couneil, the call for which shuuld bo a mouth hefore the time when it to bo held. The plan deserves coussiderafon at least. Bat ought not there to be areform tiarther back? Should not the charob use ance cantion in regard to the cliss of men lbat ire uslalled in the ministry? Were this done twould not be $s 0$ difficult to find suitablemen o ordain.

## MOTIVE POWER.

GID. E. BRTHARER.
"Bealled with the spirit," Eph fi: 18 .
AIDE from tine sanctifying power, one of A the greviest needs of evers Christion is "wotive powes," by whob, when we are weak,
we may be made strong. The experifnce of very cbild of God has berw viridly, expressed in the language of Paul wheu be said "For the will is presont with me; hut how to perform hat which is good, I find not
What a mere insigniticnat vothing is a man eft to bimself, trying to do that which is good, rithout motive power to snimate him into and sustain lifm under Cbristian duties. Poworfully was this truth expressed when Jemu faid, "It is the spirit that quickeueti; thefle eh profiteth nothing." John 6: 63. In Paul's haguange, "he filled with the spirit," the defitite article ter refers to some one apectal spirit Had he faid, "be filled with a spirit" we wonln be at a loss to know which of tho many rpiritthat have gone outinto the world, to be Ellint with. He usea the definite article the, it con nection with spint agsin, when he tells hix Thessalonian Brethren, "Quench not the epirit " By closo scriptaral research it is gnit. plain that the Holy Spirit is the spirit reforred to in those passager. Harmg then settled dowa apon what spirit's fullues) and an mstion $\pi$ ne need, we will tale a glance back loto the primitive age of the church and rebold with admiration, some of the glorious tf-
fecte of biog tilind wenth the sport. It is is he Divine arrameement of Qod, that how peo ple sball mat unly do good, wat that hey ulso mertiure to exploits.
A Lrue prophet a loog vhilu ogo, iu lookung minnectively to God's chown puople im the Christire dippensation prediets of the 11: "But the F-ople that do brow thoir God shall be theng, and do explaity" Dan 11:39. To bo trong aud to do "xpluitox under the ompoun femeat of siu, und re which God's people is sumtiurs placel, require "motive powpr, not to be found under bany other influence than beiog "filed with therpirit." Althongh In dizcinden may luye bad "Soriow of heurt" when their triumphnut Loril uscended and eft th muy paranyally, get their canso tras fas rom being lost. When the proper and prom ard time inmo the fullaens of Ged's apirt pond out upon them was the menty of them only moniutsining the wdyaneed ground they areaily occupied. But oven amill the threateuing storns of purnecution, that migety and wient power, gave them a conquest of 3,000 sula to their Master'u kingdom in a das. 1 Was the condhtion of heing filled with flice Papels of phandormed wien ens in tho ene Paol aud Silas and muny oftern:
In all ages and ander all circumalascees to OF Glled with the sprit" has provel to th possessor the "one thug needful." Thio mini ad l.y the loving fatber for his mulopted chilitron dokn to the enit of time, proviliting they carry out the conditions of tho blessed eift. The divibe and Holy Spirit doen not kind a conge. ial home, spither will it iubatit a "erge of very foul and unclean lird." A heart to wh-
of this awees nud luving presence muot beowe a holy temple.
It is an sbsurdity to speak of a heart hatf Ellfd or two thinds filled with the spirit. Paut ays, "Neither give place to the devil," The onty effectual aud saro way to avoid his satanareesoct and roigu in the heart, is to has the wholr heart filied with the spirit, whicl carte no 2tase nnoceupied
A brothor writiog abls, "How may 1 enjoy to a greater degree the sorvico of God, and he of wore sarvice as a light to the world?" How many thousaded, if thoy do wot ask othere this quettion, revolve it over and over in their own mivd. The condtions are short and easy beno they are: "Be filled witis tas sprim. That brother or Rister that enjoya this fullne-2, of spirit does not find worbhip a lask, but tathit a pleasant privil"ge; and a whole corgrega sation gifled "with the spirit" in a seasen of worship, where they "pray with the spirit and with the understundivg" auld Tobere they sing a like manner will get sthmpses into, and fore tasto of, that glorious folnew of God's love, that a
In conclnsion, let me appeal to every one That is a reader or a contribnfor to our periodcals, whether it would not be an iactivite hapay state of the church if the ntato of bilter mess, of eary, ill-will, and bickarivgs could be xchangod for a wbole heart full of the spirit ench iadividual member. Were such the ae the distorling elemente at work withic coutd not exist a day. No not an hour; ind the chureh thes would prosent that glorinas appearnuce pictured by Solomon. "Fair a be morn, lurght as libe sun, aud terrible 34 an rray with banuera.

## AMERICAN TRACT SOCIETY.

T日E last report of this soelety bas recontly 1 been issued from its pross, by which it it shown that its numerous missionary colpor ears, siace it began its work of special bonse
tithtome hare petherined, as ceprowed in tig.
 533 volaus of asw,0g truth; aldrestis; 412,102 coogregations; fluding 1.021 .633 thmilics destitute of religious books, and 6225 ta withont thie Bithos riviting Mo5,005 Romno Catholic familiest diswering 1,75,846 Prolatant tamilises argleetog ernagelical prenchitus, nud makiog the thesing nuabler of 12,860747 fanily visits in his work of carrying the gospel to the waite hacen of our cwa lanid.
The la, yent 228 mm mare thus employed in 99 of our States, who twade 173,324 fanily acit, of which 112,707 wera accompauied by prayer and porsonal rajuproan conversation; findag 34,141 Protestant families who attend no gospel service, and 8.326 of tho Cthureth of Roine; 17,04 without religrous books, and 9014 without the Bbblo. They crreulated 155; 251 volunes, and atdiested $\overline{7}, 261$ social or publie religiono mestingo: rerforniag the name in s51 moaths nud 12 daye of contiuuous ialor. It guro awas law year $65,000,000$, ppges of print1 mitter

THE FEAR OF THE LORD IS CLEAN
ax 3. T mossebmar.

T"fear God und keap his commandruents is the whole daty of man," who, by no doLify stauds free belore Gof gith cleau hands hand and hear. In the whence of this Godfarmg epirit wan is reballonhs mad hence is utaiaed wich sin. He peris purifieation, aeeds a elcansing-needs salvation. This ia obtained through Chrut. Sin me personal, whether induiged in couventionally, ascidentally, or igvorantly, and he upon whom the sin reate must tedk a personal Savior. Sin is ouly perpetratid agriust God. "Aggimet thee, and thee only have I vinned, and doue this evit io thy sight;" bence from the sanse Being muat issue purduo, prustlook fobim tor clesasiog power. The inbreathing of the soul should ever be tor punfiestion and prayer for this cleansing. "Wash me Iboroughly from mine iniquity" nuwt be the desire of every beart in order to attuin epuritual parity and cleanimees. The sacnice muat hn a brok=a spirit and contrite heart; munt losthe sid or be can never attuin to personal purity. The texs holdy forts the iden of parity. The wordhip of $G$ id must he pure. Must worshìp Lima in spirit and in trat h. Must love and obey him to prodace assimilation of rhanastar, an resential element to gain eternal happiness. God 18 pure, is clrat. 14 rightevan altogotber, is boly, aud in the rasunce in the abseace of all evil. To spend an eteraicy with biton a life of boliuess mant be begum here below; muat ba truoaformed from idols of in to suints of Gud. Muat fear Gud with pure bearls. Our thoughte must he pare and clean. Our nctions matt be trae, onr conversation hoIy xad must undergo a thorough assimilation to the charactar of Jenas, that as this life fades away it may blend into or grow into that new life beyond where all is pure, boly, noble and true, where we cau fully realize what it is to hnve u fear an worihip of the Lord that is clean. Oh for that clime where holocess reigno in ah sence of all eril. Ob for brightar coseeptions of its apotlens parity. Ob for groater aspirsfoun to walk iu thas bigher life tratmorming as from this state of boliness to that of trans. cendent glory.
A MaK writen to the Elitor of the Chriatian Slandard, wisting to know whether it is right Ged th under the Ctristian dispensation, knowing that Christ is the chief corner stone? The editor gives bim to underatand that Jesus Chrnt is not the corner atone of wood, brick and the church. Yet we sarionsily donbt the of priety of Christians conforming to a worldly cuatom by the formal manaer in which fuch things are usually done.

## 

## THE DRINKINO-HOUSE OVER

 THE WAY.The room was xo cold, bo checrless and hare With its rickety table and ono broken chnir, Wud ito curtainteas modows, with hardly pube
To keep out the snow, the wind and the rain.
A crodle stood-empty-puahed ap to the wall,
And aometow that seemed the saldest of alli, Ia tho old rasty stove the lire was dend; There wata ice on the floor at the foot of the

## bed.

And there all olono a palo worman was tying, No need to look twice sbie was dying -
Dying of want of hauger and oold,
Stall I tell you her stary, the slory the told?
"No. ma'sm, 「'm no better, my congh io so bad; It's weariog me out though, and that makes glad.
For its wearisome living whea one's all alone, And heaven, thes tell me ia jut lite a hone.
"Yea ma'san, I've a Lusband, he's somewhere ahout,
I hoped he'd come in 'fore the fire was out;
But I guess lie hus gone where he jo likely to stay,
I mens to the drinking-house over the may.
"It was not no alway. I hopn you mon't think
Too hard of him Jady. It'o only the driuk. know he's kind-hearted, for ofs how he cried For our poor ittle lably the morniug it died You see he took oudden, and grew very his Aud we h d no doctor-my poor little lad! For his father had gone-never meaning to stay
I'm sare to the driakng-bouse over the way.
"Aud when he came Lack 'twas far is the night,
Aud I was so tired and siek with the fright Of stuying ao long with my laby alone, And its cutting my heart with its pitiful moan

## "He was cross with the drink, poor fellow!

 1 know.It was that, not his hashy thist hothered him so: But he nwore at the clild as pantiog it lay, And went hack to the driaking hease over th way.
I heard the gate slam, and my heart seemed to freeca
Literice in my hoian; and there on my bhee
By the side of the crade, all sliuverimg I stayed;
I wated my mother, I crird and I prayed.
'Yes, it was ensy his dyiog: he jost grew more white,
And his eyes opened wider to look for the light
As his father came in-'twas just break of day-
Came in trom the drinking-house over the way thiulk
Ho often stugod that way to wear off the drink:
thnew te was sorry for wher he had done
For be set a great store by our first little sou.
"And atraight did be go to the cradle-bed, where
Our laby lay dead, so pretty and frir:
wondered how I could Lave withed him to stay
Where there was a drinking lowee over the was.
"He atood quiot awbile, did not understand,
Yon eee, wasam, till bo touched the little cold hand;
Ob, then camo the tears, and be thook like a leaf,
And said "twas the drinking had made all the gries.'

Our beighbors were haud, aul the minister cando
Aud he talked of my seeing nuy batig agoin; And of the bright angels-1 wondered if thes Could see into the drioking-house orer the way.
"Aud I thongbt when wey baby wes pat in the groand,
And the man with his upade was shaping his mound,
If eomehody onls would belp ine to sove
My husbaud, who stood hy my Eide at the

If oaly it were a. to sa bandy, the driok? The man that mat-ularis, Mis'am sare dide't think
Of the hesrts tiens woold break, of the sools they Eould 135 .
When they liceased that a iskive bon ... the way.
Tve been rick ever aince. It casmot be lount Be pitiful, laly th him when Гug gout;
He wants to do right, but jou never wonld think
How weak a man growe when Lo's fond of
driak. driak.
"And It'stanpting him here, atul it's tenpt ing there:
Foar plecex I'za countel in this verv equare Where ammean get whisliey by night and by day,
Not to reckou the driaking house over the may.
Thurenta verze ou the Bille the minitir read No dronkurd whall enter heaven,' it saia; And he is my buthned, and I loved hiem so. Aud where I ann guing I mant he should ga. "Our baby and I will both want him theor"; Don't you think the dear Jesus will hear my prayer?
And please-trien I'm gone-ask some one to pray
For him-at the drinkiug-house over the way."

LOVE WITHOUT DISSIMULATION.
II D. ROWLAND.
T E apostie Panl, when writing to the Romans gave them muoh good and wholeoome instruction, which is very applicahle to us at the presen day. Probably none of his instruct. ioos are unleeded more at present thun this: "Let love be without dissimula tion."
Where is the brother or sister in the church of the living God, who does not, at some time or other, pretend to love hosa againat whom they have a degree of hatred? How often, for the sake of politeness, we fetgn to love one, whom ander auy circumstance, we would de nounce as our enemy! Was it the case with the great apostle Paul? How much useful instruction he penned to those churcles which be found depart ing from that rule of fath be bad im plauted in them. How much he coucerned himself about their spiritual wel. fare! He was willing to pass through almost auy peril for the sake of establishing the doctrine of Christ more fully. He even hazarded his life tha: the good seed might be more sbundant ly developed. He loved his bretbren with a true Christian love. We reai of himinstructing the Roman bretbrev to "be kiadly affectionate one to acotbor with brotherly love." TVould we have need so to speak to us at the pres. ent time? Are we all kindly sffectionite one to another? Do we not pre tend to love those against whom we ex ercise a degree of enmity?-do it for the sake of politemess.
Are there not those who meet their brethren with that bearty shake of the had sad welcome salutation, while in their boson dwelleth batred, malice and enry? "Oh thou hypocrite, except your righteousness slatl exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kiugdou of heaven,"
Paul loved his brethren to much that he was willing to eudauger his life for their aalse. But we do not want to give even our reputation. We canuot come out boidly nod бау "My brother, I have aught againat you for which I cansnot sincerely love you;" bat we dissim. ulate, and with that smiling ccuntenance greet him as one we love. Let as love our brethren fur Christ's sake.

Think how be lored us; bow he suffer ed aud died that we might share with bim iu that kingdon of rternal bless-d nces; that we might t.e with him and the hnly angels mround the throae of

Canoo: we throw soide all malice and love with love that need not the ssbruned?
Let us remember the mojunction of John the evangelist, "He that loveth God loveth his brother alqo." True "offences muat aeeds come," but must tbey alwaye remain? That nueek and bumble spirit will ansteer, no. Tell the offender his fault, agd if he hear thee forgive him, and love him too. Clirist uot only forgave the Jews when Le said, "Father forgive them for they know not what ther do," (Luke 23:34) but he loved them also. If oue so great is the Son of God could love tiose who were taking his life, cnnnot we love our brother who chances to offend us? Bretiren, let us have more love for Christ's sake. Onr love is not called out alone to our hrethren, but do we in reality lose our own souls? Dowe do the utmost that lies in our power to make our pesce, calling and election sure

Are we sdding to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to tem perance, patience, and to patience, godliness, sad to godliness, brotherly kindhess, and to brotherly kindness charity? (2 Pet. 5: 6, 7). We learn if we lack these thinge we are"bliod and canonot see afar off, and have forgotten thst we were purged from our old sios." The same apostle tells us "if we do theme things ye shall never fall." Let us ex. amine ourselves and see if these are our Laracteristics. If they are we certain. y love our own souls.
Then we are to love our neightur as ourself, Let us see if our neighbors possess these characteriatics. If not, let us strive by our walk and coaversation to cast such a reflection upon bim as shall cause him to draw uear to the cross of Christ. We need not to place our light under a bushel, but let us place it upon oar every day life, sud if we "walk in the light as be is in the light," many others who are yet in mature's darkuess will came to the licht. May God help us to lave without dis. amulatioo.
Lnank, 1u

## EFFECTUAL DEATH

## ay A. y. dereter

WHEN God kils he strikes at the beart as life; when man killa, he strikes at the heart, and when we presch we ought to atrike at the heart. Wheu denth commencea its work inside, the sinner will die effectually to the outorte, then he is dead, (dead to sin) and must be buried. Now his friend pre pares him for the occssion; he is dead and can he handled with ease. He is atripped of his old deadly garments, and dressed in new, white, clean ones${ }^{\text {a }}$ a proper subject to he buried into the death of Christ; and when he is resurrected, he will never originste in fus3 and quarrel with hia friend who stripped him of his filthy, deadly rags, and dressed him with plain and clemn ones. Let us be careful never to bury a sutbjeot with the old gnrments. If we do, it in to be feared we have buried one that was not dead. When we preach to the siuner, we should never try to kill him by trying to tear off his hack what he bas on; he won't stand that-gets
mad snd rums, and will stay ont of club. brag distauce. He looks upon it as being pounded to death, driviug death frow the outer to the inside. Aud inaeed it would be a severe operatiou for a physicisa to administer his medaciae in such a manuer; but to the reverse. If the body is discased, the medicize is applied internally; it hergins ite work there, and reachea every extremity of the body, nud if it has beeu the good medicine, it produces the good etfect.
So ahould our preaching be directed to the heart, with grace seasoned with salt, and when the epirit's power lays hold of the siuner, he hecomes interested in his own death. Not my will but thy will be dooe.

## BE CAUTIOUS, BROTHER, WHAT YOU DO, WHERE AND WHEN you ao.

## ny johis Li, smavely.

"Rrijuice evernaere. Pray without ersving. In everytbing give thanks. Despise not prophesylugs. Prove ali thmers hold tayt that which segood. Abstain from ull appearance of exil." 1 Tlesu 5: 16 * + 23 .

PUL bas giveu us here various rules or aundry precepts, which if we are not very cautioua even in our zeal for God, we may overlook. To ohey these will canse na influence to go abrond that will teud to kindlea sacred flame of love in every brenat; to disobey them will bring misery, weakness, and sorrow.
The last duty nrmed, "To alsatain from all appearance of evil" sums up all the reat, and if obeyed puts us in a proper frame for all important duties and privileges. "Abstain from ull appearance of evil;" a duty aaid io few words, that requires a world of labor, and is n lifetime work. We are to curb and bring in aubjection our bad and stubborn uature and will, and check our evil tempers, and the interests nad cares of this world and keep from forbidden indulgences, and ia trifling away our time and weans, which if not atteaded to, will queach these sacred intluences, which otherwise would have been a great beuefit to those around us. We are not only to sbstaio from that which the seripture directly or positively forbids, but it is expected that the Christian man and woman will exercise their reasoo and beat judgment, and avoid or alstanin from thnt which might appear suapicious; or the lawfulness of which appesred doubtful. Notice the importance of this precept, how reasonable, sed then one must conclude that Paul knew that was good and prof. itable for man in this life, and in the world to come, when he gave the in. struction to (those who were followers of hin even as he was of Christ) ah. stnin from all appearance of evil, and to "be careful to maintain good works." The importances sad necessity of this work in seen in thy; we are to "show ourselvea a pattern in good works." Our apeech is to be sound-speech that cana. not be condernned, that those of the contrary part may be ashamed, having no evil thing to aty of ae," It is not meant that we should only be it pattern to the world, but to our brethrea and sisters. The world looks to ns for a pattern, and it is expected that we bave something in us and around us and about ua that will distanguish as from the world. And if we bave not this we need not conclude that "Christ is dwelling in our hearta by faith," and that we are rooted and gronaded in love." We are to be a pattern to our
bretbrea from this fact: there are sonne times in this great bailding or Indy, fome who are lazgiug hehiad, and not no willing to walk with us ne is desirahle, some who almost purish for spiritual food and drink, almost drowning from the cares and sllurements of the world, and should such disseuting members witness is others a matep, or anything inconaistent with our pro. fesaiod, as any "appearance of evil," they are ready to grasp it, p.ck it up, snd if passible hide themselves or their faults behiod it.

Herein is the ssylig true, "A drowning man will catch at straws." Of courac Christ and the church are not the places tor us to come to hide from our sins. Toillustrate, or make plain how we can, to a great degree or is one direction, abstain from so "appearance of evil" or a matter that might appear suspicious to the world around us, and so create prejudice in them against us and the Gospel, we give an lacident, the kind of which is liable to happen if we are inexperieuced and not as watchful as we ruight be. The case we give is our awn-a case that we though very uathoughtedly and very unintentioually brought nbout ourselves, we give it that othere may with 118 profit by it. My wife and etle proposed to go, if all was well. on a certain day to market with some turkeys and produce we had, and it so happened that on the day we had aet to go, there was to be a political gathering in our town. We weat oo that day, and attended to our busionss as well as we could, aod as usaal. We were seen there by those who came thate to watoess the diagusting affair, sud by those who participatad in the parade. $\Delta$ few dags later it was reumerlk. ed by some that myself and wife wire was suppused that we took our produce is on that day to bide hehind, or as an excuse, to witatess their performance; sad thus they hegan to manufacture some untruths is regard to the matter. We bave no excuse to off-x for giviog ro occasion for those on the "contrams part" to apeak evil of 14 s. only that wrhave not lemmerl all yet, but we woll learned a lesson bere, aud are willing to learn more. And now my advice would be to my brethren (and we will try and keep a good shara for ourselves) to try if possible to learn such lessons without paying so dearly for them. So 1 hope my young brethren especially, wall with us try to make greater eflorts, and be a little more esutiona to avoid thinga that will briug the world's suppicion on them. The world knows our profession and the prineiples wo hold, and cherish as truths from the great $I$ am.

The world ond discover in tus when there is "amalyamation" and when ow tastes, like methods harmonize with the "lovers of pleasure sod self-gratification." The danger in "these last days" is not the lack of peraons who profess to bave moral courage and faith in the Redeemer, but those who really have it. Coostantly are men falling from eminence and power for good to shame and ruiu, becsnse they lack it; 80 brethren, let both the fall of some and the good example of others excite us to be strong in the grace of Cbrist, and avoid that which is entangling, or thst which would interfere with us in pleasing Christ, who has chosen us to be his sol. diers. Should we become negligent and lukewarm, and give way to a loose biving, and not firmly heed the instruction to abstain from all sppearance of
evil, we will get in trouble. It will dampen our ardor and zeal and mar our comfort, and hioder oar groveth in the ar we of Cbrist. - Berettra hes us imagine tilat snis aarruw r mal hostajoys wheb will abundautly compeusste for its diffoulties; admission to life gx+at Iy depeads on us, Su my beloved breth ren, we will do well to make greater efforts to abstain from all appearance of evil, and to coosecrate ourselves more thoroughly to individual holioess, that we will trast and obey hin who knows what will he well for man in this life and in the life to come.
n-buc. 11

## WE MUST DO BETTER.

by u.f eaytor.
To the Bretheren of the B. at W., grot ing:
J) FAR bretbren, all readers of our eburch literatare kaow that a patition sigued by a number of brethren in the Miami valley, Ohio, was sent to iast Aunual Meeting througb the Southerv District of Ohio, not by unanimous consent. Aod it is further known th it the action of A. M. on it did not render full satisfaction; bence the agitation is contrued. I, as one, wanted the petition to have more altention given it but recerved. But wh jor allo sige is there in taking a question like this to A. M. and tben not observe afterwards? Will you abswer?
Witaess the decision of A. M. on this Ohio petition is disregarded by the very framers of the language of the deceisjon. It says, "Snhhath-schools, Whete held in the spirit of the gospel, imany be maile a means of thragiog up our children io the nurture and admont aition of the Lowl;' but should haven on picnics aud celehations or any vain things of the popular Sabhath-schorlo of tie day counected with then.?

Now this is just about as yood and pretty as our smartest bre'byea can write. Aud I am sure if it wese ohser ved by those who have and advoeste Sanday-8ehools, those brethren who eabinut and do nut see the propriety in atal the advantages claimed for them, would he perfectly satisfied. I feal that I would risk going security eren for the Olio Bretbren, for their good bebavior on the subject, if this decision ware fully heeded. But how isit? Why the editors framing the language had suarcely gotea hume from A. M., whea the papers contaived noticea of District Sundsy-schoot Conventions. The Suaday school State Conventions, with programmes of proceediags published. Aad now the convealions being over the papus will be full of proceedings, etc.; and sll this in the fate of the decision of the A. ML. It is true the word con. vention is uot named, but tor any vain things of the popular $S$. S. of the day connected with then." 1 bave not heard of anythiog greater connceted with the popular Sueday, sutbool than a State Couvention. I presoze it will be claimed that a State Sunday-school Convention is no rain thing. Whether it is or not, I don't kuow, but I know it is the cuatom of the popular Sunday schools to do so. I further know that brethren who do not aee the usefulues of Sunday schools are not educated to such fast movements in the master. If brethren who feel a conscientious duty to hold Sunday schools would do as we do where we have them, viz. have your school, teach your children all the good
you can and say nothing about it, no one in the hrotherbood warld find fault with it. Eren so with what is called by some, "S-rieq of meatings." I will go sreurity for the peace of all the brethren, if we bold meetung as in onr place of worship, add preach the pure Word of God evers day and oight in the week and baptize all who are bura of the Ward of God which liveth aud abideth furever and ever, and any nathing nbout it more twan a regular meetiug. It is the public agitstion which briogs it all our troubles.
If the decisions of A. M. ate not to be respected and regarded any more than the decision in the Oho petition II reference to Suaday-school was re spected, I say, the sooner we stop A M., and let ench one exerense his on theory the better it will be for all.

## voting.

$\mathrm{M}^{1}$
R J. D. Brown, of the Bible Bar ner, being asked his mind in re gard to Christisu voting, wrote the fol lowing:
"We have never east a vote for polit. ical officers in our life, but the reason has not been, as some put it, bechuse Christiana are called to a higher work sud should oot eugage in that, for this argument would stop all buriness. Aod we believe that, a Christian can do any right business, noything of which the ways and means, and connections, and resulta sre good.
I do not vote beenuse I do aot believe io tor participate in war, and the goveroment is war like, nod every offieer of the goverament, and cespeciatly the higher ones, are pledged under osth to maniatain national life and peace, anti observance of laty by military force. I cannol vote to beye other men do what I will not do. It does not sanwer the case to refer to Dalid sod Solomod and Jephtha, aud Jashua. I believe changes of diepuasations change duties sonetimes. And thongh I admit the right of God to use human beings to puoish othes by war, as I admit his right to punish at all, I am sure be does not iatend to use Chrisuans so.
stick to It
IT, AND CHRTBT WILL STICK TO YOU

To Brother MV. IV. Esholinan:
A NOBLE "Ples" is youry in No, will 40 . It is grounded in truth aud will he supported hy God if not by us We want more and noore of the evoly. tion of Emmanuel for the settlement of all diftereoces that spring from our partial nod warped apprebeasions. is of one mind, who can tarn Hita." Job 23:13. Here alone we can finu unity of sentiment, and here it never fails. We cannot have "the mind of Cbrist" and be divided." We cannot aee black and white where he sees only white, or vice versa. In relation to many things this unity is not attainable in thia world, for obvious reasons. Countless influences tend to prodace mental variations. But God has closed all questions essential to asivation. The foot of the Incarnation is the great; standug argoment for that centrsl principle which determines all the details of life. Misspprehending Jesus is the key to all sectarianism, to all ecelesiastical fretion. No one cas apprebend as be is apprehended, or be in the lise of sach apprebension, and live as though $\left.\right|_{\text {me. }}$
the God-life and the flesh life were in compromise. If you are smitten in the face, or spit upuy, my dear brother for your nuble Christisn manifesto, do rot forght Acts 8:39 Exin devils can kick at and mock iocuruat- D ity, but only Curist and saints ean pity and pray for the despisors of the cross, Ill intent is the foulest, most buga ard devil now ranning rioz in the cburch. H. is easily recognized. He has surven hemala and ten horns, and his glory is to trutt and hook and read ant alay. Revenge is to sweet to forego eveu if truth and commoo humanity must be sacrificed. Let the exorciam of this fiend be a specisi object in the work of editor and contributor. Christ imitating, God en. dorsed silence will do much. Replics. tlons to malicions peraonalities seldom accomplish good. Better wcep and pray in silence, and lap the soul in the glory and luxary of 1 Pet. 2: 23. We all have but one work assigned us, viz. that our whole lifespell Jesus, Emmab. uel, God in ns. It capnot spell world, flesh, belf seeking, self idolatry, and we be Clristians. God geaerates in his likeweas, patterns all the after born in the mould of the First-boro. Thes is a distinct type of heing.

## Therigions Iffems.

They that do nothing are in the rendoothing.

We must distinguish betwreer the man who wishes to say something and he who has something to sary.
(fod will nlways support bis own jush canse ly meana unknown to the wisred of his creaturea; then why fret?

By the tongre of a patient, physicinus fiod nut the disuase of the body, and philosophere the disense of the miad.
The wislom of Whitenield was show u oy the itwark: "1 think it beat not to dispate where there is no probability of convideing."

The work that is to tell in heaven must lue that which is done on purpuse for heaven, The wrorlk that is done for earth goes duwo with un to our graves.

The world never harma a Chribtian o luac as he keep it out of his heart. Temptaliou is netat davgerons uatil t besan iubidenecomplice. Sin within betraya the beart to the outside assail aut.

The churches of our Lard Jesus Cbrist educate the public sentimeat of Cliristendon. Let them unite to erente a public conscience against war, and armis will diblhand, armaments will go to pieces.

Watch add pray thet ye may rebt se. curely from your coemi/s. This is a conditiod of all snccess. We must first do a'l we possibly can, and thea we may look to God to atill sapply what we still lack.

An old clergyman said: "When 1 come to die I shall have my grestest grief and my greatest joy; my grealest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

Whe Brethren at 药arh.


|  |  |  |  | \} Emrons |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| J. If. Noonk. . . . . . . Orfick Emiot. |  |  |  |  |  |
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Tp yon would dio happy spend your life doing good.

We are pleumd to frora thant Brow Stern health is imphoving.

Buo Jubn Nieholson ia still holding weet nge in New Jersey

It nur religion 3 s wneth nuythtug at all it worth udvoenting nad defending.
Bun, Esthurmua left for Ohio to-day uoon. Muil will reach lize at Covingtom, Ohio.

Fubsa Euch Eby iturted to the Wulf Creek meting in Otio, on Mipuday eqeaing.
THE Chelden wi II ark is to return to Lunark. It begres to loctl like old times. Nexp year tho Gaym Prowher will be edit
od by S. H. Ba-bor, J. H. Jorrat and IR H. Mh) ler.
Bas, M. M. Eathelnaw is tu take cbas ge of the thititren at I'ouk
follis gonsethiug Rood.
Buan, J.C. Lutriva will beat Weat Bhach Ogle Cinurty, Ill., on Sinturiay the 111 L inst, and n.mation over Suaday.
D. N. Wonkinix and J. H Worsh, of Achland, lisve heon appointert, roake the neens-
eary rulroad arraug emente for the next Auuaeary rulroad arraugements for the next Aunu-
al \$h. lug. Euntrea licee orrat wided to the Mule Grove Churri, tour nutes norlib of Arbland, Orio. Brother D. N Workman did the preacting.
J $\tau$ is ell right to bin yothut, th a good work, but tieme is nu תecessity of ramang wis. E,
pecially is thas lessun suportant iu cary pecialiy is thas lez.
nuisiodary work.

A "rimes says, "Theri is adFica enongh lying around loose to run three fuyt such world as this: what wo are sulfierigg mest for is 5 some gond un nuples.

Tesci your cuildren that Syuta Clues is a mytli. Du not deceive thatur by tolling them that th- preevuls came from a buing that has

Bao. Teetor 19 sthe canvassiag for the Oescel Library. He is working in the vienity of Po 10, III. He was with us Sulurday, Sunday, ood Mouday.
Bro, S, Z. Sharp, of Ashlund College presched for ns hat Suaday evenug. Ho cusue to Lanatk on Satoriny morning and remaned till Tuesday noou.

Bhotara Qephart's moving to Arkankas need vot untarfere weth unything tho Misstionary Bourd bad in contemplation for the fortbersace of the cause in that Stnte.

Plesse remanaber, address all butiness commuvications interded for this celice to M. MI. Esheltwain, Make all drafte, postoficice ordert, \&c., pay uble to tiim.

Tres Campbenlites over the country are ynising woney for the phrpote of bwiding a charch-hoose ia Wrabington Citr. Gurfieta heluugs to that elhurch-3ence tho project.
Balsauctar's "Lit-rary Prodigy," which ap peses in the Baerurex at Wors some time sgo, is being extessively copied into many large papers in different purts of the country. ${ }^{2}$
Bun. Harpur': sarmou, last Sunday morning, ton the "lseward unotion" of the Christian dnctions ever delirered in this congregation.

Elders D. E. Price, Eaceh Eby, Ejmond Forpey. J. J. Emmert, and Martin Meyer atSedted our councí mestiog by invin till Mon duy evening.

The sidress of J. W. $G$ whart $7 n^{4} \Delta E$ Kungtey'n now changed from Cornell, Itimors to Arkalypluar, Arkansas. Perions desinng to arkigrpate to Arkanson should correspond with them.

Iris all right to ba silent when the Bible is -ilient, but when other papprs cormmeoce adro cating worldis thingo about which the writers of the Bible thought it unnecesary to opeat theo we thould no longer keep sileat.

As the must yenr approwtha let ps preparo odo rrore good than in woy prozions year of will hase passed forever. and our aetions during the same placed on record.

ILx intent is the foulmot, iust haggerl devil now munaiog riot ia ito charch. Ho borus, and his glory is to hutt and book and rend and alay.-Balsbough.
We cat furmish no more of No. 46 of B. W -the enlarged number. There has been a largo demand for that zumber nad they are nil ont at mork. However spod in nasues and
uddre-ses and we will send No .1 of 1881 to

Bro. Balshaugb yays: "Do you lenow that Wiltord' (author of Problem of Huwan Life) in a poor mau? He maver had a homen. Expects to get vue ty the sale of has hoak. He
wihy liko au old prophet-hus a long whito 4: d
Tyeus have been twenty lour ndilifions to the cturch in Longnont, Coloronlv, mimee the decticativn of their church layt Octobwr:
four by letter nad twenty by baptiow. Wo are ghad to hear of the ineraase of the efrurel at thint poiut.
Bro. Allen Buyar, of Lena, III, who travelWextentively in the Weat lant Summer and
F.ll, gave mo short call last Friday. $\mathrm{H}_{0}$ whs 2. All, gave wn short call last Friday. Ho whas tryug it sgain Heat Summer. Ho Hrovels by pri-

Oxp by ome thry pasa from onr viem sud as. ocintion. And now me muth record the death aud, but sloepeth. Weteader our sympathie to anr hereaved brother, hoping, that God miny satiotify the afliction to the gond of onr broth-

Ip you would show your inability to meet 1 quare issae, just talk lightly aud clafly about yturr oppoient's priaciples. Telt the peopte
that you are not for in a manaer that theg will that you are not for in a mander that theg wirl
thiul you nre for it. It ia deception of course. but then what of tuat if yon are determined o go down that Fas.
Ir you larw not necu a late copy of that excellent eight-psge paper, the Howe Mirror, ed ted by Brethren J. S. and W. H. Flory, Lougmont, Caloraio, sund ut onos your alddeess to
theu, ond you will gat a cony free. The price thew, and you will get a copy tree. The price
of we paper is 50 cts a yetr, with premiom. of the paper is 50 cts a yest, with premiom Good offors to agents:

Write preachins here in Lanark, Brothes Harpar one eventuy snid, that he once belongg ed to tho kiugdom of this world and roted for kingdom of the world and urited with the sing dom of Cbrist, ho felt it bis daty to take no part in political eleotions of any kind, and bad tot cast a political vote since.

AT the lats Sauday-sohool mesting at Hunt ing don very strong grouad wa- taken by Brofh erQumter and Holainger in favor of beaching the aistinetive features of our clutrch in Subday
schools. We are clad thay put themselvee on record thus, for that is just the kind of teabhag to do by all who work in the eburch, be it in pulpit or Sunduy-school.

Bro. Harperclosed hit meetings in Lanark last Sunday moruing. At firot the wea not obio to do justics to either himelf or has sulReoss, hat is his henth iappored be redeemed Grove: from there bo will go to the city of M Carroll, to preach in tho Brethren't meetions Carroll, to preach in tho Brethren's meetiog it all the congregations in this port of the State.

Bro B. F. Whiller raperix chur: mathen miniag niody to goad orler at 0 truca, hows They expeet noveral mimt-ting brethress E Bratit them doring the wiuter; *ung thrm D . E Brabuker and T. Suider They look for Bruther Euoch Ehy in January Brother Mill. cef further says thev rxpet, bapy time when hesn brethrea vint thrm.
"A puouzsurn of anotber paper, in frift issue the Zton's Watchmian weekly, withou dvertisemeots, at much reasonable rates? on not see how it is dope!' It is ouly by sulf. denal and uarelestiag tall, ond a dirn hore We desire lors moll ber rewarded in the future we hase, and by the blensings of God anil the d-operathon of our patrums, we expect to washour anthcipations.
The above 1 from Zion's Watchman, which has attaiued a cirrulation of $\tau, 000$ in lwo years. It demonstratea thut a religious papes can live with ont
azd bo prous, too.

## EASTWARD BOUND.

$0^{*}$A reading the call his tho Vindticator of the
preetiog io the Minai Velly preeting in the Minmi Valley Dec, 8th without further iuvitation we coucluded to at-
tevd. Wo bave to other jaformation regarding the objeet of the meuting than that giver in the noticu; bat wa hop that its paypose if
to seek +nck muethber'z wellare sud the gonil of the conse which iy deas to 30 many bearls-the raligion of Jesus. Brethran D. P. Suylor, B E. Miller. Enocls Eby and many others from diffrent stataw will fikely be present.
As we appromel the city of Chicago aud be hoid great rolumes of smoko ansing from the bundreds of manulfecturay establathoment, wo are zeainded of the frot thast thousenda of wothre, fatheri, sonu and dapgaters ars led and sarond by mesur oftl-se judustries, while thouands of others spend their earnings in retelry and gambling. Qo with mee down Holsteat street about two miter, aud observe the nigu Betrs, wines and whiskey" bauging ower abont very alt-ronte door; then take a look at thpeople. See thur pale, liaggard liooks, straket ves, $x$ cid nozes, tottoring limbs, diallereled hair
 dawaing, prolthing; behold olildren in mest
unkempt, breathung curges and ruveliug in vice udd taiguty-ste and brar alt thia and mote then ask, why? Takes look behivod the sereeu Hid what will your astonished gaze moet ther ? A eount-r over which a blonted sot is dealios out wivech, beste, whistiay atd "all sorti"wixture of winte, buer, gin, hrondy asd whak-ey-to a lot of ine itriates who louk wore hiks the lowest and filtiest brutea thata human bocogs. Aud there is the card table, the billiard table nad other soul-deatroyiug, mind-roiniog and lodj-killing devioes to wring money on of those poor unfortanate beings. Tuus thear wen, old and youyg. pass on from day to day until they meet death ou the gallown, or in the dubgaon, or in the gatter. Aad who is caring for them? Where is Christias symphthy? Where is eur boasted bumanity? Where a nilghtened eivilivation? Hesthen atour doors -heathen in abondabee at bome in the land of the frod-will we look after them, lift thens up, educate, traib, nod iofluence thema? I bave Eiven you but n faint pietare of the vice and misery in dens and liroturels of iniquits; now fura to a picture of dict ess, tho result of felso notious of lifa in "higher" circlea, as they are ealled, bat low eaongh iadeed when only built apon weallth and honor.
Only a short tivap ago a pale, thinly clad mo man might have beon seen atandiag shiverius on the doar-step of an elegant mannion on Astihavd aveuue in lutis city. The owner of the mansion, i well-dressed, genial gentlewan rav
up the steps ond gava the woman twenty-five conts, which sbe accepted with demoustratione of gratitude, then tarbed airay to fisd shelter a ber poorly-lighted, cheetrieas reum bark fiend mako life pleasaut and enjuyable.
A littlu more than half a seore of yeare ago his young woman lived in that costly, wellFornisbed towse, nurrnanded by all that wealth could bring her. She was besutiful, pleasant, ambitions and adnired by many. Two yoopg mex soaght ber hand in marriage-one foppith faut, otyhich in mauners, elegast in apeechthy other a poor laborer, rather pneouth for "city mauners," but sober,steady, and indnatri-
ous. The latter, while thawing out the water pipes in the fathera revidence, anet the girl, tor--d bar and in his bluot way ask hor hand ond hisirt. The proud haughty girl rejected his rut and marricd the doshing young wau who had horses and wines in aboudnuce. Her nothons of life wise be hig'ser thay these, so that whea they wers no more, her plemares wire at an ead. With ham she set up house k.roping in thie eliggaut home one occugied by her fathor. Show and splendor were suprome for a sen300. Guy friends were pumerous Nothing was lacking to be "firet elass" smong oity uotables; bat in a moment when tbo poor woman Teast expected, dewors driuk and dovil gouble tuid hold of her husband, tossed hin to and fro until the horses and wiues were gone, the honse wnd home were gose, and bu was goue to a pauper's grave, while sho was turned into the atreet a poor panniless widow-a haggar frou door to door. Fortune and wenl tnrned back. wanl indeed.
Lot us look up the other young snau. He Was n plumber by trade. By industry and frugality, lue soou found himsalf in porsession of a srusil sum of money; married a seumble young lady who know how to save the peomies and make home plassant. Time grew space; and Dowaller thirteen yeats he owuy the nlegaut residenee where he thawed out tho wat-r pipen and propesed to the goy youncy giri. That poor wornan who was sern on the door-step was ouce the tushomable young laly of that bowe, aod the young man who gave her the quazter was the plumber boy who ouce asked her hand in wedlack. O mlant a lesson for young people! Furtuops turned haclsward sure ruough
Wicked pultic seutiment offon thrunts iudustrions workimen out of sneinty because they have not au abuadanco of boudh, montgages and pocket-bouks with pleaty of busk notes. St r ling, manuluess, true "xcellonco, and houest industry must como creepins up for recognition: and not unfrequently they are pusked hack aunply beeaune they have not woalta to muke a show and great uoles ta the world. "IE be rick $?$ " is uftemer nsted thou, "Is he mdustrions $\mathrm{P}^{\text {P" }}$ Oh what false notions of life! Ambition if not iove: neither is show aubstance. Bappiness comes not by weatth alone. Some of the wrolthiest lomes are made misorable by fight meta hetween livaband ard wife. Whery these are, what ean wealth do? If bouds, mortgages, tinak-bulls, horses, lande, oxer, wheop aud swine are not accorapanied with loveliucss and real goodness they ald nothing to man's advancement in virtae and holtaess. Mothers think not in your liearts that you will esek out a rich youag mau for your daughter. He is not rich unleas bo has honor, virtue, govdueas, benevolence, guatleness: and if he lave these he is wealthy, if ho has ag mere thau his clothes which eover bit uakedneas. You can truat him. Blowed ie the woman who talies with her into naarried lufe, the virtur, goodness and experience of a well-Iraiu-
ed girl-bood. May these things prove to be ed girl-hood. May these things prove to
blessings to the mata who autd warning.

## SOJOURNING

## אo. $\mathrm{V}_{1}$

$A^{8}$ we have just received a earuple copy of the neve form of $\mathrm{B} \Delta \mathrm{T} \mathrm{W}_{+1}$ we can go bo farthHow very nice and handy it is. Withoat the hother of turaing it iaside ont, and the proba hility of tearing it besides, we can leaf it oves just like a hook until every page has beea read. Tobe there are again nice plais heod lettern Wo (f) Dever did libo the lask, and of coarse I an glad to see thom laid aside, and nico plain ores used in their stead.
We are also glad to pee yon start out with the resolation to admit to secular advertisegents for 1881. Traly, wre get mixed with the world enongh withont iraggiog it iato oar public preacting. We bope tbat the B at W. may receive nuch encoaragement in her zeal to "preach the word" uumixed as will ensble ber to give us a clean cheet not ouly for 1881, but for all time to come.
We are also very much pleased with the new motto. Truly you bavo bedged yourself apon a uarrow Way; hat it is a "narrow way" that leads to eternal delizerance froso e:n aud sorrow It is also 4 far mote warthy object to defead the Qospel itaelf than thingo which are simply "on
the Gospel." Your motto is not to defend the
"tenar of the Gospel" but-the-Glospel itelf. Your motto is to defend the fouldation and not its "ten r" or what maty be "on" it. Are yon aware hou proscriptive your motto in? It de prives you of deffridigg any of the "elements" prives "fort, "onnseryatives," "old orderi" or any othur kind. We adruire jour motto because we believe it is aluolutely sate. All admit thut a defonsen of the "-lements" farther than they are composed of tho Gospel is useless; and to defend them in that which is Gospel iteelf Therefore we say, to be faith fol and trae to your missiou will require otodions, prayerful aud careful work; it will at onee and forever wipe and bar from your psges all bickernge and utrile about the "elements," "A. M, " \&o. We ehall therefore bope and pray that you may keep the columns of the B. AT W. filled with matter "Sot for the defeasy of the Gospel." Phil. 1: 17.
(As we now have do personal financial irtoreat in the B. AT W., hasving tranferred it to Brother MI M. Eshelmas who has wade all of the presunt ebanges and improven ents on bis owo responeibllities, we want it dnetioctly nuderstood, we are not trying to feather our pockets or praise our own work. Editorinily we expect to do an much, if not more, in the future than we have in the past.)
Nov, 16. Letl Mansfieldi, Ohin, for Camueron, W. Va. at 3:10 A. M. Aerove at C. 10:00 A. M. Gorged in batween bills two or three humdred fint hight if Cameron, a bard lookng business ceater of about 700 iahabitants. Tho trintw are croaked and have no parementenud the huilding n , with tivo or three exeeptions are in a very dilapidated conulitiun. Thov look us
if they luad bseo ereeted a ceatury ago and had wever been repaired; sod they are as bluck, it would reem, as coal amoke could make thrus. At 中? $p$. me, we foand ourselves in a spriog wagou writh Brother Honry Wise, V. D. M.,
going "chug," chach, "chag", uo aud down the going "chug," chuch, "chag" uo aud down the
dizzy beighths of the Weat Vargiois bills. Theso ate packed together so closely sa to leave uo roan for auy wher kind of country. The honsec til the rountry loak nice and elean (Thure are Sitars living thera. None five im
C.)
We arrose at Brother W's house at duske whern wo were kiudly reeeived and eutortained by Brotter W. and his congevial wife.
Athongh the loud is really all bills bere, the proplo suened ax contesuted as if they lived io
the Gurden of Eder. If any one leayez theme hills for the bold tVactaad returns in bealth to vinit the frienda in whose hearts kindred feolingn are still cherished, it is regarded by sown
as a clear case of Special Providene. How strange it it: Some always think the good peoplo, phasea, and things are sway off, while others Wonder bove aay one can live any whera eltor than in their own immediute vicinity. In trareliog from place to place ti seems to us to be a general rule, that prople who live in the roughest and most broken country are more attached to it thau those who live in a nice am ooth country are to it Those who have the beat bomes, ndorned sud filled with all that heart could wish, ate ly far the most diteontented oud unhappy. Truly "eonteutment with godliness is great guin,

A brother bad in coutemplation the sale of his property to move Wests. His wife did not feed quito willing to leare the old bomeatead. She said they lived coufortably where ther now ase, and that is all they could expect anyWhero. Preferring to "let well enough alone,"
the wifo wns relaetaat to leave the bills. The brotber, a kind kearted busband, respected his wife's logic and preferences, and mo helieve lives ${ }^{20}$ bappy 33 though he wore in the garden spot of America
We had but one meeting in W. Va., but promised, if circunstances would permit, to stop there again for a longer time on our return bome.
Nov. 18 arrove in Baltimore at 5: a. m. m. This in a large, elesu and pleassat city. With the exceptiou of the mostimpudent eab-drivers we ever saw, who mode lesebl like Ettacks on us to tarily coarteous.
Afier toling a look at different pasts of the city from the streete, we wended our way to the cupola of tha City Hall. This is about 300 staps abore the streeta. Fron this point we took a "bird'e ege viem" of the city. Besides a view of the entire sity, one cas look out
for miles on the bay (Chesapenke), and xoy abips coming from and
ory part of the world.
Left Battimore at noon and reached the Cap itol (Washington city) after about two hourn. As our letter has niready grown lengthy, we muyt reserve what we may sea in our few days

## OUR MAIL.

-Almanacs ton eents each, or $\$ 1.00$ per dozen. Ordera fitied promptly.

- lt is not necastary to register letters contsining smill anoonts in stamps.
-1 heartily eudorse your position on the dress question, aud pray God that be naly enable you to nesid an influedeing advocats for practiea hamility, nad visible distinetion frow the worl versution, -J. R. M.
-Minladd, Nov, 26th, 1880. We are hav. ing terere wivter weather with about sux ioches of htiow on tha ground. We bad no soak iny rain mance Juty and the people
much out of water.- Jas, Y. Heckler.
In oue day last week we reeeived seven orders for tha "Problem of Humau Life." The denaud for the book is still increasiog.
-The Der form of the Work is to band. It 5rod. Now give usa clean sheet olear of

-Taree yoars subecriptiou to the B. AT W. Iow not mean three subscriptions for one year Oals tu setlinq with ageuts do we allow ooe welscription tor three years to count for their
labur the same as three subscriptions each for labur the game as three subscriptions eacb for one year.
- 1 prefor your periodical in the form of No. 46. May God give you a good Wiater for body and eoul.-C. H. Balshaugh
-Five oyolutimints in Honatio, Texas have reconoced the Darwinian theory atter reading
"P:oblem of Human Lift." We are glad that "Probiem of Human Lift" We are glad that
it is fulfilligg ita ruission so well. -I thusk the apenimen of your improved paper for 1881 is sureided improveruent. It must -D.C. あocouaw.

SHEPHERDS THAT CANNOT UNDERSTAND. ISAIAH $56: 11$.
$\mathrm{E}^{\text {LSEWHERtis we publish an article from }}$ teronally. We are pratefol to tour brothes ins his beart of aympathy, and aecept it with a desire that it may enable us to bide noro aud more bebud the cross, that from that point we may not only see the glory of the sainte. bat partioiputa io it.
It God and Carist and the Holy Spirit and the angeln-the whole family in heaven be of one mind, why should it thought to be beneath the dugnity aud bouor of Cluristians to be of one miud? Onenesa iu principle is attainable where every soul is "horrn of the epirit," and oneness is the application of those principles is certaiuly ueeasurably attainable, so much so at lenst that ench may enjog the peace of Jesus if he will.
For sears Brother B. with a number of othera has been ealling the attention of our Brethreu to the great fundamental truth that without holivess thero cap he no true manifestation af world-soparation. Order, as opposed to confrasian, is the outgrowth of boliness of beart; Thorms cannot bear fige. It is amavin thatle. Thorns cannot bear fige. It is amazing how dull some shepherds ane! Thongh their attention has been repeatedly called to the fouvdstion PRINCIPLES and tbeir APPLICATION, and though the difference between princple and its application has been shown time and again, there has hen one constant anifting arownd these God-founded positions. The reader need not be told that in every efort to review and
overthrow the ponition of the Brethren on these bolg prineiples, failure has only been the result. So well iuformed are the mass of Bible stadents that they eas resdily ohserve the differeace between a review hased on proof and one based on perional bitteraess and jealousy. Why do not the opponents of the present method of applying divine priaciples on the part of the Brethren chureb come ap like men of understanding and show a better cay? Why are these issues so cootiousily eraded? Why is there such a strong tendeucy to apologiza for the present
order of God's boase? Why sueb besitancy? Why this bitter persunalism from those who
claim so much porer reasoning aud more diviue wisdom?
If a principle chen corked out leaves no visible resalte, then let as sbandon sill manner of tesch. whg fortivith,and joun the diricuu bunds which know not God, norany of his righteous ways. A brotber who has long stood up in pablic and private, in pulpit and press, defending the true prineiples of religion aud their application, remarked doring oor travels together lest Sum mer, that those who are fighting the eburch's wamer of applying tho pridciples of non-conformity and charch kowarament, fail in all of
their efforts to bring forward argument against the ckurch. I believe this is pretty generally conceded; for it ouly requiree a fow boure com parisoo between those who atendfastly adibere to the churck, aud those who like the world Some of oar good brethren way feel that wo should not urge our plea for the church and its order oo strougly; but knowing that the at tacks on fundamental prixciples is only a tepping ntone to pulling down other distivetive features of the church, we csanot remain quist.
Please observa, dear reader: 1st. Principles are divine and eternal. God is not ouly a God of orler, but the very embodiment of prineiplea. God being an unoriginated Being, his priaciples were necessarily unoriginated, aecuntse bo conid oot act hefore he existed. 2nd. Theies prisciples are rebealed to us, and so far ns re vealed, abow us what God is. We accept or be: liere them, theo apply them-work them out 3ed, If no rules be given to work them out those to whom the principles are -given, must prepare the rules. When priveiples have been spplid, certaid results follom. These results are mavifestations of priocipies. X. M. E.

## BIBLE EDUCATION.

fivery effort, within the bounds of reason, should he put forth to edacase our children in the faith and practice of the einureb, for it is to them that we muat look for a large percentege of the material that is to compose the church when this generation shall bave passed froan the stago of acti n. Christian pareuts should be as much concerned abont the
religious traiuing of their children as any othe part of their education; in fact they should be are concersed, for the religious part is intenced for the sonl-designed to preparo it for In our jodgment every femily should be scibool, where tha best of instruction is given.
Parents shonld study the Ecriptures with a view of tathehing their children the way of life. I io not mean that they should be compolled to erabraco religions views, hut their religious education should le carefully sought; they should be mode faniliar with both the Old and New Testaments as early io life as possible, that its moral prineiplas may tad a firm lodgment in their hearta. In too many instances pareuts have neret prepared themselpes for tbis part of a Christian's work. They know how to work, how to make a living; some of them are splendid hasinese workers, and some of them are branches, but take them in. the Bible and they seem to have neither taste nor ablity to instruct a child in regard to fte religious dutiec. Their chaldren are perwitted to grow up uneducated for the bighar dutien of life, and are thus thrown out apon the world exposed to all the ovils of corrupt society.
For the want of proper religioun training tho eburch has lost some of the brilliant minds that are now giving power and life to other churches. We do not want to lose any of our children, we need them, and beace the importance of giving thew a Bihle education. L long for the day when our chifdren can take a sebool course in the Bille witb the same care that they are required to study other branches of learding. If the Bible is the book of God let os bave it tuaght in our schools, let as have Bible schools, Bible classes where pupila can take a Bible course and thus hecome familiar rith the divise word.

Tre Adrocate, at Wagneeboro, Pa, bas Bro. J. F. Oller near the Dismond.

## A FINAL SETTLEMEMT.

$T^{\text {Hi}}$S is to certify that the misuoderstanding beticea ns io reterence to the sale and purchase of the Chitaren at Work bas been amcably adjusted between oarselves. Wo furthor confess that io the notices given io the C . at W. and B. AT W., wo were toa hnsty ia the remarks minie, and mutanily agree to recell the same, and in tha futare will endeasor to be more cald ivus. S. Z. Sharr.
J. H. Moorr.

## THE CHILDREN AT WORK.

WTH pleasare we aanounce that we have purahased the Chidlren at Work of Bro. puhlished by and will hereatler be edted and puhlisted by tus. We alwaya lored the little Wonk, and are bapps in being able to nssume coatrol of it ageil. The Touth's Advance will be consolidated with the Children at Workn add those who heve sabscribed for the Atrance vill zeeceive the Children of Work inotead. The priee of the Children at Work will be 50 ceate per esunu, nix copies (6th to ageut) for 8250 Subseriptions rakeu heffore December 7,1850 to be settled with Bro. S. Z. Sharp, and all subcriptions taken ou and after Dec. 7,1880 to be ttled with men at Lanark, Ill.
We meed make the readera of the C. $\overline{\text { at }} \mathbf{W}$. to promise mith regard to the futare. The past ie suflicient guarantee as to the character of the paper.
We bavo arranged to begio the publication of a senies of lessona eommencug with the Acts of the Apostles, to be prepared by a brothrof ability. We shall bave more to eay ohout there lensons in the future, as wo think they wrill meet the neads and feeliuge of our Brethran gebirally. Address all conmunications to un at Lauark, IIL. M. M. Esheimak.

## YOUTH'S ADVANCE.

WIIEN the enmple number of this paper Was issued it hud not yet been deterappeared as its editor. We had ahout arranged for a lender of the paper when we purchesed the Childrenat Work, as you will observe io another place io this issue, benee all those who have subscribed to Youth's Adrance will recoive the Children at Honk instead, whieb will be in character the same na the didrance would have been. Agents will pleass observe that the price of C. AI W. is 50 cents, henee will take auleseriptions at this prics and discontinge receiving sutacriptione for fdduance.
x. M. z.

Ordens for "Problem of Human Lifo" are coming in so fast that we are not able to keep enough on haad to fill them prowptly. A fow daya ago we reccived several dozen but they are all gone already and we bave orilered another largo supply, but bave just received a card from the pablishera statiag that they can not fill our order for about ten daya. Parties, enter their namea on our order book we will them the book as woon as receivel. This book is one that should be read by nll. Whererer it in oue that nlould be real by wherever it is metroduced it meets public favor. It is highI appreciated by all who have read it, and wo
are daily receiving lettera recommending it.

Baorrend Harper will hold meetings in Northern Illinois as follown:
Arnolds Grove. $\qquad$ . Dec. 9-12 Hichory 13-16 Kock Creek. $17-20$
$21-23$ Shavedeotill $21-23$
$24-25$ Shaveoд-t
Yellow Creol 27-20 Yellow Creek... 27-29 Waidam's Grove................ " 30 Jas. 4 West Braneh Jan. 5-7
4 $8-12$ Silver Creok 8-12
Pine Creek. 13-15
Pine Creek..
Rock River. - 16

To-Day st 3 P. M. we led two young sisters into the cold water that they might be haried with Cliris ia baptusw. Considering the reme cold weather they ntood it quite well.
WE are two daya late this week atteading metings bave prevented us from giving the paper mach attention, hence some errors may have been overlooked.

To may is the day set for Bro. Bashor to commence his debate in Indiana.

Beethare at Wobr aod Childron at Work to same address, 81.90.


Poughlaeepaie, N. Y, must be a healthy place. It has 35,000 inhabitants, 505 of whom are over 80 years of age, 40 over 90 , and two are over 100 .
ope

Vocal music shoold be taught to the joong, partly to improve the voice, and partly as a necpanary pert of edocation, quite as much so n arithmetic and grammar.
Masic touches every kny of memory, and atire II the hidden spriags of sorrow and of joy. We ove it for what it makes us forget, and for what it talere us remember.
Mr. Wendall Philips has been all bua life rery devoted huaband to his wife, who is a nervons invalid and whowe health io so precarious
that he is often foreed, on secouat of it, to that ha is often foreed, on accou
The Jtichmond "Religions Herald" asys, "It is ouly wecond or third clase peaple who have much to do with gotsip." But then consider
how many of thene "reoud" and "third" class. othern ara!

For a damp closet or cupbonrd, which is liabie to cause milduw, piace in a saucar full of quicklices, and it will not only abeorth all apparent dappuess, hut awecton and disimfect the
place. Renew the limo once in a fortuight, or place. Renew the limo once
nos often is it brecomes alaked.
Two yeara ngo Mr. Moody suarested to the farmers of Northfinld. Mast., that thev send apples to Bostos ta b: distrihated nmong the poor, and they sent 225 hushels. Stimulated by thie, ollice towns did the same, and 1,400 busbels wore nont. Thie jear 940 butbela hate
already burn recerved aud distributed by the already burn recenved
City Mission Sociely.
At exclouge mankes tho following observation: "Nom thut mang are mahing cider, we
buggeat that a good way to preserve a few galsuggest that a good way to preserve a few gal-
lons swect for future nse is to take it whan lons swect for fictare the boilug point, skime $k$, and then bottlo and esal it whito hot. It will keep the same as canmed fruit, and be as good as wher mavie."
Ones on a tima, when her sou wes about to sddreas lhe people, $n$ Qreel: mothor sought to
diswusle him, saying: "Ir you spealk the truth the people will ba abgry. If you do not speak the trath, thes baware of the wrath of the god." Some ascb orgament has nbut the mouths of too many of our mintiters from discussing the sins of our tic

Daual Burr, a rollibg-mill laborer of Cleveland bade hin wife good-night, and hissed his three-year-old daugliter, and left home for bis work. The next worning be retarned to child and two womeo visitors ou the floor in a comatose coudition. But one of them, it is suid escape of $g$ anes from a base burver stove.

The Coupregationalist saye that Christians are not half 80 wuch tested hy their conversation in social lile or iu basiupss, as at home, and adde:
"Here we apenh unguardedly coucerning oth"Here we apenh unguardedly coucerning otb-
ers, are fretful, or barsh, or inconsiderate, and our childrell carry ont into the world their lwes as open epistles read of all men, whereon year hy yesr our wordy have heen wriltas." All true: it is the basty ill-advised words that make more trouble in the world thau deeds of violence. Wbers oue man raiaes bis hand against his fellownon, a thonend men raise their tougaes.

A corlain amonat of opposition is a great help to a man. Kiles riso ngainst and not with the wind. Even a bead wind is better than none. No mau ever worted his passage anywhete in a dead calu. Let no man wax pale, therefore, becnuse of oppositiou. Opposition is, what be wants and must have, to he good for anything. Hardolip is tine native soil of manhood snd self-reliauce. Ho that cannot abide the storm witbout flinching or qoailing, strips himself in the sunshiue, and lies down by the wayside to bo overlooked and forgotten. He who but braces himself to the struggle when done, and falls asleep is the stilloess that fol lows.

## HOW TO DISARM AN ENEMY

TT is asid that bees and wasps will nut sting a person whoas akin is imbued with honery Hence those who are so mach exposed to th renou of these hittle creatures, whon they have oceasion to bive hees or to take a nest of aispe,
smear their face and hands with boney, which in found to be the best preservative. When we are annoyed with insult, persecetion and oppo aition from perverse and malignant men, the defence against their venom in to bave our spirit bathed in honey. Let every part be sat arated with meekness, gentloness, forbesrance
and pabience, and the most spiteful enemy will and patience, and the most spitefal enemy will be disappointed in his endeavors to inflict a
sting. We shall remain unipjured, while his venom returns to corrode bia own maligaaut bosom; or, what is far better, the boney with which he comes into contact will neutralize bie gall, the cosls of forgiving love will diseolve his hatred, and the good returned for evil will oversome evil with good.

## CLOUDS.

W
E bave all, on a bright, sonshiny day sceu cioude risiog in the West, growin larger und larger until the heavens were over pread and the earth shrouded with darknesa and gloom. All nature appeared calm yet rigbtened at their angry approach until sud denly there came a flasi of lightning aud of the clouds nomadantly supplied the eartio vith refreshment.
That panorama past we again beheld one far more besutiful. In this one the sun shonbriefbter than ever; all oatare smiled with re newed vigor; the Howers permeated the aturos phere with their swreet fragrance: the beast hegave cropprog with iucreased keenness of hunger, aud man, the bighest of God's creat area, feit a glow of bappiuess resewed within hitu as be heheld all the beauty and exjoyed the blensugs showered upon all, of which he as kiog.
Thus it is in lile. All may seeru bright and protanitg, yet dark clouds will arise which ful in the face and cast a looks which resemble thunder clond over it Another kind rise slowly, casts a gloom over the face, but nover bursts forth in a pipal of thander. Another kund is very conamon; the cloads oceur fre-
quently but are not so latiug. Laftly are those littie ones, which, hloe the little clood We to oft-n sec hovering near the borizon,
while abova the arch of beaven is clear, sereve and besantiful as these little clonde, play around our circle of view and at nunset when we think they are abont to ohscure the light, the Ereat sing of day paiuts them in the most lailliont and gorgeons colors which exoite our admaration aud call forth a love for the beantiful, in
which we can ipet old the wirdom and power of wur Cryator, so way these little clonds which hover around our pathway paint for us pictures that will urge us ou to greater efforts whiel Eyy cronu our lives with sucess.
Every life mast he one of sunsbine and shadlouds in your life tine? Have yon mot with the first kind spoken of above? If you have it your own fault. Those are eloids of anger and a Christian should never meet with thew. lisve you net with the second kind? Thes are for your good. If you were never dieap poish in the your hopes you might bicome sel sightas than that of your followar to shin brighter than that of your followman. Hava yon met with the third kiod? They are those ittle diticulties which rise in families between brothers aud sisterd aud parents. These, if you practice love and kindness, will not rise so frequently, bot from obrervation I learn that they do appear in the best of families. While 1 think it unpleassant for such clouds to breal the sanshine in a botus, I think it terrible Whan they go on into thunder clouds. Have you met with ths foorth kind? They are littie cloude which come hefore us to torn our feet foto the direction where lies our succes3. When a youth leaves his home to begio his life-worh he meets with many enomies, such as smoking cigats, chewm. his wished for spot. When he is tempted by these evils these little clouds hover rouad biu and make the way appear darle thoogh be may think there is pleasure in them. If he keeps within the circla of these little clonds while travaling the roed to fame he will see them, in the sunset of life besutifully crewned with the
uceess they rendered him by darkeniog the way which led to roin. Dear yoong frieud, bo uet deconriged when you meet with eloudand your way seme dark and dreary. If you
hive not reuched the mark you aimed for, try ave dot reuched the mark you aimed for, try
again. Probubly you have simed for some onagnin. Probubly you have aimed for some on-
hawfol work with a prood dependence on self and eresou reached the unfathomless ahyss the cloud burled you hsck in ssfety. Now aim agsia; do not reiy on self but appeal to the
One who is stronger than self aud He will guide One who is strovger than self aud He willguide
you through eny lawfol pursuit a Christian you follow.

## CONDOLENCE

by jas. v. heceler.
To Brother John Gotmals. of the Church at Nor
ristoron. Pa.
Anothor strong link has been broken,
Another dfstinction is made,
Or silently uttered awd prayed.
brotber lohs, how little did I think When last we met, and in the sickroom too The cou, of grief so soon trould have too drith For shie apparently whs well, at least So far as mortuis ken. But ob, how frall!
Are all makind: how speedly deceased! Like flowerethey bloore awhille,tbeir funct Thoy wither tillthey fall away in death But how amazing woulerful are all The ways of Godt IIe gives us life and breath
And in his risitation draughts of gall -
Discourner you but lift up holy hande To God, commit yourself to lim; be glad Younsect not moorn as tsons underatatuls Though your mastortune doubtlesty is geat And shoold your fays he dark prith aloue sour Ot sorrow neatly full, with patieace wait Ontil your summons contes: measwhle console Iourself io hoye that your companion is Who gives etarnal the ransomed Lim extol Who gives etroc iffe is exdless blise
Take cuarsge brotucr. God is on your ande. Atnd up to him in berig crucigied Tnto the trorld, the world to you; as true
To hum, give fall proot of your minlisry By fiviaf whit you preach, and puenchiog ho Ta livo to sonple bterual misury
'ibey turat repent, believe, le bot they kno Avd live. So slall thou an the end lay dom Thy weary head in pence, ind go to relgn
With thy fledeemer, sitting on bis throne

RULES FOR SPOILINGA CHILD.
FirsT, begin by giring bim whatever he
crizs for.
Tall freely before the cbild nbout bia
Tell him he st toomuch for yoe, that you can do nothiog with him

Have dividet counsels as between father aud wother

Let hios learn to regard his father as reatore of unlocited power, enpricious and yyunhtcal; or as a mere whippug machine 6. Let hum leara (from his father's exsmple o despise bis mother.
. Do not kuow or care who his crapanious may be

Let han read whaterer he likes.
Let the child, whether boy or girl, rove the streets in the evenings-a zood school for both sexes
10. Devote yourself to making money, re foemhering always thet wenlth is bettor legac for your ehild than principles in the beart an babits in the life: and lot him have pleuty of
11. Be not with him in hoors of recreation 12. Straiu at a gnat and हwallow a camel chastise severaly for a foible, and laagh at a
13. Let him ruan about from chareb to hurch. Eiclactiasticism is the order of the day 1\&. Whatever burdens of virtoous require monts you lay on his shoulders, toach not ons with one of your fingers.

## THINK A MINUTE FIRST.

$A^{7}$
EROPOS of the sayings of the littie ones I d me very wueh at tha time int which touchresponsive chord in the hearts of those who are parents. I was sitting on my porch on a pleassant sommer mornigg when op runs my hittle Eve yed old Bell, intent on a visit to a plosy mate across the way. "Paps" she asks, "may I go over and play with Carrie awbila?" and when he seremed to discern a dissent is my and when put ber littla rosebod lips to mine, and quiekly
sut bed: "Plense don't say no-think a minote
res," Was there ever a more charmixg proOr counge the littly and ineonsiderate auswer? perhaps, all too ready, thougbtlessly, to deuy perhaps, all too ready, thougbtlessly, to deus that seem trifing to us, but aro everything to them. And when their little appeslathing cone, be fore letting the "no" rise too qoickly to our lips, let as think a minate.-Harpers s Moura.
zine.

## WAIT

W
Th, busband, hefore you wonder andibly why yonr wite don't get on with the hounelold affaurs "as your mother did;" she is doing her best, and no wouan ena cudure ut best to be slighted. Remember the long weary arghts she sat an with the little habe that died remember the love and care she bestowed upon you wheu you had that long spell of sickness. Do you think the is made of cast irou? Wat -in silence and forbearance, and the light will come back to her eyes - the old light of the old ays. Wait, wife, before you speak reproach afly to her husbund when he comes home lute, weary, and "out of sorts." He worked hard for ou all day-periaps far into the night; he has reatled, hand io baud with care, und selfiahess, and greed, and all the demons thut follom in the train of mones-nuakiug. Let home be as atmosphere eatirely. Let him feel that there sous place it the wide world where he cat find peace, quiet, and perfect love.

## KINDNESS.

[HIS good atory has heen told of the Rev. I Mr Spurgen: "I walked down my gar det sonne time ago, wheu the flowara wero nieeIr out, nud sasy a lig dog; asd, su I wavara he snew wothing of gardening, I threw my walling-stick at bim, and gave him some recommendations to 'go home' To my intenna surprise and shame, the doe piekud up my tiek and waggivg his tail, dropped the staff at my feet. He heat we altogether. I eaid to hita, good dog:" and I told biom he culd come ngain, and wheupver be lilen, it he wis a dors of that knd. I felt that I wail the worat dog of the two."

## fallen Aslecp.




 Whrelet, alged en yeark 1 wouthu and yt day Services in the M. E. church hy the writher, to
huge eogeour so of people. S. T. Bo smaMAN. LING $-1 n$ the Monocacy ehwelh, Fredenck Co. Md, Bro. Divlid Kling, uged \&o sears, judged by his wordis aod deed, Bro, Kiling was one of the fow-a taultuess moo. He was a member of tho eturch many yotars. Funeral ser-

## HIVEL $\mathrm{Y}_{\mathrm{i}}$ - In the Boffalo Valley charch, Union

 1y, nged tis yeard. Re served in the ollee of a
deacon upperds of 20 years. Funcral peryices by deacon ulpwards of 20 years. Fum

AXILTON- - In tho th watl athe Cin Hid, Nancy, wife of Eid. Hel Hamiton aged as years, 2 mouths and 27 dars. She uthe in Isracl abe deyarted this hife wath the brigh Lhope of a glorious mmortality Fuderal services Eld. Ellas Caylor from Rer. 14: ${ }^{12}{ }^{13}$ E. Hasileton.
E. IENNINGS,-In Panora, lowa, November 2 and II, atd suster t hura Jenniaza. nerd 7 Georg tanathil. A week ago alie was among her shool maten to the school-room, to-day she is among the liappy spirits in Paradise, Funetal service: by the Brethren.
LalNE,-Also November 2ath, after s lingering all. ess of a sear, Brother Benpamin E. Phaine discourse by Eld, Fobert Badger, to the largest congregation ever asserabled on a faneral ocea ston in this country. After Brother Plaine eame to lown he whis chosen to the offres of deacon, and Hie bouse was the bome of the Bre threct, and the place where we often beld ous Lovo feasta, When ministers had to go ont to flll sppointrusats be was evar resdy to go with them and convay them from place to place. Ho alwayi thought it jnat as neceasary to occupy one talent
af though he had five, J. D, Futcitative as though he had ive, J. D. Hatorateily.

## December

THE BRETHREN $\triangle T$ WORK

$5=$ is Bixashey.

## 

"Let no mank seek hin own, but every man seek
nother'n wrulth. ${ }^{-1 \text { Cor. } 10: 21 \text {. Bro. Stein please }}$
 1. Why did uot Clifint hegin his minntry bofor


## POOR PREACHING

## 

THERE are many opi ions nt this age us to
what may be properly termed poor preachThere ssems to be a kind of atandard sut pip in the minds of some persons for perfect prenching it ite en in the Gospel of Christ, and i that which anderties the nutward form, notwithatauding the thonsands of our modern prolessora as well as preachers, and a goodly namber that we calt bretaren, ing properly ternied poor preachug when destitute of such qualities a are contaned io a full gospel, but in its ntead z male up of somethug of our own. that will
not eonueet with, or is opposed to, any part of not eonmeek with, or is opposed to, any part of Testament. For iastavee when a sermon is fult of solf-importanee of the prescher, and is only a display of tearning and rorldy wisdom, it, it is thea undonhtediy peor, not being properly tinetured or sessoned with gospel it it
thereforemo food to the Chinstian. It is ton poor for him to subsist oh, or when it has no spirit nor life in it, it is ouly reppating a form, tended to cratlfy the itching ear aud the pubtie simediment or popularitr, the humble follower of Clirint would think it too poor to andertake to swallow, for there is no nourishment that bents in thut loving breast moves the bod to oction, actuated by that luro and spirit as
was extibitad in the person and character of Jesurs Chirsat, to preach the word of truth, the Whole connsel of God fearless mad vadepeadeat of the pablic sentimeut aud the sayings of men, thongh it may hs brokeu aud somewhat of Christ is in it, it is not poor preachiug, but will be food to the huagry and cheering to tho weak. Some of the very best and richest food of its richaess and sweetness be loat. To the hangeriug, the fine and atylish dikh paay add to its appearance, hut not to its richuess and have education, fill it with meekaess and love, the riches of God's grace and the hamble spirit not be poor prescbing, mad to thousands it wil be more effictive aud it will do more good thau if given altogether theoretieal sad with eloquenee, Good preachiug is not in great elo-
quesee, but in the great Spirn of God. The promise of tho Father gethug iuta Evary littl item of the gospel to unake good preaching on of it, and is that which uuderlies the external
form. It may also be poor presching from willfulignorance, a neglect of proper inform tion upou our part. This, toa, would prov ineulticient to snatain the Christian, though preaching at the present day lasa become an cally junt is the mechanic faras to maire piece of furniture or a piece of wachisery. It our muderin theolngy there is a great them doctriue of salvitiou as tanght by Cbrist, but when a full gospal is preachad it will oppose ail the mes that are calculated to Increase the speed towards populraity aad will thou act rather as a countermender, who have lien lalled to ale to up those who have heen lalled to sleep upon syatematic theories, who do not wish to be disturbod with this terrible slarm, this ploin doe trine of a full gospgl as taught through inspi ration by Jows Clirist, abd is contrined in the New Testament; and we foel assured that the doctriae shove meationed is the ouly thiug that will work desth to the old mana, and a repentaucs not to bo repestad of, and is the ouly safe dootring to be taught. We think it very im-
portant too that the goot, humble Brethren
bold ia check thoss who may ron too fast:-
whose hearts perhipa may be too much filled Whoss hesrts perhapa may by too much filled
with pride, lest such take church government oat of their hasds which would lead ax into the popalar chansals of the world and tend to more orraption in the charch, for as pridergaias in tho church, spirituai power will die out. The to profit in the charch. $O$, that the-e might be a greater derirs in the minds of the brethren and sisters cyerywhere to arrest pride i all of its varions forms ond attributes, and to
bave the plain doctriae of Jeans Chriat preachad in it simplicity and in ite power is my

## Cortspoadeace.

## THE MACEDONIAN CRY

Come over to Nicedona ant belp us. Acts 17

UPPER Missouri is a liealthy country. The writer has been a pructicing physician in will wheary for ovor twenty-tive years, and then somebody will die bere, 59 friguantl happens elsowhere, get the average state of mortality is much less here than it is in tin alder States of the East. Diseases yield more readily under judierous treatment, here than diseases that pravailed quite extensively during the writer's early experience is Missoori have ueasurably disappeared. In consequetct of
this decreaso in professozal business and the this decreaso in professozal business and the
low utate of pill-age genarally, many of our doctors dave to depend on sonething elas for living. Some hare gone to trading in mules, others to awapping harses, shaving notes, \&e Some have fallen so low as to run for the Legislature, ayd a

Sozisty hare, as a general rule, is good. Schools and churches ure numerous. The people are intelligent, moral, civil, snd generally well-behaved. The writer 28 sware of the fact that the impression has, iu some degree, ob ture is true; that Missouri is full of desperadoes cut-throsts and thieves, rendering life, limb and property altogether insecare in this delectable portion of the immoral vimeyard. Is illua fration of this: Some time siece I met a alderly gentiomas at the depot who had jus arrived ou the "sacred soil," who was actualiy afrad to leave the train and go up towa to see
a friend leat be might be kocked down, carafrieud leat we might be knocked down, ear-mid-hour of day. But on being assured that Gaptaiu Jack was bung, the Modoes dieparsea and Colo Younger in the Penitentury, our These in froud vatured wearily up siruet There was a tíue (sthortly subseginent to fact. war) when much viotence and many disorder prevailed is Misouri. But that day is payt. The tarbulent and lawless class has boen put dowa Some of these wreteoes bave peristied gnaminiously hy the halter uader the regula prucesses of law. Ohhera have met a similar hat less caremonions fate at the stern and pitiless bar of Judge Lyach; while not a few of these chaice apirits lave been isolated from ding walls of the Stato Prison. The small remyant that escaped these lively little episodes in the interesting career of outlawry have left their coantry for their country's good.
As a natural rosult, "quiet reigns in Warreeniorable banks of the classic Potomac. The let me say to mace of our brethren as conten plate removiug to the Weat, come aud louls our country "betore purcharing elsewhere." There are many inducements for you to came. First, the natural sdvantages of the country; good land at reasonable rates, mild and agreesble elimate, good water, health, etc. Second, a moral and civil community, good school privileges, mills, markets, ete, etc. Then eburch of as is the Miveral Creels ch oreh of the Breth rea with a good and commodious mectiog honse and a large membership of plain, orlerly brothren and sisters. Sir miles weat af as on the railrond is the Center View mection-houne accommodating a membership of ahost 5 th a flourishing condition. Teu miles nortb-east of us is the Walnut Creek congregation with large, substantial, hrick building and good wembership. Then two and a half miles sout of towo, is the Warrenshurg church, recently process of conatruction.
Here, then, is a vast country filled with pen-
ple perishing for the Bresd of Life! The fields are truly whitening to the harvest and the donis, brethre, how fow, To this vew hace Is work for you to do. Thousands of people it Missouri have aever heard "that forw of doeniac onve d-livered unto theraiut.," Like the prodigal of old, there is nothing fur them bu be empty huske of popular religion.
Will you "eome over and holp ns" bear the lad tidiags of the gospel to these perishiug sula? We need the spmpathy, co-operation and companionship of these of "like preciou faith with us, " to build anew the walls of Zion We espec ally ueed mord help in the mioistry
of the Word. Earaest, God-fearing, self deay. ing, buergotic mon are urgently nebded in th field. We need men of whom the epostle Panl was tho noblest type. Ahissionaries "who aro
living epistles knowa and read of all men, Evangelista who "shun not to declare the whol counsel of God," nad are out ashamed of the cross of Christ. Paul was a true masa aud baid the true missioaary apirit. He was aver ready paused not to consingr his own comfort, or hi personal conveuience. So, when there appear do him in a drean the figure of a man from Macedonis, and the saxious appeal foll upon his ear, "Come over and help us!" Paul win act "disoledient anto the heavenly vision;" but w see by the Divine Rscord, that "immediately"
he made preparatious to go over tut) Mace. he made preparations to go over tuts Mate
donia. Paul dul not stop to inquire how muck money, or how many dew nuits of clothes b vould be likely to get among the brethren in Macedoma; bat "immediately" he begna to get ready for the trip. He did not stop to study ip how many chickens would likely be slaughtered on his arrival thare, but be got ready imuediately" nud went. Paul did not man age alwaya to bunt out the rich churches whert he could be met at the depot by some walthy hrother and hanled out to the unceting couse in a fine earriage, and when be got thero outud, like as not, from six to eight upenkery three proseber's bench, and perhaps two or tirce crowded in amoung the viait brethren to and had be lived in thas day and age he would have hese over to Macedonia long ago
Brethren, study the eharacter of Panl and imitate ble example! ${ }^{-1} \mathrm{Bo}$ ye followers of m even as I also ams of Christ," was the language of' this great apostle to the Corinthian ehurch,
"Come over to Micedonia and help us!' Plain "Come over to Macedomia and help us!' Plain men who are ready to preach the plain Gospel of Christ amoug his plain disciplea, will fiad cordial welcome and plenty of work. But let the West must understand western wants, an accommodate bimself to western ways. We people are a peculiarly practical sot of folles, and are not easily deceived by varnish. They auy sort, and "gush" has no more effect then "the cracking of thorns undor a pot."
It is the solid thing that doen the work out fers. Missouri ir westera in the full sense of ing in shrewdness and geod, practical common sense; have their share of "mother wit," and bill possuss a certan nondescript, of haud ponileness that answera the purpose and is Fithout its accial advantages unhl charms
They are quick to detect imposture and de spise shams of every sort, pet thay are a goodnatured people-not malicious, fuil of hoept trank, large-bearted, opeb-handet, free-spoken, alto sod cordial in their manners, aud tate commonly find. Such are the people, and yo the field of labor before us! Come over and help us! But leave your Provincialisms-your Babylonith garments-your paper-collars, and your linea "dustere" behind you. If your flight sould he is the wintar, don't hide the uniform of Christ under a fashinnable overcost or a hid sous "ulster." Doa't go to the barber for Hbingle," or a nide shave before you etart, or if you have heen so thoughtleas, I beseech you, tarry awhile at Jericho before yon come. Thruy yoar siebve-buttane (be they brass or ota erwian to the molas ind the bats. Look like a brothe and act like ove. Other things being equa and these thinga regarded, you will be welcom Theu you come, the saints will be editied anid comforted, sinners impressed, and the Isrash of God boilt up in her most holy faith. Come then, dear brethren, and share this goodly land vith us. Coms in the meek and laumhie apirit Lord, and let as lahor to nether to taild in thed moral dud let us lahor together to build in the moral desolation of this wilderness opon the ruina of errar and sin the shiniog teouple of cup
God! "Come orer to Macedonia and belp ua!'

FROM THE SPRING CREEK CHURCH, IND.

WIS church is situsted in Koseiusko and Whitley cousties, Ind. It was formerl
 the lutter to org, hiss, consent has given by inth of Mareh of the ame sear, had un the an of Mareti of the suwe year, the Breturen mot in coucen iat the lsouse of Lori Fox and a organization whs effocted. Lovi Workman Fha tue resident elder, Joaas Umbaugh mini the fint recond, wad Norual Weriman in the first degree. The council then chose and Lantalied Smuad D. Bownan, Jomn Slinver Levi Fox and Jacob Snell, deacons. In Feh isfl; Jacob Suell was cbosen to the miuistry. and Levi bor sulsequantlydied. Elder Work man and his aon Normaa movad to lown. The Elder noon raturned agnin to this congregation snid have since organized another chureh out of part of thim and other districta, called Columbia City distriek. Normas has since conneoted imself with the colony at Maple Grove, Kan On the 20th of Aprul, 1872, another election was bold; Jouns Umbeugh was ndvanced to the Alderohip, Jacob Snell to the ancond degree and Emanuel Brambaugh and Jeremiah Elickinger vere chossu and installed as doscoas. Um baugh still remains the presiding Elder, Bro Brumhaugh since moved into an adjowing di rict, and Bro. Bollinger (a descon) mored in it was thought advisable to hold another ele fion on tue 22ad of October, 1879, and Davi Connel was chosen and installod mivister, and Exakiel and Dadiel Miller deacons. At this timo there are three mininers, six deacoas and about one hundred members. In 1871 the members resolvea to build a meatiog-house, Our weeting-houses are of necessity more ex pensive than those of other denominations on account of making provienion to hold commun rons, but where there in a will there is a way, and now anace it is all over, none of the mem Wera feel a lack of tho meaze that they hase ssed to build tbis bouse. It is $80 \times 60$ and is uade very convenient. There is hasement under the whole house and is filled with table When we have forenoen premehing before communion, thees tables are made ready, and as roon as the mesting is dismissed the stair doors are opesed and the congregation goes to the table without the oub knowing anything abont it. When done eating, the outside doors to basement are shat and the tables filled as before, by coming through the andience room and dow $\mu$ the stair This allowano confusion in any way, and the nembera always get to toe hrst tables. No outside pressure eas reach the cooking departmeut, which is all in the basement atory. Cost of house, \$2.160.

Danlef Millees.

## THE CONCLUSIVE ARGUMENT,

HAVE read that Bebjamin Franllin tried to convince the farmers of his day that phater enricbed the soil. All his plilosophical rguments failed to convince them; so he took plaster asd lormed it into a sentence by the roadide. The whest coming up through those letters was about twich as rank and green as the other wheat, and the farmers could read for wonths in lettere of livigg green the sentence: This has been plastered. Arguments, and culbute, aad fine cermone caznot couvincesinuers; they want to read is pulpit and pew, in our itter separation trom the world, in our contentedness of mind asd victorious jay, the clean cut truth: This bas heen redeemed and sabctitied by the Huly Ghoal. At. brother, sister, the pierced band of Jesca can pull ont the thors of depravity from your beart, and open there a running stream of jay which will flow on through your pain, or poverty, or loneliness, or persecation, ur trial, lise a cooling river through a desert of sand. It is grand to hive in atite where ballelugabs form the normal bresthiags of the soul. It is the joy of unwa vering faith and repose in the blood of Jesus,

Graut mebver to esteen the wibe man as the atous wealthy man; and as for gold, may I poseess as much of it as a man or moderate desires may kuow how to use wisely.-S'oerates.

Write it on your beart that every day is the best in the year. No mas bas learaed anything righrly uatil he knows that every day is dooras-day.-Enerson.

It is as hard to satirize well a man of distin gaisbed rices, as to praize well a man of distivguished virtoes.-Steift.

FROM THE CHURCHES．



## TENNESSEE．

Romeo．
Dear brethren Moore and Etheltaun：Moy God bess gou in your good work．I suw the B．$\Delta T$ W．yesterday in its new dress．How euct good it would do weor，but I ama noor，broken dowa precher，not ahlo to travel anong the Breth－ ren，and it appean I am forgotten．I know nothing shout what is going on awong my dear bretbren，and we are all poor bere in this ohurch，and ass there are so many poar to gether we cannot help one another．If it is not ack－ ing too much，I would be very gind if you cuild Rend men a copy of your paper．I am rery oiten alone，and if I bind a paper to rend it woold do me so much pood．We have had foortren ad－ ded to the Mountain Valley church since tho
 parer from an of the poar who are restly so If a man aneuds hin earninga foolishly，we do aot regard him as nil objest of charity．Wn hope onr brethren and sisters will belp us io our sending papers to poor members．Edos．

## MARYLAND．

Doubin Pipe Creek．
This in Sunday，but I ano in the house all day．There are two teaspins for it．First，on－ der the present arrangemen，t I have every 8th
Sunday jale，and thim on that Sunday and it is a very unpleanant de．Two days noow leat week and to day rain and aleet in the orler．The day last meek when I blried Bro．Kling I bad a bard day；I had to make twenty miles to accomplish it，and it snowed the last seventec miles of the way．
Oar brethren aye very familhar milh one aur pond my name to the B ．Wro．Kolb，don hook they promise to pive to one who eenin th hook they proume to give to one who send rani that brok and 1 will seud miy pamo myself for it＂．＂Yes，but your name is gone，＂be said，＂but I can fix that with them；are we not clever when we nend for the papor anyhow．＂I waut the book and will pay Aro．Kalb the 8 D．P．SAytor．
Nov． 28.

## PENNSYLYANIA．

Gilpin．
1 received oye of your papera a fes wekn ago，snd the more I read it the hetter I like it， aod now I wish to relcome yon as my dear． eorpunton，knowing you will bring good veews read． 1 will also act as your agent apd try sod get stl the subperibers I can．Bro．Joseph Holsopple wise at my place last Sabbath．H－ was recommouding the $\mathrm{B}, \mathrm{AT}$ W．to be one of the bast charch papers bo knows of and 1 thing
I ces do a good work for you． 1 emn do a good work for you
Nos． 27.
B．F．S．W Issimotr．

## OHIO．

Maboniug Churoh．
Wa are as well as usual．Mrother＇s health jegood．Mombers and friends are well with fere exceptions In the church we are doins as well as commou，thoogb vot prospering at we would be pleased to sce it．We bave had several additions since last Summer．Dering the jear wo had sight sccestions by baytism． We expect to have neries of meetinga at botb housen of worship，but have wo definito time set，and घo arrangemente with any ayangeliet to visit us．Bro．Eshelman，we remember your visit with pheasure．Come again．

Jacos H．Kuriz．

## indIANA．

Norlb Macchester．
Sunce my last report we beld oor commun－ Iou and think we are justifled is saying we had a good and erjoyable time．Nearly all of the members were preent and participated in the evening exercises．No accessions at the time of our Lore－feast bat we had oar regular meet． ing on the 91 st inst，one of the coldest days of this winter，the walers being frozen over with a strong belt of ioe cal the wind blowing at a fearfal rate，but happily three young daughters of this community came forward confessimg Jesus，sud acknowledged their willmg bess $t_{0}$ and confirnd their futh by works，by the boldeess with which they went into the frozen stream，demandiag baptism，and the tender
lambs arose to waili in newness of iffe，wutb the full assorance that if they hold out fauthful thes have the promise of the evjugment of ail bents．We pray God to kindly care for and protect these babes in Clurist，and have them and us zo forth in the discharge of our krown daties．May they ablor that which 18 evil and aleave to that which in gond with love one th Lord．D．S．T．Butrenuatae． Non 30.

Salamozie Congregation．
We live in the Salamunie congregation which is loested in Houtington Co．Th charch is vamed atfer the river of the samo amme．At pretent wo number betweeo 250 and 300 members．Bro．Samuel Murray is mur Elder．His assistants in the ministry are Jokn E．Ulrich，Jacoh Kreider，Daniel Shideler，John Eikenberry and Henry Wike，all in the secand degree．The church alao has ten deacoses，ona or wham is not able for active servico．W． held our Lore－fenst on the J6ft of Octaber The meeting passed off pleasantly and one was added to the church by baptism．We have arge meeting－bouse at Lancaster．We also generally close daring the winter．We have a pretty frir utteudance of children，but I am rorry to say the parents tho not take the inte st in the school they shoold．
At pressat we hare very cold westher and four or Give jaches of suow，and the sloigh bell sre jingling．The tuercury in as low as 14 to
15 degrees belong xero．Henlth generally good 5 degrees belon yero．Henith gezerally goo
AXDEEY H．SNowBEROER．
Nor． 21.
Buok Creek Churob．
This chureb in situated abont two and one half miles west of Bluntuville，Heary Co．，and has a werobership of ahout seventy．five． neoting hoose has a senting capacity of abou To0，aud is valued at alout \＄1．500．Johs Bom－ manu and Chrintion Holler were our firot minis tho church rems to be rether diatinguibhed for the pence，love and union which seems to pre vaif among the membera．At present a heavy gloom in ent over the church in cousequence
of the death of our Elder Lavi Hiues，whom it has pleasesi God to take from our widst，whic causes tho heart of our little Zion to bleed an lement the lows of one whose labor is so mucb weded nuongst us，thereforo brethren of the presn，as well as others，pray for us that we may submit to this vely severe dispensation of
divinu provideuce．Pray that God may givc un grace to bunuive ouraelves under the mighty hand of God，for he careth for 口E，and may we realize that secreet thingx belong to God，bul the things whith are revesled belong to us that we should keep all the worls of thes law，and may we all pray for the disconnolato widow who feels one on carth cad．Pray for those little chil－ one on carth can．Pray for thond letto chol－
dren who are left in this cold and cruel world without a father．We feel that our brother bas gone to reat．Our prayor is that when it may please Him who has ereated avd pretarved us to call us front our labors bere to try the
realitus of a world nuseen by ns now，that me realites of a world nuseen by ns now，that we
may be no ouspeakably hupyy as to hear that may be no onspeakably huppy as to hear that
welcome approbation，＂Come，ye bleseed of my Father，inberit the Kingiom prepared for you row the fondation or he morla．
Nos． 29.
D．H．Reptoque．

Bell．

## KANSAS．

The Maple Grove Aid Society of Norton Co．，Kansas，having now received a car losd of and sistors at Lanarb and vicinits，we hereby estend greetings and earnest thanks to all the dooors of these grods，and also for all money contributed to us by you heretofore，and we pray God to emile upon and prosper the charch at Lanark both spiritually and texupo－ rally for so kindly remembering her sufforing rally fre so that frontiet，and dear hrethren，
friend on then we still ask you to remeubber das at a throne of grace．
Nor． 2

M．Wo月киas．
N．C．WопгуA．

## MISSOURI．

## LaDae．

1 have just returned from a trip to Cass Co．；foond s lot of tracts and papers at Esst
$\mathrm{L}_{\text {june }}$ for me．Thanks for the tavor．We had excellent meetings and wers earnextly reques－ Led to come back again toon and hold more
meetingo．Prospects good for
chorch thata hefore long． Noo． 20.

## Lenguont．

the church bere has bsd quito a refresbing from the Lord，of late．Bught were udded to the churoh at the clone of Bro．S．E．Bashor＇s eries of meetings and bive riuce，mind there are ow four applicnats for baptien whicb will， Forney＇d menetings，make trenty additions ince the dedication of our church house in O － tober．In addition to the above，there bave been fone aditions by letter，of late．There is a good prospect for more coming into the fold soou．The seed that bas been sowo bere since the organization of the cluurch，and feppecialiy that sown so faithfully by our dose lirethreo that canie among ua and are gone ggain，hes brooght forth a harvent of souls for the Mas ter＇s ase．May the Lard bless those bretbren for therr earnest labors of love．Is the Lorl＇s orangelists they vame nod preached the word
and adnonisted the membera，old and new，to and admonisted the members，old and new，
bo obedient to the Goepel in all its require bo obedient to the Goepel in all its require－
monts，which would include obedieace to the church．Such counsel tends to love asd uniou， and ve are made glad，but should ose come among us and prench the doctrines of the chureb publicly and then io private conasel influesce members to be disobedient to the church，we would feel sad．If our brethren Shat have so recently left us，go fortb and la－ bor in other fields as thes labored here eurely so one could find fault with them，and the love sion，and prosperity of tbe cburch wonid be enhanced in proportion to the earaest co－op． ration of tho whole church in which the lajr．We take occasion to eay tha church here has always been alive to the interests of the spread of the Gospel，and ready to respond to any just call，bot during the past year wir bave bad to haild a meeting－boues costing 3000 and other calls to respond to，to thi suffering and veedy in Ksnzas 827 was sent ond our Home Mission work has ent ua on and veruge one dollar to the meriber，so that tah號 all in all we hope the church in Colurad will be excured this year for not doing any dhing tolvard our district or goperal misaion work，trusting the good work will go on aud Zion＇a borders be eniargej，
For tha two weeka past we bave had the lon－ gest continned spell of oold weatber，with eon－ fiderable mow，known here for many yeara The prospecta for a gbod orop year in 1851 all that can he desired．

## EVOLUTION

WF bave before us a very important relig－ ious snd scientific work，entitled Tas Pmonlzy of Hushin Lafe：Embracirg tbe＂By＂ olution of Sound＂and＂Evolution Erolved＂ with a review of the six ereat modern scien tists，Darwiu，Huxiy，Tyndall，Heckel，Helw bollz and Maycr．Rarised edition．Hall \＆Co． New York．Price，siugle copy， 82.
$\Delta$ part of this work－＂Erolution Evolved －we noticed several months ago as it appeared is pamphlet form．The entire writings of the author，embraced under the above title，are now out in a volume of 524 pages，double col． amin．Io our previons notice we simply annonnced the appearatee of this timely worri，on a aulyject that has engronsed the time
and attentiou of the scientific world since ite irst publication．Such is tho importance and ebaracter of this rare work，viewed from a bei ontific angle of visson，and as it bears upor the origioal hasis of tho Clristian＇s hope，that we deem it due to the author（a man of acknowl－ edged genius，awd condessedly the brightest scientific etar of modern times），as well as due to the power and glory of Christianity，to now call special attention to it，and to urge all our preachers in particolar，as well asall our edu－ cators and aducated wen to procure the work．
When it in known that many of the clergy of the present age of criticism，embracing ench arkuowledged men of profound learning as Rev． Dr．McCosh and Rev．Joseph Cook，could not defend tbemzelves against the assaults of the scientific infidels named above，and that the educated part of the religions world vere darmed at tbeir own helplessiens，the dofen－ ders of the true faith may well rejoice that Gud has providentially ruised up an homble and un－ pretentioun mao，who has oot only etfectually exploded all the infidel theories of Darwinian ＂Erolation，＂Spontaneoassoess Generation， and the＂W ave Theory of Sound，＂but nbo by the moant cogent process of reasoning，based apon unmistakable data，and by analogies as beantifal we they are forcible and conviecing （without baving been scientifically edncated io schools of learnine），has startied the religiosis world into transports of joy and praiee．The
sutbor＇n revelation of many nem seientific trithas，which bad ercaped the critical ose of
the scientitic world is as wonderiul the scientitic world is as wonderful as it ia pleasing．These new truths which wn，fod in net combinations，nnd which are illastrated by Tre nalcgies of natare－many of them bereto diddea from the common miad－rparkle drippt ob every pago．No religio－seinn ibo vork of modera times has reecived，both Grom ad necalar nud religious prest，buck willing an Lif staned praise as－The Problem of Hu
 babli＂．ge，and oppositions of science frively so callec．＂（1 Tim．ri．20）

## A SEASONABLE WORD．

WA prophesied the oneoming of the pracient bigh tide of prosparity on which we are bow riding，oud atso that it would bring with it a degree of lavish expendituro for luxeries hat would start us on the dolyward more went to ayotber period of great deprestinn The city of New Yorts was a year behind Chii ago in ber tecovery frow financint striggnucy ut 18 now a year abead of us iu wild prodigal－ y．Tbe wives of the weallhy New Yorkera iispluy in jren a fieree rivalry of extruvagan ispliy，in dress，partien，equipager，and in every ther wethod of eclipsing one another．Th resent beasou cis lo bo the moat briltiau ver seen io Gotbam．Thence the crazo will pread to all the cities asd villages of the Uui－ ed States．The Gerceer the flame，the rooner will come the blacknesa nod ashes of bank－ ruptcy，dielionor，and general dintrees．
We do not adrise parsimoty and bourdiug； nuch less the meaness that atints the family thad to the plethoric bank acconnt，or to wrath io any otber form．But we do adrise hearty and melfrempectrul coutempt for factiz tious atd extravegaut display，wbich is al way the wark cf a weak，waiu and shallow mind．－ Lot ue live comfortably，dress neally，tmake our tomes pleasant and attraetive，entertrin onf riende witbout ostentatiog．keep withiu our wacoue，axd keep out of debt；so when the mabler comes wo can look on with no mor painfal thoughts and onotious than those of pity ased aympathy for the loolivh propl ouig for their folly．

## MEETINGS．

$\mathrm{T}^{\mathrm{HE}}$ members of the Wadams Grove cburch －have dectided to hold a arries of meetioges conemenciog on Chriatuas aud continuing till the tth of Janusry，and huratily invite all to be with us，but expecially the mini－teriug hrothrell．Do not forget the time．Tho breth ren want help．I am sorry I cannot tso bere myself and enjop the preachivg；will likey re turn hetween Cloristams and Neiv Year．Bro Iarpar expects to be with us from the 30th to the th of Janaary．By oriler of the chureh．
Lena，Ill．
There are on exbibition nt the Royal Aqua－ rium，in London，a dwarf and a gant，both na－ tivee of Chasa，and bolh of which sre said to he remarkable as regardo their stature．The fiant，who is named Chang，a antive of Pekio measures full vight feet in bight．The dwarf Cle－mab，in bat three feet in hight．Chavg aid to be rewarkably intolligent，and converne restily in several different langungee－Englisb， French，Gerwan，Spanim，Chinese and Japan－
ere．$H_{0}$ in thought to be the talleat man now se．Ho is thought to be the tallest man now
on the Globe．The two are attracting mucb on the Globe．The two are attracting mucb aterest in England．

Mr．Sporgean＇b tchaol in Londou bon 105 tancbers and 1200 ，acholars All teachera are required to be oboroh mambers： 103 acholars are charcb members

W．U．R．R．TIME TABLE．







lllark.

GENERIL IGENTS
THE BRETHREN AT WORK
TRACT SOCIETY.


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Ont Ilet Mfa.
feth Paoz-Ftogrealon vz. Digression. of One Heart. The Iard's Suppcr. Fasting. Our Mall. The New Revigion.
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 Cluit Ca, , No Nomphe Grove cotony. A Mistake. The Brookisll Bridge. Increiso of the Humum Race.

## CURRENT TOPICS.

Au Engliah clergyman, who has traveled 800 miles on the tricycle, strongly recomuends it to bis lirather miuisters. He cas ride 50 miles a day, going up hill without difficulty

A goodly namber of the mare iutellizeat and independent of the Mormon girls bave formed a monogamic society, each member pledging herself to marry pa man who will not be content witb ape wife.

Prevident Hayes recommends that Congress take active and prompt steps uganst paligamy among the Mormous. He proposes to take the power of executing the laws entirely out of the hauds of those who either practice or eidorsa the crime of poligamy.

Litite Rock, Ahs, Nov. 5.-The telegraph operatar at Oxark diapatches that on the top of White Osk Moustann, two miles north of Oxark, stones two pounds or less in weight, have heen rising from the earth, and falhog like hail, driving fanailies out of the fields, and that great excitement prevails,

The great voleano of the Sundrich Ielands, Mauna Los, is active. Tho eruption hroke out ou the 5th of November. and is one of the grondest erer withesed. It is sending out two streams of lava, one of which in thirty miles long, 100 to 200 yards wide, and ahoot twenty feet deep. Terrible explosions accompany the sruption.

Rsv. C. B. Spurgeon, recently said: "Happy will be the day wheo etery war harse shall be made to draw the plow, when every apear shall become a praning -hook, and every sword shall be made to till the soil which it once staned with blooi! This will be the last triump! of Christ. Before death itself slall ha dead, deatb'd great jackal, war, must die also; nod then sball there be peace on earth, and the angels shall say, 'I have gous up and down through the osrth, and the enrth sitteth still, and is at rest I heard no tumult of war uar noise of battle,"

The inmediate future of Ruseria ix gloowy If the view takeu hy the St. Petersturgh Golo is correct. The crops throughoat the enuatey are very generally a failure, and iosteat ot exporting $40,000,000$ quarters the Russium will be ebliged to import grain from sbroat. The goveroment is already giving serioua attention to the problem of feeding the peasautry during the Winter Thousunda of destructive insects defied the efforts to extarmiuate them sod are hidden beneath the suow, so that there is litthe grospeet that the erops will escape them next year. During the past year the deficiency in the revenue has heen $\$ 20,800,000$, and thess facts, taken in connection with the political situation, are sufficient cunse for geaeral unwaibess and depression.

## TRUTH

## OX AMEES M, NEPF.

"Now the just shall livo by fulth: but If any man Iraw tack, my soul stall bave no pteagure it
NE

Wlearn here from the apostle that the life of a Christina depends upon the tatith he posserses to a certaiu extent. As the
blocd is to the temporal vitality, so is fath to the Claristain's hife. Then siuce faith is such an aecesary characteristio of the Chrutaim, lot us hear what Paul sayy concerning faith: "Now faith is the substance of things hoped for, the evidence of l hings not seen." Beb, 11: 1
Now in all things which wav undertakes, is be secular affiurs of life, be haq some purpase in riew. He eudeavore to briug about his lahor io such a way that be may reeswe a recompense, or a reward for hip mork. There it somethiug hoped for in the end.
"Now faith is the substunco of things hoped or." In evarything that man undertakes, either spiritnal or tersporal, he looks forwaria and anticipates a bressing. Faith is the first motive that prompts uy to act in anything. By lauth we are stimulated, and infleoced to press formard in our work, that we may receive a bleysing in the end. "By faith," says Paul, "Abraham wheu be way tried, offered ap Isuac." Heb. 11: 17. By faite they paseed through the Rod Sea as by dry land: which the Egyptians assay ing to do were drowned." Hel. 11:26 Hence we see that the finst step twat is to he taken in anything, is te get into possession of faith; and to endow our faith with vitality, by manifestiag works to prove that we have a suticiency of fath Heuce, faith is the first principle of the doctrine of Christ. First, faith, then repontanee, thed convereion, then haptism. No man will ever
repant; much less become cenverted without fath. Io order to get finto Christ, we must have buat living fuith, Paul agaiu says: "Wberefore tha law was our achool-master to bring us to Christ, that we might be jastified hy faitt.
But after that faith is come, we are no loneander a achool-master." Gal. 3:2t, 25. After we bave become in possession of that living faith, we are no longer "a school-master," but we are then in Christ. Wedo not wiah to was that as anon as we have faith we are in Cbrial because we learn from divine ínspiratioa that "faith without worke is dead." Hence, then, we see the necessity of pasiessing a living faith, which waald include "works," Therefore w sea that there is a work to be dove after wo Lave becorae convinced of our wrong, w should repent for our past sias, hecome cauvertd, and be haptized. Now we are "is Clarat." For ge are all the chuldien of God by fath in Jesos Cbrist, For as many of you as have bern baptized into Cbrist have put on Christ."Gul. $3: 2 \mathrm{f}, 27$. We see that hy faith, acempanied by "orks, we are "the children of God." We tave now beed "पustifei by faith," By perfor
iog that work which should necessarily accom any faith, we have become jnst men and rom. ex. We have "put on Cbrist." "Now the jnst stall live hy faith. ${ }^{n}$ Wa should be clothed in as
mantle of faith. "A tove ail, taking the shield of hath, wherowith 30 shall be aille 10 quesch Faith is the thabtance of mar ritssity; it is the the ife bloud of the Cluristain. We shonid be found sathral; for as noon as we begin to lose istle of that hile austanuing faitb, we beeome weaker nud wouker, and if we are not ever oos our guard we wdidre. Paul says in the tex "Bat if any draw back, my soal shall bave uo pleazura ta hin. "Il cencs we see the necessty of a pare, coustant, and earnest faith. Bt it farther irum Clirite than io the tegimuing. Yes, dear read-r," "The last state of that man worse then the 1 i rst.'.
Dear hrethred and silters, it order the we may not lose fath in Clarat, there is anoteer peculiurity which should eharacteryza the Christian: and that is putiencec. We ehould uot uxpect to receive at once a recompense far every good work that we perfiom liere, netther should we wish fortit; for we could not realizo aud oujay it here in this earthly prison grouad at ain. Cast nat away therefore sour coafidente, which batir great recompua se of reward. For ye hure nesd of patence, that, after ye have done thas will of God, ye might receive the promise. Heth 10:35, 36. Notv, tbst tanding aur patience is drinsuded ia the work of tive Lord, the promise in sure. Therefore fear yot to do too much for Christ. Dear brethren let us bear io noind that the harvest is great. Let un not he atrand of uccopying too mucb time in the mervice of the Lord. Be not sifand of ex pendine to mach woney for the promotion of the esuse of Chmet. Surely every good deed done h re will make our crown brighter io
haseu.

## For each teed of kindness, <br> $\Delta$ ned ench word of love <br> In our home thove.

Thro let us wver be found faithful, abounding the wark of the Lord; нo when we baveserved umi here to the full extout of his will, be mesy lusd as homa in heaven wiere we may torever
sing the song ot Zona, aua shout the glud an heas of eterval bliss.
Honoe, int

## A VOICE FROM SINAI AND CAL

 VARY.Ry c. h baisuauge.

IIEARKEN, all lorwl from Dan to Beershebs. The "King of saints" is also "King of kings." Not ooly is Jesas "the Head of the church." hut the Governor of the nartions. Throves are filled oud emptied by Him. He is "heal aver all things to the chvace. Eph. 1: 22. Ho pats the sword into the band of emperors and kiogs and presidents. Rom. 18. For theso subordinate rules we are to pray. $1 \mathrm{Tim} .2: 1,2$. To muvdave gavernments we are to pay tribute as to the officials of the Most Bigb. Rom. 13: 6, Whea they say, lay your head on the hloek, or hare your bosom to wrard and hullet and bayonet, for Jesus' sshe, we must render ohedience. 2 Tim. 4:6. Matt 10: 18. Acts $12: 2$
Our government is benignant. It has showz faror to the Brotbertond in the bour of peril and agony. It has spared us the borrors of the Battio field, the camp, and the bospital. It is still hent on doing us good. The presont census is an epoch in the history of the cborch. Brotiee Howard Miler is appointed to enumerate all the pou combatants and nonitigaats in the United States. He means busi ness, and will make thorough work so far as bin authority and ability exted. But the woik is arduonsand must be co-operative. Wh must help. Every church in the Brothertood has a solemn daty to perform-a daty pot only to the goverumest, bnt to the charch, posterity, and to God. Oor elergy and membership a general have no idea how much depends on

$I^{N}$
the prownt cumang fir the future of the cturob. Lat ermry cunnter and themher kunw thut
orompt complance with Brather Howerd Miller's CDiecial requirements nay nuve uutuld sor rown to our posterity in many wayd. Let the returna be promptaud vaiversal. Giad bids, nd He will requite. Let no one "Jespise dowinion and spenk evil ot digh.ties." Jude 8: 8.

## ILL MASter you if I die FOR IT.

$I^{\text {N }}$
the course of a receat nidress, Mr. J. B. Gwogh ead: "I kuow a mau is America ho undertock to give up the habit of ehewag tobacec. He pat him hand in bis poeket,took out his plug of tobseco and threw it away, saying as be dil to, 'That's the end of it.' But hat was the begiuning of it. Oh, how he did want it! Ho would lick bis lips; Le would chew thameaite, be would cherr toothpichw, quillssuything to keep the jawn going. N.. use-he suffered atentaly. Attec endaring the oraving For thicty sir or finty-eight hours, he miade up fis mind. 'Now at's no use suffering for a bit It tabaceo-1'll go and get somer.' So bu went and bought anotber plug and put it in hia prolset. Now,' be said, 'when I wuut it awfully I'II take snme' Well, be did waut it awfally, and he eud he believed it was $G$ od'd gcod spitit who wras striving with him as he hold that tobaseo iu his hand. Looking ut it, be whid, I lave sou hut are you my master, or an I yours? Yuu are a weed and I am a man. I'll master you If Idif for it! Every time he masted it be would tale it o.t and talk to it. It was six or mght weeks before he could throw it away and leel easy, but be sad the flury of the victary repaid him for his trouble.

## CHURCH FAIRS

I
a church in sully ia debt, wauld you fivo a fairt No. 1 am asworn enemy to theen dever koew of one yet but what the devi gal iu tefore we got through. Juut canceive for raomunt Paul going domo to Corintb to open fuare. God's pooply have money enough; they do mot want to go into the world to get it There wis a time when the church was tryiog toget out of the world, hut naw the world ba coman into the church. A young lady is put behind a tsble to draw young penple to her heasty. I do zot know when I was mace mor tified than by an advertizement of a churchfair in the West, where it was sard that any young man could come ia sud take a kiss from the haadsomest wemas in the raom for tweaty ive cents. 1 bope the time has come wheo we whall be rid of these uhominations. It would he 4 greas deal hettor to prexch in the streets $L$ Moody.

## CARE FOR THE SICK.

N Lanark, Ill, receatly during the sickneny of some of their mexbers, the Tankers redaced the Christian characteristic, visiting the sich, to a system. A hrother was appointed to see that there was sufficient help and ourving all the time. In one case a brother was bired hy the nembers to take care of oge that was not a member of the elyrch. Such earnestuess in exerciniug charity and camplying with the earditions upon which men shall be judged frithfal to the last dsv, wht ha admired. Very
frequently the aich are neplected - even deront Cbrietiasos-when they are furrounded by church members. This is true to the shams of mauy a professor of relizion. Every Christien should, as soon as he has koowiedge of soffering, hasten to give all the relief and comfort pasable. Viaiting aud aiding the aick
should be volontary mid withont chsict should be voladtary and withont charg"; bat
in cases where yolantary aid canonot be seciredt, it is very cammendahle if those who caanot personally render the pecessury assistance, see that the wick are cared for.

## 

## THE OLD METHODISTS TESTIMONY.

Praive the bord, my Christiaa friends, That 1 am with you still,
Though atanding like an old log house Upon a weat side hill;
Tou munic bas gone ont, you koow: The timhera have decayed;
But fun thine on rm 's junt ne warm As when they first were laid
Almoat a hundred years have pissed Stuch I was hors, and then Twar ouly fifteen years furtber on, And I was horu again.
I've eoou the forest melt away; Nice houses have been reared; The world has quite outstripped the church, I'm very much afeared.
They used to tell a Mathodist As far as eye could scan;年 N odickey oa a man; But now our congregations ar So mach by farthion led, They look juat like a rainhow Wrecked upou a posy hod.
The circut riders of them days Were not so fiae and gratid; They took degrees in bauling logs Avel clearng up the laud;
But when one of 'em rose to preach, I t-ll you we could samell Tho fragrant flowera of heaven "And the atiting amolee of hell
We hai an "amen corner," too, Beside the pulpit stairs, Aud while le raised his sermon-bents, We lifted with oer prayers: We throw in many a loud "Thank God! Aud wate not abliged to go, To giva thite Lord the glory, To u clas:--0om down below.
The graad old yuarterly meetings Wero to all the bretiren, dear, Just like four green onses In the desert of the year; The prople flocked from niles around; My wif- would take a ecore, And after supper they would pray Aud sleep upon the foor.
I kunw the world's moving on, As Galiteo anid,
Eor now I reat a cushioned pow To leme tun easay read; But wisu through stained-gless wiodows The sun throwe blue and gold, catuot help a thinking ho
The alory shone of old.
They call tue an "old fossil," And "a relic of tho past," "fogy," and a "croaker," to But this wout al ways hast; (trend a trembling isthmay Where two seas of glory roll, Will swallow up tie soul. ud when I reach fair Causan, The Lord will doubtless aee That manstons in the city will Not do much for such is me;
So lee will let me go among
The ald-fashioved saints, I thank, And praise him neath the tree of bifo Upon thos river'a hrink.

## PRIDE.

## HY HLAOCR WEAVEA.

[Selected by E'd. D. P. Suylor, from the Ric liyious Telescope]

" $A^{\text {x }}$ND now ahideth pride, foshion, Estravagance, these three; but the greatest of these is pride"-simply because it is the root of the whole matter. Desiroy the root aud the tree will die. It is bardly worth while to waste ammuortion in ahooting at fashion and extravagance as tong as the rout is alive. Most people say that it does oot matter how people dress, pride is in the heart. Very true, butstraws show which way the wiod blows. Plaio exterier may cover rp a proud heart; but depend up. oo it, a fashionsble exterior seldom, if
ever, covers up a plaio heart. Some furoishiog fashions eaough to satisfy rulea work two wayz, but some will not. A lady oace asked a minister whether a person might not be fond of dress and ornaments without being proud? He rephed, "When you see the fux's tail peeping out of the hole you may be sure the fox is within." Jewalry, and costly and fashionable clothing may be all innoceat thiaga in their places, but whea hang oo a humsa form they give most conclusive evidence of a proad beart.

But is it possible that a man cad be found at this advanced sge of refine. meat thst dares to write or speak a word against pride sad its conseyueac. es?
The large majority of that class of mea died sod were hasdsomely buried some time ago. Now the pulpits have nearly all shut down on that atyle of fresching. The fact is, we have passed that sge, and are living in better times. Oor fathers and mothers were far be. biad the times. They were good eoough in their way, but dear me, they would not do now. They wore plaio clothes, worahipped io plaio churches, and saug old fashioned bymas. They talked and acted like sonie old pilgrims that were looking for a better country; nad when theyleft the world they stuck to it, to the very last, that they were goivg to a city where there is bo oight And it is my deliberate opicion that the vast majority of them w-nt juat where they ssid they were goiog.
"But they are nearly all out of the way now, and the people have a raiad to try a diffureat route. We can be Christians now aud do as we like. Yes, indeed,-we can have five churcher, cushioned sests, costly carpets, a fash ionable preachtr, and hnve all our fid dling nud singiag done to order. Why in some of our modera churches the majority of the choir are oot eveu mem bers of the church; and they do siog so sweetly, - perfectly delightful! The music rolleover the heads of the coogre gation like the souad of many waterv. Not a word cesn be heard; but the sonnd is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime io, uatil the whole house is filled with the most traasportiog sound. Now if this is oot singiog with the spirit, and with the uaderstanding also, then what is? that's the question. I know it is a little risky to speak out egaiost pride st thia day, because the church is frll of it. It is of no use to deay it. Aad huadreds who occupy the pulpit, whose duty it is to point out these evils plainly are like dumb dogs; they doa't even bark at it. They just let it go, and go it does, with a veageance. And is pro portion as pride gaias in ehurch, spirit ual power dies out. They wiil not, ean not, dwell together, for they are eteraal oppositea.
It is a sio and a shane for mea and womeo professiog Cbristiansty to spead money the way they do to gratity a proud heart, when tea out of every twelve of the human race are yet uosav. ed, and eight oat of twelve have not so moch as heard the gospel of Christ, There are many evils io the land aod is the church, hut I douht if nay one evil is doing more harm than pride. It has stolea into the church by degrees, and now rules with a rod of iron. Churches that were once aoted for plainaess, and whose law still stands against pride aod fashioo, are practically powerless on the subject. It seems that oearly all creation is kept husy in
be cravinga of the depraved beart. An old Scotch preacher is reported to have sid io a nermoc at A berdren, "Ye people of A berdeen, get your fashions from Hlasgow, and Glasgow from Ediobturg and Elinburg from London, and London from Paris, and Paris from the devil." Now I caaoot day that we get our fashiona by that route, but I am tolerably certsio that they origiaate from the same head yuarters.
The religion of Christ ia pure, peacea ble, gentle, easy to be eotreated, and full of mercy. All Christiaca are bsp thzed with one spirit, into one body They mind not high things, but conde scend to meo of low estate. Their high est smbition is to honor God with all they have sad are. They are not puffed up, not conformed to the world, but risneformed to the renewing of their minds. Thers is uo such thing in heaven or earth as a prond Christisa; there aever was, nor aever esa be. Pride is of the devil-it originated with him, and he is managiag it moat seccesafully in destroying souls. But who is to blame for thie atate of things in the church? Firat, sad mostly, the pulpit is to blame. Those who profess to be called of God to lead the people to heaven have ceased to rebuke this soul destroying, beaven-provoking spirit Butwhy? First for a living, thea for popularity.
Esau sold his birth right for a dioner of greeas. That was a costly morsel for him. But-pow mea soll out cheap for cash or produce. Churches that were oace powerful for good ste now Well aigh lost 10 forme and tashious We may shut onr eyes, and wink nod Whine, and ery old fogy, and grand. father, and Moses aud Aaron, and all that, but the froct is before us-pride, fashion, and extravagance are capturing the very life out of many of the bereto. fore best coogregations in the lsud. The world is ruaning crazy. The rich lead the way, because they onn, while the poor strain every aerve to keep io sight and the devillaughs to aee them work oa. Pride thrnat Nebuchadaexasf aut of men's society, Ssul out of his king dom, Adam out of paradise, and Lueifer out of heaven, who are now promiaent in the church. Neither death oor the grave will change the moral charseter of auy ode. The same apirit that cootrolled io life will cling to the soul in death, and enter with it into eteruity. The angels of God would sbriok from the aociety of many a fushionable Christian of this day. A few such souls io heaven would ruio everything. About the first thing they would propose would be a chaage of fastion Those pure white robes that the saiots wear would oot auit their taste at all Io life they care lut little sbout Ohrist and spiritual things, and they would eare oo more for them io heasea than they do foa earth. If there were two heavens, one where Jesus is all in all, and the other with a Paria io it, I pre sume the rond to the Paris heavea would be crowded with fashionable Christiaas.

Ms," said a little girl, "if I sbould lie and go to heaveo, should I wear my moice antigue dress?" "No, my love, we cas scarcely suppose we shall wear the same attire of th is world io the aext." "Thea tell me, nua, how the angels would kaow I beloaged to the best society?"
Io the views of that little girl we bave illuatrated many a would-be Christias. "If ye theo be risen with Christ, seek these thiags which are
above, where Christ sittath on the right hand of God." "Set your affectious on things ahove, not oo thiogs of the earth, for ye are desd, and yoar life is bid with Christ in God."

NOAH AN EXAMPLE OF HOLINESS

## my s. c. millar.

$0^{v}$UR miad is often made to reffect up. on the batterage of the autediln.
world, when the wickedaess of maco became so great that "It repented the Lord that he had made man on the earth." The earth also was corrupt hefore God; and the earth was filled with violence. Only one man amidat this confusiou was found worthy of the ap probation of God. This was Noah; he atsads as a monumeut amidst a werld of iniqnity. We see him as a small, though brilliant, light far back youder in that great darkness. God could not suffer the wickedness to conturue and was about to briog his just jedgment upoa the world. He commanded Nosh to build an ark by which be aod his family might he saved from the terribledeluge, which he was about to bring upon the world. Gud gave bim a description of tha kind of vessel he should build, sod of the kinui of mnterisl it was to be constructed.
Noah obeyed io every particuiar, und constructed the ark after the pattern giveu him by the Lord. Nut all the scolis of the wicked around him could discoarage him in the work bo wns comusaded to perform. The great, the ooble, the vain, ell might point the finger of scoro at him, yet he went on with his work, undaunted by the reprosch of all. He must have done a grent deal of presching, also, waroiug 418 sioful neighbors of the approachiog jadgmeat, but they seemed heedless and unhelieving.
The long suffering of God tivally ctme to an end. Noah was commanded to enter the ark, which he did with all he was commanded to tuke with him, iucloding his owo family. God shut him in, and thus closed the door of mercy; so it was now too late to cnter, bowever willing oue might be.
Now comes a scene that words caaoot descrihe. The fountaias of the great deep were brokeu op, aud the windows of lieaven were opened. Mary would now bave entered, but it was too liste.
Jesus tells us, "As the days of Noah were so shall also the coming of the Son of man be; for as io the dayंa that were before the flood, they were eating and driakiug, marrying and giviog io marriage, uotil the day that Noah entered into the ark, and knew not uatil the flood carae aod took them all away." Matt. 24: 37, 38, 39.
There is a time coming when God will again wipe out the wickednese of the world. Jesue has built ao ark which we may eater and be raved. Will we be fouod failhful like Nosh, or will we be spotted with the world, acd lose the faheritace of the righteous: O let us oot be disconraged but follow the example of Nosh.

## dialogue

$\mathrm{F}^{11}$RIEND D., I think you Taokers are too streauous io the three dips in baptism. I believe you are honest is dipping in the name of each persoo in the trioity."
"Friend B., I agree with you in the arm, and whose heart departeth from latter part of your atatement; we are honeat, aod we read it so in Mnt. 21s.".
B. "Yes 1 know jou Tunkers r-ad it that way. But 1 Jobe $5: 7$ decides that matter with me. Joho says, these three are one.'"
D. "I agree with you on that quotation; I underatand they are one in the same serne that man and wife are ooe.
B. "I cae endorst that; I thiok it is a good explsaation. When the man and woman are joined together by the authority of the Lord they form a perfect uaion in simplicity and actioo, and whatever busioesa the man traosacts, the wife is satisfied without baving a second underatanding with the party the busbanad is dealing with, nod this howz $a$ ooenes.
D. +4 coutess I am well plensed with your remarks on the unity and ooeoers of manand wife. Wha you ever baptized!"
B. "Yes, indeed I was, aud by riogle immersion; the oue dip brought me ioto the three permons in the trioity because they are one, just as you remarked maa nud wife are oae. Now, Brother D., don't you seo the point? One dip is sufficieat, and I think you are about to give up the other two."
D. "Before 1 call accept of the one dip you will have to solve noother juestion."
B. "What is it?"
D. "Your wife was baptived some time ago. Plesse explaio the neeessity of her bsptisu.
B. "That is very clent to my mind. We rend, Rom, (6: 4, "Buried with him by baptism into denth." So you see it is necessary for the woma to be baptized as well as the than.'
D. "We agree on Paul's looguage. But you remarked you believed the trinity to be one, as man aod wife are ooe, and by one dip you entered the three, Father, Son, fond Holy Spirit. If this idea is correct, there is no need of your wife beiag baptized. You and your wife are oae, sod your baptism will answer also for your wife, and your ministers sught to bave used it in that sense, without taking the womau down into the water. But if you aod your wife are one (the Lord said you are) aod your ministers cannot work your wife iato the trioity by your baptism, aod must baptize her, then it proves that yon esonot eoter the three persons in the trinity by oae dip. Therefore, friead B., I thiok you prove the necessity of our strenuouscess, and my advice is, let Matt. 28: 19 settle that matter, and your ministers will presch and baptize by trace immersion."
B. "I have no time for talking any longer this eveaing.
D, "Call agaio."
A. F. Deeter.

## TRUSTING THE LORD.

> by j. s. suzapeEa.

"LO I aru with you slways." What encouraging laogusge, especially when we coosider the source from wheace it comeal How spt are we to put our trust in the promises of our frieads, io whom we have coofidence that they wiil aod cao perform that wbich they promise, and yet they are as hable to fail through some uolooked for cause as well as ourselves. "Thus saith the Lord: cursed be the man that trusted in man, and maketh flesh bis
arm, and whose heart departeth from
the Lor 1 ," I heliene the saime langunge is ns ayplian ite to nom now rat it was in tiat day. llow mony there are who
 man than they do in then protection of the "All Powerful," who is able to cre ate und destray, acd able to replenisi agan and nose can bioder. Theo why eoter ioto the legalized (by the world) gambliog scheme of iosurnag property and life agaiost fire and wiod and atorm? I said gambling tecause it is a game of chance in which either one or parture from the Lord, and putting more trust io the mooeyed man of the world? What benefit would it bave been to Noulh to have had bis property insured by the wicked meu of the world ? It may be said that he had it re vealed unto him that the world should be destroytd, aad there is 00 aonlogy betweea bis case and our-
Let us examine the Scriptures a lit tle: "For as the days of Noab were so shall also the comiog of the Soo of Mao be." We also have it reveqled what the future deatiny of the wicked is, in as strong lauguage as Noab had: "For heaver and eartb shall pass away, but my words shall ont pass away." "To day, if ye hear his voice hardeo not your hearts." Then why take thought fur the morrow or " "wake flexi our arm ?" "But," anys one, "why did jou plow this Fall to raise a crup next ycar?? Becanse I pat my trust iu God, and have a command that Ishould provide for my owo household, backed up by the promise of God, that "as long is the world stands seedtime and barvest shall oot cease." But where bave we the command to provide by iosuring, and that with sioners who bave no regard for God's Word, and have ao promise short of destruction, no more strength in themselves than the antedrluriao, nod like them their doom is plainly written iu the divine reeord that "ualess they repeat they shall all ikewse perish ?" Theo why put your trust in tuso or make flesb your arm? No we waot something more steadfast o leal upoa. Let us ibsure in the Lord's compary, which will never leave as oor forsake us.
There may not have been any insur ance comproies io oldea times, but we iofer from the reading of the Scriptures tbat there were some that put more trust in man than they dedin God. Iss iah says, "Woe to themi that go dowo to Egpyt for help, and stay on borses, aod trust in cuariota, because they are many: and io boratmea, because they are very strong; but they look not poto the holy ooe of Israel, oeither seek the Lord I' Isa. 31: 1. Again, 3rd verse, same chapter, "Now thee Egyptians are mea and not God; and their horses are flesh and not spirit, when the Lord shall stretch out his baod, both he that help. eth shall fall, aod be that is holpeo shall fail together."
Look at the iotegrity of Job when God gave Satne the power to destroy all his property aod his childrea, what does he suy? "The Lord gave and tie Lord taketh away, blessed be the oame of the Lord." We read to the last chap ter of Job that his substace was juat double to what it was. "Fur whom the Lord loveth he chasteneth, and scourgeth every son whom te receiv eth." Heb. 12: 6. "Now ao chastise. ment for the preseat seemeth to be josous but grievous: nevertheless after wards it yieldeth the peaceable fruits of righteousuess uato them which are ex
ercased th-reby," (11th versin samit chap t-r.) But we ar oot always propetiy xercised therely. heoce it does out yied that praseable fruit of tighteous me that it should.
Jano. syys, "Plessed in the man tbat udnerth t-mptation: for when de is tri--i be sball receive the crowa of life, whirb the Lort has promised to them bat love binu, for he hath maid, 1 will never leave thee nor forsake thee." He did nof foranke those that trusted in him in olden times, eveu in the lion's den, and io the fiery furnace. Aud be has also promived to be with us, if we trust in him. Pnul says to the Coriathbus, "God is faithful, who will oot suffer you to be tempted above that ye are able; but will with the temptation also inaken way to ercape, that ge may be able to bear $i t$, " Then with alt these reat and precious promises to encourage ns on in the work of the Lord, whs ann we so taitbles and unbelieviog? Romember that it was through unbe lire that the chilidrea of Israel were oot perritted to enter into the promised latd, and those thiogs were written for vur good. Then "let us rua with paterece the race that is sat before us, look. ing unto Jesus. who is the Author and Finitier of our fath," aud lot us doubleour diligence to make our calling nod election sure, and not put our trust in those thiogs that perish by their nagge, "for where your treasure is there will be your heart also."

## Let your lioht shine.

## dy sarall m. sammers.

"Lat your light on vhine before men that they may surs your good worlea, and glorify your TPON thia Scriptur there seems to be some diversity of opioion as to what the Savior mesnt. We all koow who he was talking to, but just what he intended they should underatand is what we want to koow. Some say that thary (or we) should be very xealous in preaching to others, that "Repeot and be haptived" is letting our light shine, or that obeying the other ordinsuces of the Lord's honse is all that is required. And a few tell us that conformiag to the order of the church in dress is lettiog our light shice. We believe that is nll right zo far as it goes, but then we think there are various other ways of shedding our light ou the world. We beartily eadorse he order of the breth. rea is regard to dress, but then the Savior don't say, "that taey may see your saiatly looks," but your "good works."

Visitiog the sick is one way of lettiog our light shioe, or performing good works. I doa't mean the way it 18 geeerally doue-a whole housefal going io. oo Suoday to get their dinuer and talk gossips, but go in through the week and not stay too loug, but eodeavor to cheer them up, or take somethiog to them that may please the eye or appe. tite. Aouther way is, if you know of aoy widown and fatherless orphas, to help them. It may be but little you cue do, but it may lighten the bordeo of life considerably to give them a sack of flour, or a bushel of potatoes; or if it is on'y a cup of cold water io the oame of a disciple, it will oot lose its reward.
Another way of letting our light shiae is by doing aoto otbers as we would have them do uato us; aod another is, "Provide thiogs hooestly io the aight of all mea." Another, "let yoor
commudications be yea, yea, nay, ony, for whatsoever is more than this cometh of + vil. Avoid all filthiness, fooliah talking aud jostiog whet are not convenieut.

RULES FOR MANAGEMENT.

## hy a teicher

1 Tile followieg quotations are uny rules for achool managemedt, and I believe will appropriately ap,ly to home managemeat:
(1) "In the multitude of words there wanteth out sio; but he that refraineth bis lips is wise." Avoid correcting a child us much as possible, but teach all you cau.
(2) "A soff answer turbeth away wrath, but grievous words stir up ang. er." Always speak and desl kindly with an nogry ebild uoless be or she is one whose feelings canoot be reached, save through the akia. (Such are few.)
(3) "There is that apeaketh like the piercing of a sword, but the toggue of the wise is health." Never use sarcas. tic lisaguage whea correctiag a chlld who expresses hiwself nomeaningly or fails entirely; for yoa may sink him io mire from which the can never cmerse.
(4) "Reprove not a scoroer, lest be bate thee." Some children expect to be chldrea, but hy all meaos try to disappoiat them.
(5) "The discretion of a man defer. reth bis anger: and it is his glory to pass over a transgression." See uothing, yet see every thiog. Do not take imme. diate action ou every migdemeanor, for they are not always as ridienlous as amagination would like to make them.
(6) "Fret not thyeelf because of evils," Do not worry because this or that one occasionally shows his evil. Evil exists in every one, and if you would keep childrea out of miscbief you must keep ther busily employed.
(7) "If thou faintio the day of adversity thy strength is sazall." Never become discouraged. Eveu if there are sernous difficulties to contend with, oever let childreo see that you are discouraged. Work with bigh spirits.
(8) "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Who, if oot the parents rad teachers, cas do good for the childrea? is it oot the duty of pareats and teachers to disci pliae and plant ruling priaciples in their miads? Certaialy; to parents sod teachera, in connection with pastors, ia given the evangeliziag of the world.
M. J. S.

## Meligious IIfems.

Lies go by telegraph; truth comes by mail, three boura late.
People's iateations caa oaly be decid. ed hy their coaduct.

A man can ootdogood or evil to others without doing good or evil to himself.
Satan sayb: "Yoo are ao worse than your aeighbor, and if you are lost many will run a had chance.'
It is easy to pick holes in otber peo. ple's work, but far more profitable to do heiter work yourself.

The inconsistent lives of professed Cbristians, are the great stumbling. blocks over which the anbelieviag world falls.

4

pUBLISULD Wa.eki,


Editor
J. II. Moone, . . . . . . Office Emito



at wonk
LANAKE, LLL. . . . DECEMBEH 14. 1880

Buo (2) unter und faully are vaitiog in Oaio.
Buotuen Haryer claad has meetings in Mt. Carroll lant Supday eveming.
Broturat Edward Mason is clerking is the Preacher ufico.

Brotera Daniel Vimurat, of Virden, 111, i in Ohio, preaching the word.
Buotuse Balsoaugh muse "trath is sharp bat it cute to beal and nol to lall."

Tunchuschen in Nurth Euatern Oitio arn having surue gooi tweotigg that Winter.

A number of members lately moved from North Eintera Ouio to the South Westera part of Miesour.

LET us huve a few good articles on the peace questan. Now ut the tume to educate people to deapise war. Do not worry ovor things that eannot be
belped. Kenolve to do what is light and mase the beat of reverites

PaE-hinst J. W. Stew has beer quite iediepued tor soveral weelcs bot is won
Last Saturday worning Brolher Martin Mey or lell for MrComb, ILL , to hold a serves of meolings for the Brethrea at thit ploce.

Week before last Brolher Solomon Bucke leak closed a benes of meotiugn at the Pik creek ebursh, Pend. with eight additions

We Iravn thast Brother George D Zollen con menced a serbes of meetingsat Jotu's Cori
er, W biteside county, lact Suudoy eveaing.

Jesse Calvert thinks that preaching in cibies wo unde w success. Hia effurt in Frederick , Ind., resulth in a good work.
Wuev eendiug phpere, contaning anticles to which you wigh to osll our attentaon.
Ir takes a cold barmaer to beed hot iron; you wish to accomplish good, kecpeoo, but do
nut get so cold as to treeza every body around you.
Decevuen the 6th, Bro. 1. B. Gibson was presching to large congregations in the Bach-
olur Ran church, Indatia. He reports good mutetiog t.
Tane Eorenga and Domestic Misaiou Board contempluted a meeting in Ohio last meek. We hope mach good may result from their consul tation.

We notice that thase who write about "go to heaven garments" are very modest when they syeak of "go to the ofler place garmen
Straws tell which way the wied blows.
Yesteway ut two o'clock Brother D. M. Miller lelt for McComb, 1 IL ., to assist in a meeting at thut place. He expects to visit one point is lowasu

Bro. Michael Kimmel and wife started to Iowa last Satarday morning. Brother Kimmel exprcts to spend some time holding me
ings in Jotuson Co, among the Germaus.
Beotask Bashor returned to Ashland then 4:h of Deceruber, having bees absent several monthe. He bas now traveled frome one end of tise Brotherhood to the other.
'F sons- of thoee who tall and write 80 mach agment "clothes relugion" bud more of thet kiod of raligion in their hearts wa would see less ornaments on their bodies. A freeh fountain does not send forth salt water.

Brortive R. K. Miller speat some weeks preachag in the Mami Vulley. Hettinks pome good minister ooght to locate in Daytor, as his labor
bert there.

Axthew Faller sayes The Seripturen give graces; Saints for holivess; Behevers for thei faith; Brethren for their love; Disciplea for knowlidge."

A man who is not a good listeper is not generally very well iuformed. Thie item will not dinturb the fealing of a wise man, bat may dinturb the fealing of a wist was,
stimg some one who thiuks what he does nut know is uot worth bnowing.
A ride of twenty miles torough the cold to preach u futural proved too mach lor Eld. R. A. Miller, liwnce he bas to sofier from a sovere in somo way aroid Irips of that kind.
Hap Geasur ordered a censan of the non-combatant, as early as A. D. 70 , how would the
Christiaus have been chassed? Would they have been set down as favorable to war? Here is a nut for uoms of our modern divmes to crack.
Brormen Howard Millet's cowmunication, on auother page of the fosur, will be read wath prufic by those who are interested in the cenuus he 18 required to take. His explanabion is quite
yataslactory to us, sad we hope to will be able to accorplish hig work withouk any embar to accortpl
rasament.
Ix justice to those who tell interested in the Kansas suffereva, sud b-1ped to fill the ear of Ir ivisions sont out a few weeksago, we wish to say
that the charchus at Cberry Grove, Shanoon, Arnold's Grove, Milledgeville and Latark all Look part in the good act, and we are glud that the bretires in the Maple Grove Colony are pleastd with what was sent thent.

Mexisters whoare consfantly preaching and writing shout corruption of the eluarch should turn to Revelations and read what the Spirit says to the revin churcheg of Asin. These
churcheas were told of their good qualati-3, and churches were told of their good qualth-s, , and
then fold how to correct thant which was out of order. If the same policy wers practiced now We would sce better renalts thau what we some tianes hear.
Pon a private member to wleep is meating looks bal eoough, but when a minieter sita in front of neougregation and sleeps whero he cant
be seen by all preseat it lopkston bad ; it is set. Le seen by all preseat it looks ton bad ; it is sek. ting a very utbeconiog exumple befure the
other members, beasides it seads a cold chil over the whole meeting. People think that if maniters can sleep uader earnest preschiog furely there is not much reality in religion.

We are in receipt of a letter from Aaron Berkeybile, of Delta, Ohio,also acard from Enos M. Shaw, of McCoorb, Obio, exposing une who calls himself Dr. Jotn Alexander, auotber time Stutsmau, and clams to bo is brothex, but hes
been guilty of deception. He is heavy set, durk complexion, and bas his right thumb off at the first jorut. Heqe traveling from place to place getting farous on the grousd that he is a brother. Look out for him. Keep a close watch on bat thomb.
How different sowe preachens are. Some of them are continually referring to what they did forty years ogo-all of the time talking of the past, but no further back than the time they commenced work. Then, thereare other who have tarned their hack to the past, asd are ateadily looking to the fature-they are consuatly talking of the future, and lagmg plans for future usefolness; this is the class of mea the world stands to mueh is need of. It is well enough to remember the past in order to draw usefut lessons from it, hut to be conatantly parading it before the people is detrimental to true Christian progrees.

There is a chass of ministers who have but one eermon which they fit to any text they may chance to select. That sermou consists in telling the people how corrupt the charch is bow sha has lost her first love and departed from the gospel order. W bilo listening to quch discourses we have wondered what is the use of parading such things before the public. If the charch is corrapt,and bas departed from ber former priaciptes, it does hur no good to be constantly telling her of it; it would be far hetter to epend the time teaching her the gogpel that she thereby may be restored to her original pority. Preach the gospel aud ask the people to accept it; that is the way to bring abjut a reform.

We need ao eartbyuake to shake down some of our wails. Ay a body we seek well furtitied plnces, where the churctes ace large and the doctrine in established; pumss where there is littie danger of oppoartion and then we feel secare, thinking to take the world easy. Many of nur preackers ars rustiog for the want of thr ood of oppusition that is required to make good and open battle on the enemy's works we may won become so weale that we will fall an ous prey to others.
Men who write agminst what they call "clotise religion" could apply their logic with qual force agaiust haphsm by calling it "waligion," or the communion "bread and wine refigion?" There io as much renson for one a for the other. It is unfair as well as illogical to try to weaken the force of a Scriptural re quirement by applyiug to it term that sound ridiculous. Call Bible thinge by Bible names, aud treat religious subjects with becoming rever-

## enca.

A lifuther writes that we should say mure agnimat the uto of tobacco, for be thinkn the halit is on the incrense in the chureh, and that evert youag members in places are falling into tbe practice. We wist to do all we cen ngainst this growing evil that first found its way into the world, and theu iato the elurech, but jost how to reach the winde of people who know to do good and yet arglect it is very difficult to deteruaine. We aim to nit the proper ex smple, for we do not use it, yor will we empluy a hama in this office who uses it. Thie is is far as oar power gocs in regard to that which concerus cthers.

W Z are in receipt of a copy of the Frederictr, Md., Daily Times, of Dec, 3rd, coatuining an interesting account of the baptiaual services performed by the Bretbren at thut place. We are glad to leara that the eause is prospering in Frederick. The article referred to closes witb the following remarlc-
Eider Calvert's manaer of presenting the
Elder Catvert's manaer of presenting the dogical, and as a consfqutence he bas daily many incereeted heareis. There is no doubt, that in tibe sear future, as a rosult of thas special ef-
fort, a large congregation of Geroan Baptists fort, a large congregation of Geroan Baptists
will be organized. Among the lending dcetrines will be organixed. Among the lending dect Iriune
of the depomination may be mentioned: in meraios, as tbe mode of haptism; the prsctice of the ordiaance of feet-wasmongi and op:
position to lifigatios. The membership of this orach of the Christian chureh in very numerour, in the middle and wentern States, and in colisble farmers.

## SOUND INSTRUCTION

0 NCE whale at Mit. Morris, we visited the Bruther Paycology,which is due the brel h. ren to know what was being learned by the lass. First, let me say tbat Psycology treats of the "power and functions of the humen son So far as they are known by courcionsness." The class was made up wholly of members of the church, and each one neemed deeply interested in the opiritual work. The sabject was, Will and Desire," and the Scripture, ${ }^{2}$ Not my will hat thine be doae, ${ }^{4}$ was introdaced. Wil means election or chose, and the Savior in us ing the expression, "Not my will," meant rathor, "Not my devire, but thy will be done. "God will bave all men to be saved." Here will means elects. But bis election does not asve men-it only opens the way for mbin to be saved. The people elected Jamee Garield, Presidenk, but that alone does not make him Prenident. It only opens the way for bion to b Prevident, which he can be by complying with ertain conditions. God elects-calla or chooses nous to be saved, bat they must now comply witt conditions which are adapted to their pirital needs.
"Ho doth not afflict willingly." Lam. 3: 33, Gud doth not elect-ious not choose to afthet "nor grieve the children of men."
"Yet desired they Pilata that he should be Glain." Aets 13: 23. Hera the act of desiring was not the act of willing, for deaire precedes willing. The Juwa desired Jesus to be slain, then willed it, besseeching Pilate to execate their will.
The heart is the seat of spiritual suaceptibilities, and a denire may be followed by a riola tion, hut as chere is almays an aiternativo where there is a will, we ean choose or refose, sid thns become responsible for onr willing.
We are therefore responaible for our sentimente,
but not for oor animal appetites. We ara
spousible for our choosing - not for what is pousible for our choosing.-not for what is implanted in our aatures by oar Creator. But wa are respoasible for our parverted appatites such as the use of tobacco and strong drinks for God does not implant a nature withon us to crave tubucco sud whiskey, hut by hard work ve give ourdelvea appetites for theso-thiss porrerting what God made. Of courset th. re is a natoral propensity in some trom birth for whiscoy, which is inherited from parvuls, but this does not prove that God purt it thre.
Our spiritual powera ure subject to command, for we are commanded to love O d and one anther. Love, however, is not an act of the will; veither is knowiag and feeling. A good rule is this: Where thero is no altaranto-a power of choice, there we nre not ruapoasible. but where we can choosn there we become rosponsible. I cannot choose or will to feel. I mist first bave sometbing to atir op or arouse my feelings; bence if you suffir paiu, I can huve no feling orer it until 1 know it, and I cannot koow it antil in some way it is communicated to me. Firet in order, yon muat bave pain; second, 8one one mnat comnunicate the fact to me; third, I nust helieve it; fourth, it affects my feelings. Tibe samy conceruing knowledge. A thing must firat be. By secing, fueling, tasting emelling, or bearing, I learn of He who is in to know it.
He who is in duep spmpathy with true knowledge cannot sit indufferently and hear these Scriptures discassed by Brothet Stein and his cleas. And we rould bo pleased to see this atndy made a leading feature of the school, introdueing it into the regular course. It certainly would asvaken the soul of exch one to a aense of duty and responsibility and produce such reeults us woold lun of lasting benefit. That kiad of worls we beartily endonet, sud if properly conducted will do for our young prople just whatevery good man and woman desires. That oue recitation was mauy nermous to as. We feel our spiritual mutars foil of jny and gladneas winle listeaing to the rocitution.

## "ONE OF OUR BEST MEN,"

fi REQUENTLY we hear, "He a leading 1. mast-one of our best men." This saying couses up when a question is in dispute; and when its advocats runs oat of argument he anewers, "Jubu E. does and he is aleading man -one of our hest mase." This is the batterythe "big gua" which in intendid to silence the man who is fixed on bed-roek, and wanta Goapel nuthority for the position.
A prominent man slyly fruguents a saloon, and the manhars of has eociety find it ont. Some are inflicting puminbment for the anfaithfuluers of the "leading man," but some ous cries out, "Leave tim alone; bo is one of our best iurn." Aud he goes free!
When you see a man stand on the line of battie where the bullets are fling like bail, and not flineb you say "he is brave!' Yes, he bas fortitude. Well, Christians need fortilude, too, and thas is what Peter meant whes be said, "Add unto your faith virtse." So when had practices are coming ap-wbes men's hearts hegin to fail, and the love of many wax cold, It requires moral fortitude to mithstand the vils. And though some, of "the hest men" may he found atanding right is the midst of the evils, not one of us ahoald receive them because they chance to be a leader. That a man a salesder is no evidence that he is right upou all queations.
Some ore fite up a "grand hotel" and pats init a "bar." He takes a preacher or, several preachers, or an editor of a religious paper tbrough the honse, showa him every post of it, the tastefol and attractive as well an the useful, The hotel-keeper feels eome compunctions of conscience and observes, "I presnme you would hardly approve of this part," referring to the aloon part, or perhaps the Eive huadred dollar picture on the wall. The presctier or the editor answers, "O I anppose you aimed to fit up a firet class botel." Moral courage oozed out of the tongne! Thas the thing is blinked over by an evasive prescher, and zustead of demon atrating his power to asee, he becomes an apologist of sia.
Again, a meraher is a fine raiser of stock. He worki his way up until he becomes president of a Fair Association. He feels aomething
gnawiug at his conveience oceavioually, goen to bis minimeter and nays, "Do you think $2 t$ any barm for Christizan to raive bine borses; fast horses to soll if they do not bat on them, but make good are of their mones?" The firat impression of the prescher is that a Christian should not do that, bat bie fortitude goea down. He hesitates and avades thy question b ses-
ing, "Tas raising and trainiug of fast borses bax beoours the order of the dag, and noms of our best men aro engagel in the bosinese. It is quite profitable, and as they claim to mako good ose of their money, I prefucae no ase can oljuct to the burinees, the querist, "thers is monoy in it, and if 1 don"t eagage in that hasioess some oare else will; snd I might as well make some money as not. You know I give freely, and the Lord loves a cheerful giver." "That if true," answers the preacher. "But you would not bet on the trottiog?" "O no," rapponde the querist, "out 1 might put nome monery inte the bunds of sume worldly masa who does bet: that would be no barm would it P" "No, thast woold be no harm," says the preacher,-"thut would be po harm, for there in Bro. -- one of our lust men, and he is president of the assucintion for raining und training fins Lories uod trotung them. You kuow be fe a lediust wan."
Thue the preacher slenga amp his foritade and the sins of tho people go unrebuked. Hu does not mest certain follien and erihs with a spuare front, but either evales then or keeps silet. $H_{t}$ is afeaid of the rich especially and of the poor geutally. The "littlo thing" which eat up the pure aud good,
are in his gigtht harmbey! Rust is but litte particles, but it eata up tha iron. So then wrading barmful thucs is e.ting up the zeal aus integrity of God's house.
The ministry should bs bound, uot only on first principlos, but on all of bers which antor
iuto pore living. We have uo destire to repregeut any one as kusaswed, for each man malies his owa election in this matter, sud if be will wot be sound, but a moral coward, we cill not help it. We cannot put fortitude in auy oap. We ase only ous way for such, and whenever
they beriu to waver they hurye start-d oultaxt way. It is the way of Lubidels, Universalustr, Spiritualists, Materialists, Romanists, with ull other ists which lead awny from God.
Then cease to build np a weak cause on the ples that one of gour "best mea" is in it. If be is in the wrong he is not the best, aud uo
amoant of apology can make ham right. Unless he repant he "suall hikewise prisb."

PROGRESSION VS. DIGRESSION. " $\mathrm{C}_{\text {BURCI Progression" is the title of on }}$ arlicle that contains a fav good points, but the line of thought introduced is not carefolly guarded. The Cbristisn religion ie not progrersive in the sease that the word is changing. Tbe world may move, and things cbango, yot the religion of Jeasas Cbrist remains the eanke, and will produce tho same resnits. The oak is progressive, but newer tarns into a wal-
nut tree; it is governed by laws and principles that uever change. Just so with the chureb; her progression is not tbe hind that makes ber more like the world, but is of that cluss thast develops iu her a resemblance of ber founder, quiros a proper distinction and separation from the world. To become more hike the world is not progression but digression. If to-day 1 ahould see a beastital grove of thrifty walnut trees 1 woald bave resson to expect good refults from that timber. And if in twenty years (pass the saue place, find the walnut trees all gone and black locust instead I would never think to call that progression, for we know,
that the waluut will never progress to a locust, but the loenst way take its place.
If Alexander Mack shonld rise from the dead, risit a fively finished churcb, and there nee nembers that be could not diatinguish from toe world, 1 do not think he would call that Chrie-
tian progression, nor do wa think Paul would call it "growing in grace," were he to bee the sume thing. When our people commenced tberr grand reformatory morement in 1708 their objget was to set ug the atandard of trath just as adrocsted by tbe aposties. As they adranced they endeavored to get atill nearer to tb Soriptares; that is what we call Christian pro*
gression, but when we depart from the grand prineiples they adrocated then we are digreesaray from Christ sud toward the world. Mas God belp us to kép oorselves unspotted trom tbe world.

## OF ONE HEART

$T$HE following from the New York Sur ahowa how nearly alike are Beecher and Ingersoll. Ingersoll spole in the Acaikmy of Music in New York on the political issues, and Beecher being present took ocecasion to con mand Ingersollism in wery strong terme:
Albert Daggot was called upon to preside, aid: - The man who is to epeak to yon wh nigbt is not to speak in a conventely or ctureb. but be is one who bas done valuable things for the rigbt witbout variableness or sbadove of
turnitg. In the name of cummou bumarity turning. In the name of cummor bumanity
aod true faith and true liberty I give him tbe riglts band of fellowship." Mi.c. Beecher turned to Mr. Ingorsoll, took his hand, and both bowed, whinlo the endience applanded the tablean. Then Mr. Beecher
sand that Mir. Ingeryoll was toe niost brilinat peaker of the Euglish tangue in any land on the hatue ©rere suldd coals of bire, so vuderuenth the lanibent hise of bie wis there were imper-ishabin living conle of soundeat trutb.
Ifr, Robert Ingeraill
3ubert Ingereoll felt uwikwurd, apparentiy
Plymueth purstor, and as be arose he trom the nyditate ret evez. He worked his lips, wipod
nes sernugg to whk at the reporters, said: "he Wurd Beecher, aod the wond will wait a long
timu for avother." Then Mr. Iugersil dhsted omp for awother." Then Mr. Iugerscll dashed
offinto a appecb.
Liter up Wifr. Ingersoll, turning to Mr. Beech-
er, sadid: II wart co thauk youn that your iutal-
 trioggh, and studded with stars euough to ena Ho you to grasp the baud ol a man in the eavst
of bumburty, however unch be disagrees with you." Upon thas there was aoother tableau and
greai caeering. At the close of the love-teast Mr. Beacher obtainel a vote of thauks for $\ln$ -

After such a wauifestation of instability, we vonder if milistera will stody Beecher's idraa aud presch then. We wender, toe, wbether people who lave very great renpect for the Bi -
hie will ntill eliog to Beecher, and the men who cling to bim? And laytly, we wonder visetber thas nation is not rapidly tending to unbshef and upiritual wickeduess. Brethren, let ns wateb and pray that wo are not swallowed up by the aame great monstur.

## THE LORD'S SUPPER

1 TEAT this inntitution ahould be ignoned or may not seen atraage when we consider that nearly orery thing in God's arrangement for man's salvation has been turned into wormething
clse or into nothing. Thast the Lord's Sapper else or into nothing. Thast the Lord's Sapper
orginally consisted of a fall meal-3 real sapper seems char euaugb trum the boly Scrip cures yet men in their own wivdom bave turn Luke declarey that Militenwise the nothing. Lukedeciares tast lisewise tbe cup alter thanks after suppier so he tonk the cup. If, my dear friends, the cup is a part of that supper, and in order to oharve the institation the cup Bow bo laken, how can it bn taken afler itseff it? Do not you see how jour reasoning en gulfs youp Do you see your awn axe cutting away the roota? Your children and your chil dren's ehildren may not look buck on that fird of argument (\%) with very much pleasure We present the following witb reference bo the Lotion:

Eaobsrist, a name apphed to the Sucrament of the Holy Communion, or the feast of the Lurd's Supper, in allasion to the blessing and bankssiving with which the last supper of our solemn fith bis diselples began sud esdel. churches frou tbe time of tba reaurrection, in commemoration of the passion and deatb of our Lord and in obedience to bis divine institution. Among the earliest disciples in Judes the Lords Supper seems to have been a regular mealprobably the principle meal of the day in each ramily into which tbe commomorative breaking of bread and partating of the eup of blessing were introduced as a part.
Subsequatis to a part
came together and beld a festival ie coumona practice in which originated the agape or love feast in the course of whicb the brethreu saluted each other with a holy kiss.
The sboses whicb grew out of this and which sre ssreroly $r$ eboled by St. Paal in the first epistle of the Corintbiuns led to a separation of the two iostitutions; and the commemorature observance bas sinco been colearated witb a self-Johnson's Cyclopedia, tol. 1 , p. 2619.
This anthor in desling writh facts could $n$ fail to notice that the criginal orjer was "a regalar meal," and in connection with this meal "tbe cap of blessing" was observed. Avd be fails not in mentioning that the "brethren salated each other with a boly kiss." How is it, friendu? Wbere is your sapper? Where the holy kiss? Why ahould you regard us as faustical for clínging to the spostolic order? All the testimony obtainable sbows that the first Chistians wben observing the Lorded Sup. per, pratieed the boly kiss; now why abould We suffer your displeasure for doing as they did? Wou'd you not look upon them as you do on us if they were to arise from their graves and de as we do? We put these plain questions o you that you may stop and consider your ways, for we verily believe you have gone avay
from the apostolic order in some things. Come et us leari "all thinga" of Jtaus. x. x. e.

## FASTING.

JoOHN's diseiples came to Cbrist enquaring why they and the Pharisees discinles baed vior cualo them to ndedorthand why it was, ond he further says-"But tho dnys will come, wben the bridegroom shall be taken amay from them, and tben aball they fast in tiboss days." As nowb as to oay they shall fast in those daye And now since our Redeemar hus snid we stould fast, mould it not be well for us as his children to have a certan day to fast so that we do uot lose sight of this pasitive command? Coutd be beld sacred salect ons of fisting? If the breth ren deem it prudent we will be glad to nee some remarks in the B. AT W. shortly.
C. D. Hilton.

Rzanase. We are not in faror of settigg apartaday for fasting, for there ie nothing in the Scrptures to warrant angthing of the kind; but we are in favor of faytiog, beliesiag it not only Scriptural bat beneficial. For yeare me bave mode it a rale to fast hofore entering a eficial to the mind. If on important discourse is to bedelivered, or an article to bs prepare 3 requiring a specist effort, wo find fasting graat belp. If members would fast before at fending meseting they would find themselve less disposed to sleep during services. We fa-
vor the idea of making fosting a practical work -teneficial to hoth body and spirit. 1, , y. .

## THE NEW REVISION.

T
E intersst in the Revition of the Eaglish ow Tetament is quite general. Tbis justifes us in referring to it more frequently
than we boold otherwisa deom it advisable. Our readers will want not only to got the new revision, but they want to be sure that they bay the right one. To them, therefore, the following paragraph from a circolar letter received from Drs. Schaff and George E. Day, Fresident and Secretary respectively of the American Bible Revision Comailtee will prove of interent:
"The American Committeo of Bible Revision hereby annonnces to the American pnblic that only those editions of the New Revition, including tha marginal renderings, wbicb ate ublisbed or approved by the University Prenses of England, will be recognized by us as the authorized editions.

We ara requesied to say that a warm friend of Health Reform bas made arrangements with Dr. Robert Walter, of Werneraville, $\mathrm{Pa}_{\mathrm{a}}$, and prid for the "Lawn of Healch," for six months, brotherbood as given in Brethran'a Almanae for 1850, and that avid ministore need not be afrad to take the little paper out of the ofice from Dr. Waltar bimsell, who is the editor of the paper.

## OUR MAIL.

- Moars Y. Suavely's addrets is Kearnly, Boffalo Co, Kaosas, inntead of Heary as publisted un No. 4s, page elgbt.
- Bro. Brabsker's article, "Selling Below Cost," bas been copied into Zion's Watchman, - paper hasing a weekly circulation of 7,000 . - Loraine, Ill., Dee. 3rd. "Last night we edjoyed a pleasint commurion at the bouse of Brother J. M. Strickler. I am bere enroute for home. " - John Wise.
-We have jast received two boxes of the Problem of Euman Life, and tho orders now on will he filled to dap.
-S . M. Saunders of Independence, Kansas, writes: "Yesterday and to day, Nov, 18, 17, we are having a soow storm, and quite cold weather, nomething very unusal for this olimate Health goos."
- "1s traveling 1 learu that tho brethren are rery solicitoas about our papers, seaing in anie an inclanation to iusinuate ou othor 6ditors. Continuo to keep the B. aT W. a cloan sbet. Nowis the time to be as "wise as merpents and barmless as doves."-Thow. D. Ly-
-Bro. Peter Brower,of South Euglisb, Iowa, is meeting with good success in his work for the B. at W. Ho commeuced eanvassing Deo 4th. going from bouse to house colleoting subscribers. He has added many new names to bis list.

Pure Religion. This article coutaina a rod line of thougbt, but wonld have to be re written lefore it would do to publisb. The Wricer wases aome good points 1 a regard to the spots of the world, found on many Clariations. Ae reters to the unbeconing lasbit of jesting hefore the world, atil promsing to do things and then fall to ooase up to what was agreed apon. He addas: "If we are born of God we cannot be too caroful in rigard to our iofluence; oar children will notice our condact-our oyory day lifa-and see if we are in possession of pare religıon.
-D. S. Mo:gan \& Con, Manufacturer of Trimph Reapers and Mowers, bave preesuted of Fith a benatiful map, represesting a Birda-eye siem of Chieago. It in the most satisfactory arp of the place we have yet seen. Address D. S. Morgan \& Co, Chicago, IIl.
-Send to C. C. Clime \& Co., 92 West Jeferon St. Louisville, $\mathrm{K}_{y}$, for agenta outfit to sell ProL. McGarver's book of travels in Paleative Tbe buok will contain nearly 600 pages, and 122 illastrations, and promisen to he the most anteresting work of the kind pablished.

Some one writes chus: "I will send yon oeries that I sent you last Suptember. I would ike to get nome information by some one, bat Eseeme almost unelens for me to ask it from be B. at W. Either thay do not know, of doa't want to give it." The writer of the above send an article and a query, bat gives neither bis name, nor postoffice, hence we have o lay bis matlor to one side, for we cannot re apond to anony mous lettare.

Wartiso from Eld. Daniel Woll's, Washington Co, Md., Dec. 10ish, Bro. S. J. Farrison ays: 'We has presching in the Manor ehareh last evening. Good attencance and attention. Will try it agsin to-nigat and to-morrowevening. Bro. Jesig Calvert is expected to bs here to labor for them. In traveling lately I bave bsd no opportunity to write np "Sojourning." Tbe Bretbren here bave good hoases but they are all plain,"

The Mrami Valley meeting, after a two and s balf day's session, elosed last Friday noon, Bro. Eihelmas was in attendance, and will give our readera a report of the meeting in next issue. We look for bim bocre to-morrow. To-nigbt be is to preach in Plymonth, Indiana.
$W_{\text {HEx }}$ we went to preas last week the thermometer stood sixteen degreas below zaro, Today it looke like Spring; the snow has melted and the ground is thaving. Thns one extreme follows another ia pature sometimas as well a 3 in other thing",
Bhotare Oliver L. Cover, som of Bro. J. I. Corer, New Geneva, Pa, if now in the B, $\Delta T$
W. office, baving come here to take a printer's ours.
Bao. Daniel Holninger and wife, of Marion, Linn Co., lowa, reacbed Wayneshoro, Pa., one week ago to-day
We learn tbat Brotber John Flory, of Bridgewater, Va, is traveling and prescbing
in Pennrylvania.

#  

Hablands, tove yoar wivsa. Wives, submit your
elves nath, gour owa hishanda, Children, obey aver nirevis. Futhers, proxokenot your childreen to


## LEAVING THE HOMESTEAD

You're goling to leave the homstead, Jolin, You'rutwenty-one to-day,
And very norry I am Jobn, And very norry 1 am Jobn
To see youl go away. You'vo lahared late hind early, Joln, And dine the best you conld I aln't yoing to stony you, 'olun,

Yet something of your feelings. John, I s'pose Th ouplit to koow, Though many aday has passed awny Twas forty vears ngo-
When hope was high with
When hove wis high withlu me, Johr,
That 1 , with atrong and
That 1, with strong and measured atrok
"Cut loose" nad pulled from ahore.
The years they eome and go, iny boy. The yours they come nud go; Avd raven locka and tresses bro My lifo has known fta sorrows, Johs. Its trials and troubles sore Yet God willul has blessed me, Joltu "Io besket and is storo
But one thing let mee tell you, John. Bafore you make your atart, There's poore io being honest, Join
Twice ofer than being smairt. Though regues may seena to loarish, John, And stering worth to fafl. Oh krep in view the goobl and true:
'Twill in the end previlh.

Don't think too much of money, Johin And dig nad delve and plan, And rake and sernpe $\mathrm{m}_{\mathrm{c}}$ every stape, To board up all you cin. Though fools may count their nelies, Jolun, The best of wealth la yout The besth of wealth la y outb nud health,

And den't be nenu or stingy, Johin, But lay a listlo by Hat you eard; you soon whil learn How fust twill maltin) y . You'th have a geodly store of woalth to furnish ull your needsAnd may be something more.
Thare's shortar cuis to fortupe, Jobna, But those who save their sel -respect "All is not gotd that glitlets," Jobn. And makea the voigar stare And those we deem the richest, Joby.
Have ott the least to spare.
Doa't meddle with your nelghbor, Johis Tbeir sorrown or their cares;
Youll fiul enouplito do wy bos, You'th Gult enongli to do wy bo
To mind your own ufisirs, To mind your own affisirs, The worlh is foll of tale ton You cau siford to sturk; There's lots of peopie remalv, John,
To do such dity work.

And 16 amid the race for fame The win a shiniog prize, Tte hmubler work of honest men For each one has hin masise: In lifós unchapging plan, Jobu, Though lowls be bis station, Jo He is no leas $k$ toan.

Be good, be pure, be ncble, John: Be honsst, brave and true; That they should to to yous: And put your trust in God, way b
"Though dery darts be burled; Tben you can amile at Sntan't rage, And face a frowning world.
Good-bye! May Heaveu guard and bless The old footsteps day by day; When bonse will be lobesome, Johu, The crithets are gone awity. Whil bave a sadder tone: heartb The old fomiliar ser will So lonely when yon're gon

## Yee Be Britarne witront

## LIFE

## HY LOTTIE KETTRENO:

## Life is but a winter's day,

$\mathrm{T}^{\mathrm{I}}$IS is the occount which the Pott gives of humao life, and if you will eonsider it you thil fond a rast amount of truth contoined in persons to think of long life; ther look formard with bright anticipations to a long and happy life, hat as the yeare pass away, and ther be-
cocre older they find that life is not as plessant as they thought it would be whes first -tsartiog forwari into the world.
My dear friends, life is vory uncertam, ond whatever you have to do ougbt to $\mathrm{h} \rightarrow$ doce at once. You ougbt to make good u-e of your time, for our life passeth away as a shuduw, yet esth day that breaks o'er as lesves behnd us
some influence, sotne impressions that may ever have an end.
Youth is the gathering time; it is the time to be husily ougaged in laying op neefu! knowledey fur time to come. Youth is the seed time of life. If tho farmer leaves the time of wowing pass hy, he will have no haryest in sammer. If you do not iraplant withia your minds oow the seedt of truth and wisdom, you will be ig monhood. But yon must remember that many are called to leave thin world in their youthfisl dsys Everything you do, however trifling it oay neem, hiss a bearing upon your future life. Yon will reap as yoo sow, and every day you rbs sowing some good or some evil. It seems to you no great asatter to trifie away an afternoom, but you are thereby getting a hahit o
idienes*; you are losing just so rouch of lite The great purpose for which you were ereated is to love and obey Christ. Life is short, therefore do not put off the serviee of Giod for a more convenient season, for that season will never come. Remember the words of our Sav-
ior, who said, "I mest work the works of hie that sent me while it is day; the night cometh when no man cati work." This is what lew jougg persons think muci of, but those who do are happarer and hetter whed thes be wos who Jove and obey Christ.

## SHAKING OFF THE VIPER

$\mathrm{T}^{\mathrm{I}}$E tpostle Panl was a busy man. Thus he kept out of wischief, but freqently got in to trouble. Wherever he ฐras, whether perse-
cuting Christians, baranguing mobs, pleadiug is cause before kiugs or ecuperors, journeyin y land or sea, writing epistles, or directing gospel work, he wes ever an active man, earnes ad efficient. Etabarking as a captive on buard a vessel of Adramyttium, he proved his fitues to command, and liefore the voyage was over be was looked up to as the leader and tho de-
liverer of the ship's company. Whea at las the ressel was grounded and shattered on the sand-bar at Melita, asd Pau! with the rest of the passengers and soldiera, dripping and chail tives kudled a fire and sought to make then avos fortable in tho rain and cold, we are told that "wben Paul bad gathered a hundle of sticks, and laid them on the fiee, there came a stichs, and of the heat, ead $f$ stened on his hand.
vipor out Aud wheo the barharians saw the venomou beast hang on bis hand, ther said amons themselves, No doubt this man is a marderer whom, though he hath escaped the sea, yet rengeance suffereth not to live. And he shook
off the beast into the fire, atd felt no harn. of the beast into the fire, atd felt no harns.
Howbeit they looked when be should have Howbeit they looked when he should have
swollen, or fallen down dead suddeuly; bat after they bad looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." Acts 28:3-6. If Paul hal been like some of the eminent, grave, and reverend divines of the present day this. If instead of husying himsolf picking ap atiche to feed the fire, he had wrapped his clersichs to feed the tre, of apostolic dignity, willigg to be waited upon, he would have had no trouble with vipers, But he would have had no trouble with vipers. But he was too busy a mas for that. He gathered the lundle of sticks and laid thom upon the fire, and presently the viper, warmed by the heat me forth.
There are men to-day who have a wonderful faculty for starting ripers. So long as everything is cold, wet, and drizzly, there is no danger of snakes. But let a man build a fire, gathor the fagots, and feed the flame, and ten to one sonue Fipers, or slanderer, ot enemy of some
sind will fasten upon him. If they cannot discind will fastes upon him. If they cannot disprove hin arguments they will damege bis rep
atation. If they cannot meet his facts they will assall his cbaracter. If they cannot prove they will aceuse; and if they dare not acense they will insinuste. The viper roeddled with nobody eise, bat fastened on the hand the fire The same class of men froce that day to this have huilt fires, and had trouale with vipere
The people of Melita looked on. Tbey were not disposed to take siles in any dfficulty between Paal and the viper. They conclnded he
mant of course be a bad minn, and thongh he
sued by divine veng a we. They did not onderstaud that riperi geteraly fasteu on tho-e who. diaburb the u ; and thas they are quite us likely to fasten on good men as on had. men. So thes waited the issoe, expecting that Paul would perdily yield to the reptile's power and that his awolleu form would fall dend at their teet They were mistakes in their asticipation. "He shook of the venocrous beast and felt no barm. A gond many prople occupy the sacre position They see the vipers fantesing upon some man Who has built a cire aud made their position too warm for comfort, and they watch to see wheth$r$ be drops dead. It ho dies it was because he deserved death; if he survives the attock of thi iper they may deem that ho 18 a goid.
We would not advise anybody to cease to work for fear of vipers. If God has touched their hearts and filled their soule with light and bessiog let them kerp at work, build fires, and feed the flames, and if the vipers come shake them off. Doant he afraid. No man can surve God actirely and efficiantly without having omesort of frouble with tho devil. The ganer tion of vipers is not extinct, nor are there any indications of its immodiate extinction.

## HEELS.

## Ex J. H BLIES.

F
f ASHION to-day says, get a high-legg +4 ooot, ss tight as you can bear. Get it lace nearly beneath the conter of tho loot and bave the bottom of the heel about as lunge as a se.cent piece.
What does common sense say? Wull, I do not clam to be the oracles of conmon sense, sdmit that it says, "All this is ridiectilous." hink it will say as it sees a lady tiled op on web beelo, mincing her way along inikints not monch bigger than gentleman's pastaloune, that whed bigger than gent
he is simply ridiculous.
Common senee will asy that the beel should
Common sebee will asy that the beet ahoud
be low und large, ro that the weight of the body will reat down firmly on the whole foot There is an unnatural strain upon all th werves of the body in the present style, and ar to the?
Common rense will bear the voice of experi ance and of the medical protersion, zasing that mall, bigh forward heels induce many bodily troublea, among them weak ejes and nerrous prostration.
I saw a very excellent little article in a rereferenco to the tye "Counecticut Farcer, men, and sppaking of this watter of hee mong other thinge.
Men often adopt very ailly and ugly fahhion but the poor womeu ate
This tespotic queers.
This matter of heels is a small matter, but one of great importance. And I should be glad if the secular and religions press would both speak out sonsibly upon the subjeet. I talked with an agent for a large shoe firm ahout the folly of shoes as I have spoken, and he sand the dealers furnish just what is demunded.
Why will not sensible ladies insith upon sebsible things, and instead of puttiog their pretty foot into such a stior, put it down to atawp 3 corsets, if you please, let tight skirts, the iil iy shoe. And we will hold up both bands to have the tisht bools and the tobacco of the men (which is woris than all tie follies of the ladies) go also.

## I go in for pro

 pretty foot is perhaps next to a pretty face, but mnatural and harmful constraint is a panful sight.
## WHAT DO PEOPLE GO TO CHURCH FOR?

$I^{5}$
you do go to charch for the good of your soul, why do you make each a fuss about a new bonnet to wear? Why do you tell your pa. that you cannot poritively mear that old silk to church another Sunday, or the old clank? although it is is coost likely but a fow weeks ince the despised garments were paid for, an admired as extremely etyhish and grand. I bate to see women pretend to go to chureb to get good, when they really mean to get a good glance of the clothes of the rest of the cangregation. I'll wager a new pair of gloves with any chnreh-going man, that bis wife known jast how many new dresaes every one of her acquaintances hae worn to charch daring the esFon, and all the world knows that no woman ever went to charch without taling an
iuventory of the bonnets brlore she sond a siugle prayer.
Breas the
Erea the little girls sean the hats of therr phaymaters, and toss their littlo beads at every oub less elegant than their own. Why can't women wonihip Got in a dress that "has been worn four Suudays alresdy?" Why can't she pray just os well under na old bounet as a new ne? I igher than the bead of the person who ollared thew, mid I kuow that nowe wonen's prajerd on no hixher than their new bomets.
Now I dothink the men aro more worthy In respect than the women, While woweu uretend to go to churele for the good of tbur monle, when they really go fur the purpose of showing their cluthes and suring other peo. le's fiuery, the men come out holdly, wad let very one know what they $q$ s to charch for Yes, indeed! They settle dowu to the corner of their pow, and go to sleep at once-just what hay came to church to do and I declare that naw only twelve men in chureh yesterday lint dida't nod during sermon time. Perbapes
 has. Hall right! I did, and the women too, to He if I could find out what folks went to church for, and I casue to this conelu-ion: Mungo to crurch to get a good nap. with a minifler and cbor to pitt them to sleep. Women go to unv their hew clothes aud sps others, while the minister gofe for the moneg. No wouder hat people ure 80 wiched nowudays,
Don'taste me what they ehould go for. I hoold tell yon, if you did, that we abould all go to church to worshig God, to forget the cares and vexations of the world, and let our thoughts follow the words of the pestor from arts to bearen. Bus there it is again. Just as likely as yot the minister will roll up hi leoves aud pitch into politica, band over but, r launch into sume high-fling, favhionable thum or other, and then where are you? Just as anod to be tet home, sculdiog because you've got no aetv dreas to appear in.

Mr. Moody telle of a blind beggar aitling by sidewalk on a dark night with a bright lanwern by his side. Whereat a pazter-by was ac puxzled that he had to turn back with-"What in the world do rou keep a lantern burning for? You ean't see!" "So folks won't atamble over me," was the reply. We abould keep our lights arightly burning for others' sakes, as well at for the good of being "in the light" ourselves.

Bear thoz, my son, and he wise, and guide bine heart in tho way

## dtatrimomial.

STVORD-HOYD-By J. H. Moors, at ble rest dance in Lanark, Ill Dec. to, 18sw, George il Illinats
RANTZ-WYATL-Dec, 4, 2030, by D. B. GIb son. Bro. Michacl Franty, of r'ath
sustor Jenuite Wyatt, of Flota, Ind

## fallen Aslefp.

##    Thas and mbors Mo Eathat what wh <br> DEHAVEN. - In the O wl Creek ehurch, nor Ts years, 5 months and 14 dayg. Fuberal nervi ees by bretluren H. Ke ler and Wm Murray. <br> Abner Fidlet, <br> Co. Mo. Rachel me, daughter of and sister Mary Wagoner, aged a years, ononthe and 27 dayj, Poniral services by the 6 monthe and 27 days, ${ }^{P}$ ? writar from Luke 18: 15 . <br> 8. A. Hosweroer,

AVIDson - In the Moreer church, Ohio, Nov 27 Lb , 1880, stister Ary, wife of Bro. Jacob Dawid son, aged ti yeark, Fuberal diroourse by J Sbellabarger from Rev. 14: 13,
MACONSON. -In the Neonha connty chureh. Kuusas, Nov. 25th, I880, of train fever, Eure M., conson, of 1 year, omonths and 5 dayz. Fone ral services by brethren Sidney Hodgen and A. $\begin{array}{lll}\text { J. Hixon, from 1 Tbess. 4: 13. } & \text { O. P. Thayta }\end{array}$
SNDER-In the Brooklyn church, Poweblick Co. Iowa, Dec. 3d, 18s0, Marna, wife of Eld. Jacob soyder, aged 44 years and ten months, FuNebraski, and Solomoa Etamy of Lina CO, Iowa, from Rev. 14: 12, 13 G. W. Horwood.
(1)um Mible (rlass.

Lhat no man arelc lus own, but esery man seek another's wealto."-1 Coz. 10:24. 18ro. Stein pleare
Ws. T. Sxire. answer.

Wby dha not Cbrist begin his ministry before
was thirty yeara of age? 2 . Witu it required of be was thirty years of age? 2. What it reqnired of a man to be ibirty years of aze onder the Mosaleal
digpanatlon in order ta oftieiate in the High diopensation in
Priest's oflice?

## WISDOM'S HOUSE.

Some one please explum hrot, fo 1. "Wisdoer hath builded her house, ahis hath bism out her
Frasikin Royer. seven pllars."
COLOMON here prophecies of the coming of S Christ. Carist himsulf is the wisdom of God; be in the foundation of tho house or lare. This chapter can be filled by comparige with Matt. 22: 24

## NOAH AND THE ARK


(GOD nade known to Noab toe coming of an arh in the year of (era of the world) 1536; or M. or 2345 , B. C. Noah was 480 years uld 600 when he ferished it. He was 180 yeara


## ©ortespondence.

THE LAST SERIAL MEETING AT JOHNSVILLE
$\mathrm{A}^{\mathrm{T}}$ T the obeure and primitive meeting-house congregatma by the uuspgesestive name of "Bradshaw," situab d at the eastern base ou Parra mountain ou the 4 th Supday is Octaber.
a fety of the faithfal haved met for the ordigery exercisos of our mownthly spprintumpt, bat be-
fore the commencoment thereof the guestion fore the commencen ar therest the guestoy
of holding our soual series of cavetings at Johosvilie was disedssed, and it was soon ob
served that the apirit wented the weetumg. Aeserved that the apinit weatesi the weetwa- Aeday for the comsuencement tbercof and all the brethren were exhorted to prepare for the work by difigent prayer for all outpouring of the
Pentecostial epirit upon the church and the penple. responied to the first appointment, and wero addressed by our iudefatigable co-laborer, Bro J. Grin-D. We bud oxpected Bro, I, Ener of
the Roanoke congregation to be present according to bil promise, lut he failed to put in un appearsuce. Bro B. F. Moomaw eame to us
on Sutarday and assist din some church lousinees during the day, and at the conclusion thereof administered the ordinance of baptam to a damssl of seveuteen peare.
At night the eougrgation was addressed hy
Bro. B. F. M., and nu earvest feeling seemed to manifest itself. On the following day the foberal services of the infaut son of freend Geo. and Alaby Bakin were condncted by the brethren. Good order and mach solemnity preand was addreased by fatber. The juterest evidently sppased to be deepening. Cold and bardened sinners gave atteative audiance to the word spoken. Mondsy nigitt the congregation was up in the bnodreds and gave prayerful attention to the word preached. Atu earonst exhortation followed the regulaz discoarse. At the conclusion of tue exhortation ia lyynn of
invitation was suag, and all those who had reinvitation was sugg, and all those who had re-
solved to formake their sios aud to cast their lot solved to forsake thair sins aud to cast their lot
with the people of God were asked to make it with the people of God wars asted to wake it
knowa bs coming for ward and taking a seat knowa bs coning for mard and taking a seat
designated. At the first there was wol response Lough the feelinga and hearts of many were evidently profoundiy stirred. Presently a youth
was seen to leave his sent and quietly weod his was seen to leave his sent and quietly weod his
way through the congregation to the desiguated seat. Hew ws sona followed by another. At this junetore the deep, pent-up feolings and ensotione of panitent sinners irresistibly broke forth end a scene of t'se most iutense solemnity eusatd, sueb 38 make ummorta! impressjons on our bearts sod minde. A young woman arose and came forward, followed by another and yet another, and tiey were quickly follow-
ed liy a youthful Samuel just twelve years old.

Weeping and lamentation werelheard over the hoose, and for awhile it appeared beaven and earth were hreogbt together, so mightily wers
tbe people's hearts turned to the Lord. It was the peoples hearts turned to the Lord. It was worth a great \#acrince for the Lord to be a
witness of and participant in soeh a glonom ecene. Three eisters in the fleah from sevenEcene. Three risters ts the fizah from seven-
trea to twenty-two, were now reated on the converts hench with a son of our dearly beloved brother Jobn Jobn, aged twenty-four, who is brother Jobn Jobn, aged twenty-four, who is
gifted of the Lord, a son of our faithfol Bro. gifted of the Lord, a son of our faithfol Bro.
Tacker, and little Samuel, eldest son of Bro. Tacker, and, little Ssmuel, eldest son of Bro. Jobn Garman. O, glorious acbievement! Let
all the angels rejoice. The ensuing meeting all the angels rejoice. The ensuing meeting
war withoat special interest. On Wednesday evauing ons little girl of twelve summers came forward for membership. Thuraday and Friday evenings were unimportant rave in a contiaved interest iu, and attendusce on the minBro. B. F. M. in visiting enquirers and doing other pastoral worl. Tbe resuit of the day's work was three edditions to the liat of conwork was three odditions to tive liat of con-
verts, manking in all cleven daring the meeting. The sttendance was fully kept up Suturday vight, aud ou Sunday, thougb the temperature Wight, in unpleasant proxumity to zero, our spacions houae was nearly filled with as deeply moved andiezes as ever assembled within its socred walis. After the nsual services the can-
didates for baptism, six in number, (the others didates for baptism, sir in number, (the others
wre expected to be haptiz-d in the early future) atood up secording to the solemn usage of the church and took upen themselves tho sacred obligations of peace asd brotberly love toward the perple of God. The congregatiou then repaired to the wator side, the place where the seul of baptism in art upon tbe holy confession of fartb, and a renurcration of the world. The water whas in a freeztog coudit-on yet the youthfu! cardilates boro tho chilly bsth with that Foritude nad beroisro charaoteristic of those who give up all to follow Christ. The contin-
ued contaet with the freazing waters, aggravaled by a piercing wind, mads a hitter expeframe was sourcely sikequata to the prolouged expuaure Mych solementy prevailed, and twany otbaze who were prement, I ame pers
drd, are not far from the Father't kingdom. Father did the mist of the miuisterial wor and the dear bretiren beld up bis lands by worls of ctheer nud by earnest prayer and by talking wath and chiortiog their neighbors du-
ring the day, and the \#oly Spirit blessed our ring the dsy, and the Eloly Spirit blessed our wuiled work and the results are sucb that all Whu love the Lord can r-juice. Woe to bim The Johnsville eoogregudion is ateadily and slowly groning, ont an excellent spurit pre-
vants. Tho rembery are plain syd zeat in their appacel, and preaerve those marks of distiuction from the world that bas always charaetarized the churcis of God. Althoogh the much alused term, "old order," so little understoud had in our coogregation, and although we
tion are much peraecuted by those who are praying for tho success of Harahyam, yet we invit
compsrison with the most devoted sdhercnts of Apostohe simplicity.
The Lord is evidently with us, and with His streugtb to sopport us wo feel like the lioms
for boidness, and ses a glorions victory dawnfor bolduess, and ses a glorions victory dawn-
ing upon os in the near future. g upon as in the near future.
D.C. Moomatw.

## PUNCTUALITY-EXACTNESS

## heober for bye-satye.

P'
NCTUALITY is the Cbristian's passport to diatioction; it is what proves him to you owe a debt that you are fearfal you cannot weet when due? Go and tell your ereditor. If he cannot wait on you, borrow and pay it by orrow again to metet thas new ohligation. We have known persons to horrow three times wutbin a week to make good their word, and lose nothing hy it, bat gain the confidence and respect of those with whom they have dealinge. Another nice adormment for the Cbristian Another nice

## Exactimes.

Be exact in all your engagements. Do you borrow a tool from your neighbor for a day ure to returu it suith your convenience? Be ure to return it withio the specified time en aetly as you found $i t_{\text {; }}$ it will mark poo in his eatimation as a man who can be relied on. Too ofteu the reverso is the esso; the day lengthens into a week, and zeighbor B. is obliged to go aftea the borrowed article, or hhe may find it laying in the front yard sometime. Some people cannot see that these little
points make any diff-rence, bat they ure great when viewed from the proper attitude. LikeCbristians, eannots, ste the necessity ot being so esact in the obsertence of the sations dutien esact in the observance of the various duthez
epjoined in the Scriptures. To snoh it might mperell to teed the irjunction sacto il might br well to beed the injunction unto the church
of the Laodiceazs, 'to anoint the eyes of the Laodiceass, "to anoiat the eyes with eye-salve, that thou might see." Certainly valuable remedy. You want the recipe; her it is. "Take equal parts of unhounded coufi deace, implicit reliance ond sincerity, simmer wogether over the furmace of love, seasob well with the incense of prayers, add sufficient resc-
lution to eause the whole to result in faith which worketh by love.
J. F. Bitzesotz.

## MY FIRST VISIT TO IOWA.

IIF AS kindly invited by aister Elmira Armstrong, of Dslawara connty, Iowa, to pay them a visit, and accordiagly on the evening of the 11th of November I tools the train at Hudson, Ill., Via. Illinois Central Rasil-rosd, found myself Dext morning at Delaware Centre, lowa, and was met by friend John Armatrong, who took me to the home of bis mother Sister Almira oud her daughter are the only members in this place. They hold their memberahip in Linu county, where Daniel Holsinger and $A$ bram Stamy have tbe oversight. After boldiog oas mating and otberwise exjoying ingsalf with the kind family, on the 241 h was conveyed to Linu county, where I D. Holsinger, S. Stamy, Thomas Sum wer Miller, and A. Stamy, all ministers; and breth ren Harrison, Bonebreak, Mitchel, Seuger and a boat of otbers, and last but pot the least, aunt Rachel Stamy, formerly Creager. For tirenty yeara I had greatly desired to see sister Rachel. Hid a very pleasant interview with her; heard her relate ber remurkable dream of forwer days; heard her plesding voice in prajer also gave ua a description of the latt move ments of a mute sister. In this last it sisemed to me I was brought nearer to the golden gate than I had been before! Well, to any the leavt, our brief acquaintance makrs a green spot in
the history of my life. We found also Merya the history of my life. We found also Merys
and Marthas, and Dorease3, and sisters who aud Marthas, and Doreases, and Bisters who them to ns. But oh, whisper affly now.thero was a Maud and an Aunie that has the uppermost ecat in metber's beart, whose bise tory was not forgottex on the part of bereared mothers, neither are we indifferent to the bistory of those departed ones.
Met eight times with the brethren to wor-ship-congregation large and attentive to the word prezebed-was favorably impressed with the prople of Lian coanty. In company with Bro. S. Stamy, visited Cedar Rapide, quite an enterprising city. Aroong the places of interest and thrift, is the slaughter house whers On the first dispatein 4000 hogs per dav. On the first day of Decembar took the payt-
ing raud of the kind brethrea of Lion county. ing haud of the kind brethren of Live county.
Friend Charlos Armstrong, (who ongtat to he a brother) took me in his conveyance to lis mother's in Delarare county, where wo spent the time very pleasantly. On the evening of the 2ad, I bid farewell to lowa and all the kind friends.
D. Lyon.

## NON COMBATANT CENSUS.

## Dear Bro:

AM in receipt of your lotter of inquiry ns to the grouping of denominations in the perding census of ecelesiastieal bodies holjing to the peace views common to the church etwbraced in this list. For nearly a vear I bave beenengeged ia the work of the censua, having by the official supervision of the ceases of population over a large part of Penna. Perhaps this bas made me somewhat obscure in stating to otherd what is perfectly clear to me, at leant I have not made myself muderstod to the me jority of those I have aldressed upon the mabjority I will now eudeavor to tell some subahout the work. The government sants to ahout tbe work. The government wants to know the numerieal streugth and geographical distributions of all the charches in the United
Stetes, ours inctuded. The werk is syatemizad States, ours metuded. The were is syatemized
and simplifed hy giviag it out to those sapposed to be competent to attend to it properly. I have been assigned to all the nou-combatant and non-litigant ehurebes in the Uvited States, and this ineludes us. I do not know, at this writiug, the details of the information nought, but 1 koow enongh to say that number is of prime importanes. The schedules when ceived, will bo reat one to each minister on the
chureb, thes ten schedules will be reat ont one to each address. Upon reccigt of them the ministere are to fill thens op properig and will go slong with in the free edvelope whioh do for one to report the Iachedule. It will not do for one to report the Lanark obureb and the others to veglect it. Euch and every minister will fill up his and return it. It is the ouly tray to sare trouble and inaccuracy. It will not do for Bro. Esthelman to asy that Bro Moore attended to it. Bro. Eshelwaz and Bro Moore's scbedules sre both wanted and now it is evident that it is highly importunt tbat all the ministers of the same oburch egree io details. Hence I urgo consultation, pronapt and defisite. In regard to the name I orgo unitormity. The schedules are sure to come haols apeckled nud striped in regard to name: Ger mau Baptist, Brethren, Dunker, Dunkard, or Tunker. I know all obsut it, but will the historian, in the year 2000 know all about it when hn consuits the musty records of the census offise? Therefore I emphatically urge unanimity and unitormity is uatae
It does not matter to mo iu the least what name is agreed upon; nor, I suppose, to the government, but I implore you in the name of commou seuse to have only one name tor the church and avoid the errors sure to follow dirisiou of titie. Mixing names will be juat like giving a child the name of Jones, Suitb Brown, Willtams and Thomas and turniug it adrift.
After the mimasterd of an sutare church diantrict bave reportad, or supposed to be in, it is in contemplation to prepare a list of the churches reported and submit it to two breth ren who will inepect it a.d report if every church is sccounted for. If correct, all right. If not then the deliogreats will ho looked aftar at once. Thus the whole church will be gone over as well as the others--the Quakera, Sha kers, Mennovites, Omish, Separatists, ete., eto and if there is a chureb or churches or ecolesi astical hody haring a name and any sort of colserent organization, either congregational or Epiecopal, it will bo combed, grouped, and reported, sparate and apart rom all otber thie boing the anammous wish of parent and child everywhere.
If our church ia imperfectly returned it will not be the fault of this otfica or the law. It will be because the miaisters mix things. I advise you to leave notbing to be guessed at, to lease no loophole for conjectare. Use black ink, be prompt, uniform and write your letter not on the achedulo but on a separato sheet. If your educatioa is Garman get the acbed uie filled io Euglish. You may write me your letter in German if you want to; I ean get it read. I sm ansious to get the exact status of the cburch and will be glad to have augres tious from any zource and co-operation from all. Howamd M:Lleke,
Lewisburg, Union CJ. Pa, Dec. 7.

## A SAD DEATH

A LLOW me, as a stranger but friend, to say A 4 word to the users of the "weed, "tobacco. White traveling in the interest of the German ane of the German Kanass, l eame to o small hut neat resideace hy the roadshe, and not aseing a door plate, of by the roadsude, and not weing a door plate, of
course my business called me to stop. $\mathrm{O}_{\mathrm{p}}$ encourse my business called me to stop. On en-
terimg the revidence I found the owner auffring with sutanee pain, and in convaration with him in regard to the eavee, I was surprised to hear bim say, "Tobaceo did it." I thon inquired of him how long be bad heen suffering frow the diveaso. He then told me this: "Two jears ago I bought some tohaceo at Subetha, and used it ar I always had done but before I bad used all of it I begas to feel pain in the left aide of my face, or rather in mp aw bone, and before two weeks had rolled by f found that my jaw bope wai being eaten away, aud to-day that part of the boue is al most gone." This poor man could not open bis mouth more than one-talf oo incb. He said forther that be did not expset to liva vorg ong, as thete were not five minates in a day that be did netnuffer intense pain, and thas did the poor mau speak, expocting evary day to go down to his grave from the use of the vile sod filthy weed. When I arose to leave he took my hand' and asked wo to promise him that I woold do sll that 1 could to indnce others not to ose tobacco. With tears in his eves he said, "Tell them that it bas taken wy lite, althoug b young. So by the poor man's request I Write this, hoping that it may byatit soms,and cance them to quit that vie and fittuy habit of using tohaceo.
Sabetha, Kan.
G. W. Myehs.
( THE BRETHREN ATT WOHK December 14

FROM THE CHURCHES.



## Maryband.

Frederies city.
Tbis clty bas nive thousaed inhavitantas A fow members were living in the city, and by held every two weeks for a year or no. On the 22 od of November I came to tbis place to bold 220 or November .anus of the hrethren spoke very diecouragingly of the city miission, and rery diecouragingly of the city nission, ond
althovzh the weather was bad, our congregaalthovgh tho wrather whan cone and the interest tions continued to increase and the interest
ale increased, aod tho reenlt wes, five wero aleo increased, aod tho reeult was, five wero
baptized, and as many more applieants. I tried baptized, and as many more applienants. I tried
to oreach vighteen sermons and closed last to oreach eighteen sermuns and closed last night with a large aodience of atteative listen-
ern, and could 1 have otayed 1 believe fify ern, send could 1 have otayed 1 believe tifty
conld have heen added, of the very hestecitizens conld bave heen sdded, of toe very hest eititizes
io Frederich. Tive church now numbers twenin Frederich. The chureb now numbers twen
ty-one, all of whom seem to be encouraged and ty-one, all of whom seem to be encourated and
bailt up, and the applicants to pe baptized will make twenty-air. One had heen baptized by ove of the disowoed bretbren of Beaver Data, but learning tbey could not be fellowstipped by us, made application to be baptized again.
Now what do you thinh of the City Miesion work? 1 think much can be done io the cities if worked np , oud that God hes a people in ev. ory eity; ivdeed the people of the city are easier eonverted than country people. These mentren, Lotberan, Epinserpalean und Catbohe ren, Les, and are all in good standing. May God bless ull for tbeir lindodness.
God bless uil for thoir linadeess Jkes Cajvzar.
Dec. G.

## PENNSYLVANIA

Ourry ville
We had our Love-feast_in October. Elider John Knisley, frow Indiana, was with us; also Bro. Mohler, J. W. Bruabaugh, aud others. It was truly a fenst of love. Eight were baptized in one week. We bare seren spenkers; D. M. Holinger snid J. W. Brumbiaugb aro the EIders. Thay are all doing their duty in the vineyard of the Lord. We have often three meetings at tho same time. Wo hare decided to build a meeting hoves nest Summer. Our neigbboring churches all bave a basenent etory, with heaters heluw to warm the bouse.
D. M. D.

Dec. 3.
Dec. 3.

## онIO.

## Wyandott Co .

Yandott Co.
We had
\& thankgiving meeting Nov. oburch by baptism. Brethren James McMullen and Jobn Brillbart are holding meetings near Uppar Sindusky. Cammenced the evening of the 27 th of Nov. Last evening Bro. MoMullen preached from the words, "I am the door." The neeting olosed the evering of the 3rd of this month. Bro. Brillhart preached a warm discoureo the last evening and left the people with a good feeling. Brethren McMullen and Wm. Murray of Richland Co, Ohio, oxpect to commence a neeting at Fairview church, the 21at. We hope to give you good news at the close of the menting.
Dec. 6

## Columbiabn.

Weare gotting along io the Maboning ohurch as usaaliare stil trying to keep the sbip Zion floating. We expect to hold a series of meetings at the Zion Hill merting-house, and also at the Bethel sone time in January. Hope we will have an encoaraging time. Sayubl Melimozr.
Dec.

## INDIANA.

## Marion.

We have just closed a series of meetiugs, and the result the membera feel and God knows. Tbe members of this cburch are very kind. May God bless them and ensble them to meet where partugg will be known no more. We know we tried to do the beet we coald Wbile with them, ever trying to keep Jenue before tbe mind, aud not their unworthy servant. Dec. 6.
J. W. Soutrwoon.

## Eikbart.

Your paper it a welcome weebly visitor at our home. Bro. J. H. Elson of Aubarn, comdistrict, four milee north-west of Elkhart, the

20th alt, and three wore added to our number. Otben falt the Sarior knocking at the door of tbeir hearto bat did not bid hime come in that
 prevail. Wo closed os tbe 2ad of thin month Bro. Elison is a bold defender of the Guspel aud goes to cther feidn of labor. We bespesk for him success that oinners way retura to their Father as did the prodigal.
Dec. 4 .

## illinois.

Virdon.
left bone on the 1nt of December for Loraine, Adams Con, and arrived at H. W Striekler's the next day. Eldera John Metz ger, Jobn Wise, and Jobn Y. Soavely, and aumber of other members bed already sssem. bled at place of meeting. Dinner over we met in conncil, organized a new ehurch comprehending in it the members io the nortbern part of Adame county, and those in Hancock countr. Bro. Lovia Pittinan was instalied to the oftice of descon, and by unamimous consent, B. W. Striekler was ordsined to the fuil miniery, and the little flock now known as the Loraine cbureb, committed to his care and overight. Met in tbe cellar in the evening for commuoion wervicen. Had excellont order and a good meeting. The zext morning we aeparated, brethren Wise and Snuvely each toward bis home; Eldd. Metzger, Strickler, velf and a nomber of other members to go twenty-Ave wiles soath to meet the church at Liberty in council. Met December 4, aud agreed to hold an election, frrst for one brother to the ministry, second for one to the effice of deacon. The result of the vote for minister was that a majority of the members who casie in before the eiders, had no choice, therefore no one elected. S. S. Hoorar was eleeted and installed to the office of deacon. Church meeting appointed March 19, with a view to orgunize two more nev clinrcbee in the present limits of Mill Creek church. Theu atarted for home. Brethren Metzger add Striekler remained over Sundisy. Wife, sister and self expect to atart to Ohio to-morrow.
Des. 5 .
Silver Creek.
Last Sunday a week I was at West Brancb Bro. M. S. Newcomer preached. After services two young sisters were led into the chilly water and baptized. Lest Sunday I was at Silver Crefl. Bro. Miebeet Eumert addressed us. After services a young sister wss adied. Today cold; $12^{\circ}$ below zero at surrise.

## Dec. 8 .

D. W. Stover.

South Erglish

## IOWA.

Our Love-fenst was truly a reireshing for the wembers. A number of ministers from otber churches were present and we bad good preacbing. A choice was held for a descon full of faith and the spirit, sad will go for ward in the dircharge of bis duty. The order was good escept daring part of the night sorvice. The bouss vas crowded to its utmont capacity and they became a little disorderly to ward the close. We hope the erring ones may ebange and see the beauty of serving the Lord. The ebureb bere seems to be in love and union as far as can be expected, considering the severe trials and affictions she bas but recently gone

Pater Bhowea.

## through. <br> Dec. 1.

## MISSOURI.

Graham.
1 want to stamp an amen upon Bro. Broch Eby's article in B. AT W. of No. 30 . I wast the faithfal in northern Missoari to get tbet paper down and read that article again, and being actusted by a divine impulse I think they will bave prepared the way for their missionaries, Tbe time has come wben the stalwarts for truth should etand up. Fraternally,
Des. 6
G. A. Shakbenozr.

## Brusb Croek Church, St. Clair county

I just returned bowe from the Brash Creek Church. On my way down I attended a council meetive witb the members of Mineral Creek Cburch. Business all passed off pleasantly and agreeably. Brother F. Calp, was ordsined to the full office of the ministry. From thence, in company witb S. S. Mobler and Wilson Wiette, went to labor with the Brush Creek Brathren. Brethren Mobler and Wiette only stayed with us four daya, in whicb time me held a cooncil; beld a cboice for a min-
ister, and our extremed youpg brother dnal bilingsurorth mas called. We appointed an other counal for the following Saturday to suich up some mofimsted ehureh work, whicl Was accomplisted and the church is now in : guod condition. The clouds that have hnoeg oul tbry are evjoying tue sunibine of prosper ty ogain. We remsined with them nine days and cloced our weeting with increased interest: learued nest morning that three young sistore bad deelided to unite witb the church. Have reason to beliove that othere are dear the fold, and long that sueb a change may fully obtuin with them. We assioted in prescbing the fuaeral disconree of Bro. John Lair who deed on the 1Th of November. He was fiftp-binc year old: had been a member for ahout forty years orrved in the ministry about tuirty-five years
avd as Elder for a namber of years, and was asd as Elder lor a nisumber of yesis, and wa
faitb ful to his duties. This church was visited early list Fall by J. Harshey, but be was not ealled there by the ebureb, as set forth by John Culp in the Pro asked permission to come, wa they bave lettera to chow, apd they granted it not hnowing at the time that he was not a member. Now theze membera bave bete miarepresented in Brotherinood that they kre not si ail sciamat Brotherhood tor brethren, sound in the failt and uficctionate toward the gezeral Brotherhood; a fact tbey are a eound body of mumbers and tand elosely allied to the good canse, and any one that will viait that chares will leara to lore them end admire their faithtalness. Ma biey enjoy pesce and prosperity fur thoy de serve it.
D. L Wilians.

## MAPLE GROVE COLON Y

R
EPORT of money received by the Ma, he I Grove Aid Society from parties request Fron the
ronn the Indian Creek chureh and friends naar Green Valley, Jasper Co., Lowa.... 82200 Wakenda chureb, Ray county, Mo. hy S. B Stirkey,
Z Henric
Z Henricks, Polo, Miswori,
Pine Creek, church, Hin, hy J. S. Lino,... 1910 Thomss Keiser, Roanoke, Ilis.
Brethren of Forks of Creek, Bead. $\mathrm{Co}, \mathrm{Pa}_{\mathrm{a}}, 100$ Eagle Creelk chureb, Haacoct Co. Ohio. of S. T. Bossermad,

Warroissmark ehurch aud community, PB , by J. W. Wilt,

Codoras church, York Co, Pa, by Jacob A .................... 2250 Peter Brics, Mpars, Ihe, Co.. Ind., by Samua Myent, State Center chureb, Iova, by J. W. T. 3129 Tulpenhocken ebureb, Lebanon county Pa. by Cyrus Bucher
nuial Gred, Montgomery conuty, Pa , by Thomas E. Coasel,
Rock River, Lee county, $\mathrm{Ill}_{5}$ by Geo. F. Wei-
Cold Wster, Butler county, Iowa by Elibu Svore,............................. 2075 Burket, ...................
D. C. Riggle, Gosben, Ind., $+\cdots$......... 152

Joseph Ritten house, Chattham Center, Medioa county, Obio,
A. F. Thomas, Mt Etua, Iows,

Mobican ebureb, Wayne coudty, Ohio, by, P J. Brown,

Henry Myers, Maria Myers and Anna Rachard Nortis, Fulton connty, Ills,............. 14600 Manor church, Wasbington cosuty Md. by David Long,
Mannee church and vicinity, Defiance Co. O
y S. M. Kintner, $\cdots \cdots+\cdots$.............. 6500
Bell, Kan. Dec. 3.
Sir L. B Lerov, who has been investigating
for tome time annonnces that the ground in permanently frozen to a deptb of forty-five feet on the masckenzie Hiver, in Britisb North America; at York Factory. on the same lati tude, at Yakutak, Siberia, it is frown to a depth of 280 feet.

Tbe leading town of Piss was bnilt in the twelfth ceatory. It is 100 feet high and leaos thirteen feet from the perpendiculer. The inclination was csused by the aettling of one side of the fountain.

According to Professor Merriam, Merbatian Island is sinking at the rato of three incbes a centary.
 October the 18tb, in Hagerstaun. This was bo firet serumou preactird in this city by the Brethria.'
Ther" are three congregations of Bretured arroulding Hagerntown. Egoh has four to in minstcrs. There are also noveral members, one, Biward S. Miller, (a minister) living in Hagerthwa.
At one time these congregationa had regular Ar- iage in Hagerstown. Siucs the cessation of tiese, occational meetings baro boen beld then there were fore ${ }^{2}{ }^{2} \mathrm{ga}$ miuistera to preach Not quite thire mouths bofore Bro. Calvert sas there the funeral sermion of nater C. Mil Ior was preached by the Brethren. Conso rently Bro. C. was not the finit of the Brethten to presch in Bagerstown

Daniml Wole.
Fairplay, Mil.

## THE BROOKLYN BRIDGE.

$T_{1}^{2 a}$
IS briage, when fimished, will be about the boldest uodertaking in the wey of bridge trncture ever completed. It will cast over thirtecn and a balt milions of dollara. Its cenCral span across tho Eist niver, from tower to tower, is 1595 fect loag. It is nearly 600 feet rridgent Cincinnati neross the Ohio. It en pected the bridge will ba completed in a year, We notice a wood presarving works in New Jersey bas obtained the contrat for 1100000 Eeat of yellow piue for the underflcoring of the bridge. By the patented procesa in uen by tbese works groen lumber is first bented tbrough aod its moiature converted into vapor,
wbich is drawn off, leaving the wood fibre free rom all substonees that csn ferment, and thex cresote oil is pumped into the cylinder in which tha wood is trested, sud a pressure of 100 pounds to the equare inch is applied until the vood has nbsoried the requisite quantity.-Wood prepared in this manner is impervious worms.

INCREASE OF THE HUMAN RACE.

$A^{c}$
CCORDING to the most receot caleula-tions-those of P-terman-the populis tion of the wbole world is now $1,424,000,000$. It in well knowa that not a few thiskera have called in question the accoant of the origin of rasnkied as given in the Biblical writiacs, on tbe ground that it wes impornible that in the period in question a, many could lisve descended from two ancentera-Adam and Ere. Tbi oljection, however, Euler has undertuken to meet, by sbowing that, in a process of doubling the popnlation from one pair it might amono to my conceivable number. It bas been laid down that a population can double itself io 25 yean. It is true tbat, if the population iacreso ed to its present pitco in 5,800 years, it may bave doubled itself every 200 yearo. The inhabitants of the earth woold thus, in 200 yeank ap prosch $3,000,000,000$; and at the same rate the difference between the birth rates and the death rates would be nearly conetant, altbough themselves taryiog widely.

Tbis bas been a year of ocean borrons, and the most terrible one of the year has just been reported. On the 24th of November, the Italian steamer Ortiga came in colliaion with the Frencb steamer Onele Josepb near Spezzia. The Froech stezmer carried 300 pasaenger and eunk so rapidly that only fifty of them could be rescued

A Swina workman hat conetructed a clock wich indicates the day of the week snd month, the signs of the zrdiac, pbases of the moon and the bour of sunriee and aunset. The pendujun is a barometer. It stuikes the quarter and at every hour playe one of eight tunes.

## W. U. R. R. TIME TABLE.



GENERIL IGENTS
THE BRETHREN AT WORZ
tract society.


## TABLE OF CONTENTS.

## Fuict Proe.- Minutes of he Mami Vallioy Cemp

Strontr Panis-Dark Murs an Infidicl Lectur Arathacrate Ithl. Let Xour Ligntiphine Ror
piveness. Tump Piot-
 fugs
tigut Par-iracemakers. The Wolf Cree Fipmi Parak-incuemakers. The Woif fixtal Paor-Tu the Brethren at Werk. Christ. mas. Tuel Mothers. Howe and Fawilly. Werd
Yitly Spolkith Fitly Spolioti.
Severati Cher. - Sinning Against the Hol
Gbast Gbast. The River Jortan. Alary of the Liane
 Innune Asylum From Muscatine, Towa,
ple Grove colony. Our Work es We Visit: ple Grove Colony. Our Workas We Yisit Eromon Paok-Chatise, Pa, Miami Vhthey, 0
 Ind. Pleussatt Valley, Bud. Mt, Currell, 1 h . Cerro Geado, III. Dysart, In. Garden Gruve.
is. Exeler, Neb. Mirabie, Me. Solem, Ore13. Exeter, Neb. Miriahie, so. Solem, Ore gon. Thoughts in Toledo Depot. Ohio, Notice.
O, Fititore nud Coupusitort, O . Information O. Exilto

## CURRENT TOPICS.

The heaviest fureign mail that avery lett New York post-offtee was despatched Dec. 1 by the outgong stauaer, It contained 106 ,
578 lettera and 192 hags of papera.
The coodation of alfairs in Ireland grow pore threstening. The Land Leaguo in inereasing, and threatens to he a power difficult to manage. It in said that the Gladstone Cabinet are at their wits end, and do not know wibat to be dose,
In the writings of Confucius, the great Cbineep philosopher, the following passage occurs: As we ase a glans to examive the forms of
 underetand the present," This senteace posins most unmistakahly to the magnifying glasgis long before the time of
474 years hefore Cbrist.
"Know all men by these presents"-Santo Claus is comiag. Aud so in the Advasog. Into slil the homes where if goes we mesu that it sbail hring "present"" of good things, gathered from everywhere, inteut upon repeating aud perpetuating Chrismins joys each weelsthe year round.- The Advocale.
now all men by these prusents" - Sista Claus is a myth , and therefore will not come. Thie Admance is a good poper, nev
comes to this officouvery week.

There seelus to be great anxiety and impartience on the part of the people to ree the revired edition of the Bible, that they may see what changes lave been mede. The trouble with most people will be that they don't kaow enoogh about the old Bible to reeognize the change when they see it. We heard a man say that he considered this unsuthorized meddling with and changing of the secred book little less thas blaspleeray. And at the eame lime of making the remark he wor hauting sil through the hook of Job to fiad the quitation, "Make hey while the sun shines."-Burlington Hawkeye.
"The National Liberal Loagne" of Intidols lately held a couveation in Chicago and had a bigh time of it. Their ohject is to work into office as maay Infidels as possible and in this way get coatrole of the governsent, but be-
fore doing runch, it is necessary for them to
agran apen a platorn. They geemed to agre
protty well thll thay curse to tic luw the hibits obscene hiterature From pasing throuch the ruails. A resolution was off red tookiog the nalis. A resontion was Thed fiochion to the feppaltog of that haw. The discusing
wa* warme, and at times sirvastic. Toe larker Wha vario, add at timeas sarcastic. Tas of re
pertion of the convention was in faror of re perzion of the convuntion was in faror of re-
prufing the law, but Bob Iogersoll was bitterly prative thelaw, bu ban logersoff was bitherly apposed to 3 . He mid there was some hook aud pupers that wrie put fit to pass throug the mall, and therelure he was oppoosd to pass ogy the resolutina. But the couvention seembent on pasang it. Fiaunly Tugorsoll tuld then that be would ant stand ha their way, but if they passed that renolution he wauld not give the sanp © lise finger for thum whole reform, and ho would hearo the Lasue besades So Inger-oll reaignoid aud now relises to act
with tnem iu tnas part of thair momival toulwith trean iu tnas part of their immival kuid-

MINUTES OF THE MIAMI VAL LEY COUNOKL.
[By request we publish the followinge, koping that our reatere will not conclude that we outhe meerliug requested nue to give the shantes of he meetimy in the B . AT W, W , and we concludedt do so, thinking our readirs would like to see whit was done- Of course this matter must come be fore tho A. M: it inat whit wo
express uur viewa. -M. M. E.]
 A with the brethrea of the Woll Crech Church, on the 8th, 9th, and 10th of Deeember, 1880 , bretbren fron the vanious states be ing assembled, the following resolutions with regard to the subject of feet-waskiug, after the evds of the present manaer of observing wero fully considered, was proposed and passet the meeting unaniwously
Resolved, That wite regard ts the mode of fethiwashing, we ask the Auntal Meeting of 1881 to re-odopt the decivion of 1872, and re peal all decisious made since then that do in say wise fayor or encourage the wingle mode This resolution to be seot to the Aesual Mreet hag of 1851 for condrmation.
The question wna asked the meetiog, wheth or bretbren had the right to petition the Ausual meeting and to sign the same. Answered that they had tho right to do so and sign it, of course.
Quastion 2. Aaked if the committee of tayt year authorizai any bretlizes to go abroad out of their owa territory to ordain two brethren. The brothren preseat of the last stand ing committee said they gave wo such privilege Question 3. Is noch a course legal? An wered that odjoining elders should be consulted is all such eases, and that if such work was done, it was illegal, and the elders are no hound to recognize it.
A decision of Southern Illinois was read on the ssme subject, which gives it as wrong to do o. It was, therefore, deeided tibat,

Wherens, Offense has been givea to churches by elders going from home and ordaining brethren withoot consulting the elders of th adjoinag ehureches in which the ordination made, and contrary to the gemeral order of the brethren; thereiore
Resolied, That all elders bo admonished pot to do as above stated until next Aunual Meeting, when the duties of eiders in regard to this work will be more defnitely defined.
A supplement to the Miami Vallity Petition was read, but it was concludeed to consider the petition first.
Commeacing at the petition, the subject of high schools was first read. It was lound that one great objection to these schools was, that some have assumed the authority to call them and odvertise thew is tha "Brethren's school," when the Annual Meeting aever gave them sueb outhority
Query 1. With regard to bigh schools among us, we fear they will operate greally agginst the simplicity of the gospel of Cbrist, so well as ereste or caltivate the desire for au
edvented romistrg, which is nut
with the teachegs of Christ nud the uracter wor with the ancient simws of the churelh Phal auys: "Kurwedgen putfeth ap, but enarity edtSeth." I Cor, 8: 1 "Mand not bigh thrug , but eund scuna to men of low eythater" 1 Cor Agaiu: "Br not wrse in your own Roas 12: I5. The riews of orr wha brothon were in $y+r f$ at harmons with tim $p$ liphl as me
 to tin fullowiag querias and deewiobs: Annu i/ M -atiug of 1831. Art 1. "Whelb. It was cunulder-d ady ysable for a menler to ayc ha aon educated in a colleso? Cossintered not alviwabte, naseanob ne expertionso has laught that socks very eeldoni cemere buck an Fard to tho hombie ways of the Lord. Aunnul Mevting of 1852 Art. 19. "Huw is it considez a by the brethron it brethreu and ad asyint in building. great housct for loggt choole, aud then send their children to th anve? Cunsidered, that bretbrell sibould bo rery caulious, and not mind high things, but conde
16.

Aumanl Mretang of 1853. Art. 28 "Is it iyhtre for a brotier to go to college, or teacb he sumay Consilered that we would dentil oil-ges a very unvate place for a simple fotlow $r$ of Clrast, whismuch as tbay are callulated to lead us ist as irove the fath num oledirnea to He pusprl!" Andiu 1857, whin the onligee agan came up, the auswer of the Antual Meeting in defuitoly given thus: -It is conForwiny to the reorld. Klowledge puffeth ap ut churity edilieth.
Thur re neo that high schools were not parwithe to come iuto the churca for at least thenty-Rey
Resoled, That this meeting petition the Autual Me-ting of 1881 to re-alopt the anwer to Query 28 of 1853 with the followive mendment: "It is conforming to the world and repeal all the deciaions that bave been made that fayor the high schools conducten amongst us by the brethren,
The above passed the meeting nimost unavimously.
Query 2. Subbath-schools we consider to be more of hunasn origin than by columand of Cbrist or his apootlee, and bence are more of a worldy censtom than of gonpel priaciple and athiority ; are not in harmony with the apostolie order of the chureb, the principles of the goapel, aud were naver sanctioned by the Au sual Meeting in the wasy many are ond will be conducted. Paul eaye: "Fathera, prosuke not your children to wroth, but bring them up in the surture and admonition of the Lord." Eph 6: 4. Turs command is given to pareats, and aot to others; therefore
Resolved, That we petition our next Anuua! Meetiog to withdraw the right of holding Sunday-schoois in the Brothertood.
Passed vearly unauimously.
Query 3. Protracted and revival meetingo in the way they are generally conducted, wre we clam, not in barnony witi the old order and opostolic rnles of the ehurch. "Aud Paul, as his manner was, went in unto them, and three Sabbatt-days reasoned witt them ont of the Seriptures. Acta $17: 2$ Agan: "And when the Jews were gone out of the synagogue hegentiles besought that these worda might b preached to them the next Sabbath." Acts 13: 4. "And tae nest Sabbaldo duy cams almost God. Verse 44
Resolred, That this meeting petitien Aurual Meting to revise the answer of article 3 of the patition, so ns to read, and wee be not alloro ed to ase instend of the words "be caotions."

## Passed naatimonsly

The answer as rensed will read thus: "All meetiogs for worship sbould be held as our etated or regalar meetingi ore held, and we be

 went, sumply to bit them wite the churct, but are goypl means to get them to tura away (imi bill."
Query 4. A vilatied or paid ministry in ulso uganst the aywhith ortur. Uear laul on tho sutjout: "I have coveted uo man's nirat or gold, or npparel; yen, ye yourselives ha ww that the whando lave mumist-red anto nis pecessities, and to thera that were with mie" Acts 38: 34. "What is my reward, then? Verily, that When I presch the gorpel I mury make tho gonpel without charke, that I absuo not my power If the guspel" Cor. 9: 18. Agall: "Nerither dif an ent auy mat's the ead for nought, but wronght witb latur aud travnul uight and day, that wemight not ha charguable to any of you." 2.Thes. 3: 8. Aul when Christ sent out his discieles hoforbate them the carrying ir providing of gold or nutvor an their parses; chese wero to constitate no purt of the conaideratives of the labors b-fore them.
Recolced, Tuat thes meatiug urge the elders of our trateraity to earry out the decision, as given by last Agnual Mreting, wheth Ee en folwo:
In regard to a paid mimstery, wa bereve at in wot rigit iu the eensa for brethren te go nud laber for churches in the hope of receirmg money for serviees, nad the offler of money is wh the inglura whoure faithtal in the doctrme and practice of the chureb, we would encountre giving toward their necersitiost as also of defraylag their expeotes of traveliag in attending to shurch intereits.
The ubove harng dieposed of, the conditions of masy of the members in parts of the Srotherhood was considered and it was fartber. Resobred, That by the general voice of tibis ceetiug, we advye our brotherbood to bearr vilh all our brethren and घisters in the several localities who tave heea threatend by a majorrty, who perhaps have himited therr thmomena bers who neem to want to abide by the g meral order and petition, and aganast whem ther ta an individual ehargo existing. The united voice of this menting is to bear with 11 suct until the A. M. shall consider the wainees of this meeting. And we further advise that all those who havo been expelld 1 lor boldiag the seatimente in the Moum Yalley, petition shall be held ss members of the churoh ad that they eball not he lyeld to acknowledge for simply bolding thone viows.
quERY.
With regard to the present missionsry plan, with its "baard of directore," elc., wa ard not ia full harmony witt, and do therefore offer the following:
Thiat we ark the Annual Meetiog of 1881 to reeall said decinion of last year, in which we tear a paid ministry is onconraged, and urge it earrestly upon the hrothurbood to bo more actively engaged in apreadiag the truth among s, and to ail as macb as can be done, but in i more oimple masver, after the pattern and adrice of the curch as given as heretofore.
Decided ly this special council that this pa per shall be firat presented to the District Meting.
The condact of the brethren geuerally, and the apirit of hamility and Cbristian courteny manilested during the tive of this meeting was commendable, and had. we truat, its good fffects. The spacial call for this meetiag wai by mayy thought to have been quite ntedfal and it is hoped that its salutary effecto would be telt and apteciated by all.
By order of the meeting.
Sasued Kisazy,
These Minutes will be eent by meil at 50 ceots per dezen, or 5 cents each.

## Anclinivn exprigit

## DARK DAYS.

## 

We apeak of the days that are dark The gloom that comen over the zoul Whien seasons of sorrow inteust. Like delagea over us roll.
We feel such a wright on our mind, A harden that pres-es us down, As if we were guilts of sid, Ur heaver apon as dul frowll
How offea adversity comes, Afliction and sorrom and pain, Lile terapests that darken the sky Trill annlight appeareth again. How sadly we feel iu the dark When eitting or standiag alone: The gloom that aurrounds us in teit When ao oue is near that is knowh.

Mislorture that comes, like a cloud, Fo darken our days for awhile, Will leave us uu poverty low, When summer is come with a smile.
But he that bas anchored in Cluist, Is firm on the rock of his fauth; When tempted aod thander borst fort H $\rightarrow$ mores not away from the path. Huw many dark daya thero have been Siuce Adam was tempted to eat! How earth has heen darkend by ain No wortal can fairly relate.

AN INFIDEL LECTURE.
$0^{\text {NE }}$ year ago, on our return from Texas, we preached a fen times in Little Rock, Arkanas. During our stay io that city, B. I. Underwood made his appearance aud began a couse of lectures io the interest of Infidelity. Mr. Underwood is on easentially the same track with Robert G. Ingersoll. He is a man of fiae abilities and pleasing ruldress, saying many good things which are well calculated to concesl the poison that lurks in his system. This effect is still forther secured by the geams of pleasantry and sallies of wit with which his periods are frequently pointed. It is often the case that a smiling sophism, is a promiscous crowd, outweighs the most solid argu. ment.

We heurd bis first lecture. The meeting was not opened by singiag, prayer, or reading of the Seriptures, but by an opera band, whose music was spplnud. ed by clapping hands and stamping feat. He announced ns his subject, the following questiou: "What his Liber. alsm to ofler in the place of Christianity?"

His first effort was to exbibit the false principles and sbourdities of the Bible. Some of his statemeats were such as to suggest the thought that be was not as familiar with that Book as a man ought to be who attempts to criticize it. Take a few sample statements:

1. "The Bibie tesches that wealth is a crime and poverty is a virtue.'

We bave no such teachiog. It does, indeed, point out the great danger connected with riches. Ated is aot tbis in harmony with human experience? Is it not the invariable teadeney of went th to paralyze the moral seusibilitiea-to shrivel up the beart-to make men penurious, avaracious, domineering and beartless? Who can deny it? It re. quires much watchfulness and prayer to counteract this tendency and pravent these withering effects. Very few are able to stnod the strain caused by extensire ricbes. And yet there are those who gloriously succeed. They lay
therr wreath at Jesua' feet, and regard themselves simply as the Lord'a stewards. With consecrated bearts, and consecrated property, they have a dooble power of seefulness. Whes orca sionally, we see such ooble exampleswhere greeobscks abound, but where grace much more ahounds-we feel tbat it is an added argument in favor of the divinty of Christianoity. Nor are such cases confined to the present age. some of the most emivent saints that allorned the old dispensation were possessors of ample wealth. Bat they were all more ooticeable on account of the difficulty of properly usiog that power which is so apt to "drowa men ia destruction sad perdition."
2. "The Bible teaches the inferionty of womaa."
Twis is aot true in any sense of de gradiag serviiity. The Bible teaches on this subject according to the facts, as they exist in anture. It tesches that woman was created to be his "help;" that she was the first to yield to the tempter; that in consequence of this she Was subjected to a special sorrow in child hearing; that, being taken from man's side, she was lutended to be his counsellor ad companion; that man is to be regarded as her leader, protector, and "bead;" that woman is recognized as the "weaker vessel," dependent upon the stronger sex; that wives are to be in "subjectioa" to their busbands, while busbands are to "love" their wives; that they are to be the joint head of the family, exerciaing due authority over therr children. In the absence of Christian. ity, wowsa has beeo treated as a slave, sod reduced to the greatest degreds tion. The application of Bible priaciples nlwaya exalts woman, and gives her all the liberty she can ressonably desire.
"The Bible teaches the doctrine of oon resistance."
Here we are agreed. But so far from framing this into an indictment agsinat the Bible, we regard it as a high tribute in its favor. Jesus Christ and his apostles tbrew the whole weight of their influence atd authority against reveage, retaliation, strife and caranal warfare; while they enjoned peace, forgive. peas, and long sufferiag. War is barbarism. It is the result of bnse passions kindled into flame. In the ently ages God semetimes ailowed people to make nse of this cruel lash with which to scourge each other, when they were so crude and caral that oo bigher appeal could be made. But the New Testament gives no connteanace to such vengeful caraality. Does Mr. Underwood beheve io duels and wars, as the proper method for settling disputes? Has he not yet waked up to the possibllity of a higher type of civilization? If nations ever graduate from brutality, and come to breathe an atmosphere of fraternty and good will, they will stack their arma and settle all difflculties and doubtful questions by arbitration. This would be Bible-nonresistance-civilization founded upon common sense.

## ARISTOCRATIC HILL

## ay D. E. hatdakes.

D ECEMBER 13th is one of those lovely days so weicome in Winter if er a long cold snap
Our little party of three, Bro. T. G. Suyder, Bro. Joha Zuck, and the writer, after making a tour of "aight secing" through the principal part of the city of Muscatine, coocluded we would as. cend the elevated blaffs, south of the
city, that border the ruargin of the great ' had united with the eburch, he ssid: "If "father of waters." We had goze but the Brethrea will keep a certain one of a little way up, following the splendid these sober for one year, I will thea beहidewales and steps, when the eye lieve there is some reality in Christian coult realily take in at a glauce what 1ty." Now, brethred, let us show to gives insignifievoce and name to those grand bluffis. One grand mansion after another, that almost dazales the eye with splendor, is passed as we get higher. Each owner seems to have had tut one aim when building bis costly home and beautifying surroundings. That aim was to excel bis neighbor. Thoed merchant princes up there enjoy an emionace above their fellow towompen lofty ia locality as in social position.
While gazing upon these stately man sions, my pilent meditstions were pie turing ont the wooderful advaatage that fortune and wealtb give to mas in this life. Then my mind was carried over into that "glorious world" where upon "Zioa's Hild" (bot upon some "Aristocratic Hill") is pictured out in the Bihle the "Many mansions." What a thrill of joy touches the soni as the podearing language of Jeans comes to mind: "I go to prepare a plave for you;" and how it enlighteas the joy to know that a massion in the "beloved city" will not depend upon our amassed fortunes.
We are now standing upon the summit, a point that gives a commandio view for miles and miles up and dowa and on either side of the grand old Mis. sissippi. The eye could trace out the course of the river far away down the valley until like a little silver cord it was lost io the far distance. Like a great unrolled map spreal out at our feet lays the city with its muny points of interest, mauufacturies, etc. I "cest a wishftal eye" over to the 1llidois side, looked iu the direction of Lanark, Mt. Morris, and otber poiats. But although the eye could not catch any glimpse of those endearing spete, yet imagisation came to our relief, and by so eye of faith, visited the editorisl sanctum of the B, ax W. and the Bretaren School "oo the hill among the trees.
I find some of the Master's cbildren here in the city, and have shared their hospitality and Chriatia fellowehip and words of good cheer. As Brother Zuck will furnish yon a few iteme rela tive to our meetinga, 1 will conclude aed tunn to my Bible to tead and meditste upan the "Law of the Lord."

## LET YOUR LIGHT SHINE

## BY WM. т. EMITH.

"Lst your light so shine before men that they nay see your good worke, and glorify your ather which is in beasen." Matt. $5: 16$.

$A^{s}$SHORT time ago I was made to rethose outside of the church had been taking notice of the daily conduct of a young brother. I will relate a conver sation which took place in regard to the case:
D. Is not that young man s member of the cburch?
B. Yes, he is.
D. Well, is he not a maister also?
B. $\mathrm{Ne}_{\mathrm{e}}$, he is no minister.
D. Well, 1 thought he was, for be talks just like a preacher.
Thus yoo see that the world is paying close attention to our daily walk and conduct. And as a Christian body we should let our light ahine in a be coming manner, that othere may see our good works.
In conversation with an anbeliever,
few days ago, in regard to some wbo
such men, by living up to our profes ion, that there is some sirtue iv the religion that we teach and aim to prac tice.
This further remiods me of Brother Jas. Evads' artiele, on "Some Uabecom iog Habits" is Nu. $4 \overline{7}$ of the B. at W. I thiak that article should be read aad heeded by every young brother and siater is the Brotherboud, and by some of the older vees, too. As a word of cartion let me wara the young not to commence the use of tobsece, but abstaia from that which certaiuly is filthy.

## FORGIVENESS.

## ox wealtay a. clarke.

"How henatifully falls
From humas lips that hiessed word forgivel
Forgiveness- tis the tribute ol gode;
The souad which openeth beareu; renews agan
Ou earth's loat Elea's fatoth bloum, aud flings
Hope's halcyou balo o'er the waste of life Turice bappy be wh 13 heart has beeu so schooled
In the meak lesson of hamility.
That he esn give it otterance. It imparts Celestial grandeor to the buman soul.
std maketh unan oo angel."

0NE of the most beautiful lessons taught by our blessed Master was that of lorgiveness. He cot only gave us precepts, but numereas exatuples. While He was enduring excruciating pain caused by the cruelty of His enemies he raised His eyes to hesven and exclaimed, "Father forgive them; they know not what they do." On almoat every page of the New Testament forgivesess stands ont prominently, and in the prayer of all prayers, He em phatically declares that if we sre not willing to forgive our debtors, neither will our heavenly Father forgive us. An important thought, and one that claims our atteation.
It is a heavenly virtue-it is God-like, and adds luatre to the charanter of any individual, but those who are revengeful and spiteful iocur the divize dis. pleasure and fail to exert a good iofluence in the world. All along the journey of life we find occasions to exarcise this heaven born gift,-forgiveness.
Not a day passes but some one crosses our path and perhaps auffern our feel. ings, sud then, in thesp little thinga, is the time to cultivate a spirit of forgiveness. "To err is tuman to forgive, divine," is a suggestive thought. We are at beat wesk creatures; oftea do thinga that we should not, and yet we expect to be forgiven, and heace we should endeavor to bear with others and forgive them for the wroags they do us.
It requires self-sacrifice in order to freely forgive, but we need not expeet to "fight the good fight" successfally sad never sacrifice our own pleasure. The struggle may be a great one, but it must be overcome if we would come off as conquerors. We all bave enemies and perhaps it is well for us that we do have them, for they ofted are a means of helping us along on our Cbristran warfare, and develop oor characters more fally. Our heavenly Pattera, althongh withoutsin, had cruel enemies those who were ever watching him thast they might accuse him, but he did not abuse them. When they reviled him be reviled not again, bat patiently endured it all and then prayed for them.

He aloo traches us that we shall pray of so much importance thas he was for coermiea und do good onto thase who drapitefally use In. This is sometiones hard to do, yee if we desire to do what in right God will give the needed etregith to overcome. We only know what we cav rodure after being severely trivd nad these enemies that we may bave are ofted real blessiogs, for ther kelp us to cultivate patience, forbearance, and charity. True, we do not love them ns we do our friends, nor are we required to do so, but we can low them so far as to trest them with Cbristian courteey, and do them no barm. We cas do theu good by exereving forbearauce nad abowing by our actions, tbat we are actuated by higber and purer motives than they.-We seed something to try us nod to all is gived a "thorn in the flesh," but these we mist expect while in this life a'though they niay be unpleaenat, jet we can leard profitable lessona, and by them we
better equipped for life'a lantles.
We are in a wortd of nuisery-cnused by nio-aud are reguired to show compassion for the unfortueate and erring. Wo muet have forgiving diepositions if we wisia to be Chist-like, and if we profess to be his children, and then by our daily octione deny hm, we do his cause an injuatice, and our profession is in vain-lip service. God lonks to the beart, nud He knows just how moncb we are willing to forgive, and will forgive accordiogly. The more we are willing to bear for his anke, the more real slidiog peace we enjoy, and that calmness of mind will be manifested outwardly sod characterize our actions through life. May we all leara to forgive and thua be more like Hirn wbo placed the profound lesson on record for our iostruetion.
"Forget and forgive" tho' the friends that you truet
May give no return for the love that you
bring. brimg,
Axd trample each delicate flower in the dost,
tod give back your heart like n balf wortbless thing.
What deeds of uakiudness can ever restore,
The warmith to the heart that lies crushed a your feet,
For flow're that are withered with hlossoms no more,
And cheer us again with fragrancs so sweet.
"Forget and forgive," tho' a word barably suid,
Will raukle for days with a venomous dar
Twere hettor, far better, to suffor instead,
Than give the reply that will rise from the heart,
The hand you extend may be met hy a frown,
Your smile by a look that is cold sud severe,
Tho trust you have offered crushed Lopelessly down,
To die as the flow'ra whelt the autuma is here.
But cherishithis motto when injaries rise, And "evil tor evil" returp dot again, For bitter reproofs and provoling replies, Are remedies uttered too often in rain.
Keep thia as your watchward, "forgive and torget,"
For One in the midast of bis sufferings died, Forgiving the ones who had cruelly set
The thorns on his brow, and the sword in bis side."

## PRINCIPLE VS. THEORY.

## aY J. y. Ebersoles.

$I^{\text {T }}$T bas always been a mystery to we why persons should contivue to identify themselves with a body or or gani ation ${ }^{3}$ whose views are so contrary to their own. In Jooking over the history of the cburch sivee its first organization weyfind meo who bave had theories of their owa. Judas was no excep tion; he may justly be considered the first person who thooght his purposes
willing to frustrate the designs of hia Master for thirty piecee of eilver. His cours- has had many parallels in the canduct of indivileals who bave "joined the church," ns it is terwed, nod feet themseives called apon to get up some much needed reform, which generally has its origin io the desire to become more popular. One would cbsoge th cut of the Bretbren's coat, another pitches into the sister's head dress, a thind prays the Lord to $o^{\prime \prime}=0$ the eyes of the old bretbrea, that they may see how they are bidedering the ohurch. If the fset could be kept in view: tha: the church is set for the conversion of the world, it might so change the course of some peraoda as to cause thein to cease leddigg their influence to convert the church to the order of the world, while the enuse of Satan, (which io largely in the hands of aome who think they are bruising his head) would be shorn of great atred th. He who Eaid, "Thou sbalt uot kill" also commended to love one auother, for love ia the fulfilliog of the lawr. If we do not love the priaci-
ple upos which the law is fonvded well enough to become subject to the law, but hold it up to ridicule, we virt ually help, to strengthen the strongholds of iufidelity.
By frinciple we meas the point to be grided-the design. The command "Thou shalt no kill" is founded upon the principle of pence and good will; Tikewise the injunction to "be nex-conformed to this world" is founded upon the principle of unity aud humility. If
the importance of these points is so litthe importance of these points is so lit e in our estimation as to lead us to dis egard the law, we have mistaked the mission of the church. If the house in
which our fathers lived is not good enough for us to live in, let usmove out aud lenve it iotact for those who yet love to dwell therein

## PREACH THE WORD.

## gy dous habshbamproea.

"Preach the word; be instant in seanom, cut of season; reprove, rebuke, exhort rith all lung stffering and doctrine" $2 \mathrm{Tim} .4: 2$.
TH1S command was given by an inspired apostle, as well as by the Lord himself. So far as going to yreach is concerved, the command is pretty well compled with among the American people; but the thinga to be taught io this preaching are greatly misrepresented and moch prevented. There are principles contrived in this message to be delivered, without which it ia altogether a wortbles thing, aud an unmeading ceremony; these are only made avnilnble and nccessible by the teaching of a full Gospel. "For be whom God hath sent spesketh the worde of God." Johe 3: 34. The words of God include sll the priseiples and items of the gnspel, which is the New Testament, and it is admitted oo all hands that the New Testament is the book that contaios all the things that are to be taught; and with great readiness it must be admitted tbat there ia nothing contained in it--
no prineiples that are not to be taugbt. no prineiples that are not to be taught.
The Savior anys: "Go Ye therefore 19. Again he says: "Go ye into all the world aed preach the Gospel to every creature." Mark 16:I5. Now when we come to examine the contexts to theas passages we fidd that being made disciples or learners, conversion aud baptism are the results of thia teaching, and that the gospel is the only source of conver
sion, add contaias the whole principle by which persona sre made Cbristians: and there is no other primeiple or pow. er ousside of it that can effect this great work of reformation.
Niws, in the point of order we name confurmity to the world, a submissive ness to the body, a child like disposi tion to depeod upon the pareat for io struction, not to retard evil for evil, or railing for railing; but contrationse blessing, aud io all rueskaess and bumility to turn away from the lusts of the fiesh. Io all these there are principles to be taught, and without which node are made Christiaca. Then as we are
oniy made members of the bofiy of made members of the bouy Cbrist through goapel repentance, conyersion, aud baptibm, after having been tnught and having accepted in the beart all these items and principles, 1 ask, in all candor, how any one, atter baving heen brought iuto the cburch through boptism, cad deey the principles that brought them there? This cansot be; it would imply aelf contradiction There are do conflicting theorles io the gospel. Such would ritber have falled from grace, or they were born of flesh or of blond, or of the will of man, or perhaps, not borm at all.
Religious cooverts most geuerally resemble the mold over which they have been molded. Hence the great importance of a proper tenching, and thiv, of course, requires the right kidd of bretbrea for the church to send as teachers, such as are in order and have a submissive nud child like dinposition and are willing to sacrifice all man made priciples aud accent gospel prin-eiples-such as will not shriak from duty, or dodge when the poisoned arrows are sent by those persecutors but to do the work of su evangelist make full proof of thy minnstry, (as Paul directe) fearless and independent of the worldly ways aud fashionable Christaans

There is a great responsibility resting npon the church in sending men to track and maintain the grent truths of heaved; she ought not to send auch as are out of order, have not thst childlike disposition, are not submisgive to the body or the A. M. will not be gov. erned by the decisions of the general Brotherhood, and who take 1ssue with the church on some of those gospel principles sbove mentioned. I fear that the warning givea by such teachers would be so much modified, and so much goveraed by the apirit of pride, honor, popularity and leniency that they would fear to expose error, aud tell the people what pride cousists in, but wish to be well apoken of by all, to have the praiae of everybody. If sucb persecution should come 88 was eighteen centories ago, such a one would not be atoned to death, or be burbed at the atake; hio popularity being too great-too masy friends in the kiagdom of the world. "Yea all that will live godly in Chriat Jesus shall suf. fer persecution." 2 Tim. 3:12. When we come to examine the Bible, in connection with other bistory, we find that the people of God were most always peraecuted by those who were religions and oace claimed to be their bretbren. So when we corae to look at the present atate of things io the church, we mnat conclude that if ever there was a the to arouse an intrest among the faithful it is now, and send brethren who are not ashamed to lift the wara ing voice against all pride, false wor ahip and spiritual idolatry that is going on in the cburch, as well wa in the
world; brethren who will oot seek the hovor of men, but the hooor of God, to whom all honor is dhe. May the grace and wiulom of God be with all such, to make them anccessfal io saring the church froro everhatiog destruetion. Amed.

## REST.

By Luzzere detp.
COME nut meall $y$-that are weary, and heavy laden, aud I will give you rest, " a bleased invitution and precious promise for the soul that is weary of wandering away from God. Look unto mue nad be ye Baved. though your sius be asseariet, they shall her as white us enow, though they be red like crimoon, they ahall te as wool. Come unto me the fountaio of living waters, forsake the broken cisteros, which cao bold no water and you shall have rest to your soul, thast sweet rest wheh Jesus aloue caa give you the pence, which passetb all understaudiog, for Jeaics saye My peace I lenve with your, not ns the world gives give I unto you.
Reat, O wraried ove, wenry of life'a meandering through a vale of constant siv and sorvow, wenry of this daily warfare, weary of pursuing sod not achieviog, dishearteved, cast down sud discouraged, how often is the sentimeat of thy heart expressed by the Palmist: O that I had wiogs like s dove, for thes would I fly awsy and be at rest, at rest from doult that can continually barass and distress me, st rest from the fear lest a promise being left us of entering into his rest, we should seem to come short of it, at rest from all eartbly fear and sorrow; but
"Why ahould thy fainting heart grow chill and wrery?
Can'st thoo not watch with me one little hour?"
And when upon the seas of life atorms ad tempests arioe, we should ever listen to the voice of Jeaus anyrag, be of good cheer, as wheo upon the lake of Galilee, the winds were boisterous, atd the ship was covered with waves, but Jesus spake, and there was a great calm; with a word he stilled the tempest, and it ia his word thst cad still the storm of sorrow and temptation. ADd the aged pilgrim, whose steps are bordering on eternity, with what a sweet placid calm. ness he is reating from his labors. Fsith bright and radiant points to a home far beyoud the fitful watere of this life, to the haven of rest, for there remaineth a reat for the?people of God, and it is the anticipations of this rest wheh renews the true Christian to endure bardvess is a good soldier, to cling to the eross. We know be has left us here for a little season, aud thea we shall enter those henvedly manaiona prepared for us. And the mansions of the Lerdshall returo, and come to Zion with songa and everlasting joy upon their bearts, and We shall sing the new aong before the throve id that-
"Home of the pare and bleet,
How often amid the wild hillows,
I dream of thy rest-sweet rest."
It ia wonderful bow silent a man cad be when he knows his canse is just, and how boisterona be becomes when be knows be is in the wrong.

Life is a book of whieb we have bot one edition. Let each day's netione, as they add their pagea to the indestract ible volume, be such as we shall be willing to have an assembled world read.

## The Brethren at 3Fart. rubleshed virekix

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Editorss
J. 日. Stoont. . . . . . . . Ofyice Eniton.

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## KEETHKEX AT WOLK,

GRETHKEX AT WORE,
Lanarh, Carroll CSA, HI
GAVAKK, 1LL... . . BLCEMBER 21, 1880.
Theme are 903 students at thy Mount Murria Collg ?
One more person recently huptixed in Devmarls.

Elopes Isace Price lise retoraed to Dr. Wal ter's Home for farther medical ir eatment.
Annual Meetiog next jear will begin Jnon 7th. A large attondance is natacipat-d.

Bro. Harper is to commeace miveting at Shanvon on Ftaday everiog of this week.

We learn that the Messon Board introde to send a maister to fill the calla made from Mianetota
Tre Advacate reports nuch sick pess in Wasnesboso, Pa, mostly among children oud roung people.
The 10th of Decrmber Bro, Silas Hoover Whas preaching in the Fairview congregation, Fayette county, Oho.
Iv you are minded to send your friend a Now Year'n elti, order a good and usefo! bool sent to thera from this office
Rrad over our Book Circular as sent to you last week, and see if you camnot fied a good
bunk lor yourself or triend.
Frox the Wolf Creek meeting, Obio, Bro. Epoch Ehy went to Neshville, Michigan, where he is now holding meptings
Acard written frosa Goshen, Jodians, inforuls ins thot M. N. Hpss, 8 gery
ter uf the church, died Dec. 7 th .

Bno Tsasc Buwhand and wife returned this inoraing from a two weeks visit in Dallas Gunty, Iows
Nrarty onm-fifth of the population of Minnevotn is uf Suandenavian origin. The No

Bro. S. J. Harivon, when be last wrote,
way at Milford, Ind. He snys our prosptets was at Milford, Ind. He snys our prospects
are excellent at all points he has visited.
A pontion of the Casel Ljbiary has heen shipprd and is expected at Mt. Morris soon The remainder is to follow in a few days,
Our uext iavue will be ithesixteen-page form, nestly stitched nod trimoned. It will be se to ali the eubseribere, buth old and new.

Turs charges againat Henry Davy bove bean witbdrawn, thuv leaving him where he stood before the charger were proferred against him. The vow line of R. R. is complefed to this point, By leaving Cbicngo ot 9 A . M. Lnnarts

List week the type made on ayy thet Bro. Jesse Culvert was preachug in Frederiek City, Ind, It ahould have been Fredericls City, Md.

Trienapepms to he a goneral good feoling about the Children at Work coming heck to Luark. We hope it has come home to ntus.
Bno. Estelman did not preach at Plymouth last week; the train was too lato to permit him to resch the nueeting in thme, so he did not stop.
We are receiving many new aubscriber, aud hope all the old oavs will retura in good time, for we do not wist to bee one of them miesing from the list.
Ax old ministering hrother, widely known is the West for his ability as a mimister, being asked whether he believed in a salaried ministry, $x$-plied, "No, I do not, hat I would odvise that jou never leawn a minister worse off than you find him."

We woot all the chareb news me can get hut please do not spend your troubles for puhli cation; thoy are not edifying: and thin they gender atrife
Is our visits from place to place many order bonks and papers tbrough us, sud if tbese
orders should fail to he hurured, it favire vould orders should fisil to he huno
Tue man is to be pitied who concludes that a selected article, properly ncoredite d, was wri tea by su editor. Virily sone people are de termused to he blind.
Robsut Utz, of Eairville, Mo, -ays any minister draming to locite in the West will do wrll bo take is look at that part of Missouri, B the land is good, snd then it is not subj-ct to the drouth.
Tae Gospel Preacher bas moved into aen quartera-s two story building with book queensware ond groceries helow, and the ve muderetand.

Sons of our religious exchavges are aearly
helt filled with worthly ndyertisements. Of sourse that gives room for less religiona reat ing. But thinta the way it is with many in thia life-the world first and give acligion what

Bro D. d. Kuepper, of Waterloo, Iowa mys: "Four were ndded to the church at Crase Creek rince the Amual Meating. One of them was a Free-will Baptish. Brohher Adams Summer."
W t are daily recviving sulseriptiuna for two aud three ypars, hut last week one hrother sub seribed and paid for the paper for ten yeare, so hia subscription wall not wad till Jannary 1892 That is a good deal better thas we hai aby reason to expect.
Bno. Jno. Fiory of Virginia, whase arrival
bere we anenneed in onr lest isane, bos been peaching a number of telling sormen bea been charch in town as well os at different qlaces in the country. He will remain with no several dsya yet-The Adrocate.

The Mission Board met at Wolf Creek Bla. Jolek before last, and decided to rend Guah Jotn Wiee to Carada, and Eld. Jas. Il will necept the charges committed to themben be able to accomplish a good work sunogg the people where they may preach.

Seprad pearz ugo, John Lemley started io ri-ligious paper eulled the Golden Censer. It wa large, woll fillod with good religions readiug hut not a singla advertisement found its was treenty thousand, yet editore thiuk they casnot print a religions paper without advertise. meats
Ir has beea decided to eontinue the name of the chidren's paper, Youth's Advance, and the price at 40 conts per ycar. Thase who have month. Now let every fomuly subacribe for the Aldronce. It is cheap, and filled with good nt this office.

Bretaniex, when you stand hefore the people to preach, please do not tell the congregation that you are going to say whatever the Lord may ree proper to put in your mouth. Thes hase the Lord doea not work in that way. H has placed in tho Book what he waots you to
sis, and it is your dnty to study thot Booh sis, and it is yourdnty to
and then preaci the Word.
"The Lord Jesuas did not shut himself up ia "otudy" in Jerusalem, or open an office in Ca pervium, where be might be celled apoo at stabed houra, hut with tireloss activity ho went abont. And what is wanted lia great cities, io conniry places, every where, is pastors, Buperinwill go forth and lag hold of men, and women and ctildren, and eanstrain them to come in."

Ong of the beat writers of the B. AT W. in Prosching is, comparatively a pew business to me-still I fond that it is ooly thinking on ore's legs. When I first began I thonght I would use notes in the way of four or five headings, or divisions of the sabject, hat I soon found they were more of a bother than a help, and 1 thea threw then away. When I preach I read the text, shat the book, and just give
them what'e in - and there's the end of it."

T io sad to say faremell Whila the world expresses a wish of Lappioess it teaches $u$ the ides of partiog, which, with friends most intimate, is painfol. The luallowed pleasores and associntinan of the suret puet cling to rech, and we see and frel them with arch foree that our very souls truatingly and hopefully inger to receive another blessing.
O how many farewells were given during the year now closing! The young msn and young troman sand tarewell to fisther and mother as they closed tbeir eyes in denth. The tender nother sud devoted father said farewell to children, brothere and sinters, and then passoi away. The miaister bade faramell to wite and stildren just as he started to tell the old story of Jesus: Als! hotr many larewells were attered for the lant erme; and the roices which once called simners to repontance and live, have been hushad until the glarioae resurraction. The hent form of a faitbful father over a way nard son, heard the lest farewell as he wept over the wpalidess of his "proud bog." Tie symprthetic and tender hearted mother heara Ler daogliter say farewell an sho closed hex ayes in death. $U$ the bitter paugs of glie that conestealing into the hesrts of kind pa ents because their cbildren have gove out fronu them with hard hearts aud nucontrollen
passions. Proud, baugbty, disobedient childreI aever forget,

## ot ontverabl lizht-

Within their bearisstreadful usur pation Of Ood's exclusive right
But the keen cutting sword of death made ail classes and conditions lisp the last heartbreakigg farewell! It ie enougb: they
The year $j$-st closing has been a prosperon
one to the people of the United States, Labor has been in demand; sod these who ware willing to either "hold or drive" were rewarded for their iadnetry. God ban >hown his henf ficences in givmg ns abundast erops of all kinds. And while a few were not so richly favored, there is plenty and to spare. An a nation we should he profouvdly graloful for the great prosperity of the gear; and as believers in Chriat we have eanse to give praifes to bia holy pame for what rebave thj jed.
Ai a church we can traly say, God has been goos to us. Not one has been driven wito ervitude for parity of life and allegiapes to God. Pergeention has not takes hold of ur and under our owa fig tree each one could
worehip the God beloves. And while all thenc hlessingo have been lavished upon as by on hiud Father, many of us were, perbape, no slow th murmutiag, thas manifinting (he frailty of the human heart.
Consuderable +ffurt tras made by the mem hers in yrrious parts of the Brotherhood to intruct the people in the right ways of the Lord. Aad while the increase is menubernhin masy not be so great as desired, we bolievs the gaids are of a substantial character. Trne some work may not have leen dose in strich barmony with heaven's rules, but of thiv Gud lone knows. Storm clonds have riven io sev eral places and in their bweeps, nome "trees" hav heen blown dowa because not deep-root-
ed, hat on the whole the soil has hera left riciand the surface better than before
In art, science, and literatare, no doubt we bave advanced; hut in piety abd stendfastnes we arenot sure that we have done no well We woold not awaken despair hy tarming the dark side to view, hat we think we have no mach to hoast of in the way of self deninal and righteonsses. Surely 23 a hody there is room or greater holiness, and purity of thought and speech. We measure progreas in litera ture by exsmining our hooks and pspers. We measure our progress in art by lookiog at the Wemes and acres of those why possess them. We measure our progress in godliness hy giring aftention to the acts of the members of Chriat's body, Io it visible?
The pleadiags for hread have not heen on heeded. Our hrethren have responded to the call for belp in Kausas, and not only have they fed those who have ohtained like preciou faith, hot many who walk not with os in the Lord.
'If all the pity and love untold,
There woald pot te in coins of gold
One hungry beart, nor one wretched bearth."

Suchas spirit of charity woutd move hundreds to acknowledge that the Lord in Christ. for fuore lave, mare relf snentice, more looking upward aud lens going downward!
Wo might say much about our progrean in preading the gospel, teaching the yonng, organizing chorches and aiding the neody, bat wink it not protitable to thy soul.
Now we do not want to eay "good-bye" to a nagle rendre of the B.ax W. We wati you all to fare well, but we thats you cas bave his blessagg and coutinan to reud the paper. We feel that we bave become acquaibted with you all, and while we with you to fare exceedbigly well in all time to come, we are slow to give you up entirely.
Some nuy look back orer the year and weep hecause they did so little to honor their Mastor, and exemplify true life. Weep uot for the part, hut turn your faces to the future and rewlve to strive hander for uurity and oharity. Look into coming diys aud renomber you

> "Only one heart to give, Only one yotee to use; Onily one Httie life to the Ants ouly ote to luye."

You cannot love another's life, nor yot live it; lut jou nay love your ows. Then lot us elfigg to the old ship; stoud by the true walchmen, and speak nobly for the only Captain and Leader ia the great royage of life. God hless all our readers! $\qquad$

## MLAMI VALLEY MEETING.

## W

E reached the place of meecting (about twelve miles west of Dayton) on Wedbeeday the 8th inst, jost as the Brethres were entering isto busibess. There why a large at tendance, and as we seated ourselves at the fove to warm curselver, we belield D. P. Say or, James Quinter, R H. Maller, John Melager, Hiv1 Hamiltoa, S. T Bowermana, Dastel Vanimana, Jacoh Rife, Daniel Brower, C. G. List and many ottrers from difterent parts of the conntry. Brother Euoon Elyy arrised about P. M.

No moderator was cbosen, 8 , it was coneidred, we prosume, that each one know how io bebave, and would take no liberties heyond Cbristian courteny. No seeretary was appointed until the second doy when it wat fourd neeessary to put the petinons in lorm for presea. atioo to A. M. Brother Samuel Kinsey was shosen to keep the record.
The day was spent in talking over the caure of trouhles, prombent of which was the variouways of oheying Joba 13: 1t, aod in preparing a petition to A. Mi. on feet-wavhing. The petition avks A. M. to readopt Art. 17 of 1872 and repeal all decisions made since then on that subject.
It might be proper to stste here that the mesting did not assome to decide any point of order; but its sole object whas to get some fhings bore next A. M. that are not natisfactory to ruany Brethern in various parts of the Brothrhood. Not a few have hecome alarmed at the seamingly rapid atride made by A. M the past few years in Musion work, single-mode of feet washing ete, and they fear that ouless hey call a halt, much of the nimplicity of the Brethern church will be awallowed ap by hasty mea-ares and unwise heads.

## zCOKD DAY.

Met at 9. A.M and after thanla to God for his prozidence, discusnion was opened on colegea. Thera was a strong feeling egsinet colges assuming the name "Brethren," it heing regarded as not heing for the bat interests of the ehurch. Erom this question, the deliheration touk a wide range, and while the one side strove to show the inutility of eolleges, Sunday Scbools, and Missionary Boardy, the other endeavored to hold ap their unefalness. Bro. Saylor urged that collegee were private eaterprises, bence A. M. had no power to atop them ao long as they do not violate any goopel prineiple. The day was thus spent, and when the hour of diamissal came, not a few went a way farring that it would he impossible to arrive at an acceptahle onderstauding. Bot that night many prayerefor wisdom to goide through the dark mists, went up to God aad the morrow was found to he bright with bopesfor barmony.

Came together at 9 A . M. and after prayer
proceeled to hosiness. The firat thing in order
was the consideration of "High Schoele," or the deerionan of A AL, relatugg to them. The petitioners wati Ars. 12 of 1852 readepted with the aneadment. "It is conforming te the world.' sud repeal oll decinions on "High Schoelp" that have passed fixpe then. This
bavins, been agreed tn, the Sundasechonl ques. baving been ngred to, the Sundas-tchonl ques.
tien wa: taken ap and ufter some disenstion tien wav taken ap and ufter some discn
passed toA. M., with the ether queries.
pased toA. M., with the otter quenies.
A tight ehange in last year's decision on series of uretioga was aaked for and granted. In place ef the word "enutious" the worde "net In place ef the word "cutious the words "aet to $A \mathrm{M}$.
Counsel was akked eencerning Eldern going inte Shami Valler from other Districts sad ordaiviig Brethren to eldership withont consult ing adjoining eldera. Members of the Standing Coumitteo wio were at thin meeting ssid the a p jining elders were not bound to recegnizs such ordmations siace they were
as to the propriety of the cheice.
The question arese, "What ehall those do Whe were expelled for holding the views of the Num Valley Pelition?" The followiog adwas was unanimously given by the meeting:
"We adrise that those who have been expeli-
if for luldag the nautiventa of the Mfunst


 choald be disowne
of and potitio.
The roeeting urged that members should tear more with each other, sud that majonties ulould deal lindly and gently witb minorities giving ac occasion for hard feelings. Love, the great hand of union should lie deeper and rise bigher in our feeliogn, perweating every thought and wisk, nud then muny of troubles woold take wings and tly away.
The meeting closed about noen vith a general
goed feelog. Many who lod takeo sn active part in the meetiog arcose and asked forgiveness if they had beeu rash or spoken uakindly. This did much to briag abont unity of spirit ond eueasss of heart.
One thing we thought was made too promizent, and that was the letters which the eiders in the Valley had received from various sources.
Brethren, it is posalibito be decelived; and when people write gou that they are oppressed for hellings to tho order of the church it might be well to he elow ia accepting the whole of it tre correct. We ctuace
wrote that he was persecuted for defeddivg the rules of the churcb, when the fact was be bad violoted a plain Seriptaral injunction and was dealt with for that. True some, ne doubt, are cast dowa on nceount of heing true to Gospel order and priaciples, but it would be well to know that it is for this before giving it too much credence. Our sdrice is, place not too nuch stress on letures. Where there is dificulty. wisdom would say, know all the facts hefore tenderiag aympathy.
We left place oi meetiag, Wolf Oreek churcb, Friday afternocu and rescheã Covingten by ? P. Is Bro. S. T. Bosserman preached in town to un appreciative audience. On the next morn-
ing he bade farewell, anid left for heme,whilo ws rewained Satarday pight, tried to tell the people how to do right before the Lord. Oa Supday at $10 \mathrm{~A} . \mathrm{M}$., meoting at Sugar Greve two miles froma Covington and in the evening again in town. The Corington chureh is noder the care of Elder Satouel Mohler, a veteran in
God's service. We ppent a pleasant balf day witb him and family, and were much refrethed by his good counsel and cheartul conduct. May the Lord gire us many such father's in Isras!. They are very telps to us who are younger in years. Brother Mobler bas for assistoazts Sanuel Murray, Wm. Boggs and A. S. Rosen-berger-the last two hoth young men, active,
zealous, willing workers. God will hiess all who love him. We enjoged the cempany of the members at this place.
We had not been to this place for reventena Fears, bat we recogonized many faces which we had seen long ago; and our joy was full in meeting our old friends aud neigh hors once mere. Here were those with whora me ouce
ehopped cord wood, made tile, threshed grain, ehopped cord wood, made tile, threshed grain,
Sc., and the recollection of old times mado us Sc., and the recollection of old times made us for cnlighteaiug dark and tempest-cossed souls.
Resched Linua Monday noon, and was met by Brother Damiel Brower. Preaching in his
congregation the riame evening. We enjoyed
earselves with these hrethren. They are firm ior Gospel simplicity; and while departures have tora and racked many other churebes, this one hak excaped the crashand is moving slowly hat ed here A lesson of unefalivess might be tearn ed here: aud we hope that in treables befere us, moderation, wudiom and a true regnra for each other's leslinga will be bept in riew.
On the 14th ieft for bome. Expected to stop at Plymouth and talk to hrethren and friends abeut Jesus, hut the train being two hours behind time at Lima, and boing told we would be compelled to ride twelve miles in private conveyance after leaving the train, we coneluded it woold be impossible to reach the place in time, so haid down in the ear aud took a rest in
steep, passieg Plymeuth we luew ne. when. Hope the Brethren over there muy find us a some other time. We would he pleased be with them, and that as soon us we can.
On the whola we are glad we made the trip Oobio. Think the meeting may do some goed. Shall likely have cousiderable to say
en the poiats cousidered, betreen this and the en the poiots cousidered, betreen this aod the
next A. M. We want to keep the gospel of uext A. M. We want to keep the gospel of
Jeasa Christ right hefore ousi and in ita appliention we heurtily endorse the course pursued hy those who maugwated and carried oat the gravd reformatery werk in the beginniag of the 18 ib contury. We think they lad the apostolic idea; and thin idea is good encugh, broud enough, high eucugh, and deep enough for all prantieal purposea in the religion of Jegus Cbrist.

## PEACEMAKERS

$I^{N}$ the beginsiog when God created man and plated him in hiv garden, an enenyy appeard and succeedrd in inducing man te lease hi Creator. Da gou now see him driven from the
garden in dirgrace? On the one side God is angry and displeased-on the other, mon lost and away lrom his Father. What now? Did God say, "Let him bo necursed forever?" No, not that; but be pronunces hin a Mediator -one who will eque batmeen bimelf and the 1est creature, und heal the hreach. Four theu-
sand gears afterward the Peacemakar-the Mediafor came und aloned for the guilty, briagmg peace and eterial life to the wauderer. That was a bearenly act; and we bless God that our Mediator-cur Adrocate is even now at the right hand of $G$ od pleadiug with our Father for
The second pracemaker for whom we ahould bleas God was Noah. There stood the world ia wickedness-iu filthy rags, away dewa deep in degradation and misery, whila good old Nosib, righteeus servant of God stood bet ween a justly indignant Fatber and the buman family and waved the species to the earth. Now let no man despise that peacemaker.
The third mediator to whom repoiat with eatisfaction ia Mosas. Hear the Record.
"And when the people complained, it displeased the Lord; and the Lord neard it; and his anoong them, sud consumed them that were in the utteruoot part of the camp. And the peo ple eried unto Moses; and when M13es
unto the Lord, the fire was quenched.
Here the praser of the peacenaker, Moses prayed and the people were naved frem utter dostruction. New take another look at Moese who stoed up as a mediator tetweea an angry God and Irrael oa ancther occasiou.
"Therfore the people came to Moses, and
id, We have sinned, for we have spoken agaiust the Lord, and against thee; pray unte the Lord that he take away the serpents from us. And Mnses prayed for the people. And
the Lord and unt. Mases, Make thee a jery eerthe Lord dand unt Mases, Mase thee a biery eer-
pent, und set it upon a pole; and it shall come
 looneth upon it, shall live. And Moses made
a merpeot of hrass, und put it uron a pole; and a serpeot of hrass, und put it ufon a pole; and
it came to pass, that if a serpent had bitten any toan, when he beheld the serpeat of brass, he lived." Nom: $7,8,9$.
There are some pracemakers mentioned in the New Testament which are worthy our special sttention. We notice those spoken of in Matt. 5: 9. Hear what Jesus suys of them. be called the children of God."
Suraly thene mea shoald not be despised and rejected, and we Lopea love for Christ will constran ail of us to be among this class who have soch a great promive.
Then oor Savior mentions this same class of peacemakers in Matt. 18: 16, 17. In fact they
geed work and parity ef gevernment, and re-
ally we do not see why they should becat ally we do not see why they should becast out of the eharch. Nay when peacemakern, when
men whe are, genitle, love, quietoess, order, smimen whe are, genithe, love. quietoest, order, smihot be maligaied and ahnsed because they aut such. We admire the class of peacemakers nien tiened in the word of tiee Lord; and by ne mearis shall ray; "Blessed are not the peacemalThey we all need then, perbaps, at time They are blessed, and ne aniount of eursing by
wieked beats can takis away the blessing wieked beasts can take away the blensiag
Then honer, glory, dowinion ayd powor be unto our undying, imnoertal Mediater, Chrint Jexus! Sweetneas, eternal joy be to the peace maker mentioned in Muth 5: and 18, as well as unto Noab, Mores, Joha, David, Daniel all the hely mea of old who stoed betweea the wicked people. We are more than ever fer sueh men.

## THE WOLF CREEK MINUTES

$0^{\mathrm{N}}$ saether fage of this issue will be foona of which some mention wan made last wrei. We give the minuter as a matear of nom knewing that our readers are auxious te leari what was done. It will he seen that the meeting toels a very doeided stand agninat colleges Subday-schools aedseries of meotings. But is the whele proceredings are to corne hefore the
next Ansual Mreating it will pot be pradent for us to eay much at present.
We regres, hemever, that in certain parts of the Brotherhood the condition of affairs are sueb as to afford the Mrami brethren some excuse for boing opposed to seme thingy meution-
ed in these minutes. They, with many othera ed in these minutes. They, with many othere,
bave long held that the intreduction of college bave long held that the intreduction of collegea wronld lead the churches stils more and more insented to them they see already a teudency in that direction. If thoss who have the overeight of our collcges will condact them so as to teach and inculeate religiously the principle of the eburch, they will in that way do much toward remeving the existing feeling against them. We know ono neheol where that is heing dene, and it in giving sueb general satisfoctien toat when visited by the oppeneats of edneation, they at once admit that that is the way to conduct a school. Last apriag an influential elder, who was opposed to celleges, visited one of our sehoole; he fawtevery thing quiet and in the best of order. Whan he eutared the diniog hall he eave every cinter at the table mith a neat, plain white cap on. Whem he entered the clapel, where morning weralip is conducted, be suw the same order in regard to the corering. He was astoriabed, and greatly pleased ${ }^{4}$ asce that true principle of the church was heing inculcated. Bring your echools to what they ought
move itself.
The feelings against Sunday-echools can al so be removed by conducting said achools in a way that will he a credit to the eburch; but when they run into picoics, celebratiens, \&c., no wonder good brethren oppose them. They see how these thing, are geing among other denommations, and aro fearful that our sohools will follow in the nome ceurse.
The same may be said of series of meetingsthe abuse of them has given rise to a feeting that is hard to remove. Some evangelists will carry things so far into the extremes that many hoosst and faithful membera beoome offsuded. Conduct those meetings in a proper way and there will ha bot little feeling against them
We think the Miami brethen need bare no fears that the Mistion Board will take improper steps. That Board is composed of nound men and they will guard the interest of the church with a cautions eye.
On these points we would like to write con sidersble, bat we think enough bas been ssid already. We bope that our prople will use proper forbearance toward each other, and endearor to cultivate the things that will tend a divided we fall.:
J. в. ㅍ.

Bro. J. W. Stein had another severe attack of hillioos colic last Monday. He will likely soon take a trip west for his bealth. Intense have combined to weaken his physical powers, hence the need of reat.

## OUR MAIL.

- Baotara Dauvel D. Sell,of Plattaburg, Ma, says: "The charch hero is moring along quiety with some additieur occs ionally.
-Geayan Minutes cua be hed by addressidg the Prumitire Christhan, Hontiagden, Pa - Now is the tizae to sead for sample copies of this papar in ita now and improved form. Our aext issue will be the 16 page foro.
-Tress whe hava paid 81.50 fer B. AT W. for 188L can lave "Preblem of Human Lifo" free pud B. AT W. uatil Jan. 1-s $\$$ by remittiog 8300.
-Ronsn, Iod. -1 wish your paper great nuocssc. I thinks that ono great reascu why we
should all take the B. AT $W$., 19 beoasse of its should all taka the B. AT W., 13 becoasse of its kesping secalar advartisements from its calunne. According to wy judgment, it would be very improper, hefore elosing serrices, for the minister to got up and tell the andience where, and at what prico thay would get a goed farcl wagon, 6 te.-Juwes M. Neil.
$-83,00$. Early in the canvassing seasen we made arrangeneats for bandling the "The Problem of Human Life" with the B. AT W. 2
800 , thus letting eur euharibiers lave a 8200 book fer $\$ 1.50$. Since then the proprietors of the Primitive Christian have offered their paper Finaine Christian have offered their paper aud the same hoek for less than we did. We onee theught of coming dowa to the same price, but thinkug that would not lnok just right we conelude to leave tha price stand, and treat all alike. 83.00 is as low as we dare ceme fer the hook and papar ualess we get at what merchauts call "cuttiog on pries," and that is very unsafe basiaess. We trast this explanetica will be sufficient.
-W z are io dalf receipt of letters commend go cur non.advertisament position. We give Destoming from Ohio an a eample
Desr alitora please soud us nample copies of the Brataren $\Delta T$ Work of No. ono of 1881 for distribution, as we are patting forth our efforta in eolieiting sulseribers for it; and as the paper
has ceme out in uew form we should like a faw has ceme out in new form We situuld like a few copies to help us in the werk. Though it is getting rather lato in the season, but we have resolved that it in hettor late than never. We are plemsed with the now form, and alse with the firm resolve of the editer to keep its pages clean from seeular advertisementa. Having heen a faithful reader of this werthy papar for the gear just closing, we feel sufe in recomending the new one. Yeurs in Chriet.
Tre lalratory at the college bas recentily received neme valuable addition in chrmical apdepartments The cory is fut the in departmenta. The achool is fast tasing ita rank among the foremost Collegen of the Slate, and in cheappens of hoard and taition it excelle. A carefully selected facalty presides orer it and the atteodante of atudenta is large. With the arrival of the Cassel Lilurary, students will enjoy facitities afforded ac where olse in the State. - Mf. Morris Democrat?
-Is my article on "Faith" in No. 50, first page ef B. AT W., the tutle was changed to Trath." Instead of "we are ac lenger ander a chool-master," you made tas say, "wo are no longer a schcol-master.-J. M. NefI.
The mistate was maice bere, we apelegize, Eda.


## PAPERS FOR CHILDREN.

A
PAPER prepared expressly for the young is as much of a pecessity as ene fer elder need to be dealt with in a style suited to the minds of youth. Itis a pity that eeme pablishershave sent out vile shects instead of otreng hright papers pleadiog forth the true and the good. Staries of pirates, of robbery, blocd hed and general wickedness fill those vile heets, and when young people read them they get vile and wicked too. It takesa long time to remore the evils which one bed paper hringe into a family. The Advance is fitted to pleaso, weeten, brighten aod instract.

Speazino of the B. ax $\mathrm{W}_{\text {, }}$ in a private letler to this office, the author of the "Problerm of Human Life" saye: "I know of no paperad have the privilege of having huairedstont me-more completely filed with goed things calcolated to strengthen faith, confirm bope, sod haild up the eincere Christiaa religion in all tae qualities and qualifications ynecessary to constitate him a cixizen of chat kiagdom, which is aot of this world.! May the permas dible efforth of its management to make it the journal of the nge."

Hasbanda, love your wiven. Whres, sobenit your
 manition of thi Lord. servaita, be

A London merchant huving mot with great miffortanes was the subject of conversation in
the Ropal Exelanate: and soversl persons exthe Rogal Exelaugt: and seversl persons expresed gent wast present said, if feel five bandred pounds for him; what do you feel ?'
They hare a new way of trasing toaatics in Bcothnd. Instead of confining them in cells like prioouers, they pur them in nest cottoges with nplat of gronnd to cultivate. All
appearance of restraint is removed, thougb, of appearanee of restraint is removed, though, of
courne, they are closely watehed, The plan is courne, they are elosely
said to work atmirably.
The auddest fenture of intempmances is aot the exibition men roake of themelves io sa locas and on the nide walkst it is what they do
when they get home. The picture of a drunita man at home among the defenceless mem hers of his family, terrifying them by his brutal couduct, is the most effective weapons of total abstivence.
It nuast ba that the ladies (God bless themi) are growing iutelligent for the aboe desleri eay that the demand for lower beelis and bordered toss, is increasing. They haspe at last found out that nigh heele, narrow toes, corns and sobing feet go together and the way to avoid the tro Intter is ta dispense with the two former. regardlesa of so called "style."

The Watchnan of Boston putait iu this was Many a noble woman gives up pleasure and comfort to plesse a nam; but where is the man who will give up tobaceo to plense a woman-
especially if the womau hs bis wife? We do uot especially if the womau hs his wife? We do not
know; we have never had the pleasure of seeknow; we have never had the pl
ing nor bearing where he resides.
Here is an iateresting item for hutter-lovors. It has peen discovered that there are fifteen facturies in Chiesgo where so-called butter in macufacturied from a variety of materials and a rechroned soapstone lard, tallow, snd othor fatty substsuces some-
tmesthe most anholesome. It is estimater mesthe most unholesome. It is estimate riblo compound are made daily.

Ther 38 a Mormon Bishop who resides near Salt lake City, who receotly went through the "endowenent house" and came forth with a third wife ooly suventana years old, the firat and second still living. The teath child of the first wife was older than the newly-choset. White the Bishop and his youthfal spouse ware off on the bridal tour wife No 1 died. Her last words were; "An etersity of happidess could not recompense me for the torture I have eadured in this last weelt, to say oothing of what I went throngh before in twenty five years of polygamy.

Within a couple of yeara there bare heen ten marriages pariormed in this country by tolegraph. They illuatrate the growing reeklesness on this subject. A serious doubt exiets whether auch marriagey are legal. The parties laws of either should be complied with. The witaesses saw hat half of the 'marriage (if they ssw any of $i t_{1}$ ) as only one of the parties was in their presence. No person with a particle of sound seuse would engage io such a farce fince it is not probable that any court would declare such o marriage to ba legal. It is a wicked trifling with the interests of possible children-Methodist.

I notice" asid Dr. Franklin, "A mechanic among a number of others, nt worlt on a among a number of others, at worlt on a
houss erecting buts little way from my offle who slways appeared to be in a merry humor, who had a kind word and cheerfal smile for avery oas he met. Let the day be ever so cold, gloomy or sunless, a bappy smile doneed like a sunheam on bis cheerful counterance. Menting bim one morning, I naked him to tell me the canse of his constant fiow of spirit. "No secret, Doctor, be replied. I have got one of the bast wives, and when 1 go to work she always has a kind word of enconragement for me, and when I go home ebe meets me with a mile and a kiss; and then tea is sure to be ready, and she hes done so many little thing throagh the day to please me, that I cancot find it in my beart to epenk an unkind word to enyhody.'

## TO THE BRETHREN AT WORK

## HOW 1 HAFS NEOLECTEO TBEE

Y FIOBA E. TEAOCR

(1)EAR B. at W., how I have neglec'- I yoo Negiected you for weeks and montbs: ou who bave been so patient, so punctual and oo usconclaining. Yon, too, who have paid me si-its week after week, brioging with you Truly there are ethers who have lnhored much arder than [ have or you would have entirely eased your veskly visits to ns until a "eoupe nient neason" brought yon forth again. I do not Illke to excuse my*elf for my detp segligeace, for that wonld be offering excusen to on for not talking to you oftever is, I linow there are others who ean do so much morn ably than I; that otbare can talle of Jecus and Bim crucified better than I, but may not al! of our laborers think the rame, and neglect yon I have done? And if they did what woold b neonerquence?
Prohably we may all now better than we now, so let ne not be dieconriged, fellow-le borers, bat bs active, ever lahoring for Jeaus Which we cau do in many differeot chaunels. He has provided many openings for his servants and they ean do ronch good who find them and
are willing to work therein. Fut ao many of are willing to work therein. Hut so many of
as are uavilling to accept of Bis mode, and as are navilling to accept of Gis mode, and Wink, pnor weak mortale that we are, know disobey and for mestong many precious ours which we will never own again?
Dear H. AT W., ever hold forth the pure atandard already chceen; ever labor to lead us pearer to Jesiss; ever boek to make as stranger, and let us all sa lovers and lahorers of thine, show out true and deap appreciation of thee If we cannot write articles to herald forth to he world, let us each and all do sll in our power to enable other aoler and betfer writers "hold up their hands" in the dear Master" cause.

## Fir the limatro What. CHRISTMAS

## valy J. STEES.

Dear Readers:-
WISH you all a merry Cbristmas and happy New Year. Cbristmas is a day ushered in with great rejoicinga. In cot and palace, villoge and city, from one end of the earth to the other the whole kingdom rings with Cbristwas cheer. This day bas, for many centaries, leen observed hy all antions. Bistory $t=1$ ls a hat by the command of Pope Telesphorus, it hurches during the months of April and Map The prezel dote was net fire 1 until the Mar century, when the Romiah Church decided apon the 25th of Deember as the birthday of our Savior. Tbe decinion was hased npon tradition and not upon well-authenticated history; yet it has been asually accepted as correct, and recogrized as such to thia day
The Christmas tree originasted among the Germans, and 13 now, with its lighted tapers and beavily-laden branches, a tolee of delight with many in our nation. Nearly all the old castoms described by Irving aro now abandoned, yet some people, by datacing, preseating various gifts, Christmus teaste and carols, make
it a cheerful featival.
Now, while it is pleassot to think that the day is remembered with joy and gladness, it is plessanter still to recall its origin and go back imagination to the Christmas scene on the plains of Bethlehem, there to behold the glorieges over the beautiful fislds and bebt your shepherds watching their flocks by nigbt. In shepberds watching thoir flocks by nigbt. In
the silence and solemuity of o besutiful night, the silence and solemuity of a besutiful night, while these ahepherds were talking, prohably of their promised Messish, zuddenly a radiance, them and greatly terrified them. But listen! To dispel their fears e voice was heard, saying Fear not; for behold I hring you good tiding" great joy which nasall be unto all the people or unto yon is born this day a Savnor which Christ the Lord." No somer were these tiings proclaiued than the beavealy choir resounded the praises of an Almighty God. Hark? What was their song? "Glory to God in the highest, peace on earth, good will toward men." 0 , how every heart must have heen filled with love and gratitude for this dear $\mathrm{P}_{\mathrm{B}}$. rent! Who would not have shouted, "Glory to God in the bighest!" Now imagine the praise and prayer offered by all who eome to worship

Hem in behalf of His goodness to mankind. Evell the Augi canre from the far El-t to wor Ep, for they had ann boe ghoricos right and great eveut and now they wanted to worship greal event and now
the wondrous Kitg.
Duar $r$-ader, thin wame King is oura. He wn our Cbristmas Gift 1830 years ugo. He grew and uulfered the cruel death of the cross that ve through him might have eternal life. He is now with bs Father in glory and waiting with outstretched arms to receive all who will
come to His embrace, O, the pleasure there is come to His enbrace, $O_{\text {, the pleasure there ie }}$ the religion of Jesus! words ran not expreas it.
Dear reader, are yon drinking of this nverlastiog cup of joy? Drink while the cup is yet bigh, for it may some day be so low that you caunot reach. This Curistruas day your lips may be red and warm and able to drink, hut aext Christmas they may be white and cold and uable to drivk, decept the cup when it offered to you, for your snul's sake and mar God bless you.

## TIRED MOTHERS

A little elbar lemos apou your kane onr tired kneo that has so mneh to bear A ohatd" dear eyes are locking lovingly
From onderneath a that eh of taigted hair Perlaps you do not hieed the velvet tonch Of warm, moist fingere hblding yours sotig
Yon do not prixe the blessing oremanchYon do not rrize the blessing orerzunch-
You almost are too lured to pruy to might.
But it is blessednesal $A$ ypar ago
Idid not see It as 1 do to-flay-
We are atl so dull and thankles, and too stow To catch the sunshine till it slaps away, And now it seems surpassiag strange to me
That while I wers the badpe of nuothorhool I did not kiss more oft and tender)
The littie child that bruoght me only good.
And if, some night, when you sit down to rest, Xou tonss the ellow on your tired koeeThis restless, zurly bead from off your breast,
Tans lisding tongue that chatery eomatantly If froms your own the dimpled hands had stippe And se'er wonld nestle in four paim nguin, If the white feet into the gravelinal tripped. I could not blame you for your beart-ache the

I wonker that some mothers over fro At their little ebildren clinging to their gown or that the rootprints, when the days are wes If $f$ could fitd a little mavddy boot boot If I could kjes a rosy, re thess foot
And bear it patter io my bouse once morel
If I oould ment a broken eart to-dny,
There 13 no woman in Goi's wotid she She was more blisafully content oould bal But ahl the dainty plllow next my own Is never rumpled by it shining bead! My slaging biranag from its neat bas flow The li the boy I ased to kiss is dead

## HOME AND FAMILY

## DE BARAE Y. SAUNDERA

$\mathrm{H}^{\circ}$W finmiliar and how dear to our heartn are these two worss. Home is the dearest spot on earth; the place where all our affections conter; the place whare all our sorrows truest triends.
Home is not merely a place to eat and sleep nor is it where wealth and afllaence are the principal features, where there is a graod display made when company comes; no, hut it is, (or should he) a place of exjoyment-a place where all is confiding love, peace, nnd conteatwent. No jars should ever be allowad to enter the sacred precincts of home.
We see there is something econnected with home to male it attractive. We can all look back to the days of our childbood; there is father aod mother, hrothers and sisters, constituted the family, and if a part of them are awsy from home, the enjoymont is not complete, and
wheo death enters the family circle, and tates whea death onters the family circle, and ta kes away one of the loved ones, how sad and cheer less does home nppear.

## WORDS FITLY SPOKEN.

$0^{\text {NE day, during the trying financial tronble }}$ through which oor conntry has passed, a tow York merohant sat in his countiog-room stadying how to ste
An intimate associate of his entered, who Was aleo suffening reversea. He was shont forty years of age; ponsessed of a noble form the offored ealatation of the merchant ia the
conntiog-room, the riviter broke forth in the
fullowinis Winy lungang
Well, I sm going to gave it up; it is no uso to atruggle any longer, I thonght I bid got throngh the wanst of it, and hud already weathored the point, but the blow has corup. My Iotes beve gove to prot-st; my credit in ruined. Thave j ist left my store for good, and the nest you bear from me will be from the morgup.'3
The morchant was astonished aud hewildered at thesc worde nookea by bin assoriate. Ho rprang up, and forgetting hin own troubles for the mergeat, seived the hand of his despondirg frem, rad anouted aloud:
Are hog, man, what in the matter with you? Aro yon a coward? Have yon forgotton your Dojou helieve the Gave rou forgottrn God? to come upon his people that he will not give them slrength to bear? You-a professing Christian in the prime of life! how cin vou turn your hack upon wife, chuldren end God, brcaluat youl have heen dissppoitted it huri-

Ao drapped into a vaeast chair and sat in with toare minuten; presently he arove, aud with teare, raid:
"I thank you.
"I thank yon. Tou have anved me. I will ver be gulity of this agnin.
He returned to his busitess, made a fivoralle arrangement with his creditors, and wou suved. How moch may be accomplisted by a few brate words from oze who cliersabes an mubnken trust in God's overrnling providence: The heneficial rennits are two fold-an aneonecious faverance from our own depression, and the bly from snicide itcelf. bly from snicide itself.

A gentleman was wondering why there are so many with bad reputations, when a friend *aid : "It in probahly becaufe every man has to make his own.

## 玵atrimonial.

 IV. Royer and Laura J. Sthtxel, inth of Amotd'a Grove

## fallon Astep.

##     <br> SPIGLE-Near New Stark, Habock county, $\mathbf{0}$. on tee 1uth inst, gider Lustia, wife of MII. Josi- at Spighe, aged 25 yearn, 8 monthe and a Faneral discourse in the Brethron's meetingbouse by the writer frora Luke $20 ; 30$. meeklog

CREGOR-Dee. 7,1830 , in the Center View congregation, No, of Paralysia, brother $\Delta$ bram Crewas born is Froderiok Co.. Md, Aug. 2nth. 1spon, and departed this life in the 7end year of hia age Funeral survices by the underaigned froma Thess, 4: 5-18.
A. W. Reese.

IVENGOOD.-In the Miliedgeville congragation Carroll county, Ill, December otb, 10s0, Anole
Mary, daugter of Bro. Henry and aister AnagMary,daugter of Bro. Henry and sister Arana-
da Livengood, aged 3 yerra, \& mintbs and 11 da Livengood, aged 3 yeirs, 8 months and 11 by hrethreate, brain fever, Funeral discourse Mark $10: 13-18$ Hagger and Wen. Provant from (Progressite
LINGENFELTER,-In the Coal Creek Church
Fuiton county, $1 \mathrm{ll}, \mathrm{Oct}, 27 \mathrm{rd}$, 80, Sarat Fulter, agentb7, years, 8 months and 22 dasa Lang neral services by the writer from 22 Ties. $4: 7,8$ JACon Neatey
Bosserman.- David Bossermao, the late Elder of the Marsh Creek oburch, on Monday Novem ber 20, 1880 , sged tis years, 0 months and 10 dayn,
The subjeet of this potics deserves more than ordinury mention-nearly all of his life being given church. Born on the 1ath of Nay interesti of H : church. Born on the 1ath of May, 1802, attacbed
blmaelf to the chureh at 3 Harah Creek not ter lte organization, called to the ofice of long af Sept. 18s0, cbosen to the minstry, Aug de, 1830, ordained to the Elderstitp,18ss. Was the hastand of one wiffe-who preceded bim to the eternal world about twenty years. The father of throe childret. $A$ faithful minister or the Gospel. A citizen who won the kindmess and tenderness. A which helived. The funeral tone placemunity fi day, Dec. 2nd. E. W.Stoner of Pipe Creek Thurs Md, was summoned and delivered an appropriat iddress to a large sudienca from the lapguage of paut to the Philippians,"For to me to live is Chrlat $\mathrm{s}^{\text {ad }}$ to die is gain."
B. F. Kittinaer.

Let purn mek bis own, but every man seele
othe's wealth. anothe'
answer.
why aid not Chriat hegin his minetry hero he whathirty years of aget 4 . Whas it requifed of a cuan to bsilinity yeurs ct age under the Mosaical Plupessathice?
Wil suma trother pleave give an explanstion on
Cor its, as follows:
"To delliver anch ane unto sutun for the de structon of the flesb, that the spint anay be snved
in the day of the Lord Jerus." Whitese spirit in in the day of

## SINGING AGAINST THE HOLY GHOST.

## I'

That la sidulag againet the Holy Ghost? is denging the work of the Elo'y Gbost, gonast evidence, and charging it to the
of the devil. The Pharisers declared that Carist esst out davila by B elzabub, the prines of the darils. Heace Christ replied, "All masmee: but the blaspluewy ug tiast the Holy Ghostshall not be forgiven unto men, becsu4d they and, He hath an uidean spirit,"
Mres. F. Loumare

## the river joroan

Whore dia the River Jordan empty its watesa pror to the destruction of sotom and Gomorrah sothing definte is now kuowa. Io McClintock's und Strong's Bibliesl Cyelopedtu the
foilowng is staled; "It is manifest that some following ia staled: "It is manifest that some
grest physical ebange was produced iu the valgreat physical ebange was produced iu the val-
ley of the Jordan by the eoculalan at the destruotion of the cities of the plain. The bed of the Dand Sea was probsbly lowered and a groater fall thes given to the river." Aud
agan: "It was aneiently believed that the im mense rolume of water prured into the Dead Sas hy the Jordan found an outiet by suhter ranean cauals into the Meditorraneau, bat it is now isseertained that tbis is impossible, and
that evaporation is sufticient to account for the maiutenasce of the usual height in the lake," Also this: 'It is popalarly beliered that these ruins of the destroyel cities may still be diseovored benesth its watera, though now sunk below their former level."

MARY OF THE LINEAGE OF DAVID.
Whll somo one explain, How Chiriat "is the Son
David, and "the seed of Ato than," ns mtated in of David," and "the seed of Atwathan," ss ktated in
Mfatt. 1: 1, aud Ifeb. 2: 16, when the gonetogy Which is given in proof of it, truces the genera-
tions of Christ froms Abrabam nad Daved to Joseph, who, we are told distlnctly, wias uot the fathor of Christ, and wheze it is not clatmed that Mary.
his mother, descended from Duvid. Hove can if be shown from the geneatogy, that Chist is "of
the lineage of David," when it in stated that Joseph wis not blin futher? Also, Who was the fath-
er of Josephy. Joseph as stated in Mathew, or Heli as stated in Lake?
A GOOD question indeed. As chronology is the hackbone of the will and "teatamant" of
the Christian bope. Neither nught to be dull and uninteresring to Bible scholars. In answering the above, we affirm, 1 , the genealogy given in Matt. 1 , is that of Joseph, as it is the lireet line of deseent narratsd from "Abraham begat lasac," down to "Jacob begat Josepis. The linesge given in Luke $3: 23-38$, is th
of Mary; the proof of which is demanded. Mary; the proof of which is demanded. By comparing the two geneslogies it will at once he seed, thath from David down to the hirth
of our Savior, ench were of an entirely different of our Savior, encl wers of an entirely diferent
line. If the dencent of Joseph was on the line gived given in Matt. 1:2 16, then it could not he of the linesge of Luke 3: 23 28, for from Da vid dowy there is no proof that the two lines eves 10 much as cross minto each other.
3 The text of Lale 3:23. "Aod Jesus bimself begau to be about thirty years of age, heing (as wea supposed) the son of Josoph, which was the son of Heli." Scholars tell us that in Hehrev literiature both a natural sob and also Obed is called the son of Naoni, (Reth $4: 17$,) when his mother's name was Ruth, aud Nsomi was the mother of Ruth. The fact is, Jacoh Was the natural father of Joseph. Theo Heli
could ooly be hia father-in-law, and if his fath-er-in-law, then Heli was tbe tather of Mary.

At Ninerah a basso relievo has been discorered representing a flight of balloons; and it is
probable that this work of art was executed probable that thi
3,000 yeara ago.

WILLIAM MORGAN
(IAPLAIN Whlumu Morgas tras vary indus. U trous during tbe short the be was at Batavia. He superintended and batle a large
brick houst and was very iudustrous. Ho wae brick houst and was very iudustrous. He was
very agrovable and a bey tailker. I gaver heard very agrevable and a boe tallegr. I aaver heard
a harespectrnl word uttered by him, but he especied wural prineiples and way an observer of the Sobbath. He held that the religious and moral anstitutions eatablisherl by the fathera of our country and the foundation of our govern meut, were based upon the traths of the Bible and mode the bation a model for the whole world. I cananot use his language, but he was on exeellent talker and had masay a hatener. He was active and altentive to business when there was sucid worlt us ho could do. He abd me while hoishtog the house shove oamed.
Captan Morgan was in the army of 1812 Captan Morgan was in New Orleans, and there wee wounded and carried tbe marla to his watery grave where the Freemasous aunk him on the 10th of Sept, 1886, and this sear was one meuns ot ideutifying bun after the recovery of the hody
Metars. I
Meesrs. Hart and Elf, Hour merchants in Rochester, had boats on the Niagara river for buemess below the Fatlo, whicb DeWitt Clintoa hy order of the State of Now York, hired to rake the bottom of the river. They started Morgau's body frow the mooning which the Freemasons thought would safely hold him. The deep, cold water and woolen clothing bad wvouderfuily preserved it, and it floated at last into Oske Orchard Creek, was found, identibed brought to my houss in Batavia. 1 ideutified bim by lis $\overline{\mathrm{E}}$ ager pails, which be trimmed in a peculuar way. I never before saw uny one fashion theus like limp
Ho was huried from roy house. I weat with thers to bury the remains of a conseions man who dared to write and reveal the immoral unchristiso aets of Freemasoary, institated for sollish, worldly purposes at the Apple Tree Tavern, in Loudon, m 1717, and at a time of low morals ated the ruicous prisciples of Volthis revereud lyiog Freemsson, Morgan, as marlyr, bas opened a door that, if it does not will he done as sure as it is true that God reigna, and Chrishanity exista, and the true Gespul is preachet by the followers of Christ; and these bypocritieal and lying Masonio miniaters will have to get their bread from a wore

AN EGYPTIAN INSANE ASYLUM.
A NGIENT Egypt had a high civilration, and A it extibited itself in the wiedom with
whieh the insane were treated. At each extremity of Egypt was built a temple to Saturn, where lunatios of varions degrees were hrought by their friends. The temples who were sur-
rounded by beautiful shady erounds, and parounded by beautiful shady crounds, and pa-
tients were provided with every form of amusethents were provided with every form of amuse-
ment and recreation that could occupy the miad and iuvigorate the hody. Here, also the fuest works of art were hrought. Music, wine, fixing the attertion aud exerciaing the weniory, were the priscipal remedies used, aud none hut persoual restrinit.

There is no profession so exacting, none that breaks meo down soesrly as that of faithfal teachiog; there is no economy so penarious, and no policy so iutolerahly mesn as that hy which the custodisus of pablie affairn हcrew down to starration-poiat the to derota their time and strength to teaching the young. In political moverents thousands of dollars can bo sumandered, but for the teaching of the chilaf quandered but for the leaching of the chilbe had, and their pay must be reduced whenever a reduction of expenses is necessary. If salaries ever should be ample, it is in the profession of teaching. If there is one place where we ought to induce people to make their proression a life bus ness, it is in the teaching of schools. Oh, those who are to be taught are nothing hat childreo -- your children, my children, all children, God's children, the sweetest and dearest and most ascred ones in life. At the very age wheo angels would be honored to serve them, thet is the time when we pat them into the hands of persons who are not-prepared
by disposituon to he teachers, and who are not educated for teachmg, and who are continually bribed, as it were, by the minerahla wages that are giveo thea, to ieave their teaching as soon
as they acquira a little experiedce. It is a shame, a dingrace to the American Curistianity.

## Correspondente.

## FROM MUSCATINE, IOWA

$B^{\text {n }}$
B DEEREN T. G. Snyder of Lion Co., and Brubaker of Stor Co., atrived a pose of holding meetiaga with us, In the parening met at our school-house, four miles sonth of Claresee, and Bro. Bruhaker addressed us very profitahly from Heb. 11:15.-"The Better Conatry,"-a heautiful theme indeed in which we all asw the advantages of seeking, procuring and sojoying that goodly land begoud the Jordan of desth, where all is peace; no jurring there, where all is love; no hatred thers, wheri all is bealth and life; so siekness, pain an Wath there, so. Yea, it is a beavenly land We think we asw the fored of the Poot's lan gage when he says;

> Far, farinway
Where saints io
> Bright, bright as day."

The neat disy Bro. B F. Miller took the hrethreu to Inland, whero they held racetiog Saturday evening. Bro Soyder addrossed the audience, but not being present eannot give his points or theme.
The 12th, Sunday, was our regular day for meeting at same place, and Bro. Brubaker poke on the subjuct of "Grace." Eph. 2:5.
Is the afternoos I took the brethrens to Muscatine $\mathrm{Co}_{4}$ to our prosent place of meeting, which ie about five miles north of Mascotine. Commenced our mettinga on Sunday evening commenced our mestinga on Sunday evening
with a full house aud good attention. Br with a full house aud good attention. Bro.
Sayder addressed us on the subjeet of 'Faith and Works:" James 2:22, in which the "faith alone" doetrine recaived a proper whoving. Wo heard the "dead faith" contrasted with the living faith, the theoretical with the practical, aud the faith of devils with that saviug faith of the Chriatiau.
Next day visited the city of Mascatine, where we made some agretahle acqusintanees.Stopped with sister Thompson and enjoyed her hospitality. The aforel named brethret and myselt took a $\begin{aligned} & \text { wholl throagh the eity } \\ & \text { which }\end{aligned}$ tocratic Eill," with such itenas of interest and applications as may has suggeated by his fruitful mind.
breming we again met for worehip, hut the weather haing quite wet and disagreeable, there wers but ferm out, yet we had a good meeting. Bro. B. addressed us on the calject of Conversion, Jas. 5: 20. His efiort wis to make each sndividual member of the churoh feel the importance of his station-the ne-
eensity of all working, the liherty, privilege and cessity of all working, the liherty, privilege and power of each member bringing a soul to
Ctrist, of turning a siaber to God, "covering a Christ, of burning a sineer to God, "covering a multitude of sins, and sariug a soul from death."
After meeting went home with Bro. Wm. Stutamen, whose home is our headquarters at present. Bro. S, is nicely situated and is surrounded by a devoted companion and two hindhearted daughters, the two latter whom we earnestly pray and hope may ere long give their hearts unto the Lord. Meetingn still in progress.

Joun Zuck.

## MAPLE GROVE COLONY

Towhour hrethres, sistors and frienda ever $5-$ where greeting: This leaves all the members of the Colony in good bealth for which we try to ha thankful to the Giver of all good. We seem to he is the midst of Winter; have had three week's cold weather, and the ground covered with snow most of the time. The deatitation existing amoag our people here is now hecoming painfully manitent. There are now spplications to our cociety for food and elothing almost every day. Some say they have had no bread in their houses for days, aed others say for weeks. Some say their wives and children are entirely harefooted and almost deatidreb are entirely lof Ther appeala that go right dom into the beart of appeals that go night dom of Goo bsve the love of God the ail who bsve the love of God sad the
love for their fellow-men, and that love ove for their fellow-men, and that love orapelle them to relieve sufforing if it is within their power to do so, and as our Society is doing and has done all io its power to reheve the suffering, working almost day and Dight, and extendiog its charities far bayond the hounds of its territory in order to relievesuffering, and toowing, as we do, that our own dear members are only partly sapplied with a limited variety and small amount of provisions, we again appeal to the general Brotherhood for more assistance to relieve the suffering people bere. Will not one or naore of oar hrethren or siaters in each coogregation io which they live
oalt upon esch member if possihle, and pre ent the condition of our members here and the serronnding eountry and salk them to give a
few penoies to relieve tho sufferers? Is this few penoies to reliove the sufferers? Is this
way a large amount can be raised, and scores Way a large amount ean be raised, and scores
of mothers and little ecildren fed and olothed; of mothers abd little ecildren fed and olothed;
mauy tears of joy and sorrow turned jnto tesrs masy tears of joy and sorrow turned jato ten
of joy aud gratitude and cause a shout of joy and thanke to go up to God all over this suffer iog distriet.
A poor men, a Scotehman, the other day in conversation with one of our hrethren on the sabject of religion, when the bruther asked him to come to our meetioge, snid be would like to come and bring bis faurily with bim, hut his wife and children were bar-footed. The hrother ayked him it he had applied to the soctety for means to get shoes, ho celid no, he could not as ho had been getting some provisions and he felt mate that was all he could ask. The hrother was given, and if there wes urer joy and rat itude shown in actions, looks and words, it was seell in that poor man. If he was mads heppy by so suall a gift, what would be the joy of his wife? This is only one case out of huudreds in like eireumstances. Many of our lirethren have done nobly by us and they not only lave the done nobly by us and they not only lave the
thanks of the church here, but also of those thanks of the church here, hut also of those
thast have been relieved ly their charitahle that have been relieved hy their charitaile
dountious. Wedo not knew that wo will have free rates on railroads aftor the first of January and in view of this we urge upon all that are making arrangements to ship us goods of any kiod, to ship immediately it possible. Brethreb, seud anytbing that will not be injored by freeziog. All secoud hand elotaing, either heddiug or for the body, are eagerly sought for in every shipment of gooda that wo recoive For shipping instractions, write to M. Lichty, Bell, Norton Co, Kansas. Send all money in registered -letter or draft, addressed to H. M. Blue, Treasurer, Boll, Norton $\mathrm{Co}_{-2}$ Kossar. Brethrea, prey for the little hand of brethren aud siaters here that we may ba accounted worthy of oternal life. Fraterually,
N. C. Wobrean.

## OUR WORK AS WE VISIT

HHING obtained an exhoneration from the Home Mistiou Work for the ensuing year, fuel at libserty to vinit some outside of our home worls for the first for three years past. On
the 26 th of Novemher I get out alone for the farther Weat. My frast visit was a passing cell with our heloved hrother D. D, Sell, Elder of the Smith Fort congregation, Clinton Co., Mo., where I spent a oight, the greater portion of which wan taken up in consulting upon the interestn of, and ansiety felt for the welfare, prosperity and suceass of our Northern Miabouri distriot of oburehes. Brother Sell having been in his early manhood entrusted with the care of a very important clarch, thas become well acquainted with all, perhaps of the joye and sorrows of oue in his position.
Oar next appoiatment was an acoidental atop off at Easton, Kaneas, where I, with the assiesanee of Eld. A. Pearaoil and Joha A. Root, contirued our meetings six days, where the Brethren, to the majority of our large audiencen had been entirely unknown. Threse meetings resulted in the evideoce, once wore given, that we need not be ashamed of our peculiar order and doctrins asy where, whether to the people known or unknowa. At this plsee we witnessed a phenomevon as a warniog against pre interforbear giving
Yestarday. Dec. 3rd, 1 (reached the naclaus of the Grasshopper Valley coogregation, and have just hegus a series of meetings here with the evidence that the membera know how to co-operate with the ministry, which eas be of a protructed effiort. At the closing of the of a protracted effiort. At the elosing of the second discocrae two dear and precions yonng
soula eame forvard is token of their resolve to soula eame forward io token of their resolve to serve sin and Satan no longer, hut to "follow the Lamh whithersoever he goeth. At this ascoud appointment I received the sad intelligenee of serious sickness at home, which I answered by the immediate discontinuation of these meetings and the ahandonment of my
forther travele, and to-day, the 6th, finds me at home with the care of a little son ander charge of the physician for pueamonia, hat convalescent. Thankful to the good Lord to find things so favorable. Elder D. D. Sell again threw open his door to my welcome for the remain. ing part of last night and proved his motive this morning hy hriaging me fifteen miles on ay way over the roogh frozen roads, hie horse being white with frost when he torned hack at noon, and the 3 kg as clear as emarald. To many hretbren, nsters and friends, my thanks
for irindoess shown.
C. Hoor.
aROM THE (HITR'HFS.



## PENNSYLVANIA

Castise
After an ahence of 6 feen years, I expect to go to Pennoslrania on a visit. My sildree es ofter the 266 h of Decamber will hut Catis, Sterfer Johsson.

## oHIO.

Miemi Valley.
I am atill sojourning annong the members of this besutiful vallev. Have bren preanching at Bear Greek and Lower Miami measting bens evenimg. Sereral additienn daring tba meek, evenith. Sereral ader members reemed moch huilt up at all oar mectinge. Brethren Vadiman of Illincia and H. Hamilton and Kinler from Indiana were assisting. Bro, Vaniman mas preaching in S. Garber's shureh for some days passed. On Thureday I saw him at Sharpaburg, where Wess called to assint prraching the foneral Sanday and I am yoing to Darke enuaty, iote Bro. Careel's enagregatien, 1 very much en
 Dec. 88 hn .

## MICHIGAN.

From Enoch Eby.
reached Naehville, Michigan, on Saturdny, Dec. 11; had mesting overy evening tince rith geod interest. It would be better but there in anothar meeting in eparation one mile east. I will atay bere till the 27 th, theo retura beme. We have mild winter weather, gnod rosd, but not snow enough fer sleighiong. Charch matters protty good. Dec. 17.

## INDIANA.

Squirrel Oreck.
We, the members of the Squirrel Creek cougregation, met on the thinst in church
cenueil near Ronos. Tbere wàs but little bakiness hrought betore the meeting which wa diapesed of with the hest of feeling, but we are orry te say it is the babit of seme of eur dear nembers to stay away from such meetings, but
sarnest prayers were offered up in bebalf of the obsent enes. There was a Cliristian spirit manifested hy those present in a liberal dena. tion te the wants of the Kansas sufferers, sn also to the poor. "God lover a chearfol giver. Dec. 8.

Joskin Join.

## Wsabington Cbureh.

We expeot Bre. S. T. Bosserman end $Q$ W. Cripe to cenduct a series of meetings for as coumencing on Saturday evening, Dee. 18 We trust our meetings mill be remembered i praver that the desired resulta masy follow, for we know that mithcut prayer we will fail, bence the importavce of implorivg God's spirit to meet with us remembering that God is a spirtt (Jehn 4:24) and as such we should wotship
him.
N. B. Hebres.

## Dora.

We left home on the 27 th of Nevember and reasched the Marion churcb in the erenivg remsined with them ever a week and presched thirteend diseotases te geod and attentive con-
grogations. Brethren J. Baker and J. C. Tiskle are the Eldera. Althougb the church if small, yet earnest, active and energetic in the couse. We learned to know, and leve many
young memhers in tbis church. May the Lord Young mewhers in this church. May the Lord
bless therm. Brethren bless them. Brethren and sietory, we shall think of you often. We closed withat feeling that none but God and those present can know and realize. We left on the 6th of December for the Hammon and Bashor Debate; had the priviloge of hearing our esteemed eld brother Geo. Studabuker preacb. Was present during the entire six days of the Debste. Heard Bre William, R. Deeter preach on Sunday, and Bro. Bashor Sunday night. Returned bome on the lith feeliog wuct refreabed and rell. May $G$ od the 1 Iaster Dec. 18.
J. W.

## Pleesent Volley Churoh. <br> Oar ohureb is in a prospereus condition at present. We are favorad with all thet we need both spiritnal and temporal, and hope that

entire Brotherthood may be favere1 with the aame bleasinge frem en Higb, We hape tho overy god gift. Wo bad a meries of therting continuld till last Sondagat the church Joha Metzler, Dasid Hostettler, Levi Wearee nad Benj unin Lear preached fer na daring the meetings Tbere were no additions but we bepo the cbilldren of Qod were all encourag.d on their way to the Nem Jeruaslem. On Satur day after the meeting commenced we bad a eharch uteeting nad forwarded hretbren Abram Wise and Levi Dague to the second degre ef the rainister, and Bro. Joseph Hoever te the the rainistry. and Bro. Joneph Hoever te the
Eidernhip. TVe bope they may ever be found Eiderbip. Ne ba
Dec. 1 sish.
Diniel Bollisaer

## Milford

am happy to inferm yeu that Bro. Har rison and wife were with us on their retur
from the Evt. Bro. H. is yonng but full real for the Mastur's caves. May the good Lori bless then that they many become asefol in life The sulfject of his first ournon was, "Hew Cbritinns Should Appear in Worsbip." Sotre vho thougbt tbe bair to be the covering of wo1 Cor. I1, Eave poncloded difirently. $\triangle$ special corering, or a bign, is a signal of subutis ion to man, the beed of woman. What hesatifal order God bas pleced in the Church Censit-ney is a bright jewel. The Bible is consistest and may we beeome so in all its revirements.
J. H. Mitlza.

## Dec. 18th.

## ILLINOIS

t. Carroll.

Bro. Farper's meetings here from the 9th to the 13th wore very encouraging, with an vening. Wo muot dofter attoudabce evary but appeintmunts for bim elsowbere burried bim away. He is a man that den't wear eut the louger be remains the better bo is liked We believe bis earnest lahora bo wach strengthesed the church, and we de pray tha the Lord may blees them to the sulvation of
precieus souls.
J. J. Emarar.

## Cerro Gordo

I wish to bave gou correct two mistakes in my ertiola in No. \&t. The word "bip" should be lip, and D. Studabaker should be D.B. Starzi. Sister Elizabeth. Miller died on the 28 th Nevember, aged 66 years, 8 months. Healti good here. Cbristmas day is the tize set to pleased with the new form of your paper.
Dee, 3rd. J. P. Reploole.

## Dysart.

IOWA.
The Der Bruderbote is now en a good foundation and is no more publiehed at Vinton, but at Dysart, Tama Co, Iowa. Send for sample copy and address Georgo Aschenhrenner,

Dec. 15th.
Gerden Grove
We were made glad the 17th of November hy the anexpected presence of hrethren Jacob Heover and Lawis W. Teeter of Hagerotown, Indiana, who were traveling througb and
tepped eff with us. Meetings commenced the sme evening at the Franklia cburch, Bro. Teeter doing mest of the prenching, ns Bro. Heover was in ratber delicate bealth, until the 22 ad , when Bro. Hoover started for Miasoori. Bre. Teeter remain d with us until the 28 tb , and isiored fnithfully, delivering in all fifteen sermons, and although none seemed to be quite ready to fersake their way and beed the good sdmonitions received, we encerely bope they will not be forgotten, bat that the geod need tbat was sown germinate and grow, and bring ferth fruit abundantly. O, bere eas people let such plaia truths go unheeded! The brether spoke so plain that any one with eemprehending minds conld not belp but underatand. Life and death were elearly, set [before ue, bat it and death were elearily, set (before us, bat
eems that some would
rather eheese death; rather go on in the ways of the world, which we are sssured will terminate fin eternal death anless forvaken. Then why not forsake deatb and choose life while it is called to-day. You Who do not see the beanty of boliness now, will praps Tee il al seme hime, but it may beteo ate. Then choese now and make sure that bappy lite br following Him who gave his lifo for us that by so doing we may have access to to that life. "To-day if yon will bear his voice
ardex yet foan
Dec. 1sth.

## xetor.

I tuppone rome think we are in a land of sciastion and atarsation, but neither, for wo ware will abuad intly if weonly knew it and sir crops of all kinds of surials raieed, nad vez tation enough for demestio use. Wheat in pearly all threethed and is of ane ounlity and Lair yieid, ond demands 75 to 85 cents. Ourdear father and mother are with us and are wall pleased with the country. They are eare that the many had reporto that are circtialed in the E wist abeat wind and starvation in Nebrasha are ouly fiction. A ebureb was orsanized one year nge, aud now consisth ef twe It in in fisir condition and sixteen lay membere it it ia fair eopdition with otber nemhers acattered around them. Other denomiustions are
alse well reprenented ju bur nidst The WigeBrempers (or Ctarmb of God) in well represended and are 20 w boldivg a revirat in our midot De. 1th.
F. R. Faitz.

## MISSOURI.

Wirabile.
The geed cause, by the haud of the good Lord, during the past year bas moved ateatily on in our midat, Log Creek chureh. Daring added to eur zumber hy baptism and four by letter, whe seem to be zealons and steadisis ave one, who hus yielded to tho fineexant sure es of pereecution frem consuaguine opprsitien snd influace. One or two etbers are tbreatving way wardiness by prido and absence frow ohurch. Otherwise our little bund is eye to
eye and baxd in band
C. C. Roer. cye and hard io hasd C. C. Roor. Dec. Isth.

## OREGON.

While in Klickatat Valler, Washiogton Territors, last month, ve bad interating meet ings, two additions ny baptism and organized a cturcb with eighteen mewbers, uawing it the Klickatat Valley chureh, having Bro. Allev Ives as their Elder. Davio Bhowra.

## INFORMATION WANTED.

${ }^{\text {Bin }}$
NTEER Joshus Wilaon, of Hagerstown, Md, wants to know of bis son David Allag. Any one that can give any infermation him, will please report the sand

## NOTICE.

$T^{\text {T }}$IE brethren of the Arnold's Grove congregation have concluded to bold a aeries of meetings in the meeting-house at the Grove eommencing on ibe 2nd day ef January, to dance, and we cordially invite eur bretbren and sisters of ether cougregations to join with ua in the worship of Gool, and especially will rot vor faithfol miointering bretbren from aliroad notice this? Come ever and belp no to labor that the church may be revived and precious seuls saved.

Joma J. Evyeat.

## THOUGHTS IN TOLEDO DEPOT,

 онio.F all the pride 1 sep exhibited around me was humility; if all the feolish speeches and idele words uttered with grace well seasened with salt as becometh the Gospel; if all the money tbat is vainly spent was epplied to the alvation of the world; if nil the tebseeo smoke old; if all the vain and fictitious reading to pass time was devoted to readivg the Scriptures nd meditating thereen; and if the same care was manitested in securing a spiritual ticket fo he dieappointed, an there is at this dopot for artbly desitnations; ond if all the spiritna cendactors and agents would anderstand and execute their duties with the same eare and
preeision that they do lere in giving the right information; and if ell the boot hlookening was torned into washing the asint's feet, and all the abaving in the barber shops was the wign of come solemn vowa made like the inapired Apos-
le Paul, and the oil ueed on the bead as the the Pauk, and the oil need on the bead as the
resalt of prayer and fasting; and all the adver ieements in the depot ofering homes almoxt withont mones and withont price, and as many maps, describing the way to thosk beantufal homes, were eo many notices to invite people to Jesur and to explain the bumble commands of our Pavior; and if all the gold and diamonds and jewelry and coetly epparel was sold and
siven to the poar: and if ull the vain paolphlete and papore and hooks of ourions arls w-ro the aames written in the Mammeth Hotel Ledger wete written in the Lamb'n Book of Life; and if the light which came into the Forid te enlighten every rusn that compll in the world (which is Jesus) would illuminut the mitsls of sil the peeple as those bowitifol as ligbts illomisate thin great building, Thnt woudi rlul clange would be bronght alout What it blessing io woold ba to seciety! Mauy went be in enod and confertable citcunustanCes at to nay are bankrappt; many woald be etrong and vigerous that te-day ure mervou ivalids; many woold he twise nute salvation Whe tr-day nre almost as igneraut as the Ifindea. The hearts of many poor and suffering wonid be eoustrained to praise God for the hiberal donation, whe to-day ara ill mipary and retoledorear had want: ant many misintori Who are leading their flocka nstruy, fand who will be placed te the left hand in the jarivment thes de not repent, would be exacuple to the fluek of God and woold toler more for the hoch nod nut mo much for the tleeces and thens. ads twhe are now on the trend road to hell would ho or the ongor brond romd to hell May the gend Lord, tlirongh lin larvfui agencies, briog ubout the much-dnsired change.

Exoca Eay.
Lenc, Ill

## 0. EDITORS AND'COMPOSITORS, OI

II articles are hard enough to comprehend A1 avee whes the poan maskes no alip and the type telle no ties. But whin both these oceur, I am made to hotber even the angele. Sometimes I am tackled, nometimes asddewed, at the outlandish gibherish that I and the compositer coangge to construct. I weuder whether (iabriel hiniself conid rectify all ef the defecta io my letter te Bro. S. S. Mohler in No. 47 Bat the dear hrether, and ethers who are iuterested in the prizciples embodied in tue artiole, weuld doubtlesy disentangle most of the myaning from the guidance of the context. Whet an essay is tee oomplicated and far-reaching to be scaled er fathemed on the first reading, let it beve a second or third, or a dozen. Principlea are at per with sarnest, benest trutb-neekers, and we sheuld strain every tibre of the soul to graap them. If the rewder cannot breas the shell with the firsi stroke of the haumer, let him concentrate bis energy and repeas the blows until the lernal lies bare. At the greateat depths in the occan of thought the pearls of truth are brightest, are rarest.
On the last page of Ne. 47, in my eccap pritten on a fragment of sugar anck, eccurd a most udicrous and no lese serious errer. Is the 7th line, last word, for curse rend carrees, and peu will get the smile ba $k$ on my face, as was originally meant. Were I to write the nistory Which antedates my engular, xigxag chirography it would wetevery eye not petrefied with sel fishuess.
C. H. Balseavor

DON'T fine to htori-Spask to men in landuage they can understand. A fow days since a gentieman made one of a little company of spectsters a velocipeds exbibition. He turned to a plain leohing young man and said, "It muet ba very fatigning; don't you think sop" Y don'l koow whatyou mean, was bus aur He sturabled at the word "athgusug. The genvery tired." "Obb, yeb," be quiekly rtaponded. Mimistera shenld remamher net to fre everpeople'e beads. Truth must be pat in simple language, and itluatrated by metaphors familiar to all. Call the sun a sun-not a luminary. Don't call tbe "hy "ar azure vault" call it the sky.
The Union Depot in Chicago will coet one millien five bundred throasand dellars, and will he occapied by no lesa than five different railroad companies.
W. U. R. R. TIME TABLE.


 Passengers for Chrcago mhould leave Larark at
$12: 13$ P. M: run to the Western Unloh Junction;
 U. Junction, change cars for
bere at $1: 55$ in the morning.




[^0]:    50
    20
    20

[^1]:    lois fonsill
    
    Cois IIL. on 1hinots Central Ruilyas -
    vated in the midet of a riet tarming
     tomb. Frica of lots from

    ## $\$ 25$ to $\$ 40$.

    

[^2]:     IILLER, - In the Elkhart Eistrict, Eikbas! Co. Indisua, Ang, 2ist, 1sso, of typloid fever, age prosed by the Brethren.
    Volfgang.-In the same district, Auz zeth. sister Catharioe Wolkzang, wed ot yean 1
    months and $2 i$ dayz, also ang estu samuel Woilgang, inged 70 yeark 1 montto and itays. This aged couple fourneyed together al long riod and were only sepsrated a sbort time fo Jife, only thirty-four bours and firken minutes They were latd side by side fin one grave, a circum. tance of raze occurrence, and wisw witnessed by rsso crowd of people. Occas Brethren from Job It: 1-10.

